



chicago jewish history

Summer into Fall...A Neighborly Tour and Two Talks

CJHS Bus Tour "Jewish Milwaukee" Sunday, October 6, Sign Up Now!

Our neighbor to the north has a rich Jewish history, and the Society's tour maven and Milwaukee native, Leah Axelrod, will be your guide on a visit to the Jewish Museum Milwaukee (JMM) to view the special exhibit, "From Push Carts to Professionals" and enjoy a kosher lunch overlooking Lake Michigan.

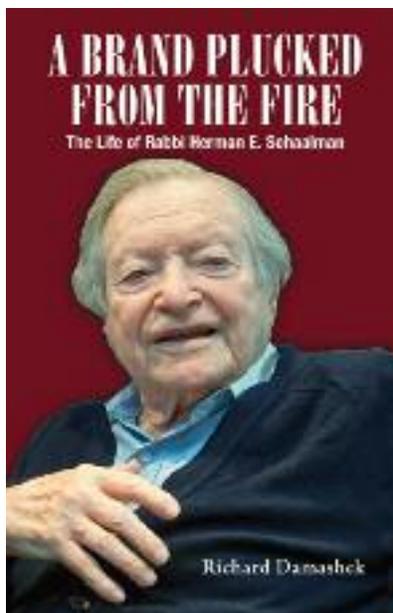
Explore the delightful Chudnow Museum of Yesteryear, an extensive and eclectic collection of early 20th century Americana housed in a historic building. Milwaukee has northern suburbs, too, and there you'll visit the latest home of one of Milwaukee's oldest congregations, Temple Emanu-El B'ne Jeshurun.

See application on page 15



Chudnow Museum of Yesteryear

Save the Date! Sunday, October 13, "A Conversation with Rabbi Herman Schaalman and His Biographer, Richard Damashek"



The next open meeting of the Chicago Jewish Historical Society will take place on Sunday, October 13, 2013, at Emanuel Congregation, 5959 North Sheridan Road, Chicago, at 2:00 p.m.

The CJHS is collaborating with the Edgewater Historical Society which is presenting its annual Austin Wyman Lecture honoring the late Edgewater community activist.

Biographer Richard Damashek will engage in a conversation with his subject, Rabbi Herman Schaalman.

A book-signing and social hour with kosher refreshments will follow the program. Admission is free and open to the public.

A Brand Plucked From the Fire

tells the story of Rabbi Schaalman from his birth in Munich in 1916 to his remarkable ascendance to major religious and interfaith leader in Chicago. Out of the darkness of the Holocaust, he sought and found

Continued on page 4

Mark Your Calendar! Sunday, December 1, Chicago Tribune Reporter Ron Grossman Speaks on "Albany Park (A Love/Hate Affair)"

Albany Park all the time! The Society continues its exploration of the neighborhood, historically second only to Lawndale in Jewish population. The date and time (2:00 p.m.) are set. The venue is yet to be determined.

President's Column



Edward H. Mazur

5773 WAS A GOOD YEAR FOR US.

Our Society welcomed a goodly number of new members, many of whom took advantage of the new, easy, online dues payment procedure via our website.

The guest speakers at our well-attended open meetings presented interesting lectures, and our expertly guided tours to the West Side and South Side offered new insights even to the most knowledgeable natives.. Kudos to Program Chair Jerry Levin and Tours Chair Leah Axelrod for their planning, and to Irv

Cutler, Herb Eiseman, and Carey Wintergreen for their guiding.

Members of the Society had the pleasure of working with Olivia Mahoney, senior curator at the Chicago History Museum, on "Shalom Chicago," the museum's year-long exhibition on the history and contributions of the Chicago Jewish community.

Unfortunately, this year we lost two of our longtime members and supporters, Ruth Rothstein and Paul Rosenberg.

RUTH ROTHSTEIN

Ruth Rothstein, an influential leader in the field of health care, was CEO of Mount Sinai Hospital for twenty-five years and then ran the Cook County Bureau of Health Services until 2004. Twice in recent years, Ruth lectured on health care and the Jewish community at CJHS open meetings.

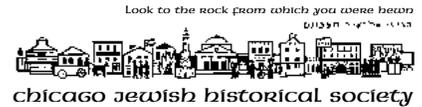
She was born Ruth Merson on April 5, 1923, in Brooklyn, New York. Her labor activism came from accompanying her Russian-immigrant father to union meetings and socialist demonstrations.

Her first position in Chicago was at Jackson Park Hospital on the South Side. Financial constraints had kept her from ever going to college, but her on-the-job performance overcame any doubts about her preparation. By 1965, she was running Mount Sinai Hospital.

Ruth Rothstein and I became acquainted in the 1980s when we both served on an Illinois state commission, the Illinois Healthcare Cost Containment Council. She represented hospitals, and I was a consumer representative. We had members from the insurance industry and the medical professions in the Council.

Ruth was tough but fair. She could intimidate, and was not reluctant to tell any of us what we should be doing in terms of cost containment. I chaired a committee that she was a member of and can remember her coming to one meeting, and even before we started, telling me, "Ed, get started. I have so much on my *tish* (plate) today! My driver will pick me up in ten minutes." I immediately called the committee to order, rearranged the agenda to consider her items at the start, and heaved a sigh of relief when she said, "Thank you, good job," and left.

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chicago jewish historical society

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Chicago Jewish History

Published quarterly by the Chicago Jewish Historical Society at 610 S. Michigan Ave., Room 803, Chicago, IL 60605. Phone (312) 663-5634. E-mail: info@chicagojewishhistory.org. Successor to *Society News*. Single copies \$4.00 postpaid.

Editor/Designer Bev Chubat

Editorial Board Burton Robin, Walter Roth, Milton Shulman

Send all submissions to:

Editor, Chicago Jewish Historical Society, via e-mail or street address shown above.

If manuscript is sent via standard mail, enclose SASE.



The “Vilner Shul.” 5001 North Troy.

Photograph by Sara Hultmark.



Nursing Home, Bernard and Ainslie.

Photograph by Sara Hultmark.

“Looking Back at Albany Park When It Was Jewish” Corrections, Clarifications, and Comments

In our last issue, *CJH* Spring 2013, we reprinted an edited version of an article by Ed Mazur first published in our October 1990 issue.

■ Our editor over-edited. The shop we called Schwartz’s Intimate Apparel was still Schwartz’s Corset Shop back in Ed’s youth, and that is the name he used. Dan Maxime sent us a printout of an online entry posted in 2011 by Madelyn Herzog : “96-Year-Old Store Opens at New Location: Schwartz’s Intimate Apparel relocates to Skokie Valley Road in Highland Park.”

The article continues, “Schwartz’s—first called Schwartz’s Corset Shop—opened on Division Street in Chicago in 1915. The store originally focused on manufacturing, with custom fittings, but gradually developed into doing retail, while maintaining its personalized, one-on-one service that it is known for today. Relocations have placed Schwartz’s at three spots in Chicago and one each in Skokie and Wilmette.”

The owner, Ben Schwartz, grandson of the store’s founders. says, “We keep moving a little closer to where our clients have moved over the years.” An important department at Schwartz’s was not mentioned in the 1990 article or the reprint: Positive Care, their pioneering, 50-year-old, nationally-recognized service of personalized fittings for breast cancer survivors.

■ Paul Malevitz recalled some *shuls*, active in the 1990s, and other Jewish community mainstays not mentioned in the article: **1.** Congregation Bnai

Israel, 3140 West Lawrence Avenue; the rabbi was Israel Karno. The building became a church and was ultimately razed for a strip mall.

2. The “Vilner Shul” (see photo), is still standing, but is now a church.

3. Rabbi Small’s storefront *shul* with a daily *minyan*, was on Lawrence near Lawndale. **4.** The Telshe Yeshiva, 3535 West Foster is still active to this day. Nearby was

5. The Jewish Home for the Blind, 3525 West Foster. **6.** Arie Crown Hebrew Day School was located at 5101 North Kimball, next to Von Steuben High School. **7.** A Jewish nursing home (see photo) was demolished. Today, *lehavdil*, a mosque stands in its place.

■ Diane Baer remembered Lester’s—where they sold the best fudge ripple ice cream! Her brother played basketball at the Peniel Center. He avoided conversion. She thought the Albany Park Congregation’s Ark was bought by a *shul* in Buffalo Grove. True. Here is Robb Packer’s photo.



The Ark from the Albany Park Congregation now beautifies
Congregation B’nai Shalom of Buffalo Grove, 701 North Aptakisic Road.

Photograph by Robb Packer.



Edgewater Historical Society and Museum

5358 N. Ashland Ave.

773-506-4849

www.edgewaterhistory.org

SENN-ennial Exhibit Through October 20

The Edgewater Historical Society is joining in the 100-year anniversary of Senn High School by showcasing some of Senn's most famous graduates in a new exhibit at the Museum. In addition to brief biographies, the exhibit includes memorabilia such as cartoons from yearbooks, graduation programs, a sample report card, Senn publications and the display of some of the Senn yearbooks in the EHS collection.

The exhibit will be available during normal Museum hours:
Saturday and Sunday
1:00 to 4:00 p.m.

A special reception will be held during normal Museum hours on the weekend of the Celebration, October 5– 6.

Schaalman and Damashek *Continued from front page*

a way to build a new and better relationship with his God and with other human beings. Rabbi Schaalman has made lasting contributions to the Edgewater community that date back to the 1950s and 1960s. He was recently named one of Edgewater's Living Treasures, and he will receive the Kathy Osterman Award in November.

In the 1980s, he became close friends with Cardinal Joseph Bernardin, with whom he worked to promote positive interfaith relations. So close was their friendship, that when Bernardin was on his deathbed, he asked Schaalman to participate in his funeral. Schaalman agreed, and, for the first time in history, a rabbi spoke at the funeral of a Cardinal. In recognition of his lifetime involvement in interfaith activities, the Chicago Theological Seminary established an academic chair in his name.

In his own eyes, his two most significant achievements are his work in establishing the first camp of the Reform Movement at Oconomowoc, Wisconsin, and his election as president of the Central Conference of American Rabbis, the Reform movement's rabbinic assembly with membership worldwide.

Rabbi Schaalman continues to be the loving husband of his wife, Lotte, to whom he has been married seventy-one years. They have two children, Susan and Michael, and three grandchildren, Johanna, Keren, and Jeremy. He continues to lead an active life as teacher and community leader and to work on behalf of creating a better world in which people can live together in peace and harmony.

Richard Damashek is a graduate of the University of Wisconsin and a retired college English professor. Over the course of more than forty years as a professor, his love of literature and writing resulted in production of a long list of publications. During the eight years required to produce this book, he conducted more than one hundred hours of interviews with Rabbi Schaalman and many more interviewing his colleagues, friends, and associates. Damashek undertook the writing of this book as a gift to his rabbi and friend, from whom he has learned more than he can ever repay.

Austin "Bud" Wyman was not only the founding treasurer of the Edgewater Historical Society, he was also a longtime community leader and "wise man" who was there at the beginning—when all the Edgewater community organizations started to form, with the encouragement of Rabbi Schaalman and other clergy. Bud's family fondly recalls his association with the rabbi. Featuring him in the lecture series dedicated to Bud's memory is a perfect fit.



Postcard.
Nicholas Senn High School.
Southport Avenue and
Francis Street, Chicago.
Before 1920, without wings.

*Collection of Edgewater
Historical Society and
Museum.*

CJHS members... YASHER KOACH!

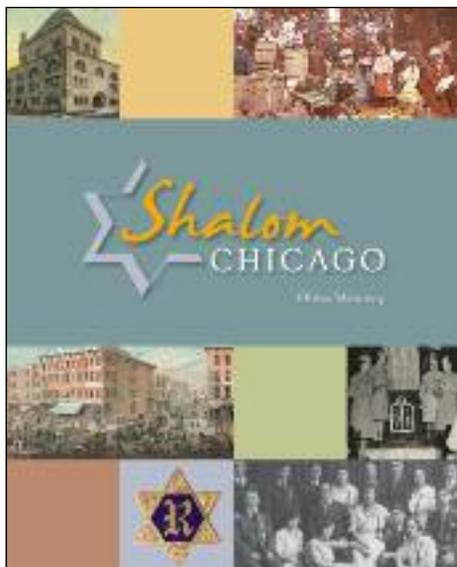
To all our activists, achievers, and honorees... the Hebrew phrase means "More Power to You"...

In the *Chicago Jewish News*, September 13-19, Managing Editor Pauline Yearwood's column, The Maven, was headlined: "DEVON DO-OVER...." Yearwood described the efforts of **Howard Rieger** to revitalize the "Jewish" portion of Devon Avenue (basically between Kedzie and California avenues).

"He grew up in Chicago's Uptown, so he knows what it means to see a neighborhood go downhill. He moved away from Chicago, and visited only sporadically for more than 40 years as he moved up the ladder of Jewish communal work, ending up as president and CEO of Jewish Federations of North America, the national umbrella organization of Jewish federations.

"Then five years ago he married a Chicago woman, filmmaker **Beverly Siegel** (both had previously lost spouses). When Rieger retired the next year, the couple began dividing their time between Chicago and his previous home of Pittsburgh."

In Chicago, he was shocked by what he found on Devon Avenue. "The once upscale shopping and dining destination was a rundown mess. The area's public library, parks, and fire station were all badly in need of repair and TLC." Siegel, herself no slouch at activism, reignited his organizational fire. Rieger is now bringing together communal groups and political powers, some of which had already begun neighborhood revitalization efforts. Read more at chicagojewishnews.com.



Shalom Chicago. Paperback.
Full color. 168 pages. \$19.95

Chicago History Museum's Successful Year-Long (5773) "Shalom Chicago" Exhibition Closes, Catalog is Published

The exhibition was on view at the Museum from October 21, 2012, to September 2, 2013. Now *Shalom Chicago*, based on the exhibition, has been published. *Shalom Chicago* features nearly two hundred images of artifacts drawn from the Museum's collections as well as many private and institutional lenders. Illustrations include rare portraits, documents, photographs, costumes, religious objects, and works of art that together create a lasting record of the exhibition and the community's rich history.

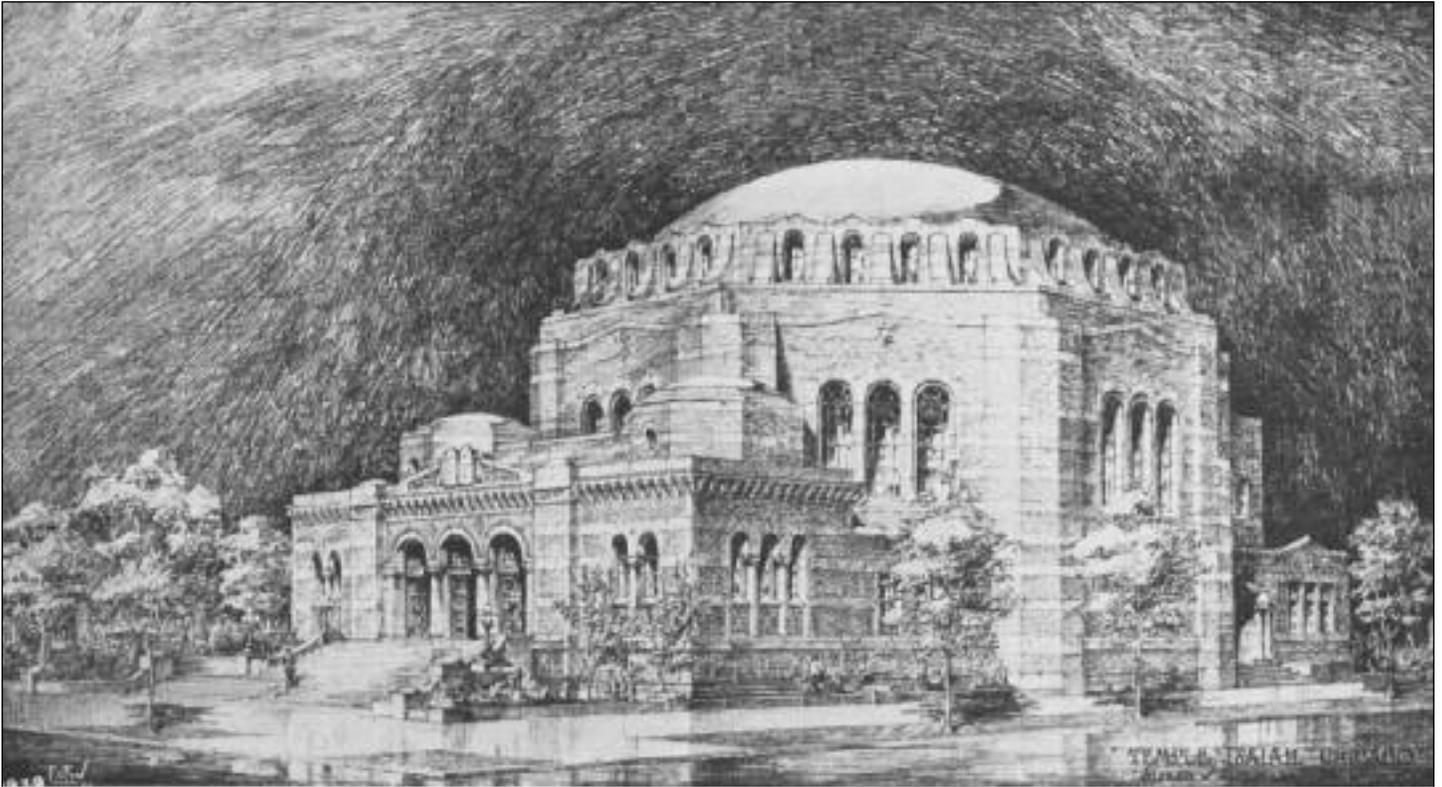
CHM Senior Curator Olivia Mahoney is the author. Members of our Society had the privilege and pleasure of working with Libby and her colleagues on the exhibition and the catalog. The publication was made possible by a generous gift from CJHS Life Members Tom and Jerry Meites. This great Hanukkah gift is available at the Chicago History Museum Shop, 1601 North Clark Street, or buy it online at shopchicagohistory.org.

Calling All Authors! Make Sure Your Publications are Listed in Our Fall Book Issue

If you are an active member of the Chicago Jewish Historical Society (**annual dues paid through 2013**), the upcoming Fall Book Issue of *CJH* will list any publication you have authored, edited, or contributed to. If your work has been listed previously, rest assured it will appear again. Just let us know any updates in format, cover price, or ordering info. **Please advise us of new work/information update by October 15, 2013.**

Title _____ Author _____
 Publisher _____ Pages _____ Format(s) and Price(s) _____
 Description _____

Mail to: Chicago Jewish Historical Society, 610 S. Michigan Ave., Room 803, Chicago, IL 60605-1901
or e-mail editor: bevchub@comcast.net



Architect Alfred Alschuler's sketch of Temple Isaiah, Hyde Park Boulevard at Greenwood Avenue.
History of the Jews of Chicago, 1924.

Report: Herbert Eiseman's "Jewish South Side" Tour, Sunday, August 18

CJHS Board members Carey Wintergreen, an architect, and Mark Mandle, a sixth-generation Chicagoan, assisted Herb Eiseman in guiding the tour.

Our bus headed south from downtown Chicago to three communities—the Near South Side (Douglas, Grand Boulevard, and Washington Park); Hyde Park-Kenwood; and South Shore. Jewish people also lived in Englewood, Lawn Manor, Roseland, Chatham, Jeffery Manor, and South Chicago, but time constraints did not allow visiting them on this tour.

After the Great Fire of 1871, Jews were not the only ethnic population to settle on the Near South Side. The Irish and Germans also moved there. The housing stock was an improvement over the frame buildings of pre-fire downtown. During the peak years of Jewish presence, the wealthy families (Morris, Mandel, Bensinger, Shaffner, Marx, Kuppenheimer, and Florsheim are the most familiar names) built stone mansions on Michigan Avenue and Grand Boulevard.

Less affluent Jews lived in walk-up greystone and brownstone apartment buildings on the side streets. They were shopkeepers along the commercial streets—Cottage Grove, State, 26th, 31st, 35th, Pershing Road, 43rd, 47th—or they worked in the Stockyards or the

garment district, while others were employed as policemen, steelworkers, and streetcar conductors.

When many of the neighborhoods that were home to the Jewish community from 1871-1920 began to deteriorate into slums, three significant institutions—Michael Reese Hospital, Mercy Hospital, and the Illinois Institute of Technology—remained.

After World War II, they sought space in which to expand. As a result, a new phenomenon with its own terminology came into use, "Urban Renewal and Land Clearance." Whole blocks were leveled to make room for middle-class housing (i.e. Prairie Shores and Lake Meadows), student housing, athletic fields, and parking lots. Little remained of the former Jewish community.

Michael Reese Hospital. Its original building was located at 29th and Ellis. In 1881 it began operation as Chicago's only Jewish hospital. The previous one had been destroyed during the 1871 Fire. Michael Reese was a wealthy bachelor, who, incidentally, never visited our city, but who left his fortune to close family members in Chicago. They knew that he would have wanted his fortune invested in an institution that would benefit the most people possible. For over the century that MR remained a Jewish hospital, it did, in fact, provide

services to all who were in need. The hospital grew in size to cover an area of almost a half-mile in length along the Illinois Central railroad right-of-way. In time it came to include twenty-eight buildings and twenty-four-hundred beds, the largest capacity in Chicago. Over its lifetime as a Jewish hospital, Reese was a pioneer in medical research and pediatric medicine. It introduced incubators for premature babies in 1915, trained students from the University of Chicago, and established a School of Nursing in 1890. It was the most dominant institution, Jewish or otherwise, on the Near South Side for a century.

Reese remained under Jewish control until 1991, when it was sold to the Humana Corporation. It passed into other hands, then was closed. All the buildings have been demolished.

Dr. Bernhard Felsenthal was born in Germany in 1822 and came to Chicago in 1858. He was one of the founders of the Reform Movement in America. Felsenthal was a prolific writer and scholar who espoused Zionism, which was not supported by the Reform Movement. He was the first rabbi of Sinai Temple, but left after three years for the new

Zion Congregation, which served German-speaking Jews on the West Side. He retired in 1888. Zion remained a West Side congregation, evolving into the Washington Boulevard Temple. Zion members who had moved to the South Side founded Isaiah Temple.

Rabbi Emil G. Hirsch was born in Luxembourg in 1851. He served Sinai Temple from 1880 until his death in 1923. He was a Chicago civic leader and a strong advocate for social justice. His Reform congregation held services on Sundays, which was controversial.

We stopped in at the former Sinai Temple at 4622 South Dr. Martin Luther King, Jr., Drive (formerly Grand Boulevard). Since 1962 the building has been home to Mt. Pisgah Missionary Baptist Church. We were welcomed there by Mr. Washington. He and other members of the congregation were very gracious, allowing us to wander around the church, sharing photos and other memorabilia from the time Mt. Pisgah was Sinai.

Our tour moved on from the Jewish South Side of the nineteenth and early twentieth centuries. Long before the migration further south,

the community established a Home for the Jewish Aged and a Home for Jewish Orphans in the Woodlawn neighborhood.

The tour bus entered Kenwood where many of the wealthy members of the Jewish community built mansions, while the Jewish working class and middle class moved to Hyde Park. We passed Washington Park, a Chicago Park District facility that features an excellent swimming pool and where the DuSable Museum of African American History is now located.

Exiting Washington Park, we moved on to beautiful Drexel Boulevard. Immediately on our right at 50th Street is the former KAM Temple (several moves from its first location at Quincy and Clark). KAM moved into this building in 1923, and remained there until

Continued on page 10

Welcome, New Members of the Society!

Dr. Peri & Beverly Arnold
South Bend, IN

Diana R. Baer
Seattle, WA

Alvin Barshefsky
Naperville, IL

Eleanor Bramson
Chicago, IL

Roberta Chanin
Chicago, IL

Congregation Bais Tefila
Lincolnwood, IL

Larry Starkman
Evanston, IL

Jerrold Zar
DeKalb, IL

Dorothy Zuckert
Evanston, IL



Sinai Temple, Grand Boulevard at 46th Street. Architect: Alfred Alschuler.
History of the Jews of Chicago, 1924.

ED MAZUR'S PAGES FROM THE PAST

My source for these selections is the Chicago Foreign Language Press Survey Microfilm Collection at the Chicago Public Library, Harold Washington Library Center.

In the autumn of 1936 the Chicago Foreign Language Press Survey was organized under the Works Progress Administration (WPA) of Illinois. The purpose of the Survey was to translate and classify selected news articles appearing in Chicago's foreign language press from 1861 to 1938.

Financial curtailments in the WPA program ended the Survey in October 1941. The Chicago Public Library published the work in 1942. The project consists of a file of 120,000 typewritten pages from newspapers of 22 different foreign language communities in Chicago.

Yiddish is the foreign language of the Jewish press in the Survey. English language periodicals are also included, as well as the publications of charitable institutions, communal organizations, and synagogues.

RUSSIAN WHISKEY KOSHER FOR PASSOVER EVEN FOR THE MOST STRICTLY ORTHODOX OBSERVERS

M.M. Hurwitz of 1007 South Wood Street has announced to the most worthy Jewish public in Chicago and vicinity that he has imported from Russia, whiskey acceptable for Passover use from the well-known firm of Joffa von Krodna.

This whiskey is distilled twice and makes a tasty drink. On every bottle there is a religious permit issued by the greatest rabbis in Russia.

Whoever desires this whiskey should place his order with Mr.

Hurwitz as soon as possible because he has not received very much of it. The early bird catches the worm! Peddlers may get a special price.

Mr. Hurwitz also accepts orders to deliver to your home mazoths, wine, flour, sugar, plums, and all kinds of whiskey. Everything is kosher and may be used during Passover.

Daily Jewish Courier,
April 1, 1910

A HOLIDAY PROCLAMATION BY MAYOR HARRISON

The proclamation by Mayor Harrison has ended the campaign for the recognition of Jewish Orthodox holidays by the national, state, county, and city governments. Congressman A.J. Sabath has prevailed upon the National Government to allow all post office employees and other Government officials time off from their work to observe the holidays of Rosh Hashanah and Yom Kippur. Mr. Jacob S. Labosky and Senator John Waage helped Governor Deneen secure State recognition of the Orthodox holidays. The various counties followed the rulings of the higher governments. The Mayor, in yesterday's proclamation, proclaimed the recognition of the holidays by the city government.

Yesterday Mayor Harrison sent the following proclamation to all the heads of the city government:

"The Jewish Rosh Hashanah and Yom Kippur will fall this year on October 2 and 3 and 11. These holidays are Holy Days according to the Jewish religion. You are therefore requested to excuse all employees of the Jewish faith in your departments from their duties on October 2 and 3 and 11.

Judge Philip P. Bregstone will leave today for Joliet. He has been

invited to officiate as the cantor and preacher in the penitentiary. Forty-five Jewish prisoners in Joliet will pray and hear Jewish consolations administered to them this Rosh Hashanah and Yom Kippur. Judge Bregstone was chosen because he is well-acquainted with the Orthodox rituals, hymns, and prayers. Besides he is one of the best national Jewish orators.

Daily Jewish Courier,
October 1, 1913

MAYOR FREES JEWISH PRISONERS FOR PASSOVER

City Sealer Morris Eller, known to West Side Jewry as the friend of Jewish peddlers, successfully petitioned Mayor Thompson to free in time for the Passover holiday, Jewish prisoners who are in Bridewell. In response to Mr. Eller's request, Mayor Thompson sent him the following:

Dear Sir:

Your request that the Jewish prisoners serving in the House of Correction for minor violations of City laws be acquitted has been granted.

Very sincerely yours,
William H. Thompson,
Mayor
Sunday Jewish Courier,
April 9, 1916

A BEAUTIFUL TRADITION

The custom adopted by Jews, especially American Jews, to send Leshonu Tov (New Year) cards to relatives and friends is a beautiful tradition, that deserves to be made more beautiful. Large sums of money are being spent every year on all sorts of cards that are being sent out in such large numbers, that before New

Year's the post offices in the Jewish districts are overloaded with large and small envelopes containing New Year's wishes from Jews to Jews. The cards in the envelopes are plain, on them is no more than "A Happy New Year," with the name of the sender, written or printed.

Some are large with a picture of Moses or Aaron, Isaac, Moses Montefiore, Dr. Herzl, the Holy Temple, or the Menorah.

So, as the years pass by, this beautiful tradition must lose its beauty, and this would be to our great sorrow, even if it were in most cases no more than just a formality. This tradition has in it a Jewish ideal that fits in the spirit of the Jewish New Year. In order that this tradition may not vanish its necessary to make it more beautiful and important.

We would recommend that every Jew who sends a New Year's card paste a stamp of the National Fund of the War Relief on each card. The extra expense wouldn't mean much. If he spends one dollar for 25 New Year's cards, including envelopes and stamps, he can spend 25 cents more for National Fund Stamps. It would bring in large sums of money for the National Fund. If these cards were to serve for the Keren-Kayemes Leisrael (the National Fund), then everyone would have a double delight in sending such cards. They would bring good wishes to friends and relatives, and at the same time bring large sums of money for the Jewish homeland.

Daily Jewish Courier,
August 31, 1917

\$150,000 FOR WAR RELIEF BY CHICAGO'S SYNAGOGUES

The Anshe Kneseth Israel Shul ranks first with \$15,000 this Yom Kippur (Day of Atonement).

It can be seen from the various reports received at the COURIER office last evening, that over a hundred and fifty thousand dollars was given this Yom Kippur, in Chicago's synagogues, for Jewish refugees of the War.

The Anshe Kneseth Israel Shul, Douglas Boulevard and Homan Avenue, ranks first, having collected the sum of \$15,000.

The speakers, who appealed to the people for donations were effective; some made speeches, others read the COURIER'S appeal. They did not fail to inculcate the desired spirit. In many synagogues, after the fast was broken, people stood in line to pay their pledges.

At the Anshe Kneseth Israel Shul, the appeal was made by Rabbi Epstein. He kept the congregation spellbound with his speech, which portrayed graphically the conditions of the Jewish sufferers across the sea, bringing tears to the eyes of his listeners. Judge Harry M. Fisher assisted him with an appropriate speech. Mr. B. Cohen gave the first thousand dollars, after which other donations poured in until the above-mentioned sum was reached.

Other synagogues followed, with the Anshe Sholom, where Rabbi Saul Silber made the appeal, and the Anshe Sholom Center where Mr. Max Shulman spoke—\$12,000.

At the Anshe Emeth, where Mr. Isadore Cohen and Rabbi Hevish made the appeals—\$10,500. Of this sum, \$2,000 was donated by Mr. Samuel Philipson, who also took this opportunity of addressing the congregation.

At the Kehilath Jacob, Rabbi Shach speaking—\$10,000.

Thanks to the efforts of these and many others, too many to list, our Jewish men and women have responded mightily to the War Relief efforts.

Sunday Jewish Courier,
October 5, 1919

THIS WEEK IS HANUKKAH

Did you know that this week is Hanukkah? Have you eaten latkes fried in goose fat yet? Did you give or receive some Hanukkah gelt? Did you light the candles?

These were the questions bandied about in bourgeois American Jewish newspapers about 30 years ago. The writers that wrote about Hanukkah in those days didn't seem to have much interest in the story of the holiday, the victory of the Hasmoneans, and the rededication of the Temple in Jerusalem. And the writers in the secular Jewish papers, although nonbelievers, were nostalgic for their childhood Hanukkah celebrations in the shtetls, so they wrote about them, too.

But now everyone is writing about Hanukkah, a holiday that, in America, has become a big deal. Why has this minor holiday become important in the United States? Its status has been raised because of Christmas, which falls around the same time as Hanukkah.

The Forward
December 14, 1937

South Side Tour *continued from page 7*

the congregation merged with Isaiah Israel in 1971. The building is now the national headquarters of Rev. Jesse Jackson's Operation PUSH. Just north of this building was the original Selfhelp Home, a retirement home established for Central European Jewish refugees from Nazi Germany and Holocaust survivors. Today the Selfhelp Home is located on the North Side.

As we traveled east on 49th Street to the corner of Ellis, we viewed the forty-room home of Julius Rosenwald. He headed Sears Roebuck & Company from 1910 until his death in 1932. Rosenwald was a philanthropist to both Jewish and non-Jewish charities. He established the Museum of Science and Industry; he donated significant amounts of money to the University of Chicago; he funded the building of hundreds of schools for black children in the American South (still referred to as Rosenwald Schools); he financed a block of apartments for blacks at 47th and Michigan (known as the Rosenwald Apartments) long before federally-funded public housing came into being; and he was the funder behind the construction of the Jewish People's Institute (JPI) on the West Side.

We passed the home of Max Adler at 4939 South Greenwood. He founded the Adler Planetarium. He was the brother-in-law of Julius Rosenwald and an executive at Sears. (Architect Ernest Grunsfeld was a nephew of Rosenwald and Adler. He designed the planetarium, the JPI, and the apartment block.)

Inevitably, the "Crime of the Century" had to be mentioned as we passed the former homes of the Franks and Leopold families.

We visited the magnificent sanctuary of KAM Isaiah Israel Congregation, 1100 East Hyde Park Boulevard, where Mark Mandle spoke on synagogue history for about half an hour.

From KAMII we drove past the sites where Beth Hamedrash Hagadol Anshe Dorom (Rabbi Muskin's *shul*) and the former home of Rodfei Zedek once stood.

Hyde Park was a vibrant Jewish community.

The established German Jewish community welcomed refugees fleeing Nazi Germany as well as Eastern European Jews moving from the West Side.

A number of smaller synagogues were established during the 1930s and '40s—Congregation Habonim; Hyde Park Liberal (B'nai Yehuda); The Orthodox Jewish Center of Hyde Park (Rabbi Kurt Peritz); Chevra Yeshurim (Rabbi Katz); Hyde Park Hebrew Center (Rabbi Harold Karp); and Bais Avraham.



**Kehilath Anshe Maariv (KAM Temple).
3301 South Indiana Avenue. Architect: Dankmar Adler.**



**Kehilath Anshe Maariv (KAM Temple).
920 East 50th Street.**

A very important event occurred at the University of Chicago during the heyday of Jewish Hyde Park. As WWII loomed in Europe, President Roosevelt was warned in a letter from Albert Einstein that Nazi Germany was developing a nuclear weapon, and that it was urgent that the United States achieve that goal first.

In 1942, on the U of C campus, in a squash court under the abandoned Stagg Field, physicist Enrico Fermi led a team of scientists that achieved the first self-sustaining controlled nuclear chain reaction, which eventually led to the atomic bomb. A powerful bronze sculpture by Henry Moore commemorates the spot.

The U of C considered relocating to a suburban location after World War II. The City, of course, did not want to lose so prestigious an institution. The University, in cooperation with the City's Department of Urban Renewal/Land Clearance and the Southeast



South Shore Temple.
7215 South Jeffery Boulevard.



South Side Hebrew Congregation.
7359 South Chappel Avenue.



Congregation Habonim.
2427 East 76th Street, corner of Phillips.

Chicago Commission, changed not only the demographics of West Hyde Park, but its very appearance. East 55th Street had been the major commercial thoroughfare of the neighborhood. During the era that Hyde Park was Jewish (1920 to mid-1950s), Jewish shops could be found from Cottage Grove to Cornell, just over a mile. The Jewish population of Hyde Park peaked in 1950 at 20,000.

The transformation of this commercial street and the comparable transformation of the residential community south of 55th Street was the result of land use requirements of the U of C.

Though not a Jewish institution, the University owes much of its existence to Jewish philanthropists. The student body consists of a considerable number of Jewish students. The Latke-Hamentash Debate is a popular annual “scholarly” event on campus. There is a very active Hillel at 5715 South Woodlawn and, close by, a Lubavitch Chabad House.

Continuing the tour, we passed the Museum of Science and Industry, recalled the 1893 World’s Columbian Exhibition while traveling through Jackson Park, and pointed out Hyde Park High School. We exited Jackson Park at 67th and South Shore Drive, noting the former Akiba Day School, and followed South Shore Drive to Coles to point out Beth Am (Rabbi Eric Friedlander).

We noted that three Jewish institutions once stood on the corners of 76th and Phillips. We doubled back to 75th via Essex and passed the Torah Shul (Rabbi Litoff)—which had the only *mikva* ever on the South Side—and continued south past Agudath Achim.

We passed the South Side Hebrew Congregation, the South Shore Temple, and the 71st Street shopping district. Finding ourselves far behind schedule, we had to curtail our narration and return to our designated drop-off points, so we advised our bus driver to head for the Outer Drive. Nostalgic South Siders continued to reminisce about the good old days as we rode north to the Marriott Hotel and the Bernard Horwich JCC. ❖

HERBERT EISEMAN is a certified member of the Chicago Tour-Guide Professional Association (CTPA). He is a member of the Board of Directors of the Chicago Jewish Historical Society.

These photographs were made by Sara Hultmark in the 1990s when these synagogue buildings had become churches. We will publish some more of her South Side images in our Fall 2013 issue, including buildings that were demolished.

A Talmud Torah Memoir

“What? No Lunch? Wait Until I Tell My Bubbie!”

BY THEODORA (TEDDY) ARONSON

My grandmother, Sylvia Sachs, was unusual for her generation. She was born in Vilna, Poland (now Vilnius, Lithuania). She learned to read and write Yiddish and Hebrew, and even had a Latin tutor, when her peers had no education. She would translate the Torah readings from Hebrew to Yiddish for the illiterate women in the *shul* balcony. And she taught herself to read simple English.

I was her first grandchild. When she spoke to me she always started with “*Shema*” (listen). During the Great Depression, when I was six years old, I lived with her for six months. Every day, when I awoke, I immediately recited *mode ani*, thanking G-d for restoring my soul, then went to the kitchen sink to wash my hands while reciting the *bracha*. When I was eight years old she said (in Yiddish), “It’s time for the little girl to go to Hebrew school.”



**Dedication of the Greshaw Talmud Torah
3242 West Greshaw Street
Sunday, March 31, 1918**

“Although usually referred to by this name, the official name for this school was *Kanesses Israel Shaarei Torah Hebrew School*.”—A WALK TO SHUL: Chicago Synagogues of Lawndale and Stops on the Way. By Bea Kraus and Norman D. Schwartz (Chicago Jewish Historical Society, 2003).

A WALK TO SHUL includes a reproduction of the invitation and program for the dedication.

The day’s ceremonies were scheduled to begin at the Shaare Torah School, 13th Street and Sawyer Avenue at 1:00 p.m. and continue at the new school at “2:00 p.m. sharp.”

The great prestige of the new Greshaw Talmud Torah was evinced by the long list of distinguished rabbis and prominent Jewish politicians who were listed as speakers. Music was to be provided by the Marks Nathan Jewish Orphan Home Band.

I was enrolled in the Greshaw Talmud Torah. It was a five block walk from where I lived. Classes were held six days a week: Monday through Thursday, from 4 to 6 p.m. or 6 to 8 p.m. and Sunday 9 to 11 a.m. or 11 a.m. to 1 p.m.; There were Shabbat morning services starting at 9 a.m. Classes met all summer with only a two-week break.

There was a faculty of three teachers when I entered. For the beginners there was Mr. Berkowitz, a mild man, who taught us to read Hebrew from a text called *Raishes Das*. Mr. Gulkin taught the third and fourth levels where the curriculum was *Chumash*, read in Hebrew and translated into Yiddish. He was a heavy smoker—in class!—and slapped students across the face when they misbehaved. He would tell the eyeglass-wearers to remove their glasses, then he would slap them.

Students at Greshaw were addressed by their family names. When I was called upon to recite, it was as “Sachs, the girl.” There was a “Sachs, the boy” in my class of thirty-five boys and five girls.

Rebbe Kramer, who taught the fifth level, was a mild man who controlled his students with his seating plan. He rewarded the better scholars with seats up front. After his evening class, from 6 to 8 p.m., he offered an optional additional hour of *Gemora*. I attended for a while but found it to be too much, as by then I was a student at Manley High School.

At the time I entered Rebbe Kramer’s class another teacher was hired, a rabbinical student, Harold Smith z”l. He was very charming and creative. He decided that our Talmud Torah should have a school newspaper. Since at that time I wanted to be a journalist, he chose me to be editor-in-chief of the *Greshaw Chronicle*.

Once a month, on Sunday morning, the singing teacher came to Greshaw for a music lesson, and that was fun. The most exciting event he prepared us for was a Purim carnival, held at the Chicago Coliseum on South Wabash Avenue.

The carnival was divided into three parts: first, a Queen Esther Contest; then a pageant, in which I was a page in Queen Esther's court (I had to go to the dressmaker's home to be fitted for my costume); and a performance by a comedian—believe it or not, it was Milton Berle.

The week before the show, a rehearsal was planned for Sunday, at one o'clock after Hebrew school. The singing teacher appeared and led the pageant participants down Kedzie Avenue to the Labor Lyceum, at the corner of Ogden Avenue. As soon as we arrived there, he started the rehearsal.

"What? No lunch? Wait until I tell my Bubbie," I shouted for all to hear.

Within an hour several women appeared with sliced rye bread, salami, and pop. On the day of the carnival, we had enough to eat, and on time, since my grandmother was in charge of food sales at the Coliseum.

Graduation from Grenshaw Talmud Torah was a very serious affair. My class of Fall 1938 had its own ceremony during the week of *Sukkos*, with a student speaking for forty-five minutes on a *Torah Midrash*. On November 13, the class participated in a graduation ceremony with all the other Orthodox Hebrew schools in Chicago. My diploma in English and Hebrew is three times the size of my Master's Degree from Northeastern Illinois University.

Grenshaw Talmud Torah was rated the top Hebrew school in Chicago. Boys came from all over the United States to attend the yeshiva, the Hebrew Theological College, then on Douglas Boulevard. If they were not academically ready, they were sent to Grenshaw's Rebbe Kramer for finishing touches.

Attending Grenshaw Talmud Torah has had a strong effect on my life. I became "addicted" to attending *Shabbat* morning services at Beth Emet the Free Synagogue in Evanston, where I frequently sight-read the week's *haftorah* in Hebrew. When the morning service ends with *va ta hare lebanu*, I remember the boys at Grenshaw "drumming" on a chair with its broken book arm in rhythm with the singing. ❖

TEDDY ARONSON'S *degree from Northeastern Illinois University is in Math Education, and she taught adults at Truman College for thirty-three years. She is now retired—but only from the classroom. A resident of Skokie, Aronson delights in the wealth of Jewish cultural activities available nearby. She regrets that her children and grandchildren, successful professionals and educators in the arts and sciences, live in other parts of the country. But many of them will come to celebrate her birthday, when she will read Bereshit on Shabbat Mevarekhim at Beth Emet.*



Shaare Torah Anshe Maariv. 1301 South Sawyer Avenue.

Photograph by Norman D. Schwartz.

The original home of the Hebrew School was at "Shaare Torah Anshe Maariv Congregation...which is recorded as the first synagogue in the Lawndale area, established in 1908 as the Sawyer Avenue shul. The members were immigrants from Lithuania. It was also sometimes referred to as "the politicians' shul" because many 24th Ward Democratic Party "big wheels" went there....In 1955 Shaarei Torah Anshe Maariv settled in at 1234 West Devon Avenue. A decade later a new building was dedicated at 2756 West Morse Avenue, where it continues to be an active spiritual institution." —A WALK TO SHUL: Chicago Synagogues of Lawndale and Stops on the Way. By Bea Kraus and Norman D. Schwartz (CJHS, 2003).

A new building housing the Open Door Baptist Church now stands at 1301 South Sawyer Avenue. Residential and commercial buildings are at the Devon location. The Lubavitch Mesivta of Chicago occupies the building at 2756 West Morse.

President's Column

Continued from page 2

My technique for slowing and softening Ruth Rothstein was very simple: I would ask her about her grandson, Max. She would stop whatever she was doing, smile, and begin to tell me about him.

Over time, Ruth and I became friends. She often told me how proud she was that she was able to preserve Sinai, an institution that had a Jewish identity, as a force for positive change on the West Side. Ruth never accepted the status quo. I miss her greatly.

PAUL ROSENBERG

The Society and the Chicago Jewish community lost an ardent supporter and champion of Jewish education with the passing of Paul Rosenberg.

Paul was an honorary president of Associated Talmud Torahs of Chicago, a past president, and a board member for decades. He was a member and former chairman of the Hebrew Theological College Board and chaired the building committee for the Ida Crown Jewish Academy. Paul Rosenberg represented a generation of doers for Jewish Chicago.

His son Mark and daughter-in-law Elaine were my neighbors when I lived in West Rogers Park, and through them I met Paul. He and I often talked about attending the Ezras Israel Congregation when it was located in the Humboldt Park neighborhood.

We offer the Society's condolences to the Rothstein and Rosenberg families.

THE BERK BEQUEST

Your Society is, in the lexicon of the sports world, "a lean, mean, fighting machine." We operate as volunteers on a limited budget, without paid employees, only independent contractors. We resolved at our founding not to solicit funds from major Jewish organizations or benefactors.

Two years ago, one of our longtime members, Harold T. Berk, passed away at a great age. A native Chicagoan, he was first a journalist, and then an attorney. He was a US Navy officer with a distinguished record of service in WWII, about which he wrote a memoir. He was a master of the English language, and fount of knowledge of Chicago history. Mr. Berk named the Chicago Jewish Historical Society a residual beneficiary in his trust.

For the past two years, the Society has received a generous contribution from the Berk Trust. His generosity, and that of other CJHS members enable us to pursue our unique mission—to collect, record, and present the rich history of Chicago's Jewish community.

NEW RABBIS

Congregations in our city and suburbs are welcoming new spiritual leaders to their pulpits.

They include: Rabbis Cindy Enger at Congregation Or Chadash; Edwin Goldberg at Temple Sholom of Chicago; Carmit Harari, who will serve both B'nai Yehuda Beth Sholom and Am Echad; Aaron Potek at Fiedler Hillel, Northwestern University; Frederick Reeves at KAM Isaiah Israel; Annie Tucker at Beth Hillel Bnai Emunah; and David Wolkenfeld at Anshe Sholom B'nai Israel.

We wish them well and hope to involve them in Society activities.

DAYS OF AWE AND BASEBALL

Growing up in the 1940s and '50s in the Humboldt Park neighborhood, this time of year, the High Holy Days, meant religious obligations, and maybe a new suit and shoes, but definitely, the World Series. I loved all sports, the Yavneh Talmud Torah not so much.

Although I grew up north of Madison Street, I was, and still am, a die-hard White Sox fanatic; ironically, our president emeritus, Walter Roth, a Hyde Parker, is a devoted Cub fan.

Who can understand Jewish people and our choices?

MARV ROTBLATT

We were saddened to read about the recent death of this Jewish ballplayer, a native Chicagoan. He was a star left-handed pitcher at the University of Illinois in the 1940s who had a modest major league career with the Chicago White Sox in the late 1940s and early 1950s.

At five-feet-six-inches tall, he was one of the shortest pitchers to play in the Majors. He is thought to be the first Major League pitcher ever brought in from the bullpen in a golf cart. Remember, at Comiskey Park it was a lengthy trek from the pen to the mound.

Rotblatt, the son of immigrant parents from Poland and Bohemia, grew up in Albany Park and was a star pitcher at Von Steuben High School. He gained fame at the U of I. where he won twenty-five games before turning pro after graduating in '48.

His "heater" averaged 82 mph, but he threw a "wicked

curve,” and had a great change-up. He signed with the White Sox in July 1948. He made his major league debut almost immediately after signing, but was ineffective in seven games. Sent to the minors, he honed his craft and returned to the Sox for the 1950-51 seasons. He entered the US Army in August 1951. He never went to Korea but served in Texas and played pickup baseball with other enlisted major leaguers. After his military service, he suffered arm troubles and never again pitched in the majors. Between 1954 and 1957, he pitched in the minor leagues for a number of teams.

The White Sox had another Jewish pitcher during this period—Saul Rogovin. Think of it, two Jewish pitchers on the same team.

Our Chicago Bears now have a Jewish coach, Marc Trestman. *Yasher koach.*

TOTTENHAM HOTSPUR

Finally, I admit that I am an ardent soccer fan. I think this comes from my late Uncle Norman, who was a much better watchmaker and jeweler than an athlete but loved to kick any ball—soccer, softball, football, beach ball—with his feet.

My favorite team in the English Premier League is the Tottenham Hotspur of London, which has a large Jewish following. This has led to anti-Semitic chants by their opponents. The Spur’s supporters began to defiantly call themselves “The Yid Army” — but this is controversial, as it plays into existing issues of anti-Semitism and racism in the league.

LONDON MACCABI LIONS FC

London’s truly Jewish soccer club is based in the borough of Barnet on the northern outskirts of the city where their teams play and host community dinners and bar mitzvah parties at their quaint facilities of Rowley Lane. Their name is, of course, a tribute to the Lion of Judah.

The Lions compete in the tenth level of English soccer’s twenty-four-tier system. All players on each of the club’s numerous teams must be Jewish. (What makes a team member Jewish? The club has no rigorous set of rules; if someone considers himself Jewish, no one questions the extent of his religious education or practice.)

The Lions were originally known as Maccabi Association London and played in a Sunday league with other Jewish teams. This changed in 2000, when the club decided to enter England’s more formal soccer structure. They have been so successful in terms of wins and losses that recently they were promoted to the ninth level.

Their coach, Tony Gold, realizes that he is restricted in the players he can select since they must be Jewish. He has stated that “in terms of Jewish players in this country [England], we’ve definitely got the crème de la crème.”

Learn all about the club on their website:

www.londonlions.com

I think it would be fantastic if this team ever came to Chicago to play an all-star soccer team of Jewish players from the city and suburbs. ❖

CJHS Bus Tour “Jewish Milwaukee” Sunday, October 6, 2013

Guide: Leah Axelrod. An all-day tour conducted by a Milwaukee native, our Society’s tour *maven*. Stops include the Chudnow Museum of Yesteryear, a private collection that offers a delightful glimpse into the city’s Jewish life in the early 1900s; the Jewish Museum Milwaukee, to view the exhibit “From Push Carts to Professionals: The Evolution of Jewish Businesses in Milwaukee;” and Temple Emanu-El B’ne Jeshurun in its beautiful new building. A kosher lunch with a view of Lake Michigan is included.

8:30 — 6:00 Marriott Hotel, 540 North Michigan Avenue (Rush Street Entrance)

9:00 — 5:30 Bernard Horwich JCC, 3003 West Touhy Avenue

\$75 Member / \$82 Non-member

Name _____

Pick up/Drop off

Address _____ Apt _____

_____ Marriott

_____ Horwich

City _____ State _____ Zip _____

Phone _____ Email _____

\$ _____

Order online at www.chicagojewishhistory.org — or make check payable to: Chicago Jewish Historical Society and mail to: Leah Axelrod, 2100 Linden Avenue, Highland Park, IL 60035-2563

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What We Are

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. The Society has as its purpose the discovery, preservation and dissemination of information about the Jewish experience in the Chicago area.

About the Society

What We Do

The Society seeks out, collects, and preserves written, spoken, and photographic records, in close cooperation with the Spertus Institute for Jewish Learning and Leadership. The Society publishes books and a quarterly journal; holds open meetings at which various aspects of Chicago Jewish history are treated; and offers tours of local Jewish historical sites.

Membership

Membership in the Society is open to all interested persons and organizations and includes a subscription to *Chicago Jewish History*, discounts on Society tours and at the Spertus Store, and the opportunity to learn and inform others about Chicago Jewish history and its preservation. 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.

Pay Your Dues Online

Visit our website to pay dues with credit card or PayPal, buy cards and books, see announcements of upcoming Society events, and read issues of *Chicago Jewish History*.

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