



chicago jewish history

From Some to One to None? Jewish Hospitals in Chicago, 1857-2011

BY DANIEL KOCH

Dedicated to my youngest brother, Steven Koch, Chairman of the Board of Sinai Health System, 2005 to present

As the eldest grandson of Morris Kurtzon, whose story in establishing Mount Sinai Hospital in 1918 is fascinating and inspiring in itself, I have been around this history for most of my life. Parents, uncles and aunts, and neighbors, all had spoken of and reminisced about Mount Sinai.

Recently, in writing material for publication related to my grandfather Morris and his times, I became interested in how the Mount Sinai story fitted in with the history of other “Jewish hospitals” in Chicago. While an in-depth effort to uncover all the data on these hospitals has not been done, this article can be considered an attempt for the first time to summarize data that is immediately available, usually on the Web, on this subject. There are, no doubt, many other sources, typically much older and difficult to find, that remain to be consulted, in order to present a more complete history of this subject.

Splendid Program of Music and History in Ganz Hall

The Chicago Jewish Historical Society held an open meeting on Sunday afternoon, June 12. The music program, “Composer Ernest Bloch and His Chicago Jewish Colleagues,” was enhanced by historical commentary. *Text begins on page 4.*



Society President Edward H. Mazur leads the applause for violinist Matitياهو Braun and pianist Gerald Rizzer.

What Makes a Hospital “Jewish”?

It was Dr. Joseph Bolivar DeLee, the founder of the Chicago Lying-In Hospital, who was said to have observed, “....the civilization of a community may be measured by the care bestowed on the sick....the Jews have always been famous for the care bestowed on their unfortunates.....”

Hospitals founded by Jews, or a group of people mainly Jewish, and for the good of not only the general polity, but the surrounding Jewish community, can be described as “Jewish hospitals.” Many of the institutions described here began under social conditions that included a large population of immigrant Jews steadfast in the Orthodox tradition. Conscious of their needs, Michael Reese, Mount Sinai, and Chicago Lying-in Hospitals have their roots in immigrant circumstances.

The strength of support by the community, both in the beginning and down to our day, is ultimately the most important factor in determining a “Jewish hospital.” As we see today, Mount Sinai (Ogden Avenue) is sponsored by the Jewish United Fund/Jewish Federation of Metropolitan Chicago, as 45% of the hospital’s budget is directly provided by the Federation, while almost the entire balance comes from public

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President's Column



Edward H. Mazur

I AM DELIGHTED with the activity, energy, and direction of our Society in 2010-2011.

We increased our membership, prudently steered through hard economic times, and maintained our financial integrity. We offered carefully planned, expertly presented, and well received bi-monthly public programs. We published a continuous stream of historical articles in our quarterly journal, welcoming new writers as well as veteran contributors.

As my friend, Joseph Aaron, publisher of *The Chicago Jewish News*, often writes, "It is good to be a Jew, and these are wonderful times, and we should look for the glass that is half full and not half empty."

PASSOVER. I hope you all had a happy and meaningful holiday. When Passover approaches I think back to the cases of eggs waiting to become part of my mother's sponge cakes, fried matzo, and matzo meal pancakes. No *milchiks* (dairy), as we didn't have a separate set of dishes. I remember opening my school lunch bag to find what seemed like many pieces of matzo and little else. Today, when I shop for holiday groceries with my family, I am amazed at the wide variety of products that are certified Kosher for Passover. (We've come a long way from Old Colony soda pop and Barton's Chocolates.)

HISTORIC ANNIVERSARIES & COMMEMORATIONS.

This year is the 150th anniversary of the start of the Civil War. The opening shot was fired on Fort Sumter on April 12, 1861. This is an excellent time to reacquaint ourselves with the history of Chicago's Jewish community during this watershed period in our history. This issue and past issues of *CJH* contain articles on the subject. All issues since 1999 are posted on our website, www.chicagojewishhistory.org. Just click on "Publications," and scroll down through the years.

March 25, 2011 was the 100th anniversary of the Triangle Shirtwaist Factory fire in New York City. It broke out on the top floors of the building at the corner of Washington Place and Greene Street near Washington Square Park. It was a fireproof building, but the doors were locked, and the fire department equipment of the time could not reach the upper floors.

The fire caused the deaths of 146 garment workers, who either died from the fire or jumped to their deaths. Most of the victims were young Jewish and Italian immigrant women. The tragedy resulted in improved workplaces, limits on the hours of labor by law, provided legal protections for women and child workers, and instituted worker pensions. The anniversary reminds us of our heritage, of the need for unions, and of the ongoing struggles for workers' dignity. Articles have appeared in *CJH* on labor, management, and the trade union movement in Chicago. See our website.

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chicago jewish historical society

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Chicago Jewish History

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Send all submissions to:

Editor, Chicago Jewish Historical Society, via e-mail or street address shown above. If manuscript is sent via standard mail, enclose stamped, self-addressed envelope.

Spertus Exhibit “Uncovered & Rediscovered: Stories of Jewish Chicago”

The evolving eight-part exhibit that explores the Chicago Jewish experience is unfolding over time in a series of changing chapters (each on display for three to six months), using archival materials, cultural and fine art objects, and audio-visual content from Spertus’ holdings.

“Chapter Three: North, South, East, and West”

(Through September 15, 2011) Spertus Vestibule

North, South, East, and West explores the demographic shifts that occurred as families experienced upward mobility and abandoned the areas of initial settlement. It examines Jewish life in neighborhoods such as Lawndale, the

South Side, and Logan Square, and charts the post-war population movement to West Rogers Park and the north and northwest suburbs.

Hours and Admission: 10 am- 5 pm Sunday-Thursday
(Spertus is closed on Fridays and Saturdays)

This exhibit is free to the public.

Spertus Institute of Jewish Studies • 610 South Michigan Avenue

Illinois State Museum Chicago Gallery: “Luminous Ground: Artists with Histories”

(Through August 26, 2011)

The critically acclaimed exhibit features eleven major Illinois artists. By spotlighting their exceptional work, the exhibit counters the emphasis on the youth culture that pervades the art world. Ralph Arnold, Morris Barazani, Gerda Meyer Bernstein, Fred Berger, William Frederick, Ted Halkin, Thomas Kapsalis, Vera Klement, Ellen Lanyon, Elizabeth Rupprecht, and Leopold Segedin.

**ISM Chicago Gallery
State of Illinois Building
100 West Randolph Street
Second Floor**

Society Member Alan Reich Named a “Jewish Chicagoan of the Year”



Alan J. Reich
Photo by Joseph Kus.

The Chicago Jewish News has published the names of its honorees for 2011, and once again a member of the CJHS is among them. Attorney Alan Reich practices transactional law with Seyfarth Shaw LLP. He is the immediate past president of the Chicago regional office of the American Jewish Committee and chairs its International Relations Commission. We are proud that so many of our community leaders choose to support our Society.

CJHS Summer Bus Tour

SUNDAY, AUGUST 14

**“DOWNTOWN CHICAGO
JEWISH STRUT”**

**FLYER ENCLOSED –
RESERVE TODAY!**

Welcome, New Members of the Society

Samuel E. Alexander
Highland Park, IL

Deborah Kovitz Barkat
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Judy M. Chernick
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Shirley L. Levin
Chicago, IL

Beverly Segal Rose
Glencoe, IL

Dr. David & Sandra Sokol
Oak Park, IL

Morris M. Zuckerman
Chicago, IL

Jill Zwick
Chicago, IL

Corrections & Clarifications

In our Fall 2010 issue, page 18: “An Archivist’s View of the Irving Barkan Papers,” the years given for Dr. Barkan’s tenure as principal of religious schools are transposed. They should be: South Side Hebrew Congregation (1935-62); Rodfei Sholom Or Chodosh (1962-66). *CJH* regrets the error.

Ernest Bloch and His Chicago Jewish Colleagues

BY RACHEL HEIMOVICS BRAUN

Remarks delivered at the Chicago Jewish Historical Society open meeting, June 12, 2011, in Rudolph Ganz Memorial Hall, Roosevelt University, Auditorium Building campus, 430 South Michigan Avenue, Chicago, Illinois

Thank you, Muriel [Rogers], for the introduction—but also for all you did to make this program possible. You are responsible for our being here today.

I am thrilled to be in this beautiful hall—with so many friends and family—thrilled to talk to you about Ernest Bloch, George Perlman, and Leon Stein. And especially proud to introduce you to my husband, Mati Braun who will perform with Gerald Rizzer.

In early 2009, Mati was invited to appear as soloist with a youth orchestra in Central Florida, and one of the pieces he was asked to perform was Ernest Bloch's Suite Hebraïque, composed in 1951. We soon discovered that it was dedicated to the Covenant Club of Illinois. Why did Bloch dedicate that work to the Covenant Club? What was his connection to the club or to Chicago?

For those of you who don't know about the club: The Covenant Club was founded in 1916 or 1917 by B'nai B'rith—*brith* means covenant. Originally, membership in B'nai B'rith was the only prerequisite for membership in the club. Located at 10 North Dearborn Street, the Covenant Club became a favorite downtown stopping place for Chicago Jews, for transacting business over lunch or dinner, for celebrating life cycle events, for presenting cultural events, and for mingling with visiting celebrities. The club closed in the mid-1980s due to declining and aging membership and mounting debt.

Ernest Bloch was born on July 24, 1880, in Geneva, Switzerland. He was a prolific composer of choral music, symphonic music, and chamber music. He was the first great composer of the twentieth century whose music was avowedly "Jewish." He came to the United States during World War I, first went to Cleveland and then to the West Coast, where he directed the San Francisco Conservatory and taught at the University of California at Berkeley. He died in 1959 in Portland, Oregon. He never lived in Chicago and there are few

references to Chicago in the detailed chronology of his life at the Ernest Bloch website.

In 1950 Bloch and his family attended a six-day festival in Chicago in honor of his 70th birthday. The festival ran from November 28 to December 3—six days—Tuesday through Sunday, with performances by the Chicago Symphony Orchestra and by the Fine Arts Quartet.

The first two evenings—Tuesday and Wednesday—were chamber music concerts by the Fine Arts Quartet at Temple Sholom and at Sinai Temple. The Chicago Symphony Orchestra, Rafael Kubelik conducting, devoted half of its regular subscription concerts Thursday evening and Friday afternoon to Bloch music. On Saturday evening, December 2, Ernest Bloch conducted the Chicago Symphony at Orchestra Hall in a special program of his works. The festival closed with a testimonial dinner Sunday evening, December 3, at the Knickerbocker Hotel, where speakers included Felix Borowski (*Chicago Sun-Times* critic), Olin Downes (*New York Times* critic), and Ernest Bloch. All participating musicians were invited to attend. The web chronology and the book that the website used as a source say that at the end of the festival, a large banquet was held at the Covenant Club for all the musicians, and that the Covenant Club sponsored the festival.



Exuberant Ernest Bloch at the Covenant Club, 1950.

Courtesy Asher Library, Spertus Institute of Jewish Studies.

But neither the festival program booklet, nor a cover story in the *Sentinel*, the Chicago Jewish weekly, nor any of the articles in the Chicago and New York papers about the festival mention the Covenant Club. Instead they all say that the sponsoring organization was the Chicago Federation of the Union of American Hebrew Congregations. The official program also shows that there was a Festival Association and it was located, not at the Covenant Club, but at that old familiar address: 72 East 11th Street.

The executive director of the festival association was Rabbi Herman Schaalman, who in 1950 was the director of the Chicago Region of the UAHC. I was able to talk to him about the festival and about any connection with the Covenant Club. And I am delighted to see him in the audience. Yes, Rabbi Schaalman clearly remembered the Festival. But no, he could not tell me of any connection with the Covenant Club.

Rabbi Schaalman told me that he was approached by a Chicago labor leader, Samuel Laderman, head of the furriers' union, who asked that the local UAHC sponsor a festival honoring Bloch on his 70th birthday. According to the festival booklet, Laderman is shown as "secretary" of the Bloch Festival Association.

Almost nothing could be learned about Laderman on the Internet. I did find that during World War II, he served as a labor leader on a national panel that fought to have the minimum wage raised from thirty-five cents to forty cents an hour. The Library of Congress indicated that Samuel Laderman was the founder of the Ernest Bloch Society.

I went back to the Bloch website and posted a question: why did Bloch dedicate the Suite Hebraique to the Covenant Club? A reply soon came with the suggestion that I look in the four volume work, *Ernest Bloch: His Life and His Thoughts* by Joseph Lewinski and Emmanuelle Dijon—especially volume four, on pages preceding and following 400 to 415. This work is the definitive work on Bloch and the source for much Bloch information on the website, and I was warned, it might be hard to find—and it is in French.

I e-mailed my brother, John H. Baron—a musicologist, former chair of the Music Department at Tulane University, and co-author with Emanuel Rubin of a textbook, *Music in Jewish History and Culture*. I received an immediate reply. He translated and paraphrased:

On page 412 there is a photo of Bloch appearing at a banquet in his honor. The caption says it was at the Covenant Club on Monday, December 3, 1950. [BUT NOTE: December 3—the last day of the festival—was actually Sunday, and all other sources say there was a testimonial dinner at the Knickerbocker Hotel. And to confuse matters further, the next page mentions the December 3 banquet was at the Knickerbocker—but says that another was held on December 4 at the Covenant Club.]

Page 415: Samuel Laderman, the organizer of the Chicago Festival, was a good friend of Bloch. "In 1955 Bloch dedicated his Proclamation for Trumpet to this influential personality from Chicago."

Page 433: Suite Hebraique was written between December 1950 and March 1951. "It is dedicated to the Covenant Club of Illinois, the Jewish Club which organized the Bloch Festival of Chicago in 1950."

This raised more questions than it answered:

- Was there actually a banquet at the Covenant Club on Monday following the festival's conclusion?
- Did Bloch himself believe it was the Covenant Club and not the UAHC that sponsored the festival?
- Where did Lewinski get this information—and was the website chronology using Lewinski without checking out whether it was accurate?



Samuel Laderman, 1952.

Courtesy Asher Library,
Spertus Institute of
Jewish Studies.

Late in my research I received an e-mail from Bev Chubatz with an attachment. Bev, who handled all the wonderful publicity for this program and edits *Chicago Jewish History*, attached a scan of a program of a

1952 musicale held at the Covenant Club—two years after the festival and a year after Bloch composed the Suite Hebraique.

The musicale at the Covenant Club featured Suzanne Bloch (Ernest Bloch's daughter) performing on the lute, recorder, and virginal along with other musicians. The first part of the program included Five Jewish Pieces—the World Premiere Performance at this Concert, and that part of it was identified as Suite Hebraique, dedicated to the Covenant Club of Illinois. At the bottom of the page were the large letters spelling out COVENANT CLUB. Below that, to the left, was the name Joseph H. Braun, President—and to the right was the name Samuel Laderman, Chairman of the Music Committee!

That Bloch and Laderman were friends seems clear. And Samuel Laderman was the original impetus for launching the festival. This was confirmed by Rabbi Schaalman. Laderman did play a leadership role in the Covenant Club. Even Olin Downes writing in the *New York Times* said that the Festival was organized primarily by Samuel Laderman—but he went on to add "and sponsored by the Chicago Federation of the UAHC with the collaboration of the Orchestral Association of

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Ernest Bloch *continued from page 5*

Chicago.” Did Bloch believe it was the Covenant Club that was the organizing force behind the Festival? Perhaps. Did Bloch ask his good friend Laderman to name an appropriate choice for a dedication? Perhaps.

The reason why Bloch dedicated the Suite Hebraique to the Covenant Club does seem connected to the 1950 festival in his honor. But as to why Bloch chose the Covenant Club for the dedication, that remains a mystery.

One final comment about Bloch: When asked whether he composed Jewish music, he responded:

“I am a Jew. I aspire to write Jewish music, not for the sake of self-advertisement, but because it is the only way in which I can produce music of vitality, if I can do such a thing at all. It is not my purpose or my desire to attempt a reconstruction of Jewish music, or to base my work on melodies more or less authentic. I am not an archaeologist. I hold that it is of first importance to write good, authentic music—my own music. It is the Jewish soul that interests me, the complex, glowing, agitated soul that I feel vibrating throughout the Bible.”

The same distinction and distinctiveness might be inferred from the other two composers on the program: George Perlman and Leon Stein—although their musical styles differed greatly from Bloch’s.

George Perlman, a violinist and composer, taught for seventy-four years, until two months before his death on June 23, 2000, at the age of 103. Born in the Ukraine in 1897, where generations of his family had been rabbis, he was four when his parents immigrated to Chicago. He studied law at Northwestern and DePaul and earned a doctorate in Law at DePaul. After a brief law practice he became a full time teacher of violin. His studio was in the Fine Arts Building. His compositions were motivated by his activity as a teacher—and many of his students went on to professional careers in music, as soloists, as orchestra members, and as educators. Many of Perlman’s pieces

also reflect his Jewish heritage. He, too, composed a Suite Hebraique, much earlier than Bloch, in 1929, and also the Ghetto Sketches of 1931 and the Israeli Concertino of 1973. I believe that George Perlman’s widow, Carol Perlman, may be here with us today.

Leon Stein was born in 1910 and died in 2002 at the age of 91. He was not only a composer, violinist, and teacher, but also a scholar—and Ernest Bloch was one of many subjects of his writing and scholarship. Born in Chicago, he received his bachelor’s degree also from DePaul, where he was awarded first prize for a composition. He was immediately hired by DePaul, where he remained for 47 years—until his retirement—becoming chair of theory and composition and ultimately dean. He composed more than a hundred works, a great many for strings, including five string quartets, all recorded by the Chicago Symphony Orchestra String Quartet.

During his university days, Stein directed the youth and children’s choruses at Camp Kinderland near South Haven, Michigan, the summer camp of the cultural Yiddishist fraternal order known as the Workmen’s Circle, which broadened his own Jewish horizons.

Stein also developed an interest in the musical dimensions of Hassidic life, lore, and practice—not only incorporating Hassidic themes into his compositions, but he wrote an article on that subject that is considered an important contribution. Late in life Stein moved to Southern California, where he taught at USC, and where he died in 2002.

And now I will turn the program over to the musical performance of Mati Braun and Gerald Rizzer.



**Rachel Heimovics Braun
and Matitihu Braun**

Photo by Chris Lee

RACHEL HEIMOVICS BRAUN is a freelance writer and editor with great interest in American and Chicago Jewish history. She was a founder and early president of the CJHS and frequently lectured on Chicago Jewish and immigrant history before moving to Florida in 1984. After her move, she served as president of the Southern Jewish Historical Society.

In 1998, she and Dr. Mark K. Bauman, a historian from Atlanta, created Southern Jewish History, the annual peer-review journal of the Southern Jewish Historical Society. Heimovics Braun and Dr. Bauman continue to serve as managing editor and editor, respectively. Heimovics Braun likes to say that although she left Chicago in 1984, Chicago has never left her. She and Matitihu Braun were married in 2004. They reside in a suburb of Orlando.

ADDITIONAL NOTES WRITTEN AFTER THE PRESENTATION ON JUNE 12:

When I approached Rabbi Schaalman to welcome him before the program began, he pointed out to me that two men, besides himself, were especially responsible for the Bloch festival in 1950: Samuel Laderman and Ernest B. Zeisler (son of the pianist Fanny Bloomfield Zeisler, and, according to Rabbi Schaalman, an accomplished pianist in his own right).

The festival program lists the Ernest Bloch Festival Association, A Not for Profit Corporation, as follows:

DIRECTORS: Ernest B. Zeisler, Chairman
L. Julian Harris, Co-chairman
Frank Kohn, Treasurer
Rabbi Herman E. Schaalman, Executive Secretary
Samuel Laderman, Secretary
Robert S. Adler, G. H. Emin,
Mrs. Benjamin M. Gasul, Ida Krehm Pick

Following my presentation and thanks to Bev Chubatz and her contact at Spertus, Collections Manager Kathy Bloch, I received one page from the 1950 annual report of the Covenant Club, dated December 1950, the same month that the Bloch Festival ended. The page covers several notable cultural events that had taken place at the Club, including the following concerning the “Birthday Celebration for the noted Jewish composer Ernest Bloch.”

“Samuel Laderman, Chairman of our Music Committee, served on the group which made arrangements for the six-day Bloch Festival in Chicago, and he secured the presence of the great composer at the Covenant Club Luncheon which closed the week of celebration. Close friends of Mr. Bloch gave a program of his music ... Mr. Bloch spoke inspiringly and feelingly. The Club presented him with a watch as a birthday gift, and his letter of acknowledgment became a beautiful entry in the records of the Club.”

With the report so close in time to the event, there is no doubt that a luncheon took place at the Covenant Club albeit after the official end of the six-day festival.

I also learned that the copyright on the Suite Hebraique is 1953, a date not only after the festival of 1950 but also after the musicale at the Covenant Club in 1952, where the Suite was premiered. The work's premiere is mentioned on the 1952 program as well as the dedication. In asking why Bloch dedicated the Suite to the Covenant Club, one additional possibility is that he did so in appreciation for having the premiere of the work there. If so, Samuel Laderman, the club's music committee chair, is still the link between Bloch and the Covenant Club.

Whatever the circumstances were for Bloch to dedicate the Suite Hebraique to the Covenant Club, the festival remains a significant historic endeavor that was achieved by members of the Chicago Jewish community, especially the Chicago Region of the Union of American Hebrew Congregations, and through that organization, the Ernest Bloch Festival Association. They chose to honor a towering figure in twentieth century classical music and their successful efforts deserve recognition and remembrance by the Chicago Jewish Historical Society.—*RHB*

Capacity Crowd Hears Herbert Eiseman's Talk: “Jewish Merchant Princes of State Street”

The CJHS open meeting on Sunday afternoon, April 3, in the art gallery at Temple Sholom, featured a slide-illustrated lecture by Board member Herbert Eiseman, a certified member of the Chicago Tour-Guide Professional Association.

Herb led the audience on a virtual walk along “that great street.” But first he thanked Dan Sharon, the retired longtime reference librarian at the Asher Library of Spertus Institute and a member of our Board, for his help in gathering historical material.

There was a Jewish presence on State Street for over a hundred years, dating from the period of rebuilding after the Great Fire to the 1970s.

On the east side of the street, from Congress to VanBuren, there was **Sears Roebuck & Company**. It opened in 1932, the year of the death of its chairman, Julius Rosenwald.

From VanBuren to Jackson, there is a building with a long and complicated history. The first retail occupant was **A.M. Rothschild & Co.** Rothschild was a prominent Chicagoan, a Director of the 1893 World Columbian Exposition, who died tragically by suicide in 1902. The business was taken over by **The Davis Store**. In 1936 it was bought by **Goldblatt Bros.**—actually mother Hannah and her sons. Business peaked in the 1970s, but by 1981 they had filed for bankruptcy.

Across the street was **Maurice L. Rothschild**—not related to A.M.—but married to his widow!

Having only “walked” two blocks of Herb's fascinating talk, this report will be continued at greater length and in detail in the next issue of *CJH*.

CJHS Seeks Bookkeeper Who Knows Intuit QuickBooks Pro for Mac

The Chicago Jewish Historical Society seeks a person to do light bookkeeping in our office approx. twice a month, paid hourly.

Applicant must have experience using Intuit® QuickBooks™ Pro for Mac. Send CV via e-mail to: info@chicagojewishhistory.org with subject line **bookkeeper**. No phone calls, please.

Jewish Hospitals *continued from page 1*

“Kurtzon Heritage Walk” in the Kurtzon Lighting factory building at 1420 South Talman Avenue.

The future of Mount Sinai Hospital Medical Center is going to be very much determined by the ongoing depth of community support. Mount Sinai, of course, could be purchased one day by a large for-profit hospital/healthcare organization, as was Michael Reese Hospital before its ultimate closure.

Health and Hospitals in Tradition

From the very beginning of our written tradition, a focus on personal health and the means to support it has been an outstanding feature of Judaism. The origins of Kashruth seem to be clearly rooted in a pre-scientific recognition of the value of certain public health practices. In this connection, I usually point to the commandments that are connected to traditional personal health practices such as hand-washing before meals and the annual cleaning of a home before Passover. No other culture or society has been known to place such emphasis on what for us today seem to be just common sense.

Closely connected to the maintenance of personal health are those institutions supporting these practices. The training of doctors, an accepted body of healthy customs, the compounding of medicines, and a physical institution housing or connected to these basic elements of good health, gave rise in very early times to the “Jewish hospital.”

Within its traditions, Jews are enjoined to establish a hospital within a community immediately after the establishment of a house of worship. Again, there is no other culture and society known that places such specific and strong focus on health and health care commandments and regulations as does Judaism.

Summary of Jewish Hospitals in Chicago

The discussion sections contain all the key data I have found to date regarding each institution.

- A. Chicago Jewish Hospital ?**
LaSalle and Schiller (1867?–1871)
- B. Michael Reese Hospital Medical Center**
2929 South Ellis Avenue (1879–1991)
- C. Chicago Lying-In Hospital**
(1895–; 1938 merged with the University of Chicago Clinic)
- D. Garfield Park Hospital**
Washington and Hamlin (1909?–1970s?)
- E. Maimonides Hospital**
Ogden and California? (1912–1918)
- F. Mount Sinai Hospital Medical Center**
1500 South California Avenue
(1919 to Present)
- G. Schwab Rehabilitation Hospital**
1401 South California Avenue
(1912 to Present)
- H. Edgewater Hospital**
5700 North Ashland Avenue (1929–2001)
- I. Sydney M. Forkosh Memorial Hospital**
2544 West Montrose Avenue (1946–1980?)
- J. Louis A. Weiss Memorial Hospital**
4646 North Marine Drive (1952 to Present)

funds, ultimately derived from the Federal government.

Yet there are literally no Jewish institutions left in its neighborhood, with the sole exception of the writer’s

A. Chicago Jewish Hospital. We are not even sure of the exact name for this pioneer hospital. I have found only a few facts about this institution to date, although there are no doubt obscure written materials which will be later uncovered relevant to its history. It is important for our subject, as its dates show just how important the establishment of a hospital is for a local community. In those days, the entire community, dating from its beginning to approximately 1845, has been estimated to consist of no more than 1,000 souls. Mostly comprised of German immigrants, the community was composed of urban, sophisticated, educated people, who got along well with their neighbors.

By 1859, the community had established an umbrella charitable organization known as the United Hebrew Relief Association. Its constitution stated clearly that the “final object” of the UHRA was to found a hospital and a home for orphans and widows.

After two successful fundraisers, by 1866, the UHRA was able to construct a small building on LaSalle Street, between Schiller and Goethe streets. One can imagine that the community was proud to have its German roots emphasized in this location.

Its cornerstone was said to be laid in either 1867 or 1868. The doctors in the community were said to be motivated by the case that physicians as Jews were discriminated against by non-Jewish parties in learning their profession at other hospitals, which were also supported by the various communities. It is not to be implied that this was pure “anti-Semitism;” a better

explanation is that all the immigrant communities “looked after their own.”

This hospital was destroyed by the Great Chicago Fire of 1871, along with five of the seven synagogues, and all the B'nai B'rith lodges in the City. The thirteen patients then in treatment died in the fire. The intention to rebuild a hospital for the community resulted in the founding of Reese.

B. Michael Reese Hospital Medical Center. Soon after the City began to be rebuilt after the Great Fire of 1871, the community of Jewish physicians, who were mainly of German and Central European origins, began to discuss the pressing matter of a new hospital to replace the one that had burned down.

At this time, anti-Semitic sentiments were widespread in Chicago, as in most of the nation, and Jewish doctors were not welcomed as residents at most of the City's hospitals, due partly to an understanding that each new immigrant community should have its own hospital to serve that community. Unfortunately this understanding fit into a largely tacit but very real national program to deny Jews access to the ladders of success which had been open to other new immigrants, including restrictive enrollment policies in many medical schools.

Some 10,000 Jews were living within the city limits by 1880, and the community had begun construction of the successor to the destroyed Chicago Jewish Hospital. It was located at 29th Street and Ellis Avenue, which was also the center of the German Jewish community that had prospered considerably by this time. The new hospital had several wealthy patrons, notably Henrietta Rosenfield, the sister of Michael Reese, a wealthy entrepreneur from California. When he passed away, his will left her \$200,000, to be disbursed for charitable purposes. She chose to donate funds to establish the new hospital, which took on her brother's name. Other wealthy donors from Chicago made contributions, and the general population was not approached for support.

As the hospital grew in strength, its very success began to aggravate a growing divide between its patrons—the wealthy, educated, and successful German community, which was predominately identified with the new Reform Movement and the new Eastern European immigrant community.

As anti-Semitism grew in power in Eastern Europe in the 1880s, the flow of Jews from those lands into Chicago soon became a flood. Their character, tastes, beliefs, and customs were radically different from the earlier community.

When Reese opened a dispensary in the West Side ghetto in 1894, it offered only non-Kosher food and German-speaking physicians to a local Kashruth-observant Yiddish-speaking population. Increasingly the split between Orthodox and Reform centered on health care. When Reese opened up a renovated facility in 1907, at the unheard-of cost of \$750,000, the Orthodox were of course as pleased as anyone that the community could build such an important institution. But when Reese refused to establish a Kosher kitchen for Orthodox patients, citing the extra expense, this became a symbol of the growing split. Other contentious issues were the exclusive hiring of German-speaking doctors, along with a selective patient admission policy, offensive to the Orthodox tradition of accepting any Jew in need. The Orthodox doctors from the Eastern European community lost their patients when they were sent to Reese.

The resentments felt against Reese would soon result in a campaign to bring to life a Kosher hospital to be named after one of the greatest of all rabbis, Moses Maimonides, who was also probably the most famous physician of medieval times. **(See listings E and F).**

continued on page 10



Statue of Michael Reese, fronting the hospital.
History of the Jews of Chicago, 1924.

Jewish Hospitals *continued from page 9*

After generations as a major teaching and research hospital, Michael Reese Medical Center was privatized, which led to its closing and the eventual demolition of its structures. The future use of the campus property is undecided. The original hospital building and the statue of Michael Reese are supposed to be saved.

C. Chicago Lying-In Hospital. This story is one that parallels the dramatic stories of “poor immigrant makes good” so common among the first generation.



Dr. Joseph DeLee.
*History of the Jews
of Chicago, 1924.*

A young doctor, Joseph Bolivar DeLee, the son of poor Jewish immigrants in New York who had come to Chicago, had the courage and insight to see that women during pregnancy and childbirth should be given specialty care suitable for their condition. This observation, so obvious to us today, was a radical notion in 1895, and young Dr. DeLee had to battle

indifference, ignorance of sound medical practice, and the medical establishment of the day to become the success that continues his vision today. It was due to him and his hospital of very humble beginnings, literally four small rooms in a building at Maxwell and Newberry streets, that expectant women were given special care, that obstetrics became a medical speciality, and that the entire concept of maternity hospitals became accepted world-wide

All this, from a young Jewish doctor in Chicago and a \$200.00 donation from the Young Men's Hebrew Charity Association. In 1931, Dr. DeLee delivered the first baby in the newly opened 140-bed Chicago Lying-In Hospital. The building cost \$2,377,000. The name he gave his hospital still lives on today as part of the University of Chicago Medical School campus.

D. Garfield Park Hospital. Established on a for-profit basis by a group of Jewish physicians, this place served the surrounding immigrant community with an estimated twenty-five beds. It had no research or training facilities attached, and was housed in one building. Little solid information has been found to date on its early history or key personalities.

E. Maimonides Hospital. In 1903, a West Side benevolent society was established—along with literally hundreds of others—called Ezras Yisrael Noshin (sometimes jokingly pronounced as “ever noshin”), which was founded for the express purpose of building a Jewish hospital in what is now called Lawndale. At that period, new immigrants from East Europe were pouring into the area, their number estimated at some 250,000. The West Side was at that time considered a very healthy area, being next to the City Limits, and having large parks, such as Douglas and Garfield. Whole families would often go to these parks, escaping the summer heat at night by sleeping there. The air was pure; far from the Stockyards, the railroads, and the smoke that arose from so many coal stoves.

In the midst of disputes between the Reform and Orthodox communities around the turn of the century, and due to the wide gap that had developed between them, Dr. Benjamin Breakstone met with other West Side medical professionals in September, 1908. They had three goals; to allow the Eastern European community to become independent of their German brethren, to allow West Side doctors opportunities that they did not have, and finally to establish a hospital which operated under the traditional principles of Kashrut. A week later, the Maimonides Kosher Hospital of Chicago was incorporated. Its building was to be located at the intersection of California Avenue and 15th Street.

But many difficulties began to erode the stability of the hospital after it opened in 1912. The many divisions among the various communities resulted in a poor level of financial and political support. The organized Orthodox charity supporting Maimonides did not include sufficient participation of the bulk of the Eastern Europeans, many of whom were at that point battling for unionization of their crafts and professions, and who therefore did not have the extra funds needed.

Several reorganizations ensued, additional funds were obtained, and two men, the President, S. J. Rosenblatt, and Morris Kurtzon, one of the board members, traveled to Iowa to meet with Albert Slimmer, a wealthy but somewhat eccentric Jewish philanthropist based in Dubuque.

Very short (he was said to be five feet tall) and a confirmed bachelor (he complained about the many efforts of matchmakers), Slimmer was in the habit of reading many newspapers, which would give him leads on communities needing financial support. He would then become involved with the community, and if he found sufficient depth of support, he would advance



Morris Kurtzon
*History of the Jews
of Chicago, 1924.*

money in an uncollateralized loan. It appears that he was an early supporter of Maimonides; his signature is on several of the plaques in the Kurtzon Family Archives.

But in spite of heroic efforts by all concerned, Maimonides Hospital did not survive. In about 1916, the hospital was closed by its supporters, and Morris Kurtzon [MK] on his own bought the entire building for

\$50,000.00, an enormous sum in those days. He stated that he intended to hold the building in trust for the entire community. The community responded with a twenty-year-long fundraising effort to establish it and keep its doors open.

A letter which survives in the Kurtzon Archives contains an offer from the University of Illinois to purchase the buildings, but MK did not give up in his dedication to the establishment of a Jewish hospital on the West Side—even if the name was to be changed.

The letter, dated April 16, 1918, is a proposal from the University of Illinois, signed by Edmund James, president, to buy the entire Maimonides building and its contents for the sum of \$75,000, clearly giving MK a profit of some \$25,000 on his original investment.

The offer was a result of a meeting held in the office of Dr. Albert C. Eycleshymer, Dean of the Medical College. Dr. Eycleshymer appears in the records of the day as the originator of a Group Medical Plan for the people of the State of Illinois. President James states that, should the offer be satisfactory, he wishes to take the Board to tour the property and then to finalize the sale. James was recognized as a visionary leader in the early history of the University, eager to build a first class institution of higher education in all of its aspects. No doubt he intended to use the facility to continue an expansion of medical education within the State.

MK, however, was determined to keep alive the dream of a West Side Jewish hospital, and the deal did not go through. Singlehandedly, he bought the hospital at the foreclosure proceedings, and negotiated with its creditors. He then proceeded to reorganize it under a new name: the Mount Sinai Hospital Association.

The entire building and its furnishings and equipment were turned over to the public as a charity hospital, and the Board of Directors was notified that the Jewish community was to be the beneficiary. He

announced that he only intended to make six percent interest per annum on his original investment.

At this point, with regained hope, the women of the community, strongly committed to the success of the hospital, organized themselves into several auxiliary institutions that immediately began vigorously to raise money. Several members of MK's cousins' club became leaders, including his mother, "Mrs. B. Kurtzon," and his sister-in-law, "Mrs. Charley Cohen."

Probably the most devoted worker was Mrs. Edwin Romberg, whose dedication was recognized when she was elected to serve under the new President, MK, as his Vice-President on the new Board of Directors. It is a remarkable tribute to the strength and community leadership shown by Jewish women in a period when they could not even vote.

F. Mount Sinai Hospital Medical Center. MK finally saw his dream become true, only several years later. The old Maimonides building became the new Mount Sinai Hospital, opening its doors on December 7, 1919. It immediately embarked on an ambitious program of expansion of its facilities in order to become a teaching hospital. The hospital continues to be one of the greats of the Chicago medical community.

MK led the hospital for many years. During WWII, I was told, he ran his business, GARCY (originally Garden City Plating and Manufacturing Co.—today's Kurtzon Lighting), in the morning, and would then walk a block to the hospital in the afternoon. He was a "shirtsleeve leader." As there were severe shortages of

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Mount Sinai Hospital, 1519 South California Avenue.
History of the Jews of Chicago, 1924.

Jewish Hospitals *continued from page 11*

man/womanpower in those days, MK was deeply involved in the day-to-day running of the hospital. He probably oversaw the many construction projects that the hospital embarked on, from its founding to the year he retired, 1950.

I know that his builders' hardware company, GARCY was producing various custom pieces of hardware for the hospital, and most likely, its stainless steel lighting in the operating spaces. I have several examples of special metal door pulls, designed so that a nurse could open a door with her hands full, which I believe were used by the hospital.

I was told that it was a major task to persuade MK to retire from the hospital's CEO position. In his business life, he was also extremely stubborn. When his brother and longtime partner, George Kurtzon, announced his desire to retire, MK did not accept his decision. This produced a rancorous split. MK simply did not subscribe to the notion of retirement; he was of the school that said, "You will know that I have retired when you see me going out the door horizontally." I recall my father, who worked with him, once saying that about his father-in-law. I know that my father had a very difficult time working with MK.

Many years ago I met an elderly gentleman who knew them both, and confirmed that MK kept my father away from key decisions. I suspect that was the pattern of MK's final years, as age slowly stole from him his vigor and mental power. He did not "go gentle into that good night."

I only knew him in the last few years of his life; he was always warm and loving to his young grandson. My most powerful memory of him was of the day my parents walked into my grandparents' house in Ravinia, holding me. MK rose up from his sleeping couch, looking like a great lion to a little boy; heavy shoulders, all wrinkles, a great shock of white hair and a bristly beard. He proceeded to take me in his arms, and rub my tender skin against his. His love for his grandchildren was enormous, and I can say he left me a great legacy in that area.

As for the hospital, I think it is fair to say that its success consumed MK's life. Is it not a great ideal for us to have today—devotion to the needs of the community, no matter the obstacles?

G. Schwab Rehabilitation Hospital, currently managed under the same Board of Trustees as Mount Sinai, does not seem to have any of its history online. I

have been led to understand that the hospital began as a home for poor and destitute Jewish workers on the West Side. There are early twentieth century references to the community service of a Charles H. Schwab (1835-1919). Herman L. Meities, in his *History of the Jews of Chicago* (1924), refers to Schwab's "many acts as one of Chicago's Jewish leaders of the past."

H. Edgewater Hospital. This hospital was founded by the benevolent Dr. Morris Mazel in 1929, during the Great Depression. Apparently, he operated this hospital himself for the next fifty years. In 1953, he added another wing, called the Mazel House. He was said to have originated a treatment for diabetics that allowed them to keep their extremities without surgery. After his death in 1980, however, the hospital could not continue under the same family, and it was sold to a Chicago businessman named Peter Rogen.

The rest of the story of this hospital is an all too familiar one of greed, corruption, and the destruction of a Chicago landmark. Suffice it to say, this hospital finally closed its doors in 2001, broken by an internal culture of fraud, which resulted in a wave of Federal and local lawsuits against its corrupt owner and the hospital executives. The building stands abandoned today.

I. Sydney M. Forkosh Memorial Hospital. The founder's son was Dr. David Forkosh. Upon his mother's death, the following obituary was published in the *Chicago Tribune* on March 14, 1985:

"Services for Bertha Forkosh, 78, the widow of the founder of Forkosh Memorial Hospital, 2544 W. Montrose Ave., will be held at 11 a.m. Friday in the chapel at 6130 N. California Ave. Mrs. Forkosh, executive director of the hospital until recent years, died Tuesday in Phoenix, where she had been spending the winter. Mrs. Forkosh's husband, Sydney, founded Manor Hospital in 1946. The 201-bed facility was renamed Forkosh Memorial Hospital in 1953 after he died. Mrs. Forkosh served as a director of Manor Hospital and was executive director of Forkosh Memorial Hospital until 1980. She is survived by a daughter, Mrs. Ruth Waldman; a son, Dr. David; and five grandchildren."

I found no other information on this hospital, another local community hospital founded by a Jewish family, probably on a for-profit basis, that did not survive.

Kindred Hospital Chicago-North is now listed at the Forkosh street address, The Kindred website states that their hospitals "provide aggressive specialized care for patients who need extended hospital stays."

J. Louis A Weiss Memorial Hospital. In 1949, a successful Chicago businessman, Louis A. Weiss, passed away, and in his will were provisions for the foundation of a hospital to serve the North Side of the city. At this time, a powerful political figure, Col. Jacob Arvey, put the Weiss family in touch with the three Strauss brothers, all physicians, named Alfred, Herman and Siegfried. Again the pattern of German Jewish doctors founding a hospital in Chicago appears.

Soon afterward, the lakefront hospital opened with a unique focus for a community hospital—cancer research. Weiss continued to grow and prosper under responsible leadership, until, like almost all the hospitals in this story, it had to outgrow its community foundation or perish.

“In 1987, Weiss merged with the University of Chicago Hospitals (now Medical Center)... A second affiliation agreement in 1992 connected Weiss with the University of Chicago Division of Biological SciencesIn 2002, Vanguard Health Systems and the University of Chicago Medical Center formed a joint venture, in which Vanguard has an 80% ownership and the University of Chicago Medical Center retains a 20% stake. This agreement continues today, with many

Sources: In addition to those cited in the article, “Strong Medicine: Michael Reese and Mount Sinai hospitals stood as the cornerstones for two disparate Jewish communities in turn-of-the-century Chicago,” by Steven M. Schwartz (*Chicago History*, Summer 1999, pp. 4-25). Other sources were personal communications from various friends/family members: David Koch, Albert Kurtzon, Henry Maday, Nathan Cohn, Alfred Teton, Sylvia Koch—all now deceased. Living resources include my brother, Phil Koch, and MK’s last living child, Marjorie Cohn. ❖

DANIEL KOCH holds a BA from the University of Wisconsin–Madison and did graduate studies in the the science of historical and comparative linguistics. He served as a Peace Corps volunteer on the island of Borneo. After further travels he was recruited by the Linguistics Department of the University of Hawaii–Manoa, which led to his appointment as Assistant Professor of Austronesian Linguistics. He and the former Kamla Devi Bhatta met at the University and were married at Temple Emanuel, Honolulu, by Rabbi Julius Nodel z”l in 1979. The new couple decided to return to Daniel’s Chicago home town, and eventually they inherited the family business. Today they make their home in Skokie and continue to travel extensively. Their immediate family consists of two sons, Adam and Andy; Adam’s partner, Angie Kiefer; and their granddaughter, Mia.

Was Eleanor Roosevelt a guest speaker at South Side Hebrew Congregation? When? What was the occasion?

This image records a proud moment for her hosts. Dear Readers, if you have information about the event, please contact us at info@chicagojewishhistory.org

Eleanor Roosevelt with the Himmels, Rosensteins, and Barkans. Seated, left to right: Lucille Himmel, Mrs. Roosevelt, Ivan Himmel. Standing, left to right: Congregation President Louis (Sparky) Rosenstein, Mamie Rosenstein, Dr. Irving Barkan, Sarah Barkan. Polaroid photo courtesy Paula Madansky.

University of Chicago faculty members practicing at Weiss.” —*Weiss Hospital website*

This history of Chicago Jewish hospitals down to the present day is, of course, in congruence with much of the nation’s economic and social history. The community hospital, the corner drugstore, the individual doctor’s office; these have almost completely disappeared from the landscape of today. Increasingly, our world is dominated by enormous economic institutions, which apparently have the wherewithal to survive and prosper in a complicated, difficult and ever-changing environment.

The sole survivor is Mount Sinai (merged with Schwab Rehabilitation Hospital across Ogden Avenue), now located in an almost entirely African-American neighborhood, and whose speciality is trauma treatment, especially gunshot wounds. It continues to pride itself on being among the foremost teaching hospitals in the area, providing residency in a wide variety of medical specialties.

The question of its continued survival as an independent entity is, of course, a frequent topic of review by its Board of Directors. But up to the time of this writing, Mount Sinai is still the One.



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.

UNITED HEBREW CHARITIES

Architect Dankmar Adler has prepared plans for a dispensary for the United Hebrew Charities, at 509 to 511 South Morgan Street. The building will be 50 x 60 feet in size, with two stories and a basement.

The Reform Advocate,
Week of August 19, 1899

CENTS FOR JEWS IN WAR-TORN EUROPE

Only cents do a million people beg of us now—men, women, and children of our own blood. In the name of these million souls, we the Rabbis of Chicago appeal to every man,

woman, and child of Chicago and vicinity, that each one of us who buys anything—foodstuff, clothing or anything else shall remember the unfortunate million Jews in the war-torn countries and donate a cent for them.

You are buying your breakfast in the morning—enjoy it, but remember to donate a cent for the Jews who have nothing to eat. When buying a suit, dress, or shoes—for yourself, your wife, or child, wear it in good health—but donate a cent for the naked and barefoot men, women and children in the war-torn countries.

When going out with your best girl, buy her a box of candy or an ice cream soda—enjoy it—but remember with a cent the young men and women who pine away for a drink of water. Donate something, even though it is only one cent; donate every time, when thinking about yourself. Do not forget your unfortunate brethren.

Jewish Children! Donate something for the Jewish people who turned beggars.

The emergency committee for the unfortunate Jews in the war-torn countries will place on sale one cent war stamps in every place where Jews come to buy groceries, meat, clothing and other things. Buy a stamp from the storekeeper and pay him for it, for with each stamp, you are saving a Jewish life from starvation.

Let these war stamps be the symbol of Jewish sympathy. The store which has the Jewish war stamps is and should be the place where Jews must trade, where Jews must buy. And may the God of Israel block the hand of the demon who transformed half of the universe into an ocean of blood in which the Jewish people

are drowning. Oh, God! Make an end to the Jewish sufferings! With eyes full of tears and with broken hearts, we the Rabbis of Chicago affix our names here:

M. Zevin, E. Epstein, A. Epstein, A.B. Goldenson, N. Budzinsky, S.H. Silver, M. Fisher, N.M. Zeleznick, S. Shoch, S. Glick, A.E. Gordan, M. Bernson, Rosenbloom, H. Shofar, Z. Harrison, H. Haimovitz, H. Rubinstein, I. Levinson, Muchkin, Astrachan, Kramer, L. Kaplan, Pearlman, H. Kahan, M.A. Lipshilz, Davis Efraem Regensberg, Joseph Rabinowitz.

Daily Jewish Courier,
July 9, 1915

SHOW YOUR COLORS

The seventh annual Flag Day for the Jewish National Fund will be held on Hanukah, Sunday, December 12. Thousands of young ladies in Chicago and throughout the country will offer their services to sell Zion flags for the benefit of Fund. The entire proceeds will be devoted to the purchasing and improving of land in Palestine, thereby providing for our persecuted brethren in Europe a haven of refuge.

The recognition of a Jewish homeland in Palestine by the nations of the world, in the San Remo decision, has placed an enormous task on our shoulders. Therefore, it has become more important than ever before that Flag Day this year shall be made a nationwide demonstration of Jewish approval and rejoicing.

Following are the stations where you will be free to serve, beginning and ending your services selling Zion flags at your convenience.

Lawndale Zionist Headquarters,
3716 Douglas Boulevard,
S. Green Chairman.
West Side Hebrew League,
1113 South Ashland Boulevard,
Dr. A.M. Rosenblum, Chairman.
Northwest Side Educational
Alliance, 243 North Wood Street,
M. Goon, Chairman.
South Side Zionist Headquarters,
14 East 59th Street,
Arthur Morris, Chairman.

Daily Jewish Courier,
December 3, 1920

AMALGAMATED BANK OPENED WITH BIG PARADE The first labor bank opened in Chicago yesterday. This is the bank that belongs to the members of the Amalgamated Clothing Workers Union. It is the first union bank in the clothing industry, and the second union bank in America. Thousands of tailors came to greet their bank and deposit their money. The bank received over a half million dollars in deposits, the first day of business....

The minute the doors of the bank were opened for business workers from all parts of the city were streaming in with their money to deposit in their own bank. When they entered the bank they encountered a feeling of elation. Bright lights flickered in their eyes. On their faces you could read satisfaction, from their lips came a chatter and a thankful prayer; they blessed their bank and wished it many years of luck, and with the same happy expression they left the bank with their book in their pocket, feeling that it was not just a bank book.

Representatives of the largest tailoring factories in Chicago, came to show that even they have faith in the Amalgamated Bank. Mr. Milton Strauss, manager of Hart, Schaffner and Marx, made a deposit of \$50,000. A nice start and a good assurance for an excellent future.

After a few hours, the bank gave the impression of a garden of flowers; bouquets were brought by

the workers of the Hart, Schaffner and Marx shops. Flowers were brought from all the large firms, such as Kuppenheimer and Alfred Decker & Cohn. The president of the bank, Mr. Redifer, received a beautiful bouquet from the officers and board of directors of the First National Bank, also one from the First Trust and Savings Bank. The labor world press also sent a nice bouquet with a silk ribbon and gold letters. As there were too many depositors for the first day, and everyone could not be accommodated, the bank expects a very busy day tomorrow, especially since tomorrow being July 4, all the shops will be closed. Those who were not able to be present yesterday, and those who could not deposit yesterday, will be able to open an account tomorrow.

Forward, July 2, 1922

President's Column *continued from page 2*

There are happy commemorations, too, in our Society, on our Board of Directors. Leah Axelrod and her husband Les celebrated their 60th wedding anniversary. Burt Robin celebrated his 85th birthday, and Muriel Rogers celebrated her 85th, as well. We are pleased to report that Muriel is recovering nicely from heart bypass surgery. Friends and family were able to convey their good wishes with the Society's Tribute Cards. These handsome cards are readily available from our office. See ordering information on the back cover of this issue of *Chicago Jewish History*.

MAJOR LEAGUE BASEBALL—or what passes for Major League Baseball in Chicago, is in full swing. Cubs fans hope that “this is the year.” They have been hoping since 1908. We White Sox fans remember 2005 and the World Championship and *kvell* that one of our own, Jerry Reinsdorf, is the major owner of the team.

Recently, Jeremy Fine, a lifelong White Sox fan, who is in his final year of Rabbinical School at the Jewish Theological Seminary, published an article on “the greatest Chicago Jewish players of all-time.” (*Chicago Jewish News*, April 22, 2011). To qualify, a player had to have played at least one game in a White Sox or Cubs uniform, and have at least one Jewish parent (or have converted to Judaism).

He features the usual suspects—Moe Berg, Ken Holtzman, and Steve Stone. The pitching staff is adequately filled out with the likes of Jason Marquis and Saul Rogovin. The position players, *meh*. But one of my heroes is omitted—Von Steuben High School graduate Marvin Rotblatt. Marv appeared in thirty-five games for the White Sox in the early 1950s, pitched 74.7 innings, had two saves and a 4-3 major league record. His baseball card is safely ensconced in the *tallis* bag that my *zayde*, Jacob Kleinbort, gave me many decades ago.

Visit Jeremy Fine's delightful Jewish sports website www.TheGreatRabbino.com for news and trivia. ❖

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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 United States Bicentennial Celebration of 1976 at an exhibition mounted at the Museum of Science and Industry. The Society has as its purpose the discovery, preservation and dissemination of information about the Jewish experience in the Chicago area.

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

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 60605-1901. Dues are tax-deductible to the extent permitted by law.

www.chicagojewishhistory.org