



chicago jewish historical society

Corrected March 13, 2014
from earlier printed version

chicago jewish history



Courtesy of Spertus Institute.

MORRIS B. SACHS: A CHICAGO ORIGINAL

BY RICHARD REEDER

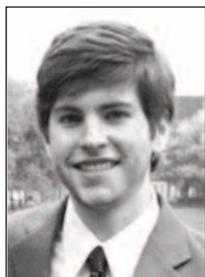
Prior to Mayor Rahm Emanuel's election in 2011, only four other Jews had been elected to citywide office in the history of the City of Chicago. The first was Abraham Kohn, a German-born clothing merchant, who served as city clerk from 1860 to 1861. Nearly a century later, Lithuanian-born Morris B. Sachs, also a clothier, was elected city treasurer in 1955. Although Sachs is now only remembered by those called Senior Citizens, his name was once as familiar to Chicagoans as that of his fellow merchant, Marshall Field.

In Willard Motley's great novel of Depression-era Chicago, *Knock on Any Door*, one of the characters boasts, "I won a prize on the Morris B. Sachs amateur hour a year ago. Five dollars for five minutes." Later in the book there is a mention of the clothes that "Emma had bought at Sachs out on the South Side to get married in." These references reflect the importance of Morris B. Sachs in the commercial and popular cultural life of Chicago for nearly four decades. *Continued on page 6.*

CJHS HONORS FIVE LINCOLN PARK HIGH SCHOOL STUDENT HISTORIANS

One of the most important missions of the Chicago Jewish Historical Society is encouraging the efforts of budding historians, and one of our most satisfying activities is honoring those who excel.

In a brief ceremony on February 6, during the Social Science Fair at Lincoln Park High School, 2001 North Orchard Street, President Ed Mazur presented honoraria of \$50 each to five boys who were winners in the 2013 Chicago Metro History Fair with their Senior Group Performance, "Benny Goodman & Teddy Wilson: Changing the Face of Jazz," and then went on to place high in the National History Day competition.



The subject: how a white Jewish clarinetist, Goodman, brought racial integration to the jazz music stage by employing Wilson, a black pianist, in his combo. Chicago was the scene of their first integrated concert.

Continued on page 3.



"Home Kid" Sophia (Skits) Gutt, center of middle row.
Her hands are on her sister Dorothy's shoulders (big bow).
Brother Paul is in the middle row, second from left.

SOPHIA GUTT GOODMAN 1927-1938: HAPPY AND SECURE AT "THE HOME"

Article begins on page 12.

REMINDER! CJHS OPEN MEETING – SUNDAY, MARCH 23, 2:00 P.M.

ALEX GAREL-FRANTZEN DISCUSSES HIS BOOK "GANGSTERS AND ORGANIZED CRIME IN JEWISH CHICAGO"

Emanuel Congregation, 5959 North Sheridan Road, Chicago • Social Hour with Kosher Refreshments and Book-Signing to follow • CJHS Members & Emanuel Members Free • Non-members \$10 per person

President's Column



Edward H. Mazur

THE FIRST WORLD WAR

Historians, by their training and intellectual energies, look to, examine, and interpret the past. For those of us interested in Jewish history this means involvement with almost six thousand years of human experience. In this column I'll go back a mere hundred years to discuss World War I and its impact and significance for Jewry.

The First World War began on July 28, 1914. German Jews shared in the nationalist euphoria of the time, and 100,000 Jews served in the German and Austrian armed forces.

WWI introduced new technologies of mass death, from machine guns and tanks to poison gas. It was the fifth deadliest mass killing in history. (World War II ranks as #1; Chinese dynastic conflicts rank #2 through #4.) If we factor in the epidemics and revolutions that resulted from WWI, the full toll was perhaps sixty-five million—nearly four percent of the world's population.

Approximately 100,000 Jews would be murdered in postwar pogroms in the Ukraine, caught between the the White and Red armies and Ukrainian nationalists.

The conflagration erased great empires, including the Austro-Hungarian, Ottoman, German, Russian, and the last vestiges of imperial China. They were replaced by nation-states, established according to the newly proclaimed universal principle of national self-determination. Revolutionary nationalist movements came to the fore. Iraq and Syria were created by the victorious powers.

WWI destroyed the Pale of Settlement, liberated millions of Eastern European Jews from tsarist oppression, and gave numerous others hope for a Jewish homeland in Palestine. Many of these developments were annihilated by WWII. However, in their time, they were regarded as hopeful signs of Jewish progress.

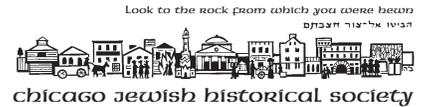
The war resulted in votes for women in the USA and Britain. In our country, WWI brought in its wake anti-Semitic immigration quotas, the first Red Scare, the birth of the American Civil Liberties Union, and Prohibition.

On June 28, 2014, the Vienna Philharmonic will observe the centenary with a concert in the Town Hall in Sarajevo, Bosnia, exactly a century after the assassination there of Archduke Franz Ferdinand, the presumptive heir to the Austro-Hungarian throne. This was one of the catalysts of the war.

BENNY GOODMAN

On other pages of this issue, you can read about the honoraria given by the Society to five Lincoln Park High School students for their

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chicago jewish historical society

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Chicago Jewish History

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Send all submissions to Editor: electronically to e-mail address or via standard mail to street address. If manuscript is sent via standard mail, enclose SASE.



CJHS Award-winning students. From left: Jeffrey Tang, Stephan Cernek, Michael Lally, Evan Montgomery, and Lucas Levine. Lincoln Park High School, February 6, 2014.

HISTORIANS *Continued from the front page*

The boys did not sugarcoat the commercial considerations that led to that momentous musical event. And their format was very interesting. One boy, the narrator, was portrayed recording the happenings in a journal (in good old-fashioned handwriting) while the others acted the parts of the participants in the story.

The quintet is preparing a piece for the 2014 Fair, and they performed a rough preview just before the CJHS award ceremony. They depict the interactions that led up to Daniel Burnham's Plan of Chicago, showing the commercial and social class issues involved.

LPHS Principal Michael Boraz and Social Science Chair Richard Sauer were present. They expressed pride in their students' work and gratitude to the CJHS. ❖

“Those Were the Days” in Albany Park: The Singer Pharmacy

BY LENORA SINGER SCHUR

Ron Grossman's talk at our December open meeting “You Can Go Home Again (A Love/Hate Affair with Albany Park)” inspired this native of the neighborhood to send us her memoir. Following are edited excerpts.

For about twenty years, 1940-1960, the Singer Pharmacy at 4900 North Kedzie Avenue, corner of Ainslie, was owned by my dad, Maurice “Doc” Singer, and my mother, Shirley.

Dad opened the store at 8 a.m. and usually closed around 11 p.m. Mother would join him at noon, after a full morning of cleaning, cooking, and ironing. I particularly remember the ironing. My blouses were so meticulously pressed that even the very stylishly dressed principal of Von Steuben High School, Varian Shea, commented. Ironing is not *my* area of expertise.

Because my parents worked such long hours (without complaint), our customers were also our friends and extended family. They were interested in me, my accomplishments, and well-being. They even pre-screened a certain young man named Bob (Schur).

In the front of our store was a soda fountain with booths and round metal tables flanked by wrought iron chairs. The malted milk machines were run by electricity, but everything else was done by hand.

In addition to dispensing prescriptions, usually compounded with a mortar and pestle, and measuring

and filling capsules by hand, Dad made his own fudge and fresh fruit syrups for the fountain. I was often sent to the market to purchase whatever fruit was in season so that he could have fresh ingredients.

Back when I was a skinny pre-adolescent, my mother would prepare a nutritious malted for me every day after school. If I arrived with friends, they'd be treated to a malted, too. By way of appreciation, the boys and girls even wheeled my toddler sister around; she was my responsibility when the school day was over.

During the summers I worked long hours as a soda jerk. Those were the days before air conditioning, so it was our fountain that gave the neighbors refreshment and relief from the Chicago heat and humidity.

The Singer Pharmacy was located one block east of the Hibbard Elementary School. The little kids would stop in for penny candy, and the older ones to read comic books. My dad paid frequent visits to Hibbard, delivering Dixie Cups of ice cream that parents ordered for their children's birthday parties.

That's the Albany Park I remember: a “small town” with values worth passing on to future generations. ❖

“Beyond Swastika and Jim Crow: Jewish Refugee Scholars at Black Colleges”

DuSable Museum of African American History • 740 East Museum Place

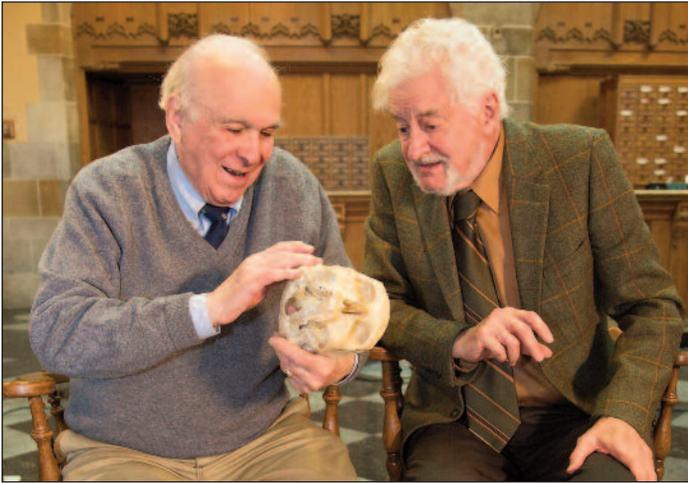
Through April 6, 2014

The exhibition explores the unlikely coming together of these two groups, each the object of exclusion and hatred, and examines the ongoing encounter between them as they navigated the challenges of life in the segregated South.

dusablemuseum.org (773) 947-0600

CJHS members... YASHER KOACH!

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



From left: Malcolm Hast and Daniel Garrison.
Photographs courtesy of S. Karger AG.

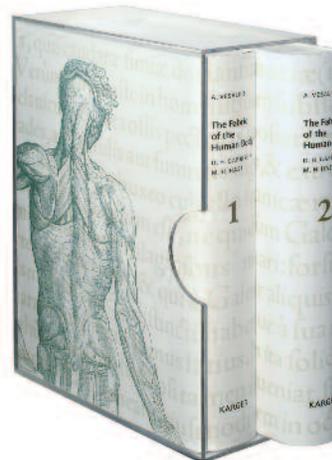
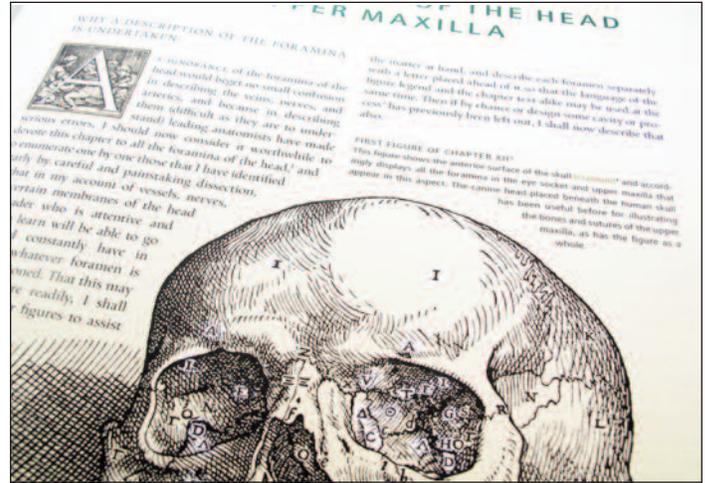
Translation of Andreas Vesalius's *De Humani Corporis Fabrica*

At the end of 2013, S. Karger AG publishers released a translation from Latin to English of the most important Renaissance book on human anatomy. *De Humani Corporis Fabrica* (The Fabric of the Human Body) by Andreas Vesalius was published in 1543, with a second edition in 1555. Two professors *emeriti* at Northwestern University, Malcolm Hast and Daniel Garrison, spent twenty years translating both editions, annotated by more than five thousand footnotes.

The book consists of the anatomy of the human body described by Vesalius through dissections of human cadavers, usually executed criminals. Most earlier authors of books on human anatomy based their findings on dissections of animals and lack the accuracy of Vesalius's text. Illustrations in the books came from the school of the renowned Italian artist Titian.

The *Fabrica* forms the basis of modern medical science. The book also provides insights into the history of medicine during the Renaissance period.

Although published in 2013, *The Fabrica* has a copyright date of 2014, to observe the five hundredth anniversary of the birth of Vesalius in 1514. Vesalius was born in Belgium and trained as a physician in France and in Padua, Italy. He wrote the book in Padua and published it at 28 years of age in Basel, Switzerland.



Karger produced a beautiful book—two volumes in the same size as the original *Fabrica*, contained in a plexiglass case, with a total weight of thirty-seven pounds!

Karger, a significant publisher of books and journals in medicine, is based in Basel, Switzerland, like the original *Fabrica* publisher. Karger's

history links the firm to events during World War II. Samuel Karger, a young Jewish publisher, established his company in Berlin in 1890. When Samuel grew older, his son Heinz took much responsibility in management.

After Adolf Hitler came to power, the Nazis in 1935 forced the firm to remove Jewish scientists from the editorial boards of its journals. Samuel Karger died that year and was buried in the Jewish cemetery in Berlin. The day after his funeral, Nazi officials gave Heinz an order to give the company to “Aryans.”

Heinz Karger took steps to move the firm, seeking a city where other publishers would accept the company. He connected with the medical faculty at the University of Basel, who welcomed the Karger publishers. In 1937, the Karger family and the firm moved to Basel, which continues to be home to S. Karger AG, the largest publisher of medical books and journals in Europe.

Although Vesalius wrote the book in Latin, he included Greek and Hebrew terminology as well. In Book 1, which contains the anatomy of human bones, Vesalius included Hebrew names in the figure legends for the illustrations of three skeletons found on page 331 in the English edition. In the translation, the names of the bones are written in Hebrew and then transliterated into English letters. Malcolm Hast and Daniel Garrison consulted a person knowledgeable in Hebrew. They then translated these terms to the currently used anatomical names, which are internationally recognized.

The Fabric of the Human Body is available for use at many medical, university, and other libraries. See sample pages and read more about the extraordinary publication at: www.vesaliusfabrica.com

Adele Hast, the wife of Malcolm Hast, is a member of the Board of Directors of the Chicago Jewish Historical Society. She is pleased to tell this story to the readers of *Chicago Jewish History*. ❖

We received a phone call at the Society office from Rena Hershman Klein, the daughter of renowned *hazzan* Mordechai Hershman (1880-1940). She lives in a community near Princeton, NJ. A while back, her daughter was browsing a small bookstore in the area and came upon a copy of *The Cantors: Gifted Voices Remembered*, by **Bea Kraus** (1996, CJHS Minsky Memorial Prize). Rena expressed her pleasure in reading it and finding information about her father's early life that she had not known. She also recalled a happy visit to Chicago with her husband: *davening* at Loop Synagogue, dining with Rabbi Kroll, and attending a Lyric Opera performance. ❖

Research Inquiries

SEPHARDIC JEWS IN THE CHICAGO AREA: DIASPORIC PERSONAL NARRATIVES

Walter P. Zenner (1933-2003), a professor of Anthropology at the State University of New York at Albany, investigated the Sephardic community in Chicago in the late 1990s. As a result of this research, he published an article in 1998 entitled "Chicago's Sephardim: A Historical Exploration." Zenner's article is a preliminary exploration of Mediterranean and Southwest Asian Jews in Chicago between their initial arrivals circa 1900 to the late 1990s. The purpose of his article was to lay down secondary sources, indicate primary sources, and use oral accounts.

Since Zenner's initial study of the Sephardic community in Chicago, there has not been another attempt by any scholar to explore the current situation of this population. I believe it is important at this time to conduct some new fieldwork to reevaluate the state of this community, taking into consideration the more recent migrations of Sephardic Jews from different parts of the world.

Since 2008, I have been conducting fieldwork in the Chicago area, talking to informants who identify themselves as Sephardim. Through a series of interviews with members of this community during the last five years, I have compiled personal stories that explain the Diaspora of their specific families, and include examples of oral tradition and folklore embedded in their culture: such as songs, prayers, sayings, recipes and medicinal remedies, as rendered by the informants. It is my intention to continue gathering information that consequently will enable me to write a book-length manuscript.

Beatriz Gómez Acuña, Ph.D., University of Texas at Austin
Associate Professor of Spanish at Elmhurst College

Dr. Gómez Acuña is a native of Madrid (Spain), and has lived in the U.S. since 1991. Her research interest focuses on the folklore and oral traditions of Spain. She has published in journals such as *Folklore*, *Hispania*, and *Lemir*. Most of her publications pertain to the study of Hispanic Balladry.

**If you wish to participate in the project as an informant,
please contact her at bgomez@elmhurst.edu or at (847) 983-0456**

MINNIE F. LOW, born in New York City, November 9, 1867, the second in a family of six children. When ten years old, she was brought to Chicago, where she graduated from grammar school and then attended the South Division High School. Compelled to leave in her first years on account of ill health, she gradually gravitated toward social services, first as a volunteer and then as a professional worker. Miss Low suffered continually from poor health....She died May 28, 1922, a pioneer and leader in her sphere, the one who, perhaps more than any other person, brought women into social work as a recognized factor, and developed her profession into the scientific and specialized field it is today.—*History of the Jews of Chicago*, edited by H.L. Meites (1924)



If you have any archival information/material about Minnie Low, Bureau of Personal Service, or legal aid for juveniles in the West Side Jewish immigrant community who came in contact with the juvenile courts, please contact Felice Batlan, IIT Chicago-Kent College of Law fbatlan@kentlaw.edu

MORRIS B. SACHS *Continued from front page*

A young orphan boy, Sachs traveled alone on board a ship from Europe, arriving at Ellis Island around 1908, in the great wave of immigration to America. Affixed to his well-worn coat was a tag with identifying information. It was understood by the immigration authorities that, through prearranged plans, the boy was to be picked up by a responsible adult. Yet no one came to meet him. Seemingly abandoned and unprotected, the boy was taken under the wing of a concerned stranger, a local butcher, who sheltered him at his shop, letting him sleep in a spot near the freezer. This demonstration of kindness from a stranger was an example that stayed with Sachs his entire life.

How the young Lithuanian Jewish boy found his way to Chicago remains a mystery. We do know that somehow he was able to buy a pushcart and a small stock of neckties from a jobber and started peddling his merchandise in the Maxwell Street Market. From about 1890 to 1920, tens of thousands of poor Eastern European Jews called the Maxwell Street area their first home in America. Sachs, at first, could get by there speaking Yiddish and basic street merchant English. He showed a natural flair for salesmanship, and as soon as he became more comfortable speaking English, he bought a horse and cart and began selling his wares in Chicago's ethnic enclaves south of the viaduct on 16th and Halsted streets.

Traveling south on Halsted with a cartful of ready-made clothes and various fabrics, Sachs discovered many customers among the working class Bohemian, Irish, Italian, Lithuanian, and Croatian populations living in the Pilsen, Bridgeport, Canaryville, Back of the Yards, and Englewood communities. Sachs would later claim that one customer was Richard J. Daley's mother, and that she bought the future mayor's first pair of long pants from the inventory in the Sachs cart.

The Irish women in these neighborhoods were especially appreciative of the supply of lace he carried, which they bought to make doilies and curtains.

In 1919, his success as a "mobile merchant" allowed Sachs to open a two-story clothing store in Englewood, at 6624 South Halsted Street. His ads in neighborhood papers and Catholic parish bulletins proclaimed that his store provided "credit with a smile." Sachs soon became known as someone with a willing hand to help others in need. He felt that one should "keep giving to those in the need until it feels good." His generosity to local charities, especially Catholic

ones, solidified his outstanding reputation in Chicago's largest and most powerful religious community. He developed lifelong friendships with parish priests and bishops, which proved valuable to him as a merchant and later as a politician. He preferred dealing with his suppliers with a handshake rather than a formal contract. People who did business with him knew that the word of Morris B. Sachs was as good as gold.

Sachs and his wife, Anna, whom he married in 1916, settled in the Hyde Park neighborhood at 4950 Chicago Beach Drive. They had two daughters, Zenia and Rhoda, and a son, also named Morris B. So as a successful business owner and a family man with a self-named son, Sachs was well on his way to achieving the American Dream.

One of the first retailers in Chicago to introduce "lay-away" merchandising, Sachs helped his customers secure their purchases with small down payments during the Depression. He sold clothing in volume at lower prices than his competition, and his business boomed. In 1940 he added three stories and 12,500 square feet to his Englewood store. "MORRIS B. SACHS" and "CREDIT WITH A SMILE" were emblazoned in lights on a huge sign.

He always exhibited great showmanship in promoting his business, so it was natural for Sachs to venture into radio to publicize his name to a vast audience. In 1934 he launched the Morris B. Sachs



Morris and Anna Sachs, 1916.
Courtesy of Henry A. Feldman, Jr..

Amateur Hour on radio station WENR. It aired on Sunday afternoons from 12:30 to 1:30 from the beautiful and ornate Civic Opera House in downtown Chicago. The show proved to be an instant

success. Everyone seemed to delight in the wide variety of contestants. It was an opportunity for Chicagoans and other Midwesterners to "strut their stuff" for the first time in front of a large radio and (later) television audience, and win prizes. Most of the acts were enthusiastic, though unpolished performers, but every now and then a star was born. Singers Mel Torme and Frankie Laine and comedian Steve Allen, the first host of "The Tonight Show," were contestants.

The public would phone in their votes. Sachs would come on at the end of each show and personally award the winning contestants their wrist watches and other prizes. His TV viewers on WBKB would see a short, bald man with a sunny smile and an avuncular manner. A discerning viewer might even notice that he walked with a cane and had a slight limp.

The origin of his limp, Sachs believed, could be attributed to an incredibly emotional experience in 1938, when he received a letter from an extortionist threatening to kill Sachs's daughter Rhoda and grandson Henry if a ransom was not paid. The FBI set up and captured the criminal with no harm done, except to Sachs, who felt that he "cracked up" under the tension. Yet he returned to work promptly. Unfortunately, a few months later his leg began dragging as he walked. Doctors speculated that he must have experienced a mild stroke during the time of the extortion plot. He had the limp for the rest of his life. Sensitive to the disabilities of others, especially the young, Sachs would present a special "March of Dimes" Amateur Hour once a year for polio victims and other disabled contestants.

During World War II, Sachs received much positive press when he took it upon himself to cancel the payments owed to his store by customers who were serving in the Armed Forces.

He rode the tide of the post-World War II economic boom and opened a new store on the North Side, at 3400 West Diversey Avenue, in 1948. His two stores together grossed about eight million dollars and employed seven hundred workers. MBS showed great respect to his employees and the unions that represented them. Sachs's growing economic success and unblemished character now caught the interest of Chicago's political power structure.

Mayor Martin Kennelly, who had the support of the Chicago political machine for his previous two successful election bids, lost the support of the ward bosses when he announced that he was running for a third term in 1955. By an overwhelming vote of 49-1, the fifty Chicago Democratic ward committeemen slated 11th Ward Committeeman and Cook County Clerk Richard J. Daley as the Party's candidate.

Kennelly was the founder of Allied Van Lines, a warehouse and trucking business. He asked Sachs to run with him as City Treasurer, joining Marion Isbell, an owner of Chicago restaurants (and later a founder of Ramada, Inc.), who had already agreed to be part of his team by running as City Clerk. Kennelly would present the citizens of Chicago with a "businessman's ticket."

It offered a clear choice to the voters: Kennelly's



From left: MC Don McNeil, MBS, and his daughter Rhoda at the 1,000th Morris B. Sachs Amateur Hour broadcast.

Courtesy of Henry A. Feldman, Jr.

solid citizens versus the professional politicians on the Daley slate. Sachs pledged to donate his entire City Treasurer's \$12,000 salary to charity if elected.

Benjamin Adamowski, a lawyer and a former state representative, was the third candidate in the Democratic mayoral primary held on February 22. Adamowski hoped that Chicago's large Polish bloc would unite to catapult him to victory.

In the three-way race, Daley won an easy victory with 376,847 votes to 264,775 for Kennelly and 112,072 for Adamowski. A memorable photo was taken on election night of Kennelly comforting Sachs, who clings to the mayor's lapels with his tearful face on the defeated incumbent's shoulder.

Daley was to face Alderman Robert Merriam of the liberal 5th Ward in the general election on April 5. Merriam, a Democrat-turned-Republican, campaigned on a reform agenda. Daley knew that the Democratic ticket had to appear "squeaky clean." That was why he decided to dump his candidate for City Clerk, 40th Ward Alderman Bernard Becker, because of alleged zoning improprieties in his ward.

Continued on page 14

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 twenty-two 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.

MIRIAM CLUB FOR GIRLS

The Miriam Club at 482 East 42nd Street near Grand Boulevard has just enlarged its quarters by the acquisition of another flat. The club now has a membership of twenty-eight girls and has just accepted six more, making a total of thirty-four. The girls of the Club pay only two and a half dollars per month, for which they receive a home with all necessary conveniences. The house has a choice location with a very fine appearance. The streetcar takes you right there. Aside from these conveniences, the Club also

manages to find employment for their own girls who lose their positions. Free medical care is extended to all members of the Club. It is indeed worthwhile for every girl to go and see what this Club has to offer.

Daily Jewish Courier,
May 4, 1906.

HACHNOSAS ORCHIM AND CHARITY

It is an old Jewish custom to donate the money gathered in the synagogues during the reading of the portion *Vayera* (and he appeared) to the Jewish needy. This year, more than ever before, it is an absolute necessity, because of the extremely cold weather, for all synagogues of Chicago to take heed and do everything possible to help the needy by contributing to the Hachnosas Orchim Society.

This organization is always welcoming the poor, naked, unfortunate, and hungry people to the Hachnosas Orchim Home—especially when the weather is cold.

So far no person has been turned away from the Shelter Home; but it seems as though we shall probably be short of funds this year to continue this charitable work. We, therefore, take this opportunity to notify all the synagogues of Chicago to get busy immediately and raise the necessary funds for the upkeep of this worthy Home.

You are the only ones who kept this Home for the poor in the cold winters past, and we expect your help in the future.

Daily Jewish Courier,
November 10, 1911

[Hachnosas Orchim was founded in 1888, financed by the Orthodox community, and known in English as The Hebrew Sheltering and Immigrant Aid Society. It was located

in the Maxwell Street area. The Society had continuing funding problems and reorganized a few times. Eventually Marks Nathan and Bernard Horwich made generous donations. After WWI it became the Chicago branch of HIAS.]

IT MUST NOT BE HUSHED UP

The attack instigated by Irish bullies upon Jews Monday evening, in the vicinity of Taylor and Cypress Streets, is apparently more serious than it seemed to be at first. The seriousness of the attack is attributed to the fact that it was premeditated, and that its planning was known about in advance by peaceful Jewish residents and the police of the 13th Street Police Station.

The attack is serious because the Jews, expecting it, had requested police protection and failed to get it.

Three Jews lie at the hospital in critical condition; fifteen are confined to their beds in their homes, and windows still remain shattered. And not one single policeman came to investigate until everything was over.

The district around Taylor and Cypress Streets looked like the aftermath of a battle. It has been learned that the number of injured is much larger than what was originally calculated. It is now known that besides the four wounded whose names appeared yesterday in the *Courier*, the following are also seriously wounded:

Dave Anext, 45, 2119 Kendall St.; Paul Stein, 2106 Kendall St.; Sam Shechter, 18, 2125 Kendall St.; Ruben Dubinsky, 19, 1024 Cypress St.; Morris Ruzitsky, 38, 2102 Taylor St.; and Hyman

Bass, 36, 1933 Taylor St. Many others were also injured, but they disappeared, and their names have not as yet been disclosed.

If it is true that the police were aware of the premeditation of the attack upon Jews and refused to give protection, it is time for Jews to deliberate on what should be done about this matter. For this purpose a mass meeting will be held next Sunday which will inform our city authorities and our protectors of the public peace what law-abiding citizens think about this. The time and place of the mass meeting will be announced in the *Jewish Courier* on Friday....

Daily Jewish Courier,
August 2, 1916.

**SYNAGOGUES CROWDED
YESTERDAY FOR PUBLIC FAST
DAY: LARGE SUMS OF MONEY
COLLECTED FOR THE "HELP THE
TORAH ASSOCIATION"**

Orthodox Jewish Chicago responded generously yesterday to the appeals of the rabbis for a public fast day as a protest against the persecution of Judaism in Bolshevik Russia and the Ukraine. The synagogues were crowded with worshippers, particularly at the afternoon services when special fast day prayers were said. All the rabbis spoke on the significance of this special fast day.

A fair sum of money was collected by the synagogues from the eighteen cents "ransom" money, which those who were unable to fast, were required to pay. Congregation Tiphereth Zion, on the Northwest Side, had a large crowd.

Rabbi Judah Leib Gordon of Lomza, Poland, who not long ago

became the rabbi of this synagogue, delivered a poignant speech which deeply moved the large audience. Over one hundred dollars was collected. Sixty-five dollars was collected at Congregation Knesseth Israel, where Rabbi B.Z. Margolin spoke.

The money collected will go to an organization called the Help the Torah Association, the purpose of which is to support the Jewish clergy in the countries ruined by the war.

A committee of rabbis has been formed from the Association to which all the money should be turned over. Rabbi B.Z. Margolin is president, and Rabbi Saul Silber is treasurer.

Daily Jewish Courier,
August 24, 1922.

**DR. CHAIM WEIZMANN:
TO CHICAGO JEWRY** In greeting the Jews of Chicago through the *Daily Jewish Courier*, I wish to say that I am convinced that the developments in Palestine are as normal as was to be expected. The progress that we have made in rebuilding Palestine can be compared with the progress that has been made by other nations that have recognized governments behind them, and well-established populations.

We Jews have no government to take care of us. Our people are scattered, and one half of the Jews of the world are so utterly ruined that the burden and privilege of rebuilding Palestine falls chiefly upon American Jewry, of which the Chicago Jewish community is a part.

I believe that Chicago will do its duty. I have come here to present the cause of Zionism to this great community. I shall present all the facts and all the obstacles and all the details, and I am sure that the Chicago Jews will respond. If we

work systematically and do not listen to what our opponents say, we will accomplish great things for our land. In the words of Lord Herbert Samuel: "It is better to listen to what your friends tell you and to pay no attention to your enemies."

Our work is the work of peace, justice, and civilization, which will bring honor to all Jews, and to all those who have assisted us in this great, but difficult task. In the name of the future freedom of our people, I call upon you to begin to work zealously, courageously, energetically, and willingly. The world has paid us an old debt. Now pay your debt to yourselves, to your future, to your people.

I urge you to work. I ask of you a small offering. I request that you give our great cause a few days of your time. Let the businessmen, professional men, and workers put aside their business for a few days and devote their time to the *Keren Hayesod* [National Fund]. Everybody must be reached. Nobody must be overlooked. Donors, volunteers, and *halutzim* [pioneers] are needed in *Keren Hayesod*. May the *Keren Hayesod halutzim* in Chicago strengthen the hands of our *halutzim* in Palestine, and make it possible for the great numbers of *halutzim* who are now enroute to Palestine, to reach their goal.

Sunday Jewish Courier,
April 15, 1923.

Martha Newman: Pioneer on the Suburban Frontier

BY MERLE A. BRANNER AND ROBERT A. SIDEMAN

“Leave it to Martha and Marc to find the end of the world and live there.” That’s what the Newmans’ friends said after visiting them in far-off Winnetka. When Martha and Marc were married in 1902, they settled in a comfortable apartment on the South Side. But they felt confined, cooped-up; Marc complained that the only open space nearby was the landing on the stairs outside the kitchen door.

So one summer the Newmans rented a house in Wilmette—and loved it: the quiet, the proximity to Lake Michigan, and especially the abundance of flowers. Several years later, in 1908, Marc, Martha, and their two young daughters made the North Shore their permanent home by settling in a house in Winnetka.

At that time a Jewish presence on the North Shore barely existed. In 1900, four members of the Foreman banking family—a brother, three sisters, and their spouses—built a residential compound on Hazel that they called “Wildwood.” But Wildwood was for summer use only; each year when school began, the families returned to the South Side.

There were also several Jewish families who settled in downtown Highland Park, where they operated retail enterprises and lived on or near the premises.

Occasional renters included David Mayer of the Schlesinger & Mayer department store, who spent the summer of 1902 on an estate in Glencoe. But Marc and Martha Newman were in the very forefront of Jewish families in Chicago who opted for life on the North Shore year-round.

When the Newmans moved north, they found Winnetka a little different from how it is today. The Indian Hill train station, today just up the street from their former home, had not yet opened. Nor were there mail deliveries, or even house numbers: in the early years, the Newmans’ street address was simply “Winnetka Avenue near Abbotsford Road.”

But Martha and Marc took to their new life without hesitation. Marc, who like Martha’s father, was a manufacturer of men’s clothing, commuted to his office downtown from the Kenilworth station, where he also picked up the mail, while Martha, with young children, became active close to home. Winnetka was then known as a progressive community, which suited Martha just fine. When the ladies in town marched for women’s suffrage, for example, Martha Newman was right there with them.

At the invitation of Christian friends, Martha’s older daughter K [sic] occasionally attended Sunday school with them. As K’s daughter, Babette Powell, recalled it:

“One day [in 1914] my mother came in and asked her mother why she couldn’t have her own Sunday school. And that was it—the very next Sunday, Granny had ten children in the house, and her religious school was underway.”



It was in this house that Martha Newman opened her religious school one hundred years ago.

Courtesy of Winnetka Historical Society.

Martha Newman was uniquely qualified, not merely to teach, but to establish a school as well. She was born Martha Washington Simon in Chicago in 1876, a Centennial baby named for the first First Lady. Martha grew up one of five children in a comfortable neighborhood on the South Side, the daughter of Henrietta Mayer Simon, a homemaker, and Leopold Simon, a manufacturer of men’s clothing. Both of Martha’s parents emigrated from Germany at an early age. Martha attended Armour Institute, predecessor of the Illinois Institute of Technology, and after completing coursework there, went back to Armour for a two-year kindergarten teacher training course.

Martha’s first job after completing the program was to open a kindergarten at the Maxwell Street Settlement, located at Maxwell and Jefferson in the heart of the burgeoning immigrant Jewish neighborhood. The inspiration for the kindergarten came from a suggestion made one evening by Jane Addams, at a meeting attended by Martha Simon. Martha enjoyed the teaching and the children, yet found herself

unprepared for the poverty she encountered. She soon found herself taking up a collection among her friends to provide the basic necessities for some of her students. Later, she taught in the public schools.

An important influence on Martha throughout her life was Rabbi Emil G. Hirsch of Chicago Sinai Congregation. Martha grew up at Sinai, went through religious school, and was confirmed there. She recalled the day Rabbi Hirsch came to her home to ask her to join the faculty of the Sinai religious school. She objected, he insisted, she took the job—and loved it. Fortunately, Martha kept texts and materials from those days and brought them with her to Winnetka.

Martha strongly admired Rabbi Hirsch's progressive approach to Judaism, which placed far less emphasis on ritual than on social justice. His thinking, she felt, was actually closer to that of younger congregants such as herself than to that of their parents. As Martha put it, "What religion I got, I got from him." Many of her friends who settled on the North Shore in the early years felt a similar devotion to Sinai and to Rabbi Hirsch.

Aided by Rabbi Hirsch's informal guidance, Martha's religious school in Winnetka—an "informal Sabbath school to prepare children for Confirmation in the city," as Martha described it, thrived from the start. She was soon joined by several other mothers who assisted her, and within a year she moved the school to the Winnetka Woman's Club on the Village Green.

By 1920 enrollment had reached 65, a measure both of her success and of a growing Jewish population. In April of that year, the Newmans joined forty-five other families (twenty-five from Winnetka, ten from Wilmette, six from Highland Park, three from Evanston, one from Glencoe, and one from Chicago) in forming the "North Shore Branch of Sinai Congregation." This was an expansion of Martha's religious school to include Confirmation that could now be conducted on the North Shore, as well as weekly services by visiting rabbis.

Rabbi Hirsch conducted the initial service of the new congregation at Hubbard Woods School in June 1920, marking the beginning of Jewish worship on the North Shore. Following the death of Rabbi Hirsch in 1923, the group took its first steps toward

independence by adopting a new name, "North Shore Congregation," hiring a rabbi, and joining the Reform congregational union. With the Jewish population making increasing demands for a more complete program including a home of its own, the congregation incorporated in 1926 as North Shore Congregation Israel and proceeded to build a temple at Lincoln and Vernon Avenues in Glencoe.

One of the first Jewish families to follow Marc and Martha Newman to the North Shore were the Stonehills. In 1908, Charles Stonehill joined ten other men in signing articles of incorporation for Lake Shore Country Club, and at the same time he began to develop lakefront property in Glencoe adjoining the club grounds for his own residence. Charles and Nettie Stonehill and their children moved to the seventeen-acre estate they called Pierremont around 1911 and remained there into the 1930s. In 1961 North Shore Congregation Israel purchased the former Stonehill estate; three years later it dedicated its new house of worship on the grounds.

And Martha Newman was there to enjoy that dedication, as she was to see the school she opened with

ten students grow to an enrollment of nearly two thousand, in a life that spanned 104 years of keen memories and sharp wit. When at 99 she was asked by a persistent interviewer to answer questions she didn't want to answer, she sparred with the ease of a Presidential candidate. Of a student sixty years earlier, a girl: "She always wanted to get out of Sunday school, but she certainly wanted the presents." Of a grandson who became president of his temple: "He tells everybody, 'I got asthma from one grandmother and religion from the other.'"

Rabbi Edgar Siskin of North Shore Congregation Israel called Martha Newman "a Rebecca Gratz of the American suburban frontier." And indeed, just as Rebecca Gratz established the first Jewish religious school in North America, Martha Newman followed her beyond the edge of one great city, as the school she founded now begins its second century of providing Jewish education to children of the North Shore. ❖

MERLE A. BRANNER is archivist of North Shore Congregation Israel. **ROBERT A. SIDEMAN** is author of *African Americans in Glencoe: The Little Migration*.



Martha Newman (1876-1980).

Courtesy of North Shore Congregation Israel.

Sophia Gutt Goodman's Story: 1927–1938: Happy and Secure at “The Home”

COMPILED BY DEBORAH GOODMAN KASDAN

My mom, Sophia Goodman, is a “Home Kid.” From the ages of nearly eight to nearly nineteen, she lived in the Chicago Home for Jewish Orphans, later called Woodlawn Hall, at 6208 S. Drexel Blvd. For her, it was always just “the Home.” Like a number of others who lived there during the Depression, she had a single parent, Anna Gutt, who could not manage both a job and children on her own. Mom knew she had to make the best of a difficult situation. With her intelligence, feistiness, and optimism, she was able to thrive with support from Chicago’s Jewish community. In 2007 Mom wrote a memoir and today, at 93, she continues to tell stories about her Chicago childhood.

The Home was like being in a special boarding school. The structure was very stabilizing for me, as I felt adrift having been in five foster homes, and anxious about what was going to become of me. The first thing I was told when I came to the Home was that I was number 50. Each Home Kid was assigned a number that was sewn in her clothes. I thought that was neat, especially a number that was so special.

Even at that age Mom was intrigued by numbers. A few years later, when the Home population declined, her number changed to 33.

I thought that was like magic. First it was “half” and then “one-third”—and I was entranced.

It wasn’t long before Mom adjusted to life at the Home and was adding sums faster than anyone in her third grade class at Fisk, the local elementary school. Almost as quickly as staff assigned numbers, the kids bestowed nicknames on the newcomers. They combined Mom’s first initial with her last name, which made the sound “Skits.” That became her lifelong nickname. The older girls were supportive of the new kids and Mom attached herself to one of them in particular.

Ray Lessin was like a mother to me. One day she was in charge of the dorms when the caretakers were off duty. She got mad at me for talking and not letting the kids go to sleep. So she punished me by putting me in a broom closet and locking the door. I wasn’t going to show her that I was scared, so I started singing and laughing. She finally took me out and just laughed and hugged me.

Mom recalls how Ray left the Home to study, but returned as a professional nurse. At the request of her mother, the Home provided Mom and her sister, Dorothy, with piano lessons. Their brother, Paul, studied violin and played the trumpet in the boys’ band.

It took someone to make me stop practicing in order to go to bed or at mealtime. I would just lose track of time, and I had to get the music just right. I was so in love with my teacher, Dora Friedman. When I came up for my lesson she would call me ‘little scamp.’...I got good enough to play the organ for Saturday religious services. The big pipe organ was not in good condition, so I played a small pump organ.

Mom was delighted when she got to perform at Pesach and Chanukah celebrations. Summers at Camp Chi also provided important skills and relationships. Mom still remembers when a counselor, Fay (“Fagie”), took her into her confidence about her romantic predicament. She asked Mom to paddle her out to the middle of the lake so she could think things out. When Fagie visited her at the Home a few months later, Mom was in heaven. At Camp Chi Mom became certified in lifesaving, valuable training that she used some months later on an outing with Home Kid friends.

A bunch of us older girls in our middle teens were at the sand dunes and we went in the water for a swim—about nine or ten of us. We were laughing and singing, holding hands and walking farther up to swim in deeper water. Sylvia and I were at the end of the line when an undertow broke our ranks. It was swift and we were unable to swim against it as it pulled us into the deeper water.

When Sylvia cried out for help, Mom remembered her training. She had Sylvia hold on to her swimsuit straps and float until both of them got to shore. Years later, Sylvia got in touch with Mom, and thanked her for saving her life. Says Mom:

I realized that in a way she saved [my life] by needing me.

Sometimes, the staff treated kids unfairly. When that happened, she protested—whether it was a late allowance or a big punishment for little infractions of dinner rules. Bernard Freeman, the superintendent,



Camp Chi. Front of boat, Skits (left) hugging Fagie. Behind them, left to right: Esther Korsower, Ida Rosenthal, Ida Rudner, Ruth Pilk, Goldie Geldfarb.

warned her she could get burned for “taking chestnuts out of the fire,” which was his way of advising her to consider relinquishing her self-appointed role as the Home Kids’ advocate. But Mom followed her heart, and often got the powers-that-be to see things her way.

Mom looked for role models, who turned out to have a major impact on her life. Agnes Poillon was the nurse who gave wise counsel to her about life, love, and relationships. Mr. Presser, father of a Home



German refugees. Names unknown.

Kids friend, included Mom in political discussions, and assured her that, contrary to what she was hearing at school, Jews really were being persecuted in Germany and you didn’t have to be a Communist to believe that. The arrival at the Home of a group of German refugees proved that he was right.

Erwin O. Freund served on the Board of Directors of the Home. He took an active interest in the children and found them jobs at his company, Visking Corp., which made cellulose casings for skinless hot dogs, using a new technique he invented. Mom operated the office Telex, and then got a position in the art department, where the sausage labels were designed. Although she was disappointed when Freund denied her a job in the lab—not woman’s work in those days—she very much appreciates his commitment to her and other Home Kids. (See “Hot Dog! Jewish Participation in Chicago’s Meat Industry” in the Summer 2012 issue of *CJH*.)

After junior college, and still working at Visking, she met Mort Goodman. My dad was then a graduate student at University of Chicago, and proctored study halls at the Home as a volunteer. Mom’s sister was in high school and still living at the Home. Dorothy pretended to need help in math so



From left: Home Superintendent Bernard Freeman, Visking founder Erwin Freund, and Erma Freeman.

she could talk to the handsome college man. Realizing he was too old for her, she introduced him to Mom. They fell in love, married, and lived in Chicago while he finished graduate school.

When he enlisted in World War II, Mom moved to Cleveland to live with his family until his return. Four children, several grandchildren, and four cities later, Mom and Dad traveled from St. Louis to Chicago for the Home Kids reunion in 1978. Recalling the joy of that event still brings tears to Mom’s eyes. (See “Chicago Home for Jewish Orphans holds unique reunion” in the November 1978 issue of *CJH*.)

My eleven years growing up in the Home were like heaven after all the changes in my life. I think it was the best thing for me, considering the circumstances. I was safe, life was exciting with other children, I went to great public schools, I had many good opportunities to express myself and I was happy.

Quotes are taken from Sophia Goodman’s memoirs which you can read at <http://www.blogspot.skitsaroo.com>. See more Home Kids photos at <http://flic.kr/s/aHsjQs5twQ>.

DEBORAH KASDAN lives in Norwalk, Connecticut with her husband and mother. She is a business writer at IBM and a proud grandmother of four.

(For the recollections of a later Home Kid, see “Home, Bittersweet Home, and Hyde Park High School,” by Julian Frazin, in the Fall 2007 issue of *CJH*, based on the talk he gave at a Society open meeting earlier that year.)

MORRIS B. SACHS

continued from page 7

Daley asked Sachs to join his ticket as the candidate for Treasurer, and the prospective nominee, John Marcin, moved to the City Clerk slot. Sachs, like Becker, was Jewish, so the slate would be nicely balanced with the Irish Daley and the Polish Marcin. And Sachs had an unsullied reputation.

Kennelly's campaign manager, Cook County Assessor Frank Keenan, felt betrayed by Sachs. The veteran political commentator Len O'Connor, in his book *Clout*, quotes Keenan as calling Sachs "that traitorous sonofabitch." Sachs is quoted as saying, "I had to run; they insisted on it."

Daley defeated Merriam, with a total of 708,660 to the Republican's 581,255. The victorious Marcin had 708,228. But the winner with the largest plurality that evening was Sachs, who garnered 735,747 votes.

But it didn't take long before Mayor Daley realized that his new City Treasurer was going to be his own man as a politician, just as he was as a merchant and philanthropist. Sachs was always highly demanding, of himself and all those who worked for him—dishonesty and laziness would not be tolerated.

After less than two months in

office, Sachs fired three politically connected administrative staff members in the Treasurer's office and told the remaining twenty-eight that he expected them to work hard and perform well; if not, they "better see their angels and get other jobs."



From left: MBS, Richard J. Daley, Adlai Stevenson, and Stephen Bailey (Business Manager of the Chicago Journeymen Plumbers Union Local #110, who devised the plan to dye the Chicago River green for St. Patrick's Day.) Undated.

Below: Billboard, 1956 Illinois Gubernatorial Primary.

Courtesy of Spertus Institute.



The editorial boards of all the Chicago newspapers endorsed Sachs's business approach to running his office. The *Sun-Times* lauded him for "serving the city in the interest of the taxpayers and not in the interest of the greedy politicians." The *Daily News* opined

that "the voters would return an emphatic approval of Mr. Sachs in any referendum on the issue."

If Mayor Daley was privately irked by Sachs's not playing the political game, he did not show it in public. In Springfield, a Democratic Machine state representative introduced a bill (unsuccessfully) to abolish the City Treasurer's office, because a friend of his had been fired by Sachs. But for the most part, Daley and his cohorts learned to coexist with him.

Sachs, though, had bigger plans both commercially and politically. A decision was made to open a third Morris B. Sachs store in the heart of the Loop, on the southwest corner of State and Monroe streets. Also, MBS strongly believed that his business sense was just what the State of Illinois needed in leadership, and he announced his candidacy for Governor in the spring 1956 Democratic primary.

Daley made it clear that Sachs would not get the support of the Democratic Party organization in the primary. The

endorsement was given to Cook County Clerk Herbert C. Paschen, who won the primary with fifty-eight percent of the vote to Sachs's forty-two percent. Daley's political machine crushed Sachs in Cook County, though he managed to carry the Downstate Democratic

vote, as well as some of the collar counties.

However, Paschen was forced to remove himself from the ticket due to a budding campaign scandal, and Sachs asked the Party bosses to name him as the candidate. Instead, Judge Richard Austin received the nomination. He went on to lose a close election to the incumbent, Governor William Stratton, by a margin of 37,000 votes.

On March, 15, 1957, the doors to the State Street store were finally opened. Thousands of people lined up for the event. Mayor Richard J. Daley cut the ribbon. Now the name of Morris B. Sachs could take its place with Goldblatts, A.M. Rothschild, Henry C. Lytton, Maurice L. Rothchild, and Mandel Brothers on the list of Jewish Merchant Princes of State Street. The immigrant boy who arrived on a foreign shore alone and abandoned had achieved the American Dream.

Sadly, MBS had little time to enjoy this achievement. He died just four months later, on September 23, 1957, at the age of 61. He is interred in Rosehill Cemetery.

In the archives of the Spertus Institute, 610 South Michigan Avenue, there are Morris B. Sachs scrapbooks that cover the business, political, and philanthropic aspects of the last thirty years of his life.

Photos taken at the celebration of the 1,000th Amateur Hour broadcast picture him with MC Don McNeil. Posed with them, individually: wife Anna, daughter Rhoda (see page 7), daughter Zenia, son MBS, Junior; also Rabbi Ralph Simon of Congregation Rodfei Zedek, Dr. Preston Bradley of the People's Church, and Brother Basil of DeLaSalle Academy. Also shown, John Balaban of WBKB-TV and *Sun-Times* columnist Irv Kupcinec. No politicians are included. ❖

President's Column *Continued from page 2*

Chicago Metro History Fair award-winning entry, "Benny Goodman & Teddy Wilson: Changing the Face of Jazz."

Benny Goodman was born in Chicago, the ninth of twelve children of poor Jewish immigrants (were there any other kind?) from Russia. Goodman was introduced to the clarinet at Hull-House and Congregation Kehilath Jacob in the Lawndale neighborhood.

The Goodman orchestra's landmark August 21, 1935 concert at the Palomar Ballroom in Los Angeles, brought young fans, who, primed by radio airplay of his music, broke into wild applause and dancing. Word spread of the exciting new music. The Jitterbug appeared as a new dance craze in which so many of us participated.

On the weekend of November 1-2, 2013, the Music Institute of Chicago presented a gala Benny Goodman Festival at Nichols Music Hall in Evanston. Howard Reich reported in the *Chicago Tribune*: "[Goodman's] phenomenally fluid technique and robust, exuberant tone still represent high points in the evolution of jazz clarinet and stand as crowning achievements of the Swing Era."

Clarinetist Victor Goines, who directs jazz studies at



Northwestern University's Bienen School of Music, emceed and led the Friday evening program. Howard Reich commented: "Rare is the clarinetist—then or now—who could finesse the intricacies of this music at all tempos while maintaining as gorgeous a sound as Goines routinely produced."

Our *CJH* editor was present, and she reported that the Victor Goines Quartet, the Music Institute of Chicago jazz faculty and guests, and vocalist Tammy McCann had the multi-generational capacity crowd cheering,

clapping, and bobbing their heads to such favorites as *Liza*, *Body and Soul*, *I Got Rhythm*, *How High the Moon*, *And The Angels Sing*, and *Bay Mir Bistu Sheyn*. Jewish seniors in the audience helped Goines with the pronunciation of this Yiddish title, but, alas, they didn't venture to get up and jitterbug. ❖

RICHARD REEDER is the author of *Chicago Sketches*. He teaches literature courses in the Oakton College Emeritus Program. He has taught courses on the writings of Jewish authors Saul Bellow, Bernard Malamud, Ben Hecht, Nelson Algren, and Joseph Epstein. He created the *Chicago Jewish Authors Literary Series* and is on the board of the *Chicago Literary Hall of Fame*. Richard has his own literary blog, www.aliteraryreeder.wordpress.com.

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Our History and Mission

The Chicago Jewish Historical Society was founded in 1977, and is in part an outgrowth of local Jewish participation in the United States Bicentennial Celebration of 1976 at an exhibition mounted at the Museum of Science and Industry by the Jewish Federation of Metropolitan Chicago and the American Jewish Congress. Now in our 36th “double *chai*” year, the mission of the Society

About the Society

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

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