



chicago jewish history

LOCAL MAN CONTINUES SEARCH FOR AMERICAN FLAG PRESENTED TO ABRAHAM LINCOLN BY A CHICAGO JEW BEFORE 1861 INAUGURATION

Kohn Flag with Biblical Message Becomes Widely Known but Disappears

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Chicago's Jews and Abraham Lincoln: The Politics of the Civil War Era

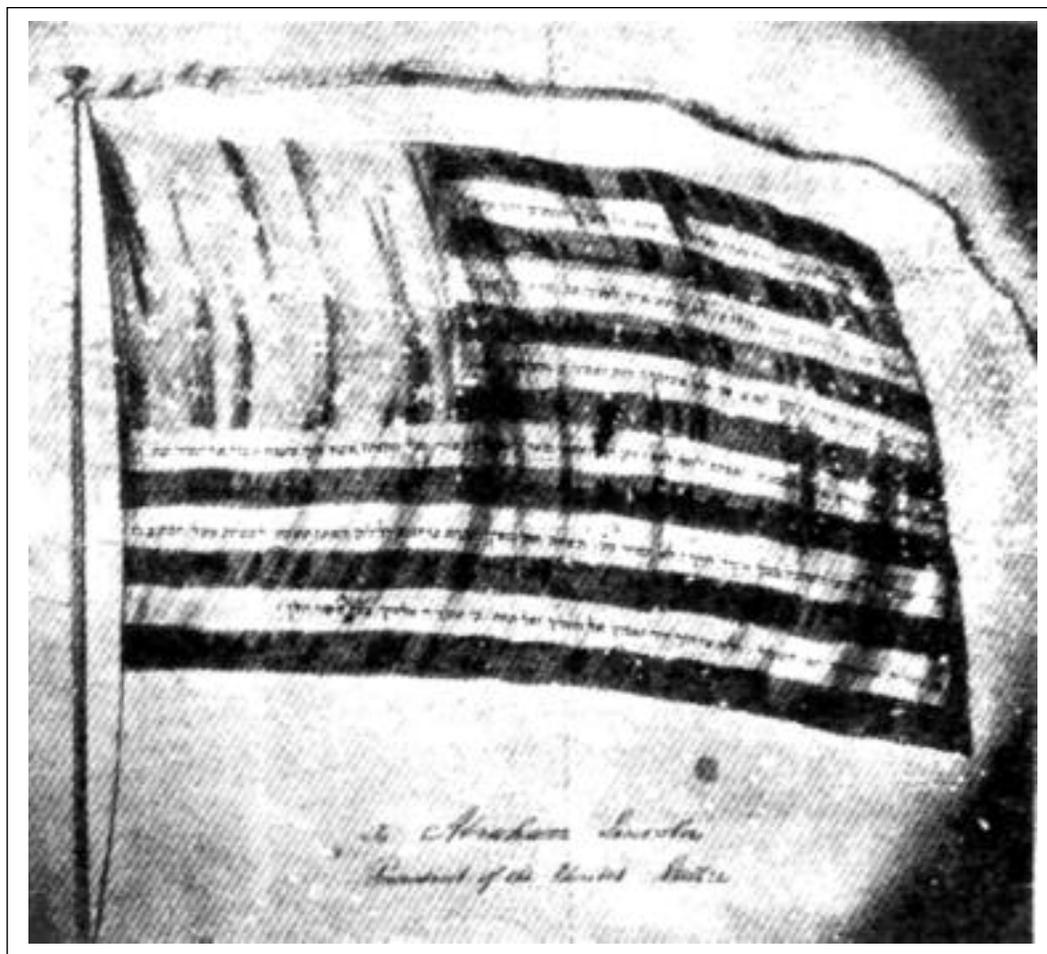
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ROSIKA SCHWIMMER, JEWISH SUFFRAGIST AND PACIFIST IN LANDMARK LAWSUIT

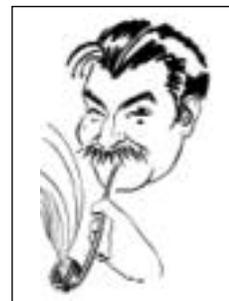
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Artist Sándor (A. Raymond Katz) and *The Chicgoan*

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The Kohn Flag.

A picture of the flag showing the Hebrew lettering on the white stripes. With dedication "To Abraham Lincoln, President of the United States." From an old glass negative. KAM Temple Archives. Image from Joseph Levinson's article in the June 1983 issue of the CJHS quarterly, then called Society News.

President's Column



Walter Roth.

WE RECENTLY WELCOMED DAN SHARON TO OUR BOARD OF DIRECTORS. Dan was the senior reference librarian at the Asher Library, Spertus Institute of Jewish Studies. He retired at the end of May, 2008 after thirty-seven years of service. A student of history as well as library science, Dan was my most dependable resource—not only responding to my requests for research materials for my articles and books, but also suggesting subjects

for my writings, often from obscure sources. Fortunately, for the Society and the Jewish community as a whole, Dan is continuing his research activities as a Society volunteer and a contributor to our quarterly. I am happy to introduce Dan Sharon to our readers:

THE JEWS OF NORTH CENTER

by Dan Sharon

North Center is a Chicago neighborhood that radiates outwards from the intersection of Lincoln Avenue and Irving Park Road. It used to be predominantly German. The German-American Bund (the American branch of the world Nazi movement) was active there in the 1930s. After Pearl Harbor, the blatant activity ceased.

A friend of mine moved to North Center in 1957. He doesn't think any Jews lived in the area before the 1950s. Some of the Jewish adults worked in the garment industry.

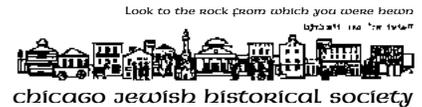
Quite a few of the Jewish families lived in the Chicago Housing Authority's Julia Lathrop Homes at Damen, Diversey, and Clybourn.

[Julia Lathrop was a social worker and administrator associated with Jane Addams at Hull-House in Chicago. The low-rise Lathrop Homes were built by the WPA in 1938, a year after the creation of the Chicago Housing Authority.]

The CHA let the Jewish residents use the recreation room in the basement of the project for their social club, and a smaller basement room for a Shabbat *minyan*. For the High Holidays, there were too many worshippers for the basement room. The colorful owner of a local bar in the vicinity of Belmont, Leavitt, and Clybourn, actually let the Jews of North Center use the back of his bar for Rosh Hashana and Yom Kippur services! By 1976, when my friend moved away, the Jewish community of North Center had disappeared. ❖

MEET ME AT THE NEWBERRY LIBRARY.

I will be discussing my book, *Avengers and Defenders: Glimpses of Chicago's Jewish Past*, on Tuesday, March 17 at 6:00 p.m. as part of the "Meet the Author" series at the Newberry Library, 60 West Walton Street. A booksigning will follow. The program is co-sponsored by our Society, and I invite our members and friends to attend. Admission is free and open to the public. Phone Newberry (312) 255-3700 or CJHS (312) 663-5634.



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Chicago Jewish History

is published quarterly by the Chicago Jewish Historical Society at 610 S. Michigan Ave., #803, Chicago, IL 60605.

Phone (312) 663-5634. E-mail info@chicagojewishhistory.org.

Single copies \$4.00 postpaid.

Successor to *Society News*.

Editor-Designer Bev Chubak

Editorial Board Burt Robin, Walter Roth, Norman D. Schwartz, Milton Shulman

Send all submissions to:

Editor, Chicago Jewish Historical Society, 610 S. Michigan Avenue, #803, Chicago, IL 60605 or info@chicagojewishhistory.org.

CJHS Open Meeting

“The Jews of Austin High School”

Sunday, March 15 — Save the Date!

“The Jews of Austin High School” will be the subject of the next open meeting of the Chicago Jewish Historical Society, on Sunday, March 15 in the social hall of Temple Sholom, 3480 North Lake Shore Drive, Chicago. The program will begin at 2:00 p.m. following a social hour with refreshments at 1:00 p.m. Admission is free and open to the public.

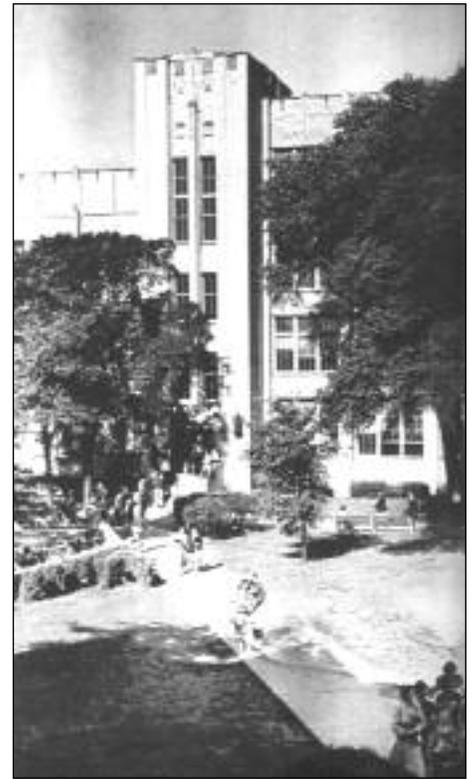
This meeting marks the fourth in a series of “reunions” held by the Society to commemorate the Jewish contributions to, and Jewish communities of, various Chicago high schools. Four speakers will reminisce about life at Austin High School from the early 1940s to the late 1950s.

Lawrence A. Sherman, Class of June 1947. He attended Congregation B’nai Israel of Austin as a child, was in Halevi AZA, and a sprinter on the Austin High School track team. A financier and philanthropist, he founded Puritan Finance Corporation in 1958. He has held many leading offices with the Jewish Federation of Metropolitan Chicago, Mount Sinai Hospital and Medical Center, and the Jewish United Fund, and has been particularly active in Jewish education. He has been a leader nationally in the Reform movement as well as a leader in North Shore Congregation Israel.

Howard “Bud” Schwarzbach, Class of January 1952. He is the grandson of Solomon Schwarzbach, founder of the cemetery company of the same name at Waldheim. Bud was Bar Mitzvah at the Austin Jewish Community Center under Rabbi Louis J. Lehrfield, was a member of Halevi AZA, a shotputter on the Austin track team, and on the staff of the yearbook. He owns five well-respected wine stores in the Chicago area. Two are in Forest Park; three others—on North Elston Avenue in Chicago, in Highland Park, and in Barrington—operate under the name Wine Discount Center.

Judge Gerald C. Bender, Class of June 1956. He attended Bryant Elementary School in Lawndale and was Bar Mitzvah at Congregation Anshe Sholom. At Austin High, he earned two major letters as a four year member of the wrestling team. He was active in Sherman Levine AZA and continues his involvement in B’nai B’rith as a board member of the Sports Lodge. After receiving his J.D. in 1968, he developed a general law practice where his interest in Holocaust studies led to his meeting and becoming the personal attorney and close friend of Simon Wiesenthal from 1977 to 1997. Gerald Bender was elected a Cook County Circuit Court Judge in 1996 and has been assigned to the Domestic Relations Division ever since.

Judge Wallace B. Dunn, Class of January 1959. He spent his early years in Hyde Park, where he attended the Kosminski School until the second grade. He was Bar Mitzvah at the Austin Jewish Community Center under Rabbi Lehrfield, who also performed his wedding to the former Joan Kaplan. At Austin High, he was a lineman on the Chicago Public League and Prep Bowl championship team of 1958. While in high school he was a member and office holder of FDR AZA. He received his J.D. in 1968. He was the Corporation Counsel of the City of Highwood for seventeen years. He has been an Associate Judge of the Illinois Circuit Court Nineteenth Judicial Circuit since 1986. — *Charles B. Bernstein, program chairman*



Austin High School, 231 N. Pine Ave.

Yearbook photograph (detail).

1951 Maroon & White.

Courtesy of Howard Schwarzbach.

CONTRIBUTORS TO THIS ISSUE

Joseph Levinson (1904-1993), an attorney and amateur historian, was chairman of the archives committee of KAM Temple. He wrote three articles for our quarterly and was elected to a term on our board of directors.

Edward H. Mazur, PhD, Professor emeritus, Harold Washington College, is treasurer of the Society.

Bev Chubat is editor-designer of the Society quarterly.

Walter Roth, a practicing attorney with the firm of Seyfarth Shaw LLP, is president of the Society.

Sema Chaimovitz Menora, retired from social service work with the JCC and the Kagan Home For the Blind (now Friedman Place), is an activist in the Jewish community and a participant in Yiddish study groups.

Rachelle Gold, PsyD, is co-chair of the Society membership committee.

LOCAL MAN CONTINUES SEARCH FOR AMERICAN FLAG PRESENTED TO ABRAHAM LINCOLN BY A CHICAGO JEW BEFORE 1861 INAUGURATION

BY JOSEPH LEVINSON

This article was originally published in the June 1983 issue of the Society quarterly

American presidents have invariably been recipients of gifts of varying, sometimes exotic, nature. Every Thanksgiving, for example, an exceptionally plump turkey is sent to the White House for a holiday dinner. Indian tribes have presented presidents with elaborate, fully plumed tribal headdresses. Foreign heads of state, on occasion of visits to the White House, invariably come laden with gifts.

It is doubtful, however, whether any gift to a president was more touching or more meaningful than one given to Abraham Lincoln in February, 1861, while he was en route to Washington for his inauguration. This was an American flag presented to him by Abraham Kohn, one of the founders of KAM Temple, and, at the time of this presentation, the City Clerk of Chicago in the administration of Mayor John Wentworth.

Before detailing the search, fruitless to date, for the flag, some observations concerning Mr. Kohn and his family may be of interest. He was born in Bavaria in 1819 and came to America in 1842. Like many other German Jews beginning to feel the effects of repressive measures directed against them, he came to America, the land referred to in Germany as *das gebentschte Land*—the blessed land. Abraham Kohn and his brothers, Moses and Judas, engaged in perhaps the most common occupation of immigrant Jews of that time, peddling merchandise from house to house.

Abraham Kohn was, perhaps, the quintessential Jew of an appreciably large class of Jews in the middle 1800s: successful in business after early struggles, devoted to his synagogue and active in public life.

Kohn had been introduced to Lincoln shortly after the 1860 Republican Party presidential nominating convention.... The overhanging clouds of possible secession of Southern states and the possibility of a fratricidal war made the time the most critical period since the founding of the Republic.

Kohn had conceived a great admiration for Lincoln, and implementing this feeling, presented him with a most touching gift. This was a satin American flag, on the white bars of which Kohn inscribed, in his own hand, in Hebrew, with lines from the biblical Book of Joshua 1:4-9. (See box above and editor's endnote.)

4 From the wilderness, and this Lebanon, even unto the river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border.

5 There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee.

6 Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them.

7 Only be strong and very courageous, to observe to do according to all the law, which Moses My servant commanded thee; turn not from it to the right hand or to the left, that thou mayest have good success whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt have good success.

9 Have I not commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord they God is with thee whithersoever thou goest. —*Joshua 1: 4-9*

Thereafter there appeared a number of documented references to the flag. The following letter, the original of which is in the archival collection of KAM, was sent by a presidential aide:

Chicago, August 28, 1861

Abraham Kohn, Esq.

My dear Sir:

The enclosed acknowledgement of the receipt of your beautiful painting of the American flag by the President got lost among my letters or it would have been sent to you before. Regretting the delay, I am,

Truly your friend,

J. Scammon Young

Unfortunately, President Lincoln's acknowledgement was never found.

George Henry Preble, in his definitive *History of the Flag of the United States of America*, in both the 1872 and 1880 editions, wrote:

“Before leaving Springfield, he received from Abraham Kohn, City Clerk of Chicago, a fine picture of the flag of the Union, bearing an inscription in Hebrew on its folds, the verses being the 4th to the 9th verses of the first chapter of Joshua, in which Joshua was commanded to reign over a whole land...”



Abraham Kohn. From the 1983 article.

For a number of years thereafter, there appears to be a gap in any disclosed documentation concerning the flag. However, on June 20, 1895, in a speech at Ottawa, Kansas, Governor (later President) William McKinley referred to the flag as follows:

“What more beautiful conception than that which prompted Abraham Kohn, of Chicago, in February, 1861, to send to Mr. Lincoln, on the eve of his starting to Washington to assume the office of president, a flag of our country, bearing upon its silken folds these words from the first chapter of Joshua:...

“Could anything have given Mr. Lincoln more cheer, or been better calculated to sustain his courage or to streng-then his faith in the almighty work before him?

“Thus commanded, thus assured, Mr. Lincoln journeyed to the capital, where he took the oath of office and registered in heaven an oath to save the Union. And the Lord, our God, was with him until every obligation of oath and duty was sacredly kept and honored.

“Not any man was able to stand before him. Liberty was the more firmly enthroned, the Union was saved, and the flag which he carried, floated in triumph and glory from every flagstaff of the republic.”

In a later letter to Mrs. Dankmar Adler (the wife of the well-known architect and the daughter of Abraham Kohn), McKinley wrote, in part:

“The incident deeply impressed me when I first learned of it, and I have taken occasion to use it, as in my speech at Ottawa, to which you refer.... I am glad to have been able to give publicity to this striking incident, and I am sure that the family of Mr. Kohn should feel very proud of his patriotic act.”

The original letter from McKinley is also in the archival collection of KAM.

The flag itself, as a priceless historical object, has been the subject of intensive searches and researches by many individuals and agencies. The writer, during his incumbency as Chairman of the Archives Committee of KAM Temple, became infected with this fever and added his efforts to those of prior researchers. But, where archeologists searching for lost civilizations, or anthropologists digging for skeletal remains of early man, achieved some measure of success, the writer, alas—to date, as least—experienced the same frustrations encountered by legendary Arthurian knights in their search for the fabled Holy Grail.

Correspondence concerning the flag was conducted with the American Jewish Historical Society, American Jewish Archives, Chicago Historical Society, Illinois State Historical Library, Department of Armnd Forces History of the Smithsonian Institution, Historical Services Division of the Department of the Army, and the American Antiquarian Society.

Individuals to whom inquiries were addressed were most cooperative. Dr. David C. Mearns of the Library of Congress sent the writer a lengthy letter listing many references to the flag and suggesting recourse to some of the agencies listed above. An extensive colloquy, via correspondence, was conducted with Miss Josephine Cobb of the National Archives in Washington, who had herself previously undertaken a search.

It was also suggested that an inquiry be printed in the monthly magazine, *Museum News*, published by the American Association of Museums. This magazine occasionally prints requests for assistance in locating specific historical items. This was done, and elicited a response from someone who offered to send a picture of the flag. Since the writer is in possession of the original glass negative from which all pictures were made, this was a gracious though unfruitful gesture.

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Chicago's Jews and Abraham Lincoln: The Politics of the Civil War Era

BY EDWARD H. MAZUR

In the 1850s, Chicago was a bastion of the Democratic Party. One chronicler of the time observed that "if the town pump had been nominated for Mayor in those days on the Democratic ticket it would have been elected...." However, the rise of the anti-slavery movement, followed by the Civil War, Reconstruction, and rapid industrialization in the last quarter of the nineteenth century combined to upset the Democratic hegemony.

Courting the Jewish Vote

Although the Jewish community was small in number, with approximately 1,500 members by 1860, and even smaller in eligible voters, the Jewish voters were ardently courted. This Jewish community was composed of immigrants from Bavaria, Bohemia, Posen, German-Poland, and a smattering of Dutch and Latvians, in addition to native-born Americans.

The Jewish electorate was firmly linked by their political suitors to the significantly larger German community in the belief that both groups shared an identity of interests in efficient public service, thriftiness and public freedom. Observers articulated a frequently held but historically overstated opinion that "...an affinity for liberalism, love of free press, more individual liberty, and better opportunities for work, trade, and enterprise made it natural for them [the Jews] to sympathize with the abolitionist movement and join the Republican Party."

In fact, Chicago's Jewish population reacted in diverse ways to the growing controversy over slavery. Before the 1861 firing on Fort Sumter, individual Jews took positions for and against the

institution of slavery and the tactics of the abolitionists. This is not surprising since each Jewish community, congregation, business, and religious leader was free of any hierarchical controls. In all probability, personal background and local allegiances rather than Jewish teaching determined Jewish views. Thus, Jewish-American citizens, southern rabbis, and public officials from the South including United States Senators Judah P. Benjamin and David Yulee strongly upheld the institution of slavery.

The issue of slavery was like a "fire bell in the night," and divisive for the Jewish community. According to Max J. Kohler, the son of Kaufman Kohler, rabbi of Sinai Temple, 1871-79, the small Jewish community in Chicago was careful to not endanger its acceptance in the larger Chicago community.

Reportedly, one half of Chicago's Jewish community belonged to the soon to disappear Whig Party in the 1850s because of the Democratic Party's association with slavery. This appears to be an exaggeration because the Whig involvement with anti-foreign elements would have mitigated against such an allegiance.

Michael Greenebaum

An incident involving Michael Greenebaum in 1853 indicates the difficulty of remaining neutral on the issue of slavery. Federal marshals seeking to enforce the Fugitive Slave Law provisions of the Compromise of 1850 attempted to arrest a fugitive slave. A crowd of anti-slavery advocates, led by Greenebaum, liberated the fugitive from their custody. A mass meeting was held at which a leading public figure and future mayor, "Long John"

Wentworth, declared approval of Greenebaum's actions and called for the resistance to the "enforcement of this barbaric law."

The historical record indicates that many German Jews were active in the formation of Republican organizations in support of the candidacy of John C. Fremont for President in 1856, in the canvass for Abraham Lincoln's unsuccessful attempt to defeat Stephen A. Douglas for U.S. Senator in 1858, and in Lincoln's successful campaign for the Presidency in 1860.

Bernhard Felsenthal and Liebman Adler

Two important Jewish leaders in Civil War Era Chicago were Dr. Bernhard Felsenthal of Sinai Temple and Dr. Liebman Adler of Kehillath Anshe Maariv. They spoke from the pulpit and wrote against the "peculiar institution" of slavery, often antagonizing their congregants. Felsenthal compared Negro slavery to the afflictions of Russian Jewry, stating that "Russia does not lie only between Kalisz and Kamchatka, but it is also on the shore of the Potomac and Lake Michigan."

In March 1859, Felsenthal wrote to an acquaintance in Lawrenceburg, Indiana:

"How sure of itself the Democratic Party was in 1854, even in 1856; it considered itself quite invincible, a veritable Gibraltar! Today things are different, and even though the politicians may succeed in sending a Democratic president to the White House in 1860, the free soil idea has taken such firm root...that it can never be

eradicated....Isn't it true, friend Adler that you are somewhat less enthusiastic for this filibustering, Cuba-covetous, slavery spreading corrupt Democratic Party than you were two years ago? If indeed you are still a Democrat at all....It would surprise me very much if I heard that you would still give your vote to BuchananHe is fortunate who can keep well out of the mire of political affairs, and who has a realm within his home where no hostile parties exist, but where all are attached to one another in a spirit of love and loyalty."

Henry Greenebaum

In spite of such pronouncements, there were leading members of the Jewish community who continued to identify with the Democrats, and especially Stephen A. Douglas, as late as 1860. These included hotelman Joseph Schlossman, banker Henry Greenebaum, and merchant Edward Salomon.

Henry Greenebaum and his brothers Michael and Elias were natives of Eppelsheim, Germany. Henry arrived in Chicago in 1848 and by 1855 had established a successful banking business with his brothers. In 1855, he was elected Democratic alderman of the sixth ward, an area located west of the Chicago River and north of Randolph Street, "in recognition of his political activity and influence with the voters of that party."

In 1860, Henry Greenebaum was a presidential elector on the Democratic Douglas ticket. During the Civil War, he became an ardent Republican, and in 1868, Governor Richard Oglesby appointed him a member of the first State Board of Equalization.

Julius Rosenthal and Charles Kosminski

The majority of the Chicago Jewish community led by Abraham Kohn (see article on page 4), Bernhard Felsenthal, Julius Rosenthal, Adolph Loeb, Leopold Mayer, and Charles Kosminski, supported Lincoln over Douglas.

Julius Rosenthal, a native of Liedolsheim-Baden, Germany, arrived in Chicago in 1854 and by 1856 was elected first secretary of the John C. Fremont Club, "espousing the Republican platform."

Charles Kosminski, a native of the Prussian province of Silesia, also arrived in Chicago in 1854. He became an influential retail grocer and later an important banker. Before 1861, Kosminski headed the "Washington Club," a Republican organization, and for many years headed the fourth ward's (mid South Side) German Republican Club. In 1887, he was appointed to the Chicago Board of Education.

Edward Salomon

Edward S. Salomon was born in Schleswig-Holstein in 1826 and emigrated to Chicago after completing his secondary school education in Europe. In 1860, he became an alderman, but when the Civil War started, he joined the Twenty-fourth Illinois Infantry as a second lieutenant and by 1862 was promoted to the rank of major. He assisted in the organization of the Eighty-second Illinois Infantry, the "Concordia Guards," and rose to the rank of colonel.

In 1865, he was made a brigadier general. When the war ended, Salomon returned to Chicago and was elected, as a Republican, to the office of Cook County Clerk. In 1870, President Grant appointed him Governor of Washington Territory. After a tenure

of four years, Salomon moved to San Francisco where he was elected twice to the California legislature.

The Concordia Guards

The issue of slavery was not the reason why the common man, Jew or Gentile, went to war. Most Southerners wanted to protect the doctrine of States' Rights. Most Northerners joined the army to preserve the Union. Almost all of them were volunteers. In 1861 and 1862, public meetings were held in every city and town—North and South—where speeches were given to fan the flames of patriotism—and men signed up.

One such meeting was held in Chicago on the night of August 13, 1862 at the Concordia Club on Dearborn Street. The speeches were in German because the audience was made up of immigrants from Bavaria, Prussia, and Hesse. More importantly, the meeting was sponsored by Ramah Lodge #33 of B'nai B'rith, and in attendance were leading members of the city's Jewish community. By the end of the evening, ninety-six men had volunteered, \$10,000.00 had been pledged to provide a reward (or bounty, as it was called) to the enlistees, and a uniquely Jewish resolution had been passed.

Young Dankmar Adler enrolled in the Concordia Guards. Dankmar, the only son of Rabbi Liebman Adler, later achieved great success as an engineer and architect.

The *Chicago Tribune* praised the response of Chicago Jewry:

"Our Israelite citizens have gone beyond even their most sanguine expectations. Their princely contribution of itself is a record which must ever redound to their patriotism. The rapidity with

continued on page 12

Sándor (A. Raymond Katz) and *The Chicagoan* Magazine

BY BEV CHUBAT

All images courtesy of Quigley Publishing Company, a division of QP Media Inc.

Last November, a rare slice of our city's past was served up by historian Neil Harris when his book, *The Chicagoan: A Lost Magazine of the Jazz Age*, was published by the University of Chicago Press. The "platter" for his delicious dish is a visually stunning volume of large dimensions, weighing close to ten pounds. Neil Harris is the Preston and Sterling Morton Professor of History and Art History Emeritus at the University of Chicago, where he taught from 1969 to 2007. He has authored several books, but none as ambitious as this one. He describes its genesis:

"While browsing the stacks of the University of Chicago's Regenstein Library some years ago, I noticed a group of plainly bound volumes whose spines bore the name *Chicagoan*. Pulling down and opening one of them, I was startled to find it ablaze with glorious color covers, fanciful art, lots of cartoons, and a whole range of articles and reviews. I had never heard of the magazine before. In a first take I concluded that this was another, lesser known version of the *New Yorker* that I had somehow missed encountering and that I would soon learn more. But just how rare these copies were, how enveloped in oblivion, and how ensconced in Chicago's special culture I was yet to discover."

Professor Harris learned that the first issue of *The Chicagoan* had appeared on newsstands on June 14, 1926, sixteen months after the first issue of the *New Yorker* was published, and, of course, there was a connection between them. The *New Yorker* was the first urban magazine. Its jazzy and sophisticated style of writing and art captured its time and place. *The Chicagoan* differed in that it included photographs as well as drawings, and a society page, too. Most of its articles and cartoons were imitative of the *New Yorker*—but the covers were spectacularly different.



Who published *The Chicagoan*? Neil Harris tells us that he was L. M. Rosen, "whose other accomplishments remain, so far, hidden from history." The first editor was Marie Armstrong Hecht. She was a translator, poet and critic, best known as the first wife of Ben Hecht. They had divorced in 1925, and Ben had left for New York. The second issue of *The Chicagoan*, appeared a month after the first, with a new editor, Harry Segall, who soon departed for Hollywood, to be followed, in short order, by two other editors.

Leaving Chicago for New York or Hollywood was standard practice for writers in the 1920s. Chicago had enjoyed a reputation as a literary mecca early in the twentieth century, with many gifted newspapermen, novelists, and poets, but the great ones had gone.

So who were the contributors to *The Chicagoan*? Robert Pollak was the music critic. He went on to the music and drama desk at the *Chicago Times*, and then became the drama critic for the *Chicago Sun-Times*. The names of three women contributors might interest a Jewish historical society: cover artist Hermina Selz, cartoonist Magda Glatter, and writer Edna Asmus.

Sandor (A. Raymond Katz), Uptown. Cover, *The Chicagoan*, November 23, 1929. The full color image can be seen in the web edition of CJH at www.chicagojewishhistory.org

With the issue dated March 26, 1927, Martin J. Quigley became the second and last publisher of *The Chicagoan*. Regular publication would continue for the next eight years. Quigley was a journalist and movie fan who combined his talent and interests by editing and publishing entertainment trade magazines. A devout Catholic, he later became one of the organizers of the Legion of Decency. Harris writes that “for much of the 1920s, at least in the pages of *The Chicagoan*, Quigley kept his movie crusade under wraps....”

Seventeen covers of *The Chicagoan* were painted by Sándor (SHON-dor)—the name used by A. Raymond Katz on some of his secular commercial art. Katz was a Hungarian-born Jewish muralist, illustrator, and designer of stained glass windows for numerous synagogues and temples. Many pages of *The Chicagoan* are decorated with his exquisite line art. Katz signed his full name or initials on these drawings.

The image below is a fine example of Katz’s work. It accompanies the profile of another talented Jew, “Emil Armin—Artist’s Artist,” by J. Z. Jacobson, published in February 1, 1930. The admiring author notes that Armin is a member of the “Fifty-seventh Street colony—recently rehabilitated—in the company of several of his fellow pioneer Chicago modernists,



A. Raymond Katz,
Emil Armin, sketched from life.
The Chicagoan, February 1, 1930.

Neil Harris notes that “there are still gaps in the story of *The Chicagoan*. The University of Chicago copies, it turned out, constitute one of only two substantially complete sets in the United States....Rarity and obscurity are spurs to historical research....There is much left to learn....”

Harris acknowledges the assistance of his wife, Teri J. Edelstein, on many aspects of this lengthy project and has included her name in the byline. ❖



Samuel Greenburg, Portrait of Sandor (A. Raymond Katz),
in the style of Katz. *The Chicagoan, June 1934.*

happier and more determined than ever and almost as poor.”

The drawing above contains some interesting details. Samuel Greenburg, a respected Chicago Jewish artist and teacher, imitates his colleague’s style very well. He has included a Hassidic figure pointing accusingly at Katz and his nude muse and has written the Yiddish word *shygetz* (in this case, meaning a naughty, impudent boy). The jovial Sándor is shown burning a piece of paper; it is a letter from the Art Institute of Chicago rejecting his entries to a juried exhibition—oil, watercolor, tempera, and brush drawing. Katz eventually emulated Chicago’s literary lights and moved to New York.

Another renowned Jewish artist, Aaron Bohrod, created some striking covers for *The Chicagoan*. They are painted in an abstract style, whereas his work is usually naturalistic.

Meyer Levin wrote at least one article for the magazine, on January 12, 1929—a spot-on spoof of Ben Hecht and Charles McArthur’s hit play, “The Front Page,” then running at the Erlanger Theater.

Welcome, New Members of the Society

J.B. & Sally Goldenberg
Jerome S. Katzin
Seymour L. Mandel
Debra S. Rade
Betty C. Slutsky
Neal Vogel
Gillian Wolf
Michael & Jessica Young

Rosika Schwimmer, Jewish Suffragist and Pacifist in Landmark Lawsuit

BY WALTER ROTH

Rosika Schwimmer, born in Budapest, Hungary on September 11, 1877, was descended from several generations of Jewish merchants and intellectuals. A maternal uncle, Leopold Katscher, a pacifist lawyer, was said to have influenced Rosika in her beliefs.

She became a well known author of children's books and a lecturer on women's suffrage and pacifism. She became a leader of Hungarian feminist organizations and the Women's International League for Peace. In 1914, after the outbreak of war in Europe, she came to the United States, which was neutral, to help organize meetings with President Woodrow Wilson, seeking his assistance to end the war. In this she failed.

Then, in 1916, she persuaded automobile magnate Henry Ford to sponsor a "Peace Ship"—an expedition by American women pacifist leaders to Europe as unofficial mediation teams to meet with European rulers. Jane Addams was president and Schwimmer was vice-president of the delegation. Dissension occurred on the voyage and Ford left the ship before there were any meetings with the European officials. Schwimmer led one conference in Stockholm, but after her efforts were attacked in the American press, she resigned her office.

When Hungary gained its independence in 1918, Schwimmer returned and was appointed to an ambassadorial post by the coalition government. But the Social Democrats were ousted by the Communists, and in the violent aftermath she was forced to flee.

In September 1921, she arrived in the United States. Her sister Franciska lived in Chicago, and her close friend, Lola Maverick Lloyd, a fellow activist in women's causes, lived in suburban Winnetka.

Lola was born in Castroville, Texas, near San Antonio. Her paternal grandfather, Samuel Augustus Maverick, did not brand his roaming cattle; subsequently, unbranded cattle became known as "mavericks," and the family name came to describe nonconformists.

The October 6, 1921 issue of the *Chicago Tribune* carried an interview with Schwimmer:

Pacifist Tells of Ruin of Hungary

"Mme. Rosika Schwimmer, international suffragist, leading lady on the Ford peace ship, erstwhile ambassador and minister plenipotentiary from the republic of Hungary to the republic of Switzerland, and for whose presence here department of justice officials are said to have been trying to account, was found in Chicago last night by a *Tribune* reporter.



"CONSISTENCY." Published in Scripps-Howard Newspapers, October 5, 1928.
Rosika Schwimmer Papers, New York Public Library.

“A plump little woman, comfortably ensconced in a cushioned chair before a fireplace in which the embers of a giant log were burning—she talked of things that have been, things that are, and things that will be. She is a guest at the home of Mrs. Lola Lloyd, 445 1st Street, Winnetka.

Haven't Been Hiding

“No, it isn't generally known that I'm in America again,' she said, 'but I have not been hiding my presence here. How did I come in? Why, on a passport, certainly, through New York City. In my own name? Of course.'

“Will you tell something of your past and of your plans for the future?’ she was asked.

“I'll be glad to—but I'm afraid it will be tiresome to most. You know I came here first in 1914 to get President Wilson to use his influences as a neutral to attempt to end the war.

“I stayed here then until 1916. It was my suggestion that caused the famous Ford peace trip to Copenhagen on the Oscar II. I addressed numerous meetings here. And on my return to my country I was named ambassador to Switzerland—the first woman to hold a similar post.’

Red Here—White in Hungary

“Then when Bela Kun overthrew our plans for a republic—I quit. There's a funny thing about that. When I was in the United States I was regarded as a radical, an I. W. W., a German spy, a pacifist. When Bela Kun took charge I was branded an ultraconservative, and was charged with spreading propaganda against the bolshevist movement. So I left

Hungary. For the last year and a half I've been all over Europe. Now I'm here—’.

“What do you think of suffrage in Europe now?’

“Stagnant—the movement is almost gone.’

“Is there any danger of Austria and Hungary going bolshevist at this time?’

“I believe there would be a monarchy before a soviet. There wouldn't be any radical propaganda afloat if there were some way for the allies to stabilize and rejuvenate our industries so the people could produce.’

No More Soviets in Europe

“What do you believe the best sort of government for the nations of Europe would be?’

“A good, plain, healthy, democratic government—not a monarchy and most decidedly not a soviet—the one means tyranny, the other means dictatorship, which is worse. I'm not a politician propagandist—I'm a suffragist and a pacifist. My main object is to keep peace.’

“Do you notice any difference in America between your visit here now and your last trip?’

U.S. Is Saner

“Indeed I do. The whole country is saner. It is tackling the problem of reconstruction cheerfully. You'll get somewhere.’

“How long do you expect to remain here?’

“I don't know, I'm writing a few art criticisms now. My health isn't of the best—my nerves have been bad for some months. I don't know when I'll be able to go home again. I'd like to stay a good, long while—my friends are so kind.’

“Mme. Schwimmer said she had to wait three months to get her passport to come here. She expressed the hope that she wouldn't have to wait that long in case she wanted to go back.’

Schwimmer decided to remain in the United States and resume her life as a lecturer and journalist. Her health problems became more serious as she suffered from diabetes.

After living in America for five years, she applied for citizenship before a circuit court in Cook County, Illinois. At the time, she was 49 years old. She filled out a long questionnaire, in which one of the questions asked: “If necessary, are you willing to take up arms in defense of this country?”

Schwimmer answered: “No.”

She wrote a letter explaining that her position as a pacifist was not inconsistent with her loyalty to the United States. But her petition was denied by the hearing examiner, and her case wound up before Federal District Court Judge Carpenter.

He asked her a simple question as to what she was willing to do in case of war. She answered: “I will obey every law of the United States, but I will not fight physically.”

Asked what she would do if an enemy tried to kill her, she answered, “I would not kill a man even if he tried to kill me.”

According to an account in the *New York Times*, Judge Carpenter rose from the bench and pointed to the American flag and bellowed: “You cannot be a half-way citizen under that flag. You must do what our Constitution requires of all American citizens—promise to serve that flag and defend it with your life, if necessary. Your petition is denied.”

Schwimmer now appealed her case to the United States Circuit

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Rosika Schwimmer

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Court of Appeals. She was represented by attorney Olive Rabe, who later achieved considerable fame in her own right.

On June 29, 1928, the Seventh Circuit reversed the District Court's decision and ordered that Schwimmer's petition for citizenship be granted (*Schwimmer v. United States*, 27 F.2d 742 (1928)).

The Appeals Court cited many reasons for its ruling, the most cogent being that under the law at the time, Schwimmer could not be compelled to bear arms. "Because she was a woman, 49 years of age; yet she is denied citizenship because she will not fight with her fists, or carry a gun."

The court gave other reasons for its decision, such as free speech, which was hailed by the pacifist

community, but the naturalization department in Chicago decided to delay granting the citizenship certificate because of Schwimmer's alleged exploitation of her case for "purposes of pacifist propaganda," and with the assistance of the United States Attorney General delayed issuing the certificate until the case was ruled on by the United States Supreme Court.

The case came to be heard before the United States Supreme Court on April 12, 1929, with Schwimmer represented by Chicago lawyer Olive Rabe, only the second woman ever to argue a case before the United States Supreme Court.

Chief Justice William Howard Taft, Oliver Wendell Holmes, and Louis Brandeis were the most prominent members of the Court at that time. In a six to three decision, the Supreme Court reversed the Appellate Court and upheld the

District Court decision. *U.S. v. Schwimmer*, 279 U.S. 644 (1929).

Justice Holmes, joined by Justice Brandeis, called Schwimmer "a woman of superior character and intelligence, obviously more than ordinarily desirable as a citizen." Holmes was 88 years old when he wrote his dissent in the Schwimmer case, a notable contribution to the free speech law then emerging in American constitutional law.

While her case was being deliberated, Schwimmer was under constant attack in the virulent right-wing press. She filed a libel suit against historian Fred R. Marvin who had labeled her "a German spy and Bolshevik" in his column in the *New York Commercial*. She won the case and was awarded \$17,000 in damages (*Schwimmer v. Commercial Newspaper Co.* 228 N.Y.S. 220 (1928)).

In the 1930s, Schwimmer was involved with movements for world citizenship; she worked for the creation of a world center for women's rights and labored to set up a world constitutional convention during and after World War II.

The Schwimmer citizenship decision was fought by the ACLU and other civil rights organizations.

The decision was finally reversed by the United States Supreme Court in *Girouard v. United States* 328 U.S. 61 (1946), with Justice William O. Douglas quoting the Holmes dissent and stating that "the victory for freedom of thought recorded in our Bill of Rights recognizes that in the domain of conscience is a moral power higher than the State."

Rosika Schwimmer died of pneumonia on August 3, 1948, not long after she was nominated for the Nobel Peace Prize. (No prize was awarded that year.) Her remains were cremated, and her ashes were scattered in Lake Michigan near the home of her maverick friend. ❖

Chicago's Jews and Abraham Lincoln

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men reaching beyond the maximum of gallant, strong-armed, stout-hearted men, who will make themselves felt in the war.... Can any town, city, or state in the North show an equally good two days' work? The Concordia Guards have our best wishes for their future and our hopes that victory may always crown their aims."

Chicago Jewry lamented the assassination of the President. Liebman Adler and Bernhard Felsenthal delivered moving eulogies. Jewish business establishments closed their doors, declared a day of mourning, and draped their windows with portraits of the martyred President and memorial banners. Jews were represented in Lincoln's Chicago funeral procession by the Hebrew Benevolent Association and the Chevra Kadisha Bikur Cholim.

Abraham Lincoln lay in state for two days at Chicago's Court House under a canopy inscribed with David's lament from II Samuel 1:19, "The beauty of Israel is slain upon thy high places." ❖

The introductory remarks about the Concordia Club meeting were taken from a talk by Marshall D. Krolick at a CJHS open meeting in 2004. Mr. Krolick, a former member of the Society board, is a distinguished member of the Civil War Round Table.

which the company was enlisted has not its equal in the history of recruiting. In barely 36 hours of time they have enlisted a company of

Rabbi Louis J. Chaimovitz: An Orthodox Rabbi's Founding Role in Chicago

BY SEMA CHAIMOVITZ MENORA

Walter Roth, in a recent President's Column, mentioned the Yiddish language newspaper, the Jewish Courier, and brought back the memory of my family's beginnings.

My family, the Cheskises, pharmacists on the Near North Side, and the Averbushes, living on the South Side, brought my maternal grandparents, Rabbi Sholom and Geesa Bozman, to America in the mid-1920s from the Ukraine. Through the *Jewish Courier*, my grandfather found a job as a rabbi in Davenport, Iowa, where he served for over twenty-five years, before retiring to Chicago.

In 1938, Rabbi Bozman's daughter, Lillian, married a Chicago rabbi, Louis J. Chaimovitz, whose *shul*, Anshe Shavel Yanova, was located at 16th Street and Homan Avenue. In the 1930s and 1940s, the Chaimovitz Hebrew Book Store on Roosevelt Road sold books, mezuzas, taleisim, and other Jewish paraphernalia. The store was founded by Louis's father, Rabbi Elchonon Chaimovitz, who passed away in 1932. Above the book store, in their living quarters, *Rebetsn* Miriam, Elchonon's wife, made *shidukhim* (arranged marriages), work for which she was known throughout the West Side.

Rabbi Louis Chaimovitz, in addition to his book store and his *shul*, was among the founders of the first Orthodox Jewish day school in Chicago, the Hebrew Parochial School at 1239 South Independence Boulevard, and served as its first executive director.

He would approach all the people he knew who had school age children and fervently work to persuade them to send their kids to this new start-up school. His own twin daughters, Chana (Kovalsky) and Sema (Menora) attended this school and continued on to what was then the Chicago Jewish Academy, the first Orthodox Jewish high school in Chicago.

In the 1940s and 1950s, Rabbi Chaimovitz, known for his oratorical skills, was called on to speak at many organizational affairs. Over the years, he conducted hundreds of Chicago weddings, large and small. Many of the small weddings were held in his own home, first on Independence Boulevard, and later, in Austin. Funeral directors regularly called on him to speak when the family had no rabbi of their own. Also, in the '40s and '50s, *shkhita* (kosher ritual meat slaughtering) at major local meatpacking companies, such as Armour and Swift, was developed by Rabbi Chaimovitz, bringing work to local *shokhtim* (ritual slaughterers), many of whom were survivors of the Holocaust.



In 1962, the newly remodeled Congregation Anshe Shavel Yanova in Austin (also known as Central Hebrew Congregation because of its location at 52 North Central Avenue) was dedicated. From left: **Rabbi Arnold Weiner**, the architect who designed the remodeled building; the spiritual leader, **Rabbi Louis J. Chaimovitz**; and officers **Ben Levin** and **Rabbi Reuben Deitz**. Photo courtesy of the author.

In the early 1950s, Anshe Shavel Yanova moved to the Austin neighborhood, to Central Avenue at Washington Boulevard. In Austin, Rabbi Bozman assisted his son-in-law in the *shul* while his wife, Geesa, volunteered at the BMZ (Beth Moshav Z'keanim), the Jewish home for the aged on the West Side.

Orthodox medical students attending the Chicago Medical School found Austin a convenient place to live. When necessary, on Shabbat or Jewish holidays, they could walk to class. Medical students from other neighborhoods would often stay at the Chaimovitz home over Shabbat when there was a special lecture that had to be attended at the school.

In 1967, while on a trip to Israel with his wife, Lillian, to plan their *aliya*, Rabbi Chaimovitz passed away suddenly, at the age of 53. Lillian lived until 1999.

Within a few years after the rabbi's passing, the Anshe Shavel Yanova *shul* in Austin was absorbed into Congregation Beth Itzchok, at 6717 North Whipple Street. Rabbi Chaimovitz's *shul* had served the Austin community for almost twenty years. ❖

ABRAHAM KOHN'S AMERICAN FLAG

continued from page 5

Books, of course, by writers of American Jewish history—specifically, Jacob Rader Marcus, Isaac Markens, and Bertram Korn—were combed; but these simply contained references to the flag and its presentation to Lincoln.

One may ask, “Why the search?” Simply stated, the response would be that we Jews have always been a remembering people. We have always looked back upon the past with shining eyes, with an understandable and persistent zeal for evocations and memorabilia of Jewish worlds gone by. Particularly applicable to Jews, perhaps, is an expressive statement by Goethe, appearing as a preface to the translation of the diary of Abraham Kohn:

Happy is he who remembers his progenitors with pride, who relates with pleasure to the listener the story of their greatness, of their deeds, and silently rejoicing, sees himself linked to the end of this goodly chain.

Editor's note: In the original 1983 article, Joseph Levinson wrote that the biblical verses on the flag began with Joshua 1:5. McKinley, in his letter, wrote of the quotation starting with 1:4, as did H.L. Meites in History of the Jews of Chicago. So we, too, began with that portion.



Start of the Wacker Drive Rehab, Part II, 2005. From left: Senator Dick Durbin, Senator Barack Obama, Alderman Burton Natarus, Mayor Richard M. Daley, Congressman Danny Davis, and (unidentified). Photo from the website of former alderman Natarus.

Report on the Society's January 25 Open Meeting **Burton Natarus: “Memories of A Public Official”**

About fifty hardy Chicagoans attended our open meeting on a near-zero-degree-cold Sunday afternoon. We met in the chapel of Temple Sholom, 3480 North Lake Shore Drive, after a social hour with refreshments.

Program Chairman Charles B. Bernstein introduced our guest speaker, Burton Natarus, former alderman of Chicago's 42nd ward (1971–2007).

A native of Wausau, Wisconsin, Natarus was born to Jewish immigrant parents from Russia. There were only four Jews in Burton's high school. He was on the track team and credits his 10.3-second speed in the 100 yard dash to his “training”—being chased by and escaping from non-Jews.

He earned a BA and LLD from the University of Wisconsin and came to Chicago in 1960, hired as a trial lawyer at Montgomery Ward. He was introduced to politics that year as a volunteer for JFK.

In 1961, he was married to Barbara Eisendrath (deceased). She came from a Reform family; his background was Orthodox/Conservative. So his wishes for a traditional marriage ceremony required some negotiating with Rabbi Louis Mann of Sinai Congregation who officiated at their wedding in the Ambassador East Hotel—good practice for a politician.

He was brought into the 42nd Ward Regular Democratic Organization by State Senator Ira Colitz; Chicago Park District Commissioner “Little Jack” Levin, the longtime Madison Street restaurateur of cheesecake fame; and George Dunne, the 42nd ward committeeman. When the incumbent 42nd ward alderman died in office, Natarus assumed his duties without pay. He then became a candidate and won the next election.

Natarus remembers that when he first entered the city council, in 1971, there were a number of Jewish aldermen, including Bernard Stone and Leon Despres. (Mayer Goldberg, a previous alderman of the 42nd ward, had left the council for a judgeship in 1968.)

An expert in land use planning, Natarus considers his greatest accomplishments to be the rebirth of the Near North Side, sponsorship of noise abatement ordinances, the hands-free cell phone requirement for drivers, and the ordinance permitting religious articles (including mezuzahs) to be displayed on condominium and apartment doors.

He is rather pessimistic about the future of Jews in Chicago elective office and political influence, due to changes in local demographics and what he feels is our failure to unite in support of co-religionists.

—compiled from notes by Rachelle Gold and Ed Mazur

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.

RELIEF MEETING HELD AND AID PROMPTLY FURNISHED HUNGRY POLISH AND RUSSIAN JEWS

Several hundred people attended a meeting held Wednesday evening in Kallis Hall, 511 Jefferson Street, in aid of the unemployed Russian and Polish Jews in this city. Alexander Koppel, the Canal Street banker presided, and exhibited a list containing names of 213 adults and 336 children, who were actually suffering for food.

Alexander Koppel, who is noted for his many charitable deeds in Chicago, urged the meeting to take immediate action. As a result, in a short

time, several hundred dollars were raised, and hundreds of pounds of bread and other foodstuffs promised. Supplementary to these subscriptions, was \$1,000 raised by Mr. Koppel, personally.

The money is being expended in food under the direction of Messrs. Koppel and Kallis. Tickets are issued to the hungry people. Those able to pay are charged ten cents for a meal, but those without means are fed without cost. The food is being distributed from Kallis Hall. The work will be kept up until times are better.—*The Occident*, August 25, 1893.

FUND FOR REVOLUTIONARIES—CHICAGO RUSSIAN JEWS DECLARE OUTRAGES MUST BE AVENGED Funds for the purchase of arms and ammunition by the revolutionary committee at St. Petersburg were collected last evening at a meeting of the Revolutionary Society of Russian Jews at the West Side Auditorium. The local branches of the Social Democrats and the Social Revolutionists united with the Jewish Bund is urging contributions.

For the purpose of purchasing arms for the revolutionaries \$92.50 was collected. Subsequent personal contributions raised the amount to \$256.80. An attempt will be made to divert a portion of the general fund for arming the Jews of Russia for self-defense. There will be a meeting tonight at Metropolitan Hall to further the revolutionary cause.—*Chicago Chronicle*, November 17, 1905.

LE BASSKY RESIGNS FROM HEBREW INSTITUTE

Attorney Jacob S. Le Bassky has resigned his membership in the Chicago Hebrew Institute, because the Institute closed its doors to Alexander Berkman, who

was supposed to speak for the Labor Defense League.

Mr. Le Bassky claims that through this action, the Institute wrecked the principle of free speech. In his letter of resignation, Mr. Le Bassky states that he attended the meeting, which, refused by the Institute, was held at the West Side Auditorium. Between 400 and 500 men and women attended this meeting. The crowd was orderly in every respect, and no unpatriotic utterances were made against the American flag. Mr. Le Bassky declares that generally he didn't see anything there except the educational worth of the meeting for the public.—*Daily Jewish Courier*, August 16, 1915

A SOCIALIST RABBI Not every reader could understand Rabbi Jacobson's article, "Every Pious Jew Must Be A Socialist," in yesterday's issue of *The Daily World*. But everyone is interested in the phenomenon that there is in Chicago a rabbi who declares himself publicly as a Socialist.

We have had, until now, political rabbis or bootblacks to the worst sort of social leaders. But we never had a rabbi here with the courage to declare...that "Every Pious Jew Must Be A Socialist." In Chicago we see rabbis open their synagogues to the lowest types of politicians.

It is therefore pleasant to see that there are also pious Jews in Chicago who cling to the ancient Jewish law of Moses and the Prophets. We trust that the pious Jews will, from now on, spread their socialism in the synagogues, Hebrew schools, and theological colleges, and will also win the respect of free thinkers.—*The Daily World*, April 27, 1918

About the Society

What We Are

The Chicago Jewish Historical Society was founded in 1977, and is in part an outgrowth of local Jewish participation in the American Bicentennial Celebration of 1976. Muriel Robin was the founding president. The Society has as its purpose the discovery, preservation and dissemination of information concerning the Jewish experience in the Chicago area.

Tribute Cards for Celebrations or Memorials The card design features the Society's logo, our mission statement, and space for a personal message. A pack of eight cards and envelopes is \$10.00. Individual cards can be mailed for you from our office at \$5.00 per card, postage included. Order cards from the Society office (312) 663-5634.

Remember the Society Name the Chicago Jewish Historical Society as a beneficiary under your Last Will, Living Trust, IRA or other retirement account. Any gift to CJHS avoids all estate taxes and can be used to support any activity of our Society that you choose—publication, exhibition, public program, or research. For information please call the Society office at (312) 663-5634.

Browse Our Website for information about our upcoming programs. Read past issues of *Chicago Jewish History*. Discover links to other Jewish sites. Use the printable membership application. We welcome your inquiries and comments. E-mail: info@chicagojewishhistory.org

www.chicagojewishhistory.org

What We Do

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

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 Museum store, and the opportunity to learn and inform others about Chicago Jewish history and its preservation.

Dues Structure

Membership runs on a calendar year, from January through December. New members joining after July 1 are given an initial membership through December of the following year.

Life Membership	\$1000
Annual Dues:	
Historian	500
Scholar	250
Sponsor	100
Patron	50
Basic Membership	35

Make checks payable to the Chicago Jewish Historical Society, and mail to our office at 610 South Michigan Avenue, Chicago, IL 60605. Dues are tax-deductible to the extent permitted by law.

Report on Jan. 25th Meeting

Rabbi Louis J. Chaimovitz

Rosika Schimmer

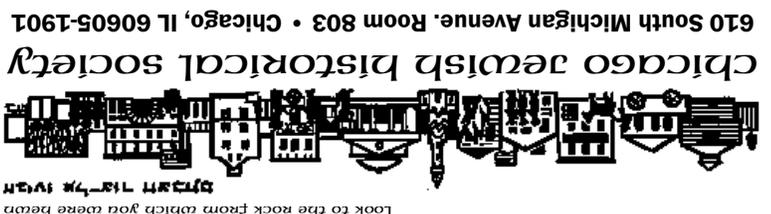
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Sándor (A. Raymond Katz)

Chicago's Jews and Abraham Lincoln

Abraham Kohn's 1861 Flag

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