Look to the rock from which you were hewn
הביטו אל־צור חצבתם
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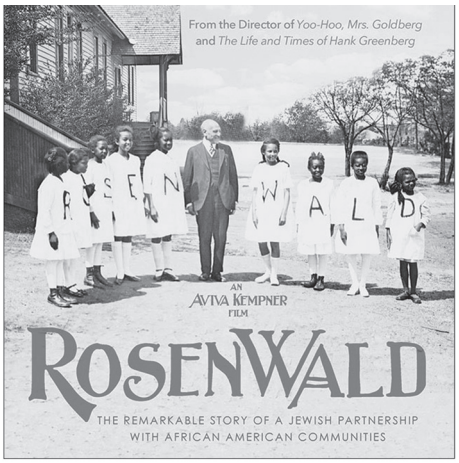
CHICAGO JEWISH HISTORY

"Oh summer if you would only come / with your big baskets of flowers / dropping by like an old friend / just passing through the neighborhood" — From "A Letter Sent to Summer" — by Jane Shore

Establishing a National Historical Park to Commemorate Julius Rosenwald and the Rosenwald Schools

By Dorothy Canter, PhD

On a sleepy Saturday afternoon in September 2015, my husband, Jerry, and I wanted to see a movie but could not find one that appealed to both of us. By chance, I saw a brief review in The Washington Post of a documentary entitled "*Rosenwald*," by the D.C. filmmaker Aviva Kempner. Neither of us had ever heard of Julius Rosenwald. Surprised to learn that he had been an early president of Sears, Roebuck & Company, we decided to go see the 90-minute film. When credits rolled, I turned to Jerry and said, "There needs to be a National Park to commemorate Julius Rosenwald and the Rosenwald Schools."



Advertisement for "Rosenwald" documentary by Aviva Kempner

Although I had never heard of Julius Rosenwald or the Rosenwald Schools, I did know a lot about national parks. I had served on the National Parks Conservation Association (NPCA) board of trustees for nine years and continued to volunteer for nearly 20 additional years. I had also visited over 300 National Park units, and I knew that not one unit of the 400-plus within the National Park System commemorated the life and legacy of a Jewish American or the impact of Rosenwald Schools.

Seeing that documentary transformed my life and sent me on an incredible journey to create the Julius Rosenwald & Rosenwald Schools National Historical Park. The more I learned about Rosenwald, the more I admired what he stood for and accomplished, and the more committed I became to creating the park. And I'm still learning!

In case his story might inspire you the way it did me, I want to share an overview of Rosenwald's life. Julius Rosenwald was born on August 12, 1862, in Springfield, Illinois. As a boy, he worked in his father's clothing store and sold pamphlets at the 1874 dedication of the Memorial to Abraham Lincoln. He left high school early to learn the clothing trade from his uncles in New York and ended up in Chicago, manufacturing men's suits. He was living a comfortable life but was by no means wealthy.

By a lucky break in 1895, he was offered a quarter interest in Sears, Roebuck & Company, a struggling start-up offering merchandise by mail order. The combined efforts of Richard Sears's marketing genius and Julius Rosenwald's keen business acumen catapulted the company into prominence, making it the retailing powerhouse of the early 20th century. Rosenwald, suddenly wealthier than he ever dreamed, became a visionary philanthropist, using much of his enormous wealth to benefit American society, with particular emphasis on helping African Americans who were facing strict segregation, prejudice, and even violence.

Brought up with the Jewish teachings of *tzedakah* and *tikkun olam* — social justice, the obligation to help others in need, and repairing the world — Rosenwald served for many years as vice president of the Chicago

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PRESIDENT'S COLUMN

Dr. Rachelle Gold

We hope you attended or watched our recent programs — fun, fascinating, and varied, as always. Here is a review of our busy first half of 2025. Please note that the February 23, March 23, and May 4 programs can be accessed in their entirety through links on our website: www.chicagojewishhistory.org.

February 23. We kicked off the year with the Harlem Globetrotters. Did you know they were formed in Chicago, not in New York City's Harlem neighborhood? Our presenters were Mark Jacob, co-author of "*Globetrotter: How Abe Saperstein: Shook up the World of Sports*," and Abra Berkley, granddaughter of Chicagoan Abe Saperstein, the founder of the Globetrotters. In a surprise follow-up, the team and its founder were honored by the City of Chicago. On May 6, the city installed an honorary street sign, "Globetrotters Way," at the corner of Pershing Road and Giles Avenue in Chicago's Bronzeville neighborhood, near Wendell Phillips Academy High School, where the team that became the Harlem Globetrotters originated in 1926.

March 23. Together with partner organization the Jewish Genealogical Society of Illinois, we presented Dr. Tobias Brinkmann, the Malvin and Lea Bank Professor of Jewish Studies and History at Penn State University and the author of the new book *"Between Borders: The Great Jewish Migration from Eastern Europe."* Dr. Brinkmann gave two consecutive talks: "Retracing Jewish Journeys: Moving from Lithuania and Galicia to America Before 1914" and "Closing Doors and Permanent Transit: Migrant Journeys after 1914." His approach is original in that it looks at the entire process of migration — not just the reasons why Jews migrated, but the facilitating conditions, such as the opening of borders, global networks, newly coordinated means of travel (ships, railroads), and the work of Jewish organizations and individuals who helped migrants from their point of departure to place of settlement.

Jewish migration expert Dr. Tobias Brinkmann

May 4. The ever-popular Chicago synagogue photographer/historian Robb Packer regaled us with a photographic tour, via Zoom, of historic Chicago synagogues, focusing on the South Side and the south suburbs. Robb, a CJHS member, noted that the Chicago area community has been the home of 175 distinct congregations, with about 125 to 150 at any given time through the 1930s. After his tour, there was a lively Q and A moderated by CJHS board member Joy Kingsolver. Robb appreciated the interchange with the CJHS audience. Many participants had connections to the synagogues through personal or family history and eagerly provided amplifying details and anecdotes. Robb is preparing a magnum opus covering all his work on Chicago synagogues. Its working title is "*Synagogues of Chicago: Faith, Form and Function 1851–2021, an Encyclopedia*."

May 27. Our subject was the great Julius Rosenwald — Chicago business leader, philanthropist, and Jewish communal leader — in a program co-sponsored with the Jewish Neighborhood Development Council of Chicago (JNDC). Beverly Siegel, JNDC President, opened the program with a screening of her documentary, "*From Sears to Eternity: The Julius Rosenwald Story*," which aired on WTTW's "Chicago Stories" in 2002. Siegel was followed by keynote speaker Dorothy Canter, President of the Julius Rosenwald & Rosenwald Schools National Historical Park Campaign. (See cover article in this issue by Canter, who details efforts to establish the national park.)

At the May 27 program (from left): CJHS Board member Joel Rubin; Ellen Doppelt, JNDC Executive Director; Dorothy Canter, President of the Julius Rosenwald & Rosenwald Schools National Historic Park Campaign; CJHS President Dr. Rachelle Gold; and filmmaker Beverly Siegel, JNDC President
Photo by Larry Engelhart / DejaViews

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The campaign began in 2016, inspired by, according to www.rosenwaldpark.org, "the addition in 2022 of the Rosenwald Schools to the National Trust for Historic Preservation's list of most endangered historic places in America, and the release in 2015 of the documentary film "*Rosenwald*," by filmmaker Aviva Kempner." CJHS has had a longstanding interest in Rosenwald and the Rosenwald Schools. In December 2021, we hosted Andrew Feiler, author of the photographic essay "*A Better Life for Their Children: Julius Rosenwald, Booker T. Washington, and the 4,978 Schools that Changed America."*

A treat at the May 27 event was an on-site Skokie Public Library exhibit of "Then and Now: 10 Decades of Jewish Community in West Rogers Park," the photo exhibit co-created by CJHS and JNDC in 2022. (The exhibit has traveled to many locations in the Chicago area; it was at Skokie Library through July 20.)

June 8. The spring season culminated with our participation in the Greater Chicago Jewish Festival at St. Paul's Woods in Morton Grove. As in past festivals, the Society's table attracted a lot of attention. We promoted the Society's work by distributing journals and books, offering a "quiz" and resource list about Chicago Jewish history (look for them in a future issue of the journal), and, most enjoyably, meeting and talking with visitors from many areas around Chicago. We also connected with representatives from other organizations. It was heartening to see the important work being done by major mainstream organizations as well as lesser-known ones. We were gratified to take part in a safe, successful, well-organized celebration that united Chicago Jewry.

Helping out at the Greater Chicago Jewish Festival were (from left) CJHS Board member Joel Rubin, Treasurer Debbie Eisenstein, and President Dr. Rachelle Gold.

Coming up: Plans are now underway for three exciting programs through the end of the year! On **Sunday, September 14**, CJHS member and professional tour guide Matthew Schlerf will be leading us through a walking tour of downtown Jewish Chicago. On **Sunday, October 26**, CJHS member Sivan Spector, who wrote enthusiastically of the Jewish history of Chicago's Humboldt Park in a recent issue of CJH, will be taking us on a walking tour of that neighborhood. And on **Sunday, December 7**, The Ark Chicago, one of our Jewish community's most important social services organizations, has invited us to its headquarters in West Rogers Park to learn more about its history and the vital work it performs. Stay tuned for details about all three programs in upcoming emails, as well as on our website.

REMINDER: Our New Member Bonus Is on!
Members who join the Society after July 1 receive membership through the end of the following year: up to a six-month bonus. Take advantage of this opportunity. This is the time to encourage your friends to join the Society and to give gift memberships.

Rosenwald and the Rosenwald Schools

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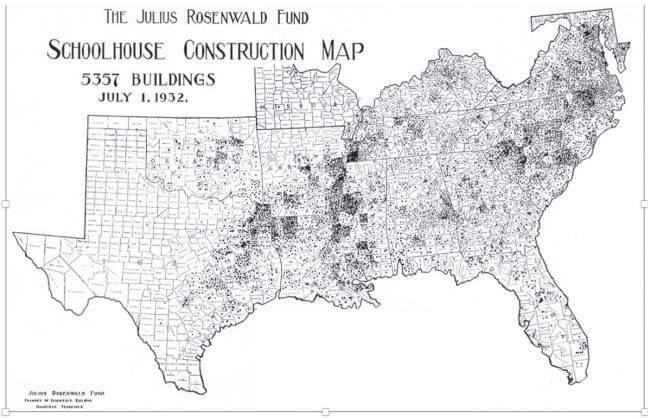

Map courtesy of the National Park Service

Sinai Congregation, where he became a leading disciple of Rabbi Emil Hirsch, a renowned advocate for social justice and founding member of the NAACP. He donated to charitable organizations even before he became extremely wealthy. As a Jew whose parents had fled prejudice and lack of opportunity in Germany, Rosenwald understood persecution and related to the plight of African Americans, especially in the South.

The remarkable story of the Rosenwald Schools started with the partnership of two disparate men: Booker T. Washington, a man born a slave who yearned for education and, against all odds, became not only highly educated, but also founded the Tuskegee Institute; and Julius Rosenwald, a son of Jewish immigrants who became a captain of American industry and an inspiring philanthropist but never graduated from high school. Together, they undertook a pilot project in 1912, partnering with six rural African American communities near Tuskegee to build schoolhouses for children who had little or no access to public education.

The project proved to be highly successful and, two years later, Rosenwald donated another $30,000 to build up to 100 more schools in the South through challenge grants. The African American communities craved education for their children and dug deep for the resources to build the schools, providing a combination of money, land, labor, and building materials to meet their share of the funds.

When Booker T. Washington died in November 1915, fewer than 80 schools had been built. Rosenwald carried on the program with unwavering commitment, expanding it greatly and partnering with nearly 5,000 African American communities in 15 Southern states to build thousands more schools. Between 1913 and 1932, a total of 4,977 schools were built, educating over 600,000 African American students. In addition, 217 teacher homes were constructed, as well as 163 shop buildings.

In the late 1920s, the Julius Rosenwald Fund began to provide buses so more children could attend Rosenwald Schools, helped train teachers to improve the children's education, and created a library services program that provided small collections of books to rural schools, both Black and white.

Many Rosenwald School graduates became leaders in the Civil Rights Movement, including the late Representative John Lewis, Maya Angelou, Medgar Evers, and Nina Simone. Thousands more supported the movement and helped make the nation more equitable.

But Rosenwald's legacy stretches far beyond the classroom. Between 1928 and 1948, the Rosenwald Fund also awarded fellowships to nearly 900 talented men and women, two-thirds of whom were African American. Among them were Marian Anderson, Langston Hughes, Ralph Bunche, James Baldwin, Dr. Charles Drew, Drs. Kenneth & Mamie Phipps Clark, Ralph Ellison, and Jacob Lawrence. White recipients included C. Vann Woodward, Ralph McGill, and Woody Guthrie.

The Fund supported early NAACP legal battles that led to the Brown vs. Board of Education case before the Supreme Court. Twelve Rosenwald Fund Fellows contributed essential work to the second brief of that case, ultimately shaping American history for the better.

The Rosenwald Fund also supported Historically Black Colleges and Universities (HBCUs), including university centers and colleges in Atlanta, Nashville, New Orleans, Washington, D.C., and Macon County, Alabama. Smaller private and state colleges, primarily in the South, also received funding.

The essence of Rosenwald's philanthropy was to invest in people via schools, universities, and fellowships that gave artists, scholars, and civic leaders the capacity to focus and flourish in their work. The impact of these schools and fellowships continues to be felt in our country today.

But even these facts don't capture the full breadth of Rosenwald's influence, especially in his own community. As early as 1902, he started donating money to Jane Addams's Hull House in Chicago, which provided social services and recreational facilities for recent immigrants; he donated annually and served on its Board until his death.

In 1910, Rosenwald offered to donate $25,000 for YMCAs for African Americans in any city in the nation that would raise $75,000 for the facility. When the program ended in 1932, 24 YMCAs and two YWCAs had been built, including the Wabash Avenue YMCA in Chicago.

Rosenwald was an early and substantial supporter of the University of Chicago and served on its board of trustees until his death. He also brought the two existing Jewish social services agencies together to form what later became the Jewish Federation of Metropolitan Chicago, serving as its first president. In addition, he was the founding donor of the Museum of Science and Industry in Chicago, which he insisted not bear his name.

Rosenwald was well known and admired during his lifetime. His death on January 6, 1932, was front-page news across the country. A modest man, he did not believe in putting his name on buildings, receiving honorary degrees, or creating perpetual foundations. Rather, he believed in "giving while you live," and that each generation should address the challenges and needs of its own time. He directed that the Rosenwald Fund close its doors within 25 years of his death, so, in 1948, the Rosenwald Fund ceased to exist, and his name gradually faded from memory. Over time, Julius Rosenwald became the most important philanthropist almost no one has ever heard of.

Fairfax Rosenwald School in Fairfax, Virginia
Courtesy of the Fisk Library (Rosenwald Fund Archives)

Watching that documentary almost 10 years ago, I decided his story needed telling, especially in the National Park System, where visitors learn about nationally significant people, places, and periods of America's history.

In July 2016, representatives of the NPCA and the National Trust for Historic Preservation met to plan a path forward for the park, and the Rosenwald Park Campaign was born, with a mission to establish a multisite National Historical Park containing a visitor center in Chicago, a small number of Rosenwald Schools in the South, and a network of other Rosenwald Schools associated with the park but not contained within it.

The Julius Rosenwald and Rosenwald Schools National Historical Park will emphasize the key value of education and fill four gaps in the National Park System as the first park to:

- commemorate the life and legacy of a Jewish American,
- address the impact of Rosenwald Schools,
- interpret early Black–Jewish interactions, and
- address American philanthropy.

Knowing that it was critical to include and understand the people and places most affected by these investments, the Campaign began making connections. Our first activity in 2017 was to solicit recommendations from the State Historic Preservation Officers in the 15 states in which Rosenwald Schools were built for possible inclusion in a National Park. All 15 states responded; 14 recommended a total of 55 schools and one teacher home. Missouri did not recommend any, as only four school facilities were built there, and three no longer exist. Campaign representatives visited 33 of the schools and the teacher home in 2018 and 2019. In 2021, the Campaign prepared the report "*Identifying and Evaluating Rosenwald School Facilities for Inclusion in a National Historical Park"* that contains multiple summaries of those 34 facilities.

To become a National Park or Monument, a site requires designation from Congress or the President and often begins with a special resource study (SRS) of relevant sites. As a result of the Campaign's advocacy, Illinois Senator Dick Durbin and Representative Danny Davis introduced The Julius Rosenwald and Rosenwald

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Rosenwald and the Rosenwald Schools

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Schools Act in both Houses of Congress in June 2019. It passed with bipartisan support in both chambers in late 2020, with President Trump signing it into law in January 2021.

This legislation directed the National Park Service (NPS) to assess the national significance, suitability, feasibility, and management needs of a potential park. In 2022, the NPS held public hearings and received nearly 2,000 comments. The SRS report, submitted to Congress in June 2024, concluded that both Julius Rosenwald and the Rosenwald Schools are of national historic significance and that the San Domingo Rosenwald School on the Eastern Shore of Maryland was suitable to become a National Historic Site. It quoted extensively from the Campaign's 2021 report on Rosenwald Schools, which we took as an endorsement of our hard work!

Throughout 2024, the Campaign focused on having elected officials, nonprofit organizations, and prominent individuals write letters to President Biden requesting that he proclaim the Julius Rosenwald and Rosenwald Schools National Monument through his authority under the Antiquities Act. As a sign of Congressional support, both the Senate and House introduced bills in September to create the National Historical Park. Unfortunately, it was likely too late in the Congressional session for the legislation to pass and in the Presidential term for executive action.

The Campaign is now working to introduce new legislation for a National Historical Park in this session of Congress and developing an online geospatial database of existing Rosenwald Schools that will contain key information, enable more interaction among support groups for the schools, and promote greater advocacy for establishing the park.

In addition to our legislative agenda, we are working to raise awareness and prepare for a future designation. The Campaign's 10-minute film, "*Rosenwald: Toward a More Perfect Union*," has won a number of awards at film festivals and continues to be shown at events. Over 200 nonprofit organizations representing a broad array of national and local constituencies have submitted letters to the Campaign expressing support for establishing the park.

Scotland one-teacher Rosenwald School in Montgomery County, Maryland **Courtesy of Alan Siegel**

The Campaign is renting an office in the Nichols Tower, originally part of the Sears, Roebuck merchandising facility, to enhance our presence in Chicago and is developing a memorabilia collection that includes tabletop models of Rosenwald Schools, vintage newspapers, postcards and Sears catalogues, the strongbox for Rosenwald's office at Sears, and books by Rosenwald Fellows that capture both the deeply personal and the profound impacts of Julius Rosenwald's philanthropy.

As we continue to build momentum, I've been reflecting on a conversation I had with Peter Ascoli, a grandson of Julius Rosenwald, in a Chicago café shortly after the founding of the Campaign. One of the first things he said to me was, "You know, JR would not have approved of this."

At the time, I flippantly responded, "Well, it is not up to him!" But as I've reflected on that conversation, it has become increasingly clear to me that JR [Rosenwald], perhaps because of his modesty, must be remembered as a model for people not only of his own time, but of ours and future generations as well. Thoughtful philanthropy and partnership across societal divides "for the wellbeing of mankind" are not needs or products of a specific era; they are values and choices that can define the character of a nation, and they are at the heart of Rosenwald's remarkable story.

While he may not have cared to be remembered, Rosenwald's example remains as inspiring today as it was when the schools were being built 100 years ago. Just as Rosenwald and Washington partnered with communities to create meaningful, needed change in our nation, we now need your partnership to create a new National Park honoring the far-reaching impact one person can have when they strive to meet the needs of others in strategic, selfless, and empowering ways.

Learn how you can help carry on this amazing legacy at www.rosenwaldpark.org.

CJHS Remembers Sidney D. Amdur

CJHS members and friends mourn the death this past spring of former Board member Sidney D. Amdur, who served as the Society's Treasurer from 2019 to 2023. He was 78.

Sid was born and raised in Rockford, Illinois, where his traditional Jewish family attended Ohave Shalom, the synagogue at which he had his Bar Mitzvah. When he was 16, he and his family moved to Crystal Lake, which had only five Jewish families at the time. His parents subsequently moved to the more Jewish Chicago suburb of Highland Park, where Sid's father, Gerson Amdur, was instrumental in starting a Chabad Lubavitch synagogue.

Sid majored in accounting at the University of Illinois Chicago, where he was active in Yavneh, a Jewish student organization. It was through Yavneh that he met his wife, Dale, whom he married in 1970.

After graduating from college, Sid spent seven years studying at the Hebrew Theological College in Skokie and working as its facilities manager. He subsequently spent two decades as a certified public accountant at the Internal Revenue Service, where he worked as a business auditor.

Sid and Dale raised their family in Chicago's West Rogers Park. For many years, they were members of Congregation Adas Yeshrun, where their son's Bar Mitzvah was held. Later on, for many years, Sid was active in a small Orthodox synagogue, Or Menorah, where he formed a close relationship with its rabbi, Doug Zelden, and could be counted upon to form a minyan.

Passionate about imparting his love of Judaism, Sid taught Hebrew school at many synagogues across the Chicago suburbs. He also volunteered at two local senior facilities—Dobson, where his late mother had been a resident, as well as Park Plaza—where he presented programs about Jewish history, music, and other related subjects. Throughout his life, he continued to engage in serious Jewish studies. In addition, he loved puzzles, games, and puns.

"Sid exuded warmth and sincerity, and he had a happy disposition," said Dr. Rachelle Gold, CJHS President. "He was very impressed with the work of the Society, and he almost immediately volunteered his services after joining the organization. His good works and humor are part of his legacy. We will miss him."

In addition to Dale, the editor of *Morasha*, the newsletter of the Jewish Genealogical Society of Illinois, Sid is survived by three children, Naomi Kurland, Elisheva Greebel, and Gavriel Amdur; seven grandchildren; and a sister, Maxine Amdur.

Welcome New Members

Melanie Andes
Vernon Hills, IL

Rena Appel
Evanston, IL

Cheryl Davis
Evanston, IL

Nathaniel Gray
Evanston, IL

Alan and Ruth Greenthal
Glencoe, IL

Joel and Jenny Jacobson
Chicago, IL

Scott Krantz
Northbrook, IL

Randy Lieber
Chicago, IL

David Shyovitz
Evanston, IL

David Silverman
Skokie, IL

Susan Subak
Oak Park, IL

Jewish Baseball Moments

By Michael H. Ebner, PhD

I have resided in Chicagoland for almost three-fifths of my ever-lengthening count of days. Encouraged by my son, I eventually cast my baseball loyalties to the perennially hapless Cubs, with their occasionally hopeful moments outdistanced by frequent disappointments. I did realize a measure of long-awaited satisfaction in 2016 when, at long last, they did prevail in winning the World Series for the first time since 1908.

Certainly, fans in Chicagoland, whether devoted to the Sox or the Cubbies, cherish their baseball moments. I recall some Jewish big-league Chicago players, including Sid Gordon, Ken Holtzman (two no-hitters), Saul Rogovin (Sox), and Steve Stone (Cubbies, as well as the Sox).

Donald Hall (1928-2018), celebrated American poet and unquestionably a self-proclaimed baseball fan, sublimely appreciated our national pastime as "the game of life."

Upon encountering Hall's evocative volume of essays, Fathers Playing Catch with Sons (1984), I arrived at a reckoning that the writer had imparted an eternal calculation: that poetry linked to baseball equates wisdom.

I grew up in that much-storied land known as New Jersey. Yogi Berra (Montclair), Larry Doby (Paterson), Phil Rizzuto (Irvington), and Monte Irvin (Orange) each resided in nearby towns. In fact, a Yogi Berra Museum exists in Montclair—on a university campus, reminding us that baseball requires study as well as contemplation.

Fan loyalties in our Passaic, New Jersey, household were palpably trifurcated. Not the Yankees for me! Grandfather rooted for the New York Giants. My father and brother cheered on the Yankees. That loyalty also emanated from uncles as well as cousins.

The Brooklyn Dodgers had gained my earliest affections. In 1947 or thereabouts, I became alert to Jackie Robinson, and he became my MLB # 1 baseball player. The team's eventual move to Los Angeles a decade hence had proved utterly traumatic for me. To this day, with the 21st century unfolding, I still can recite, at the drop of my cap, virtually every player on the Dodgers' 25-player team roster. Among them: Rube Walker, dutiful backup catcher to Roy Campanella. Also, the dependable George Shuba, occasionally spelling Duke Snider, or Carl Furillo, toiling in the green pasture commonly regarded by avid fans as the outfield. The Brooklyn nine inspired the ardently devoted poet Marianne Moore: "Pitching is a large subject. Your arm, too true at first, can learn to catch the corners."

Proud Jewish father Henry Holtzman (center) looks on enthusiastically as his son, Chicago Cubs pitcher Ken Holtzman, takes part in a historic September 25, 1966, matchup of Jews. Holtzman faced the Los Angeles Dodgers legendary pitcher Sandy Koufax. In the end, Holtzman and the Cubs prevailed.

Courtesy of Chicago Tribune

This might explain much about the unfolding chapters of my longtime baseball obsession. Its capstone is lodged in the mindful observation, credited to Moore, to the effect that fixing baseball and poetry in tandem merits high regard. Akin to Donald Hall on the game, vis-a-vis on the diamond, as "a game of words," as well as "an ensemble of curiosities." Some of Moore's sparkling baseball prose and poetry found its way into the venerable pages of the New Yorker!

Extra inning! I taught an elective for 25 years entitled "History of Sport." In the closing inning of the semester, after the final, an inspired student wondered if she might offer a concluding observation. I beckoned her to instantly step up to

home plate as the assembled members of the class grew eerily silent. Hence, the brief but mindful oration that I will forever recall as not only profound, but also perfectly pitched: "Professor Ebner, this was something more than a course on the history of sport, but rather it represents a lesson about 'the meaning life.'" Whether baseball or otherwise, I cherish that claim as a moment of wisdom!

About the Author: Michael H. Ebner is the James D. Vail III Professor of American history, emeritus at Lake Forest College. The Chicago Tribune designated him for its roster of All-Star College Professors, but he never heard the call to assume a field position. He is a life trustee of the Chicago History Museum and was a visiting professor at the University of Chicago. His occasional opinion essays and book reviews have appeared in the Chicago Sun-Times, Chicago Tribune, Crain's Chicago Business, Kansas City Record, and Philadelphia Inquirer.

Assigned Readings—and Viewings—for Jewish Baseball Aficionados

• Robert F. Burk, "*Marvin Miller, Baseball Revolutionary*" (University of Illinois Press, 2015).
This is a fine biography of Marvin Miller, longtime counsel to the Baseball Players' Association. The author of this volume is a foremost scholar of the history of American baseball.

• Nicholas Dawidoff (Ed.), "*Baseball, A Literary Anthology*" (Library of America, 2002).
This splendid literary collection merits a central place in the library of baseball fans, Jewish or otherwise.

• Eric Rolf Greenberg, "*The Celebrant*" (University of Nebraska Press, 1983).
Widely regarded as the foremost work of fiction exploring the American-Jewish romance with the game of baseball. It is set in the late 19th and early 20th centuries, following a young boy's ardor for Christy Mathewson, the great pitcher for the New York Giants.

• Aviva Kempner's film "*The Life and Times of Hank Greenberg*" (2000).
This superb independent film, screened in theaters at the time of its release, provides a sensitive and nuanced perspective of its subject.

• Lowell B. Komie, "*The Last Jewish Shortstop in America*" (Swordfish Books, 1997).
A novel by a Chicago attorney, fixed on the North Shore suburbs. David Epstein dreams of a Hall of Fame for Jewish sports heroes. Both Hank Greenberg and Sandy Koufax enter into the narrative of this superb book.

• Mark Kurlansky, "*Hank Greenberg, The Hero Who Didn't Want to Be One*" (Yale University Press, 2011).
This is a candid book in as much as its title accurately reflects Greenberg's life story.

Striving for Fellowship: Sinai's Rabbi Emil G. Hirsch and Hull-House's Jane Addams, a Not-So-Odd Couple. Part II

By Rima Lunin Schultz, PhD

The social reform climate that Rabbi Emil G. Hirsch and Jane Addams inhabited in the late 19th century in Chicago was dominated by social gospel ministers. Hirsch and Addams's social reform agendas often joined in coalitions that favored labor legislation to improve working-class conditions; initiatives for better housing, good parks, and recreation facilities for immigrants and working-class people, and other improvements in urban life that were considered part of the new Progressive ideas that emerged in the first two decades of the 20th century. However, the alliances with the social gospel ministers and their constituencies had limitations for Hirsch and Addams. The Christian Trinitarian theology that was at the heart of the social gospel message was a creed that had exclusive—rather than inclusive or universal—truth. Those who did not see Jesus as a son of God were excluded from the community of believers. Addams and Hirsch were partners in imagining a religious experience and religious association and community that could avoid the Trinitarian message.

Rabbi Emil Hirsch, understandably, was not comfortable in this [Christian] theological environment, although he plunged in when he felt the occasion warranted it. Jane Addams, as it turns out, was also uncomfortable.

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Hirsch and Addams: a Not-So-Odd Couple

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She could work herself "into a great admiration for his [Christ's] life," she wrote, but she did not feel any closer to God as a result. "I think of him [Christ] simply as a Jew living hundreds of years ago, surrounding whom there is a mystery and a beauty incomprehensible to me, I feel as I do when I hear very fine music—that I am incapable of understanding. This is the nearest that I get to it and it is very rare—as a general thing I regard with indifference." Perhaps Addams's detached and aloof relationship with traditional Trinitarian doctrine made her a more likely candidate to share enthusiastically in the liberal religious views of Hirsch and the Unitarians and Ethical Culturists with whom she formed her closest ties.[8]

Jane Addams's faith journey was influenced by the liberal and secular ideas of religious scholarship current during her college years. Although she attended a seminary for women that prepared its graduates for missionary and church work, she had resisted these traditional lines of activity. For Addams, the higher biblical criticism of the 19th century, with its focus on the historical Jesus in his Jewish context and emphasis on his social teachings, had profound implications. When Addams finally decided to join a church in 1888, she did so because of her desire to acknowledge the need for fellowship and community. She joined the Cedarville Presbyterian Church soon before her move to Chicago and the start of Hull-House.

Chicago Sinai Archives

Rabbi Emil G. Hirsch of Sinai Congregation in Chicago
Image courtesy of Sinai Congregation

Hirsch, from a different perspective and location in life, had to find a way for a non-Christian outsider group of which he was the moral teacher to be both Jewish and American, and in each role achieve the highest standards of ethical behavior as Jew and citizen. Instead of the associations and organizations of the Social Gospel, Hirsch and Addams found fellowship with other leaders in the left wing of liberal religion. The deeds of men and women of conscience became the litmus test of whether a philosophy was relevant rather than creedal purity. While anti-materialist, they were supremely conscious of the material conditions underpinning the struggle of daily living, and their applied ethics led them to fight for social and economic legislation; they saw the overall meaning of human history in terms of universal, humanistic truths. Progress would come, they both argued, through ethical behavior.

The organization that most closely expressed these views was the American Congress of Liberal Religious Societies. It was established in 1894, in part as an outgrowth of meetings held at the time of the 1893 Columbian Exposition, and its incorporating members included Hirsch, who was a key figure in its inception, and two other liberal ministers who appeared in the networks of social activists in which Addams worked. Hiram W. Thomas, the minister of the independent People's Church, Chicago, had broken with the Presbyterians, who found his views heretical; the Unitarian minister Jenkin Lloyd Jones had encouraged his congregation of All Soul's Church to support the Abraham Lincoln Center, a settlement house that was one of the handful of interracial and integrationist associations established in the early years of the 20th century. (Jones was the brother of Anna Lloyd Jones Wright, an advanced thinking woman for Victorian America, whose son, Frank Lloyd Wright, was the famed architect.) Eventually, the organization, with Thomas as President, included many nationally known Unitarians, as well as suffragist Susan B. Anthony and racial justice activist and Unitarian minister Celia Parker Woolley. What began to emerge was the outline of a liberal religious network with political aspirations and a strong social agenda including support for the advancement and equality of people of color and suffragists. A number of members of this liberal religious network became founders of the National Association for the Advancement of Colored People.

Reform Jews found the American Congress of Liberal Religious Societies very attractive. Another Reform Rabbi from Chicago, Joseph Stolz, who served Zion Temple and, subsequently, Isaiah Temple in the city, noted that many Jewish congregations had affiliated with the Congress, "not because they would cease to be Jews, but because they are Jews, not because they crave for a new denomination, but because they would co-operate with all those whose aim it is to direct and utilize the liberal thought of our country."[9] The enthusiasm of liberal Jews seems almost naive to us, given the unfolding of 20th century history, but at this historical moment, the air was filled with great optimism as Jews bathed in the secular philosophies of the Enlightenment and of liberal Protestant biblical criticism. There was a breathing in of the freedom of Emancipation.

For the generation coming of political age in the 1880s, the great question of the day was about economic justice: what did capital owe labor? It was to become as compelling an issue as the slavery question had been to their fathers and grandfathers. To the Social Darwinists and laissez-faire economists, the answer to the labor question was that capital owed labor "nothing more than the wage established by supply and demand." To the trade unionists and to a new group of social scientists and civic leaders, including some men of capital who were influenced by a new way of thinking about the social order, industrial society demanded new arrangements and democracy a new social ethic. This new social ethic began to be articulated from union halls, in civic forums, at political rallies, and, increasingly, from pulpits of churches and synagogues. Jane Addams's 1902 book, "*Democracy and Social Ethics*," was a major text for this new view. The relationship of labor and capital was not a private and individual arrangement; it was a public issue and a moral issue because the conditions of work and of working people impacted the whole society. The interdependency of the citizenry imposed by the market system and industrial conditions had changed the landscape environmentally, sociologically, and culturally.

Hirsch and Addams were in the vanguard of liberals—or perhaps they should be labeled Progressives, who addressed the twin ideas of social justice for the working class and an end to racism in society. While the explicit efforts were in support of justice for African Americans, the implicit agenda, certainly for Hirsch and other liberal Jews, was protection of the rights of all minorities, including themselves.

An NAACP reception hosted by Hull-House, 1912

Rabbi Hirsch and Jane Addams, and the network of the American Congress of Liberal Religious Societies, inhabited the left-wing branch of Progressivism. They supported trade unions, collective bargaining, unrestricted immigration to the United States, free speech, and free press (even for anarchists and socialists, whether U.S. citizens or aliens), and they were part of a very small minority of white Americans who engaged in interracial organizations to advance the cause of African Americans and complete the unfinished business of Emancipation.[10] In the formation of the National Association for the Advancement of Colored People in 1909—the 100th anniversary of the birth of Abraham Lincoln, the Great Emancipator—Jane Addams was considered by the conveners of the infant organization a crucial person to have on board for its success.[11] Through Addams, national organizers in New York reached out to two other Chicagoans: Rabbi Emil Hirsch and Jenkin Lloyd Jones. Knowing their reputations for interracial work, Addams was asked to encourage Hirsch and Jones to stir up broader interest and support of the new organization.[12]

Hirsch regularly offered the hospitality of Sinai Temple's large sanctuary when the NAACP met in Chicago. Likewise, Hull-House became another gathering space for interracial meetings, where W.E.B. Du Bois and Ida B. Wells Barnett and others in the leadership ranks of the African American community were invited to speak and take part in the Hull-House community. In Jim Crow America, few white institutions were willing to embrace the cause of African Americans and publicly go on record hosting interracial gatherings. Hirsch boldly invited Booker T. Washington to speak from Sinai's pulpit. These were public "statements" that Hirsch's leadership encouraged his congregants to make, and it appears that he had their cooperation. Known for his commitment to racial justice, in 1913, at the 50th anniversary celebration—the Jubilee Celebration—of the Emancipation Proclamation, Hirsch was one of the prominent speakers at Chicago's Orchestra Hall, sharing the honor with the Illinois Gov. Edward F. Dunne, Jane Addams, and W.E.B. Du Bois.

Hirsch's support of justice and equality for Black Americans was not something he did separately from his work as rabbi of his congregation, as has been suggested; Sinai's membership was guided by Hirsch to embrace a philosophy of universalism intended to break down barriers across race, ethnicity, and religious differences

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Hirsch and Addams: a Not-So-Odd Couple

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and to socialize each person's sense of duty, in a democracy, to the well-being and welfare of the stranger. He advocated a social citizenship that ran counter to the deepest held prejudices of Jim Crow America; it also was a philosophy that countered the patterns of intense institution-building going on in most religious and ethnic communities at the time, which kept most of these first- and second-generation Americans focused on the fortunes of the separate group.

Hirsch and Addams were in the vanguard of liberals—or perhaps they should be labeled Progressives, who addressed the twin ideas of social justice for the working class and an end to racism in society.

That did not mean, however, that Hirsch or other Jewish liberals were disinterested in, or ignorant of, the plight of Jews who were being persecuted in Europe or of Jews suffering discrimination in the United States. The coalition that Hirsch had built up among liberal Protestants, liberal Jews, and African Americans worked in defense of the rights of Jews as well. For example, in 1913, Chicagoans protested the treatment by Russian authorities of Mendel Beilis, a Jew from Kiev. Mass meetings were held for the purpose of condemning the trial of Beilis, who was accused of a blood libel murder, an accusation that perpetuated the oldest form of antisemitic distortion and stereotyping. Rabbi Hirsch; the Rev. Jenkin Lloyd Jones; Addams; the Rev. A. J. Carey, of the African Methodist Episcopal Church; Graham Taylor; and the Rev. Father O'Callaghan, a Catholic, were prominent in the protests. The New York Times reported that Jenkin Lloyd Jones said the trial was the Russian government's efforts to redirect unrest and discontent in Russia by the age-old technique of scapegoating. (It should be remembered this was a revolutionary time in Russia.) Addams was quoted as expressing the belief that the Kiev trial would result in bringing a worldwide awakening in the interest of the uplifting of the Jewish people as a whole and according them a higher status than has ever been given them before.[13] Perhaps, as a result of the protestors' success in turning the trial into an international event and capturing the interest of liberals worldwide, a jury found him not guilty.

Jane Addams

Finally, Addams and Hirsch contributed to the development of the American civil religion that has allowed people of different faiths, ethnicities, and races to engage in the public square and to give voice to what are understood as the essential ethical values and beliefs common to all. When American Presidents end their speeches and news updates with "God Bless America," it is understood that they are reminding us about the generic God, and that they are not praying, but simply invoking for us all the generally held concept that there is a force greater than all of us. Addams and Hirsch, then, were not the first Americans [or the last ones] to search for an enlightened nonsectarian, non-creedal "religion" for this new phenomenon on the world scene: a new nation conceived without the authority of a state religion—no king and no authorized church, but, with the promise of religious freedom, and the separation of church and state, a fertile field for religious experimentation and voluntary religious association. Could the United States be a nation of many creeds yet share a vision of social progress and social justice? Or would narrow sectarianism impede the growth of America's civic spirit?

Addams and Hirsch were both misunderstood and accused of being anti-religious or, in the case of Hirsch, as being anti-Jewish in his introduction of Protestant-like elements in the services at

Sinai. Even today, some Chicagoans refer to the congregation as St. Sinai on the Lake; organ music, choirs, and Sunday morning services were just too reminiscent of Protestant churches to sit well with many Jews.

For the local Roman Catholic hierarchy in the neighborhood, Hull-House was a den of secularity that they perceived was anti-Catholic and anticlerical. They feared the influence the settlement might have on recent Italian immigrants, especially those from different regions in Italy where local religious fetes took the place of diocesan or parish support or where anticlericalism had strong footholds. They did not grasp the efforts to translate particularistic religious symbols and celebrations and capture the universal values therein without reference to denominational creeds and without prayer as being a safeguard for religious pluralism and religious freedom, not an attempt at erasure.

The legacy of the Hirsch-Addams alliance: (from left) the Rev. Ralph Abernathy, the Rev. Martin Luther King Jr., and Rabbi Abraham Joshua Heschel
Courtesy of the Star Collection, DC Public Library; copyright by the Washington Post

This author has kept a photograph she found in a brochure, ironically, of the National Museum of Jewish History, located on Independence Hall, Philadelphia, because it is one of the best images that illustrates the transmutation of the particular and sectarian into the universal American civil religion. Here are Rabbi Abraham Heschel and the Rev. Martin Luther King Jr., posed in deep thought (or perhaps prayer or solemn resolve?), with the Rev. Ralph Abernathy, a Southern Baptist minister and one of King's lieutenants in the nonviolent civil rights movement. They are in line, marching in an unidentified civil rights march. Abernathy is holding a Torah, dressed traditionally, and he is grasping it and a small, paper American flag, the kind of "favor" we wave in parades. The brochure tells us: "For Over 350 Years We Have Shared a Story Distinctly Jewish and Uniquely American. It Is a Story Worth Telling. It's an American Story."

Endnotes

[8]Jane Addams to Ellen Gates Starr, November 22, 1879, Ellen Gates Starr Sophia Smith Collection.
[9]Central Conference of American Rabbis, Sermons by American Rabbis (Chicago: The Central Conference Publication Committee, 1896), 246.
[10]"Bring Up Negro Question." New York Times, Feb. 14, 1909, pg. 10.
[11]William English Walling to Jane Addams, New York, N.Y., April 1, 1909, JAPM reel 5-0766-0769.
[12]William English Walling to Jane Addams, New York, N.Y., April 1, 1909, JAPM reel 5-0766-076
[13]"Trial Stirs Chicago." New York Times, October 20, 1913, pg. 4.

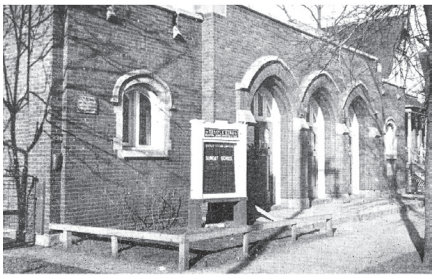
About the Author: Rima Lunin Schultz, historian with a Ph.D. from Boston University, has written articles and books on Jane Addams, Chicago women in Catholic and Protestant faith traditions, and the culture of urban elites. Schultz is the co-editor with Adele Hast *z"l*, past President of the CJHS, of *Women Building Chicago 1790-1990: A Biographical Dictionary* (Indiana University, 2001), which was named Best Reference Book in 2001 by the American Library Association. She is co-author of *Eleanor Smith's Hull-House Songs: The Music of Protest and Hope in Jane Addams's Chicago* (Haymarket 2020). She served as historian and assistant director of the Jane Addams Hull-House Museum, the University of Illinois at Chicago. Schultz is an advisor to the Jane Addams Papers Project (online) at Ramapo College, New Jersey, and is the past president of the Chicago Area Women's History Council, now the Chicago Women's History Center. She is currently working on a political and personal biography of Jane Addams and her partner, Mary Rozet Smith.

Chicago Synagogues I Have Known

By Rabbi Rallis Wiesenthal

My father joined Temple Ezra[1] in 1955 in its first permanent location, a small building located on Aldine Street. Two years later, Temple Ezra dedicated its second home at 5658 North Winthrop Avenue. The growth of the congregation and the size of its permanent home necessitated holding High Holy Day Services at the People's Church on Lawrence Avenue. I have the High Holiday tickets my father saved in the pages of his *machzor*. One of those cards had the date of 1965, the year, on the Shabbat following Yom Kippur, my mother left in a hurry from the synagogue because her water broke. I arrived in the world on Erev Sukkot.

The synagogue's spiritual leader at the time was Rabbi Ira Sud. Rabbi Sud and my parents were close. He advised my parents to enroll me in Hebrew school from the moment I was born. Cantor M. Schwimmer had four boys. One Sunday, at Hebrew school, they asked, "Who can sing the *Ma Nishtana*?" They asked each one of Cantor Schwimmer sons, but they all seemed to have stage fright. I raised my hand. They adjusted the microphone stand as low as it could go. I sang it perfectly—both the words and the tune—and for this achievement, I received a hand-crocheted kippa.



Temple Ezra on Aldine Avenue

Around the same time, my grandmother was visiting us from Johannesburg. Typically, my father would come home exhausted from a week's traveling for work, and my mother would go Friday night to synagogue. One Friday night, my grandmother babysat me so that my parents could go to synagogue. I declared to my grandmother that, "I want to be a woman!" My grandmother was understandably concerned. She told my parents, "Your young son would like to be a woman." My mother asked me why I wanted to be a woman, and I responded, "So I can go to synagogue, too!" So, from then on, I agreed to take a nap on Friday afternoon when I came back from school, so that I'd be awake enough to attend the services in the evening.

When I was 7 years old, I was sitting with my father on the High Holidays. My father noticed that I was staring at all the men in their *talleisim*. He asked me whether I would like to wear a *tallit*? I nodded. So that Sunday my father went to Rosenblum's on Devon Avenue and bought me the smallest *talliit* he could find. He still had to fold it in half.

The author as Bar Mitzvah boy

In the summer of 1973, Ezra and Habonim merged. Rabbi Ira Sud became the spiritual head of the newly merged congregation. Rabbi Shlomo D. Levine was named to lead the congregation in 1975, at which time Rabbi Sud assumed the position of Rabbi Emeritus. In 1976, Cantor Henry Danziger succeeded Cantor Schwimmer. He was followed by Cantor Erik Goldberger, who served from 1982 to 1987.

On Monday, October 16, 1978, I celebrated my Bar Mitzvah. This occurred on the first day of Sukkot. I had been practicing the Torah reading and Haftarah by listening to the tape recordings Cantor Leopold Fleischer had made. I also led services on Sunday evening, making Kiddush in the synagogue sukkah. On Monday morning, I led some of the services as well. My father spent a lot of time trying to recall the melodies for removing the Torah scrolls from the Holy Ark that were sung in his hometown of Bad Homburg, Germany, so that I could sing them accurately. At the time, I had a soprano voice, and as someone who passed by while I was practicing said, "This Bar Mitzvah will be something special."

I studied in Israel during my gap year between high school and college, the fall of 1984 to the summer of 1985. My parents decided to join me for Pesach and wanted to get visas to do so. My parents went to the Israeli Consulate in Chicago. My mother's German passport was acceptable; however, they commented upon seeing my father's Chilean passport, "How do we know you're not a Nazi?" They advised him to either have his congregational rabbi call the consulate or bring other proof of being Jewish. My father returned to the consulate with his teenage German passport with the "J" stamped in it and asked, "Is this enough?" We thought everything was solved until my parents returned from their trip only to find out that the consulate had been given information questioning my mother's Jewish identity. This made matters difficult for me, as I was attending the Hebrew Theological College at the time. Eventually, this led my parents to leave the congregation they had belonged to for decades.

When I returned from Israel in 1985, my parents and I left Ezra-Habonim and began attending Congregation Agudath Jacob at 633 W. Howard Street in Evanston. The congregation was formerly located at 1318 S. Keeler Ave. in Chicago's North Lawndale neighborhood. It moved to the Chicago side of Howard Street in 1959, where it merged

with a minyan that was next-door. The resulting congregation was so crowded on the High Holidays that the ushers sold their own seats and could only sit during the times the congregation was asked to stand. In the early 1960s, the congregation moved to the Evanston side. It even boasted a Hebrew school. The congregation was a traditional one with family seating. In its heyday, it held services twice a day, every day. Later on, a minyan was hard to come by. One afternoon, Sam Weinberg, known as "Mr. Agudath Jacob," pulled in off the street an ostensibly non-Jewish person, an Asian American man, to make a minyan.

Congregation Agudath Jacob

From 1985 until 1994, we attended services there every Shabbat, Yom Tov, and Sunday. On Sunday mornings, Harry Dudovitz would go out early and buy bagels, lox, and cantaloupe for those who attended Sunday morning services. After a few years, on the High Holidays, I led some of the services, read all the Torah portions, and blew the shofar. In the early 1990s, a young gentleman declared that he would attend every week if a *mechitza—a* divider between the men's and women's sections of the synagogue—were installed. The *mechitza* was erected by my father, and it was up for all services except for those on the High Holidays, when services were better attended. After my father passed on, in January 1994, attendance fell so dramatically that we only had a minyan every other week. Plans were made for the synagogue to merge with either Young Israel of West Rogers Park or Skokie Valley Traditional Synagogue. In 1995, most of the members decided in favor of the latter. Skokie Valley Traditional Synagogue became Skokie Valley Agudath Jacob Synagogue.

In 1994, my mother and I were once again without a synagogue to call home. Young Israel of West Rogers Park was looking for a rabbi. This minyan originally began as an offshoot of the Bnei Akiva Young Adults Minyan. Those twentysomethings who did not move to Israel were asked to leave Bnei Akiva. They met in the Beit Midrash of K.I.N.S. and, on Friday nights, in Robert Hertzfeld's basement. In 1995, the minyan moved to Touhy Avenue and looked for a rabbi. There were two applicants: Rabbi Elisha Prero and this writer. Though I didn't get the position, my mother and I and, later, my wife and family, nevertheless attended from 1994 until 2002.

In 2002, my wife and I had a 2-year-old, with another one on the way. There wasn't an organized *gan yeladim*, a program for young children at our synagogue. It was at that point that we decided to look for another congregation. We chose Congregation Ezras Israel, which had and still has the best *gan yeladim* program in the city. We attended the "Mechitza Minyan" led by Rabbi Doug Zelden.

When in 2008, Rabbi Zelden was asked to leave, we followed him to the Temple Menorah building, and so began Or Menorah. For about four years, Or Menorah was a separate Orthodox minyan. Eventually, the Chabad girls school bought the building, and the minyan was forced to move into Nathan Averick's home on Fairfield Avenue. After Mr. Averick moved to Israel. Or Menorah moved into the southwest corner storefront on Touhy and California avenues. From there it occupied space at the former Kirschner's catering hall before relocating to its present address at 7006 N. California Ave. Our boys grew up in that congregation; two of our boys had their Bar Mitzvah there. In 2017, we returned to Ezras Israel and have been there ever since.

[1] Ezra Congregation (Conservative), later Ezra-Habonim, began as the Sport Center of Jewish Youth (later, North Center of Jewish Youth) in 1938 at 1026 W. Wilson Ave. In 1941, the name was once again changed to Jewish North Center Congregation and, in 1946, to Temple Ezra. In 1948, the congregation purchased a former church on West Aldine Street and repurposed it as a synagogue. In 1957, Temple Ezra dedicated its second home at 5658 N. Winthrop Ave., which had once been a Greek Orthodox Church. In 1967, Ezra purchased the former New Israel Congregation on West Touhy Avenue and, in 1973, merged with Habonim of South Shore (formerly of Hyde Park), later establishing outposts in Northbrook, Skokie, and West Rogers Park.

About the Author: Rabbi Rallis H. Wiesenthal, Community Employment Support Coordinator for JCFS Chicago, has lived much of his life in the Chicagoland area. He attended Congregation Ezra-Habonim Hebrew School until fifth grade and Arie Crown Hebrew Day School from sixth grade onward. After graduation, he went to the Oscar Z. Fasman Yeshiva High School, graduating in 1984. He spent a gap year at Yeshivat Ohr David in Ramot, Jerusalem. Upon returning to Chicago, he attended both the Hebrew Theological College and Northeastern Illinois University, earning a bachelor's degree in Hebrew literature in 1989. He studied for rabbinical ordination and took master's-degree equivalent courses at Jews' College—the London School of Jewish Studies—in the United Kingdom, during which time he served as a youth minister and reverend. In 1994, he was granted *semicha* and encouraged to style himself a rabbi. For over the past 25 years, he has been compiling a *siddur*, "*Tefiloh: Sefas Jisrael*," which follows the Frankfurt am Main liturgy. It contains hundreds of relevant quotes from all over the Babylon Talmud and information on chanting various sections of the liturgy, depending on the Jewish holiday or time of year.

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