



# chicago jewish history



**Chicago Stock Exchange. Dankmar Adler & Louis Sullivan, architects. 1894. Demolished 1972.**

Photograph by Richard Nickel, who died in an accident while documenting the demolition. Cover illustration:

The Complete Architecture of Adler & Sullivan.

## *Sunday, September 18 – Save the Date! CJHS Open Meeting Features Talk on New Book “The Complete Architecture of Adler & Sullivan”*

The Chicago Jewish Historical Society welcomes architect Ward Miller, Executive Director of the Richard Nickel Committee, as guest speaker at our next open meeting, Sunday, September 18, 2011, 2:00 p.m., in Room 320-26 of Roosevelt University, Auditorium Building, 430 South Michigan Avenue. A social hour with kosher refreshments will follow the program.

The subject of the talk is the book, *The Complete Architecture of Adler & Sullivan*, by Richard Nickel and Aaron Siskind with John Vinci and Ward Miller. This magnificent work includes 815 photographs. It is the product of a monumental project begun in 1952. Mr. Miller will focus on Dankmar Adler and his connection to the Chicago Jewish community.

There are nearby parking lots and garages and convenient public transportation via CTA bus and train. For further information, please e-mail: [info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org) or phone our office: (312) 663-5634.



**Ward Miller**

***Election of Members to the Society Board of Directors*** The program will be preceded by a brief business meeting which will include the re-election of six current members to the Board of Directors and the election of one new member. The nominees to a three-year term are: **Leah Axelrod, Dr. Irving Cutler, Elise Ginsparg, Dr. Rachelle Gold, Joy Kingsolver, Dr. Stanton Polin (new), and Dan Sharon.**

**Calling All Authors!** November is Jewish Book Month, and the Fall 2011 issue of *CJH* will feature a section devoted to the published works by active members of the Society. Would you like your work to be included? **Please reply by October 17, 2011.** If your book was listed last year, rest assured, it will be listed again this year. Just let us know if there are any changes in ordering information or price.

Author \_\_\_\_\_ Title \_\_\_\_\_

Publisher/Ordering \_\_\_\_\_ Pages \_\_\_\_\_ Price \_\_\_\_\_

Description \_\_\_\_\_

Submit via e-mail: [info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org) or standard mail:

**Chicago Jewish Historical Society, 610 South Michigan Ave., Room 803, Chicago, IL 60605-1901**

## President's Column



**Edward H. Mazur**

### “ONE BOOK, ONE CHICAGO: FALL 2011”

#### —TENTH ANNIVERSARY SELECTION

is *The Adventures of Augie March* by Saul Bellow. The Chicago Public Library has scheduled a wealth of events to celebrate the book. Pick up a guide at your local library or bookstore or go to [www.chipublib.org](http://www.chipublib.org).

The history of our Metropolitan Chicago Jewish community is one of birth, growth, maturation, relocation, and dispersion.

Recently, three synagogues—Adas Yehuda V'Shoshana, Maine Township Jewish

Congregation, and Northbrook Congregation Ezra Habonim—combined to form the Northbrook Community Synagogue. The formal ceremony of carrying Torahs to the new location took place on August 21. Ezra Habonim has been an important part of our Society's history. The congregation began its life on the South Side, where many German Jews made their homes, and has moved more than once as the majority of the Jewish population moved to the North Side and to the northern suburbs.

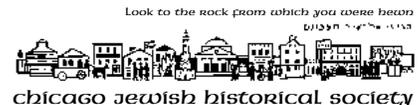
On November 18, 1979, the Chicago Jewish Historical Society presented a program at Congregation Ezra-Habonim, then located at Touhy and Rockwell in West Rogers Park. The program, “The German-Jewish Emigration of the 1930's and Its Impact on Chicago,” moderated by Walter Roth, was a tremendous success and resulted in the Society's first printed publication available to the general public. In 1988, Walter Roth was elected president of the Society, and went on to serve for a productive twenty-two years.

(On a personal note, prior to relocating to the Touhy Avenue location, the synagogue was named New Israel and its spiritual leader was Rabbi Louis Levy. My wife Myrna and I were married in the synagogue by Rabbi Levy on the the fourth day of the month of Teveth, in the year 5726. This corresponds to December 26, 1965.)

The announcement of our November program on “Midwestern Jewish Foodways” brings to mind a number of your president's favorite foods. These include schmaltz (chicken fat), gribenes (crisp chicken cracklings), schav (cold sorrel soup, served with sour cream), tongue, mamaliga (cornmeal porridge), russel (fermented beets), eyerlekh (unhatched eggs), belly lox, p'tcha (calf's foot jelly), and aranygaluska (Hungarian pull-apart dumpling coffee cake).

Every Friday, when I came home for lunch from Lafayette Grammar School, I was greeted by the heavenly aromas of schmaltz and gribenes being prepared for the Shabbos meal. I hope that my fellow Lafayette alum, Saul Bellow, enjoyed that same experience.

Finally, I would like to take this opportunity to wish the members of the Chicago Jewish Historical Society, our families, and all our friends, A Happy, Healthy, and Peaceful New Year—*Shana Tova!*



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.

## Photograph Illustrates a Page from the Past

President Ed Mazur contributes the popular “Pages from the Past” series to *CJH*. He makes selections from the Chicago Foreign Language Press Survey Microfilm Collection at the Harold Washington Library Center—news articles that appeared in Chicago’s foreign language press from 1861 to 1938.

One recent selection (*CJH* Spring 2011, page 14), came from *The Reform Advocate*, week of August 19, 1899, announcing architect Dankmar Adler’s plans for a dispensary for the United Hebrew Charities at 509 to 511 Morgan Street, 50 x 60 feet in size, with two stories and a basement.

*CJH* asked Ward Miller, one of the authors of *The Complete Architecture of Adler & Sullivan*, and the guest speaker at our September open meeting: Was the dispensary built, and if so, is there a photo of it? He answered affirmatively to both questions and asked the book’s designer to send *CJH* a digital scan. This photograph appears in the book’s “Adler Alone” section. ❖

## CJHS Open Meeting Sunday, November 6 – Author Ellen Steinberg to Speak on “Two Centuries of Midwest Jewish Foodways”



Book Cover Illustration

Guest speaker Ellen F. Steinberg will discuss her book *From the Jewish Heartland: Two Centuries of Midwest Jewish Foodways* at our open meeting on Sunday, November 6, 2011, at West Suburban Temple Har Zion, 1040 North Harlem Avenue, River Forest. The program begins at 2:00 p.m., followed by a social hour with kosher refreshments and a book-signing.

With the influx of hundreds of thousands of Jews during the late nineteenth and early twentieth centuries came new recipes and foodways that transformed the culture of the region. Settling into the cities, towns, and farm communities of Ohio, Indiana, Wisconsin, Michigan, Illinois, Missouri, Iowa, and Minnesota, Jewish immigrants incorporated local fruits, vegetables, and other comestibles into traditional recipes.

Such incomparable gustatory delights include Tzizel bagels and rye breads [in Chicago, Castle Golden Zizel Rye] coated in midwestern cornmeal, baklava studded with locally grown cranberries, dark pumpernickel bread sprinkled with almonds and crunchy Iowa sunflower seeds, tangy ketchup concocted from wild sour grapes, Sephardic borekas (turnovers) made with sweet cherries from Michigan, rich Chicago cheesecakes, native huckleberry pie from St. Paul, and savory gefilte fish from Minnesota northern pike.

Steinberg and co-author Jack H. Prost examined recipes from numerous midwestern sources, including Jewish homemakers’ handwritten manuscripts and notebooks, published journals and newspaper columns, and interviews with Jewish cooks, bakers, and delicatessen owners.

Ellen F. Steinberg is a writer, researcher, and anthropologist. Born and raised in Chicago, she currently lives in west suburban River Forest. Jack H. Prost is an associate professor of anthropology at the University of Illinois at Chicago.

An announcement postcard will be mailed to CJHS members. For further information, please email [info@chicagojewishhistory.org](mailto:info@chicagojewishhistory.org) or phone (312) 663-5634. ❖



**Odessa Hotel (originally  
United Hebrew Charities Dispensary;  
Dankmar Adler, architect, 1899).**

*Photograph by Richard Nickel.  
The building was demolished during the  
expansion of the UIC campus.*

RHS student Mariah Schuldt was chosen to represent Illinois at National History Day, to be held in the Washington, D.C. area June 12-16. This is the first year that Illinois is sending projects to National History Day in the website category. Each state can send two individual websites and two group websites (2-5 students) at the high school level, so this accomplishment is really important for Mariah and for our school....The theme for History Fair this year is "Debate and Diplomacy in History: Successes, Failures, and Consequences"...

— Ratiba Ghannam, Roosevelt High School *Rough Reader*, May 30, 2011

## What would you do if you had the power to reach millions of people with your talents? Ben Hecht, Holocaust Hero

BY MARIAH SCHULDt

**D**uring my senior year at Theodore Roosevelt High School, I took a Chicago History class where one of our assignments was to complete a History Fair project. I chose Ben Hecht as my topic because I was interested in the work he had done, and I was eager to learn more about him. I decided to create a website because I like technology.

The format allowed me to add slide shows, videos, pictures, and sound clips, and to choose different fonts and colors. I called my project "Holocaust Hero" because I consider Ben Hecht to be a hero for helping to raise awareness about the plight of the Jews as the Holocaust escalated. He wrote pageants and newspaper ads to get people's attention, and when that still did not save the Jews of Europe, he put his efforts towards creating a homeland for the Jews that later became the State of Israel.

To develop my project, I used information from various sources such as the Newberry Library where Hecht's personal papers are kept, as well as videos, books, and newspaper articles about his work. I also took the opportunity to conduct interviews.



**Mariah Schuldt.** After awards ceremony, National History Day, June 16, 2011. University of Maryland campus.

One particularly meaningful interview was with Walter Roth, past president of the Chicago Jewish Historical Society, who shared very touching and emotional memories about how he came to the United States when he was nine years old. He told me that most of the people he knew in Germany had stayed there and died in concentration camps, and he remembered some anti-Semitism in Chicago. I used many parts of his interview throughout my website. His words

really helped me understand the magnitude of what had happened during the Holocaust and why Hecht's work was so important.

I was chosen to represent Illinois at National History Day in the Washington, D.C. area in June, which was a great honor. It made me feel very proud to share what Ben Hecht did with many people. I went to Washington for five days and spent a lot of time visiting national landmarks and museums.

My first full day there, I had the opportunity to go to the United States Holocaust Memorial Museum, which taught me a lot about how the Jews were treated, and that many villages were destroyed during the course of the Holocaust. While at the museum, I saw the victims' shoes and the trains that were used to transport people to the death camps, which reaffirmed for me why I considered Ben Hecht's attempts to raise awareness so heroic.

**T**he second day of the competition, I had an interview with three judges, and they asked me questions about my project. I was really nervous, but I answered everything confidently because I had worked hard to know my material. During the time I was there, I also got to

collect buttons from my peers from all over the country and even from as far as Shanghai. It was great to see how many places get involved in History Fair and come to Washington to compete. The last day I was there was the award ceremony, and it was exciting to march with everyone in the Illinois delegation who had gotten the opportunity to go to Washington.

I am proud to say that I won a medal for Outstanding State Entry, which I dedicate to Ben Hecht for all the effort he put towards trying to save the Jews from the Holocaust. He is a true hero and deserves recognition. I am very grateful to my teacher, Mrs. Przeslicke, who supported me throughout the entire time, and which made a big difference. I know I wouldn't have achieved as much as I did without her.

I am also very thankful that I got to share the Washington experience with her and with my mother. I am continuously grateful to Roosevelt High School Principal Ricardo Trujillo and Alumni Coordinator Arnie Kamen for providing the funds for all three of us to go.

This was my very first History Fair and since I graduated this year, it would be my last—which made it all the more special to me. It is a memory that I will hold close to my heart and remember for the rest of my life. ❖

Dear Readers:

We urge you to visit Mariah's award-winning website at: [21180630.nhd.weebly.com](http://21180630.nhd.weebly.com)  
We are sure you will be impressed by its maturity of concept, depth of research, and excellence of design.

## The Third Generation Connects The Roth Family Visits My Home Town – Roth, Germany

BY WALTER ROTH



We arrived in Frankfurt, Germany on the morning of June 18th, 2011, on a direct flight from Chicago. Our group consisted of my wife Chaya and me; our daughter Miriam, her husband Mark Raider; and their children, Jonah, Emma, and Talia. (We would be joined by the rest of the Roth clan in the next two days.)

We drove from the airport to the city of Marburg, home of Marburg University, founded in 1527 as the first Protestant university. Philosophers Hermann Cohen and Martin Heidegger taught there. Hannah Arendt and Leo Strauss studied there.

In the afternoon, our friend Annegret Wenz, leader of the Arbeitskreis Landsynagoge Roth, came to our hotel. After warm embraces, we proceeded by car caravan (her Volkswagen, our rented Mercedes) to the village of Roth.

An *arbeitskreis* is defined as “a working group—a rather informal association of people with a common goal.” In her booklet, *A Short History of the Jews of Roth and their Synagogue*, published in May 2011, Annegret Wenz writes:

“Since the 1980s, a group of local citizens wanted the synagogue to be restored, to become a memorial, a place of learning and of cultural activities. From 1993 to 1995, the exterior was restored, and in 1997, the interior. On March 10, 1998, it was solemnly opened to the public with the attendance of many survivors, their children and grandchildren from the United States. In May 1998, the Arbeitskreis Landsynagoge Roth and the county of Marburg-Biedenkopf signed a contract which is the basis of the Arbeitskreis’ work in the synagogue.

“In summer, the synagogue is regularly open on Sundays; there is a cultural program with a variety of activities. The activities also include pedagogical work with children and students from nearby schools. The Jewish cemetery, on a hill beyond the river Lahn, also plays an important role in the work of the Arbeitskreis.”

*continued on page 6*

## Roth *continued from page 5*

Our first stop in Roth was at the former home of Berta Stern, my step-grandmother, and her sons Hugo and Louis, who were kept confined there until 1942, when they were deported to Theresienstadt. The house was purchased by a Mr. Koch and is now owned by his son, Marco.

In front of the house there are *stolpensteine*—"stumbling stones."

**A** *stolpenstein* is a Holocaust memorial stone. A concrete block is covered with a sheet of brass. Stamped in the brass is the individual's name, year of birth, and the person's fate, as well as the dates of deportation and death, if known. The wording begins, *Hier wohnte*—"here lived."

The stone is laid flush with the pavement or sidewalk in front of the last residence of a Holocaust victim. There are *stolpensteine* in many German cities and towns, but I believe these are the only markers of this kind in the village of Roth. I think the Koch's attitude of publicly recognizing that they are living in a house of murdered Jews is unique in the village.

(The present owner of my grandfather's and father's house has refused to let our family enter. He has repainted the outside a bleak gray, obliterating the inscriptions: "1774"—the year the house was built—and a quotation from Psalm 41. He also destroyed the garden and surrounded the house with a high wooden fence.)

We then walked to the "restored" synagogue, located on the site of the original synagogue. The interior of this building is now a museum. There is no Holy Ark.

The women's balcony has been restored, but in a more modern style. On the floor there is a symbolically broken ceramic Star of David made by one of the *arbeitskreis* members and her students.

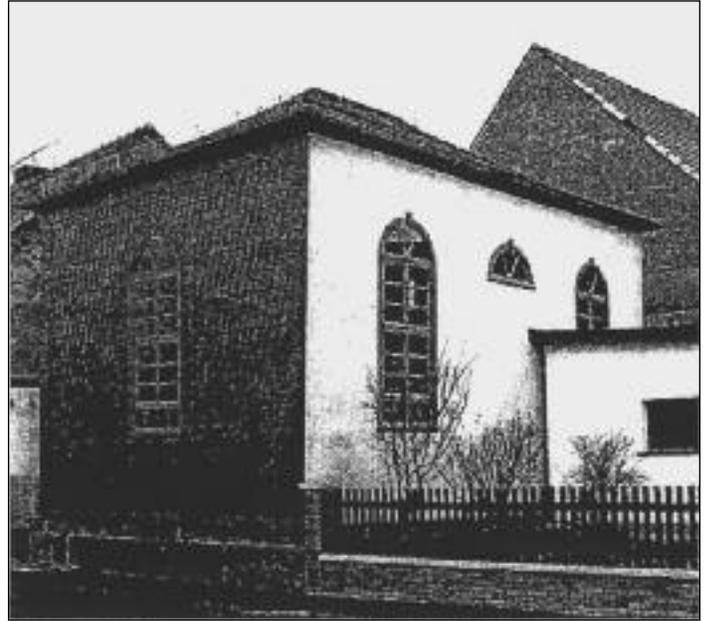
A glass case contains ritual and ceremonial objects. On one wall there are painted portraits of historical Jews of Roth. There are also painted stars, and each of our grandchildren added to the firmament by painting a star. The *arbeitskreis* is restoring the pattern of stars that was on the original ceiling.

The next afternoon, Annegret led us on a short drive to the cemetery. She had mapped all the existing gravestones. We viewed the graves of the Roth/Stern family, which includes my mother, Selma Stern, my grandmother Emma, and a stone which notes that the space had been reserved for my grandfather, Hertz Stern, who was murdered in 1943, in Theresienstadt. In another part of the cemetery, we stopped at the gravestones of our ancestors. Our family tree has deep roots in Roth.

**B**erlin was our next stop—a five hour drive from Marburg. Our super van was followed by our son Ari's rented BMW. We settled in at the elegant Hilton Hotel.

The next afternoon we went to Adas Yisroel cemetery, where

Chaya's father, Aaron Jacob Horowitz, was buried after he was beaten to death in KZ Sachsenhausen in 1939. Chaya's great-grandfather, Isaac Kupferstock,



**Roth Synagogue.** Illustration from *A Short History of the Jews of Roth and their Synagogue.*

was buried next to him in 1940.

We then drove to Chaya's family's former residence, an apartment on Alte Schonhauser Strasse. Although that apartment was being repainted and could not be entered, Chaya was invited in by the occupants of a similar unit in the building.

*continued on page 14*

### **1958: Lawn Manor Hebrew Congregation and Eleanor Roosevelt**

After we published a vintage photograph of Mrs. Roosevelt with leaders of the South Side Hebrew Congregation (*CJH* Spring 2011), we were pleased to receive this article by Rabbi Schultz's daughter along with a cherished family memento.

# Rabbi Mordecai Schultz and Lawn Manor Hebrew Congregation

BY RUTH SCHULTZ HECKTMAN

Our Jewish community and its synagogue, Lawn Manor Hebrew Congregation, was small and isolated from other Chicago Jewish communities. But those of us who grew up there never had any sense of isolation. That was because of our ties to our synagogue and the inspiration of Rabbi Mordecai Schultz, of blessed memory, my father. Rabbi Schultz served the congregation for forty years, retiring in August of 1974. He was spiritual leader, teacher, confidant, and friend to every family in the community.

Ordained in 1925 in one of the first classes of the Hebrew Theological College on Chicago's West Side, Rabbi Schultz remained a respected teacher there until the college moved to Skokie in the 1950s.

Rabbi Schultz was engaged by the Lawn Manor Community Center at 66th Street and Troy Street in the early 1930s. The community center, a gathering place for the small number of Jewish families living in the area, evolved into a synagogue and Hebrew School under Rabbi Schultz's guidance and encouragement. By the early 1950s, the congregation of now three hundred families, built a new synagogue and Hebrew School at 66th Street and Kedzie Avenue.

Rabbi Schultz made sure that our synagogue was a house of prayer and learning first and foremost. He led a *minyan* twice a day, every day. To ensure a quorum, he would walk down 66th Street past the public school playground where he would find Jewish boys playing ball. He would invite them to join him for the *minyan*. His approach was that of a father making a request of his children. The boys never refused.

Activities filled the synagogue day and night. Besides daily services and holiday observances, Hebrew and Sunday schools, Boy Scouts, Girl Scouts, Jewish Youth League, AZA and BBG all met at Lawn Manor.



**Mrs. Eleanor Roosevelt and Rabbi Mordecai Schultz.**  
1958. Collection of the Hecktman Family.

Adult education was encouraged and led by Rabbi Schultz. The photo of Mrs. Eleanor Roosevelt and my father was taken on January 22, 1958. Mrs. Roosevelt spoke at Lawn Manor as part of a lecture series sponsored by the synagogue. Other speakers who were participants in that particular series were Ann Landers and Harry Golden.

Rabbi Schultz's approach to community participation was ecumenical. He was an active member of the Chicago Lawn Clergy Association. In 1966, when the Reverend Dr. Martin

Luther King, Jr. came to Marquette Park to march against anti-Black and anti-Semitic hostilities, Lawn Manor Hebrew Congregation became the safe house for Dr. King, should it be needed. Rabbi Schultz sat vigil all through that terrible day and night in the synagogue in case he was needed. His faith and fortitude were repaid, as no harm came to Dr. King, and calm was eventually returned to the Marquette Park area.

Rabbi Schultz's view of the Jewish community was all-inclusive. He served on the Chicago Board of Rabbis, at one time as vice-president responsible for conversions and divorces. He was teacher and counselor to colleagues of every background and denomination. He was also an active member of the (Orthodox) Chicago Rabbinical Council.

He was a staunch supporter of Israel and a devoted fundraiser for Israel Bonds.

Rabbi Schultz's rabbinic history and the history of Lawn Manor Hebrew Congregation are integral to each other. To this day, wherever our family goes, we meet people from Lawn Manor or with connections to Lawn Manor or the Hebrew Theological College, always with words of respect, admiration, and love for Rabbi Mordecai Schultz. My father died June 17, 1974 and is buried in Jerusalem. ❖

Reprinted from *Chicago Jewish History* Summer 1995

## A Tale of Two Columns

One of the Two Magnificent Relics of Dankmar Adler's Central Music Hall Marks His Grave. But Where is the Second One?

BY NORMAN D. SCHWARTZ

A tall, reddish, granite column in Mt. Mayriv Cemetery at Addison Street and Narragansett Avenue serves as the gravestone for the outstanding Jewish architect, Dankmar Adler. The column came from the main entrance of the Central Music Hall, once a landmark of downtown Chicago.

### Music Hall was Adler's "Foundation"

It seems especially fitting that the column should serve this purpose since, as Adler wrote in an unfinished autobiographical sketch in the archives of KAM Synagogue: "[the Central Music Hall] has proved in many respects one of the most successful buildings ever erected in Chicago, and I shall always consider it the foundation of whatever professional standing I may have acquired."

Indeed, it was the success of that building that led to Adler's and his partner Louis Sullivan's masterpiece, the Auditorium Theater Building at Michigan and Congress. That led additionally to Adler's reputation as the outstanding nineteenth century American designer of theaters, concert halls, and auditoriums.



**Central Music Hall. State and Randolph Streets, 1876-1900.**  
The Complete Architecture of Adler & Sullivan.

### Doubled as Church and Music Hall

The Central Music Hall stood at the southeast corner of Randolph and State Streets. In Charles E. Gregerson's book, *Dankmar Adler: His Theaters and Auditoriums*, we learn that "George B. Carpenter, a local promoter of concerts and lectures, and a member of Reverend David Swing's popular non-denominational Central Church, conceived the idea of a building to be named in its honor that would provide a home for the church and also feature a concert hall, stores, and offices."

Gregerson indicates that construction began in the spring of 1879, and on December 5, the somewhat unfinished main auditorium was opened to the public. It became the city's premier auditorium.

### Hall is Leveled, Columns Moved Away

In 1900 or 1901 (the authorities disagree, but it was probably the former), the building was demolished to make way for the main store of Marshall Field & Company [now Macy's], which still occupies the site. According to Gregerson, one of the columns from the Central Music Hall's State Street entrance was preserved and later placed on Adler's grave in Mt. Mayriv Cemetery. The architect died in 1900.

One source, Carl W. Condit, writes in *The Chicago School of Architecture* that "Marshall Field saved one of the columns and had it erected over Adler's grave." But this is questionable.

Sonia Kallick writes in the *Lemont [Illinois] Metropolitan* on March 22, 1979: "When the building was sold to Marshall Field for demolition, [Edwin] Walker acted quickly and acquired the two columns. This information comes from Tracy Walker, a grandson of Edwin Walker."

### What Became of the Second Column?

Walker's claim raised the question of what happened to the other column. Surviving photographs indicate that there were two columns, but authorities writing about the matter mention only the one that marks Adler's grave. For purposes of the written historical record, the other column was lost.

I learned from [the late] Helen Sclair, a local “cemetery,” that the second column could be found in Rosehill Cemetery, 5800 North Ravenswood Avenue. It was relatively easy to spot because of its two-story height and distinctive shape—including the hybrid High Victorian/Corinthian capital with a lyre on it—and its color.

The column in Rosehill Cemetery differs from the one in Mt. Mayriv: [the base was altered and] a red ball was added on top of the column which marks the graves of Edwin Walker (1833-1910) and his wife, Mary C. Walker (1833-1901).

[The Walker column includes such extensive changes to Adler’s design that *CJH* chose not to picture it with this reprint.]

### Who Were the Walkers?

Who were Edwin and Mary Walker? What was the connection between Adler and Walker that brought the second column to Rosehill?

The book *Lemont [Illinois]—Its History and Commemoration of its Centennial* states that “Edwin Walker was born near Leeds, England, and with his wife emigrated to the United States in 1856. The couple spent one year in Philadelphia and then moved to Chicago.”

He became a building contractor, concentrating on large buildings and public structures. He soon purchased land in Lemont where he began quarrying limestone for use in his contracting activities as well as for sale to other contractors.

### Walker’s Role in Building the Music Hall

The Lemont history continues: “...Edwin Walker is still remembered as the contractor who built the Chicago Water Tower and the Illinois State Capitol (upper part) in Springfield. Quarrying...demanded more and more of his attention, so he moved his family to Lemont shortly after the Civil War.

“The Central Music Hall was contracted to Walker in 1879. The exterior facing was of the finest dressed Lemont stone, and flanking the building entrance were two granite columns each over two stories tall. Ed Walker and Dankmar Adler became close friends working on the project.”

### Walker’s Granddaughter Remembers

I wrote a letter to Marie Walker Polson of Lemont, granddaughter of Edwin and Mary Walker, asking her about the matter. In her reply of January 23, 1995 she wrote: “Yes, I knew of Mr. Adler and know that he often came to dinner at my grandparents’ home. My father, Edwin Walker, Jr., often



Adler gravesite, Mt. Mayriv Cemetery. Photograph by Richard Nickel. *The Complete Architecture of Adler & Sullivan.*

talked of Mr. Adler also having time to play with the boys—my father and his three brothers. They loved baseball.

“My grandfather supplied the stone from the quarry near my home for Adler’s architectural plans. They were great friends.”

Therefore, it is not too far-fetched to conclude that the close friendship between Dankmar Adler, the rabbi’s son, and Edwin Walker, the transplanted Englishman, resulted in a bond that, through their still sharing the matching columns from the Central Music Hall, continues after death.

(I should add that my research was hindered by the fact that another prominent Edwin Walker died in 1910, and he is also buried in Rosehill Cemetery. Furthermore, the newspapers, books, and architectural digests of the day concentrated on architects and financiers rather than contractors.)

I found one key hint in Mary C. Walker’s death notice. It mentioned that she was from Lemont. I then got in touch with the Lemont Area Historical Society archivists and writer Sonia Kallick, who were all helpful. It was fascinating to uncover this forgotten aspect of the life of Dankmar Adler. ❖

# “JEWISH GEOGRAPHY”

## CJHS Members Visit Jewish Communities and Historical Sites

### ED MAZUR IN RUSSIA AND FINLAND

*Recently my wife Myrna and I traveled to Russia and Finland. We had previously visited the Soviet Union in the winter of 1969–70 when we were graduate students at the University of Chicago.*

*The empty stores, the long lines of people waiting for limited goods, and the feeling of always being watched have been replaced by rampant capitalism. Today, in the cities we visited, Moscow and St. Petersburg, there is just about every brand name product you would find in a Michigan Avenue store or an upscale suburban mall.*

*We visited synagogues and also attended a service at the Kabbalah Center. Our Russian Jewish tour guides took us to their apartments and indicated that being openly Jewish is nowhere near as difficult as it was in the Soviet Era.*

*We took a train to Helsinki from the Finland Station in St. Petersburg (where V.I. Lenin returned to Russia in 1917 to advance the Bolshevik Revolution).*

### THE JEWS OF FINLAND IN WAR AND PEACE

*Consider these two questions: Which Diaspora community contributed the most military volunteers proportionate to its population during Israel's War of Independence? On which front did Jews fight alongside Nazi soldiers in World War II? The answer to both questions is Finland.*

For most of its history, Finland was part of either Sweden or Russia. Under Swedish rule, Jews were allowed to settle in only three major towns, none of them in the territory of Finland. Sweden lost control of Finland as a result of a war with Russia in 1808-09, and an autonomous Grand Duchy of Finland was established within the Russian Empire.

Some Jews came to own land in the Duchy of Finland as rewards from a Tsar for services rendered. In the first half of the 19th century, Jewish soldiers (called cantonists) who served in the Imperial Russian Army in Finland were permitted to remain and settle there, following discharge after twenty-five years of military service. Finnish Jews are primarily the descendants of these soldiers. In 1858, Russia issued a decree that allowed discharged Russian soldiers and their families to stay in Finland, without regard to their religion.

An 1869 decree defined occupations that the Jews could participate in—primarily as dealers in second-hand clothing. In 1889, Russia issued another decree

that forbade Jews in the Duchy to attend fairs or do business outside their town of residence. Jewish children were allowed to remain in Finland only as long as they lived with their parents or were not married. To violate any of these limitations served as grounds for expulsion. By the end of the 1880s there were about a thousand Jews resident in Finland.

In 1917 Finland became independent, and Finnish Jews were soon granted full rights of citizenship. On December 22, 1917, the Finnish Parliament approved an Act concerning “Mosaic Confessors,” and on January 12, 1918 the Act became Law. (Jews not possessing Finnish citizenship would henceforth to be treated as foreigners in general.)

Thereafter, the Jewish population increased to about two thousand, as a result of immigration, mainly from Soviet Russia during the turbulent revolutionary period. Jews studied at Finnish universities; some entered the professions; others turned to industry and forestry. But the majority continued in the clothing business. With very few exceptions, Jews did not become involved in Finnish party politics or political movements.

Then, within a period of six years, Finland fought two wars against the Soviet Union. First, there was the “Winter War,” when, in 1939, Finnish territory was invaded by the Red Army, and an eastern province of Finland was annexed to the Soviet Union. Finnish Jews fought alongside their countrymen.

The Third Reich declared war on the USSR in 1941, and Finland joined as a cobelligerent—not an ally—of Nazi Germany in order to gain back its former territory. Despite strong German pressure, the Finnish government refused to take action against its Jewish citizens, who continued to enjoy full civil rights throughout the war.

Some three hundred Jewish men served in the nation's armed forces. Finnish Jewish soldiers built a “field synagogue” in which services were conducted—alongside SS units! Jewish women served in a voluntary civil defense auxiliary called *Lotta Svard*.

Thus, Jews ended up fighting on the same side as Nazi Germany. In Finland, however the war was perceived to be between Finland and the Soviet Union. Jews in the Finnish armed forces saw themselves as fighting for their homeland, not for Hitler.

After the Wannsee Conference in January 1942, SS chieftain Heinrich Himmler put out feelers to the

political leadership of Finland about their willingness to join in the Final Solution. In the summer of 1942, Himmler visited Finland and demanded its participation in the demonic plan. Prime Minister Johann Wilhelm Rangel was reported to have answered: "There is no Jewish Question in Finland. The Jews of Finland are decent people and loyal citizens whose sons fought in the army like other Finns."

About five hundred refugees from countries conquered by the Nazis came to Finland from 1939 onwards. Most stayed temporarily and continued on to other countries, but a few hundred remained. As foreigners, they were mostly considered by the Finnish authorities as a liability in a crisis situation. When the war with the USSR broke out, the Jewish refugees were interned in rural areas. Some of the male refugees were also conscripted for labor; they worked on building roads and fortifications. Finnish security police turned in between eight and twelve Jews to the German authorities as unwanted aliens. They were deported to Auschwitz and Birkenau where only one survived.

Public outcries in the Finnish and Swedish press and from the Finnish Lutheran and other clergy and the Social Democratic Party ended the deportations of individual Jews. By late 1942, the Finns devised a plan to send the foreign Jews to Sweden, which in 1944 received a few hundred refugees.

During the course of WWII, Finland took some seventy thousand Soviet prisoners of war. Among them were more than seven hundred Soviet Jews. Conditions were severe in Finnish prisoner-of-war camps. The death rate climbed to over thirty percent from winter 1941 to summer 1942 due to cold, malnutrition, and disease. Finland, like other countries at war, separated the prisoners according to their nationality.

The Jewish community of Finland was able to give help to the Jewish prisoners by sending them food and clothing. This reduced the death rate among the Jewish POWS to less than twenty percent, which, while still high, was markedly lower than among the ethnic Russian prisoners. Forty-seven persons identified as Jews from a group of five hundred Soviet prisoners of war were handed over to German security police operating in northern Norway and northern Finland, which was considered to be a German theater of war. The prisoners were suspected of being communists and most likely their fate in German hands was execution.



**Sanctuary, Jewish Community Synagogue, Helsinki.**  
*Courtesy Edward H. Mazur.*

## AN APOLOGY

In 2000, Finnish Prime Minister Pave Lipponen came to the Jewish Community Synagogue in Helsinki and apologized to the Jewish community, as did leaders of the Lutheran Church, for Finland's shortcomings in assisting Jews during WWII.

At a ceremony in the synagogue, Prime Minister Lipponen said: "The surrender of Jewish refugees to the Nazis in 1942 is a stain on Finland's history. The wrongdoing cannot be undone nor can it be justified under any circumstances. Neither does the number of the extradited refugees give any grounds for writing off the issue. Every man has but one life and all lives are equally valuable."

The Jewish community was presented with a plaque and a memorial wreath that are displayed in the synagogue's front entrance. At the Helsinki seaport, there is a small monument to those Jews who were denied residence and became victims of the Holocaust.

We learned about the Jewish past and present in

*continued on page 13*



**Presentation of Memorial Wreath, 2000.**  
**Framed Photo in Jewish Community Synagogue, Helsinki.**  
*Courtesy Edward H. Mazur.*

## SUZANNE AND BURT ROBIN IN CUBA

*In May we visited Cuba on an eight-day tour organized by the Jewish Community Centers of Chicago.*

### THE “CUBAN MINYAN”

*After Fidel Castro took power in 1959 and nationalized private business and property, ninety percent of the Jewish population fled the island. At that time the “Cuban minyan” was born—counting each Torah as a qualifying member of the group of ten necessary for prayer.*

Although there are only about fifteen hundred Jews living in Cuba today, they manage to keep our culture and traditions alive. There is no rabbi living on the island, and there is only one kosher butcher. This small Jewish presence is in stark contrast to the bustling community that existed before Fidel Castro came to power. In those days there were about fifteen thousand Jews and five synagogues in Havana alone.

Visits by tour groups from the Jewish Community Centers of Chicago, one of many American Jewish entities that organize occasional humanitarian or religious trips to Cuba, are one of the ways that Jews in Cuba nurture their communities. The religious focus of these trips allows United States citizens to bypass our government’s restrictions on travel to Cuba, but a full schedule of religious and humanitarian activities is required. This often includes donations of medications, clothing, and religious objects needed for prayer.

There were only four of us on our JCC tour. We traveled around Havana in a modern van with a Cuban guide who was well-versed in Jewish Cuban history and culture.

When we attended Friday night services at the only Conservative synagogue, Temple Beth Shalom, built in 1957. A feeling of connection between the Cubans and the Americans was evident. The text and the songs were all the same and familiar to us. The services were led by a lay leader who is also the synagogue librarian. He was assisted by other congregants. About eighty people attended, many of them under the age of 30. This is the

largest of the three synagogues in Havana, with more than five hundred members. Beth Shalom houses a Jewish community center, known as El Patronato, a library, a Sunday School where students learn the Hebrew language and Jewish culture, and a free pharmacy. (Most of its medications come as donations from visiting Jewish groups from the States).

Beth Shalom sponsors Shabbat lunches and a Passover Seder for the Jewish community. The matzo, wine, and other Seder items are provided by the Canadian Joint Distribution Committee.

We also visited the two other Havana synagogues: the Orthodox Adath Israel in Old Havana (completed in 1959, only months before Fidel Castro came to power), and the Sephardic Hebrew Center of Cuba, located near El Patronato.

### RELIGIOUS FREEDOM RESTORED

It was not until 1992, after the fall of the Soviet Union, that Cuba changed its constitution to allow religious freedom. The Jewish community then began to rebuild. Rabbis from Chile, Argentina, Panama and Mexico came to teach the remaining Cuban Jews how to pray and lead services. The synagogues welcomed the Jews who came to pick up donated food and encouraged

them to come back for Shabbat and holidays. Today, there are yearly visits from South America-based rabbis.

Outside of Havana, Jewish life is not as organized, but the smaller communities do manage to observe traditions as best they can.

We visited the Jewish cemeteries in Guanabacoa, on the east side of Havana harbor. One section is



**Danny, the librarian at Temple Beth Shalom, Havana.**

*Courtesy Suzanne Robin.*

for Ashkenazim and dates from 1910. You enter the cemetery by walking under a Spanish colonial gate with a Star of David. There is also a small memorial to the victims of the Holocaust. Behind the Ashkenazic cemetery is a cemetery for Sephardic Jews.

In addition to the Jewish sites, we visited many other places of interest in and around Havana, including Ernest Hemingway’s home, where he lived and wrote for over twenty years. We toured the

National Museum of Fine Arts, a cigar factory, and a bioserve. Funds generated by tourism in the past twenty years have enabled the Cuban government to begin restoring Old Havana to its former glory.

Its fine Colonial, Art Nouveau, and Art Deco architecture is severely rundown. Some streets and squares have been rehabilitated, but because of poor economic conditions, much work remains to be done.

## RAUL IN SHUL

CBS News reported on December 6, 2010: “Cuban President Raul Castro, wearing a yarmulke, was the surprise guest at a Sunday evening Hanukkah celebration in Havana’s Beth Shalom synagogue. He watched a performance by a Jewish youth dance group, lit a candle in the Menorah, and spoke briefly about the economic debate underway in the country.”

With the new regime there are some limited signs that much-needed political and economic reforms are beginning to allow Cubans to enjoy greater material well-being and personal fulfillment. ❖

**Holocaust Memorial, Jewish Cemetery, Havana.**

*Courtesy Suzanne Robin.*



## FINLAND

*continued from page 11*

Finland from Cantor Andre Zweig during our visit to Helsinki’s Jewish Community Synagogue (founded in 1906) and the Jewish Community Center.

The Helsinki Community Synagogue considers itself to be “Ashkenazi Orthodox,” but is very open to non-Orthodox members and rituals. There is a daily *minyán*. About one hundred persons attend Sabbath services.

The community has two cemeteries, a day school with grades from kindergarten to high school that enrolls about a hundred-fifty students; a senior citizen residence, a *chevra kadisha*, a *mikva*, and a kosher restaurant. Kosher meat is flown in from Europe, South America, and Israel. Currently there is no resident *mohel*. Circumcisions are performed by *mohelim* from Scandinavia and even Israel.

Helsinki boasts a Finnish Jewish heavy metal band called *Alamaailman Vasarat* (Hammers of the

Underworld). They play “kebab-kosher-jazz-film-traffic-punk-music with a unique Scandinavian Klezmer acoustic touch.”

During Israel’s War of Independence, twenty-nine Finnish Jews volunteered. Diplomatic relations between Finland and Israel were established in 1948.

Since then, over seven hundred Finnish Jews have immigrated to Israel. Given the total Finnish Jewish population, this is a very high rate of *aliyah*, and it has reduced Finland’s Jewish population considerably. As a result, the Jewish community in Tampere, Finland’s third largest city, ceased formal operations in 1981.

There are two synagogues in the country: one in Helsinki and one in Turku; there is also a Lubavitch Chabad rabbi based in Helsinki.

Today, the number of Jews in Finland is approximately fifteen hundred, of whom twelve hundred live in Helsinki, about two hundred in Turku, and about fifty in Tampere. Jews appear to be well integrated into Finnish society and are represented in nearly all sectors of business, industry, education, and

government. Most Jews speak Finnish or Swedish as their mother tongue. Yiddish, German, Russian, and Hebrew are also spoken in the community.

Our visit to the Finnish Jewish community was very gratifying. As Cantor Zweig stated: “Although we are one of the northernmost and smallest Jewish communities in the world, we have a very active community and a warm heart!”

## MAX JAKOBSON

*Max Jakobson is a direct descendant of Finland’s first documented Jew, a tinsmith who made landfall in 1799.*

One of our hosts mentioned the name of Max Jakobson, a lifelong member of the Helsinki Jewish community and among the most eminent and revered public figures in Finland. Born in 1923, he is an author, journalist, and diplomat.

Jakobson was the country’s first permanent representative at the United Nations (1965-72). Widely touted as the successor to U Thant as Secretary-General in 1972, he was vetoed by the USSR, and Kurt Waldheim of Austria was elected. ❖

## Remembering Eve Levin, CJHS Office Manager

Eve Kingsley Levin, the first Office Manager of the Chicago Jewish Historical Society, died on July 12, 2011 at age 90. Graveside services were held at Jewish Oakridge Cemetery.

I was able to persuade Eve to work for us in 1988 at about the same time that I became President of the Society. She had been the longtime personal secretary of Robert S. Adler (1901-1985), a prominent Chicago businessman and the son of Max and Sophie Adler. Sophie was a sister of Julius Rosenwald and Max was a Vice President of Sears Roebuck & Co. The Rosenwalds and Adlers were part of an organized group that sought to provide affidavits for German Jews to gain admittance to the United States in the 1930s.

Eve Konigsberger was born in Frankfurt, Germany. She was a refugee herself. In 1939, she managed to escape to England where her brother was already enrolled in school. Their parents were also fortunate enough to be brought to England. They sailed to the USA in 1940 on "the last boat" before the war.

After several years in New York, Eve came to Chicago and settled in the Hyde Park neighborhood. She worked at various jobs before taking the secretarial position with Robert Adler. She married Leo Levin, a native Chicagoan who shared her love of tennis, classical music, and travel. Mr. Levin died in 1995.

To say that Eve organized our office would be an understatement. She was a master of detail and efficiency, always working alone. She was persuaded to relinquish her job only after being severely injured in a car accident from which she only partially recovered.

One of Eve's great accomplishments, at my suggestion, was to convince Robert Adler's family to donate his papers to the Chicago Jewish Historical Society. We subsequently donated them to the Chicago Jewish Archives at Spertus where researchers could make use of the valuable information they contain. An article entitled "The Adler Papers: Refugee Affidavits," first published in *CJH*, is included in my book, *Looking Backward: True Stories from Chicago's Jewish Past*.

Eve Levin was the dear wife of the late Leo; sister of the late Martin (Anne) Kingsley; aunt of Nina Goren and Ron (Nancy) Kingsley; and great-aunt of Alana and Dana Kingsley. —*Walter Roth*

## Roth *continued from page 6*

Next, we went to the Muntz Strasse, where Chaya's great-grandfather, a Hassidic rabbi, had a little *shul* [known as a *shtibl*] and where his family lived. Chaya tells his story in her book, *The Fate of Holocaust Memories*.

The next day, we drove to KZ Sachsenhausen, now a museum. Sylvia, whom we had met earlier, joined us as our guide. The camp has been "sanitized," and has a modern wall surrounding all of it.

We spent nearly six hours there, learning of the history of this concentration camp, seeing some of its cells, and viewing a documentary film about the cruelty perpetrated there.

At one point, our group sat in a large circle next to the Appel Platz to discuss what we had seen.

Chaya spoke movingly to us about the life of her father.

(The camp is right next to the village of Oranienburg, with its thousands of inhabitants, who could see what was going on.) We left in a somber mood, eager to leave the awful place.

The next day, Ari, Chaya and I visited the Berlin office of the American Jewish Committee. The rest of the group toured the Jewish Museum. In the morning, Emma, Miriam, Talia, Katie, and Sophie visited the Memorial to the Murdered Jews of Europe.

We drove back to Marburg, and the next morning returned to Roth for the Arbeitskreis' Fifteenth Anniversary Celebration. At a gathering in the synagogue, I was among several people who were asked to speak.

I praised the fifteen-member *kreis* for the work they have done

to date, and I encouraged them to pursue their objective of transmitting the lessons of the Holocaust to future generations. I also stressed the need for the people of the village to admit what had happened in Germany. We then had a very well-prepared dinner in a barn, in a spirit of comradeship.

The next day we returned to the synagogue for a Klezmer band concert by three women from Frankfurt. The audience enjoyed it very much and joined in a sing-along and dancing.

Emma particularly enjoyed herself with her new-found friend, Salome. It was a very meaningful summation of our visit to have Emma and Salome, members of the third generation of Jews and Germans, become good friends, with plans to correspond and exchange visits—a good omen for future possibilities. ❖

## Report on the CJHS Open Meeting, April 3: Part Two

*Continuing Herb Eiseman's Virtual Tour:  
"Jewish Merchant Princes of State Street"*

In the Spring issue of *CJH* we began a report on Herbert Eiseman's slide-illustrated lecture, delivered in the art gallery of Temple Sholom on April 3.

We started "walking" up the east side of State Street, passing the former **Sears, Roebuck and Company** at VanBuren (now Robert Morris College). At Jackson we passed the store originally built for **A.M. Rothschild**, then sold to **The Davis Store**, and finally to **Goldblatt Bros.** They filed for bankruptcy in 1981. (The building is now shared by the Loop Center of DePaul University and offices of the City of Chicago). The white building on the southwest corner of State and Jackson is the former **Maurice L. Rothschild** store. Maurice and A.M. were not related—but their families came from the same town in Germany—and Maurice married A.M.'s widow. The store closed in 1973. (The John Marshall Law School now occupies the building.)

**The Hub** opened in 1887. Named for its central location on the northeast corner of State and Jackson, it was owned by Henry C. Lytton (originally Levy).

In 1912 the store moved to a new "skyscraper" building a block north. As a sales promotion, Lytton would toss free overcoats from the roof of the store to crowds below.

Four years after the new store opened, Lytton retired—only to come back seventeen years later! In 1944, to honor him on his 100th birthday, the store was renamed **Henry C. Lytton and Sons**. It operated until 1985. (A number of small, for-profit colleges, as well as stores, now occupy the building.)

**Morris B. Sachs** was a latecomer to State Street. When he opened his store on the southwest corner at Monroe in 1957 he was already well-established in other neighborhoods. He first sold dry goods door-to-door to newly arrived immigrants in the Back of the Yards before opening his first store in Englewood.

He was well-known as an early advocate of credit sales and for being elected City Treasurer in 1955, but

he is best remembered by seniors as the sponsor of the Morris B. Sachs Amateur Hour, a popular radio program. Listeners would phone in to vote for their favorite young performers, many of whom went on to successful show business careers. (The corner is now occupied by the Amalgamated Bank.)

**Leopold Schlesinger and David Mayer** were members of K.A.M., Rabbi Liebman Adler's congregation. This influenced their choice of the rabbi's son Dankmar and his partner Louis Sullivan to design their store on the southeast corner of State and Madison. They soon sold the building to H.G. Selfridge of London, who then sold it to Carson Pirie Scott & Company. (Now called The Sullivan Center, the building's first two floors will soon be a Target store.)

**Mandel Brothers** was located on the northeast corner of State and Madison. (Filene's and T.J. Maxx now occupy the building.) The family, headed by the formidable Babette Mandel, were prominent philanthropists in the Chicago Jewish community.

There was one Jewish Merchant Princess of State Street—Mollie Alpinet Netcher of **The Boston Store**. Read about Mollie in *CJH* Fall 2011. —*Bev Chubat*

*Contributors to This Issue*

**Edward H. Mazur** is President of the Chicago Jewish Historical Society. He is Professor Emeritus, City Colleges of Chicago. He serves on the boards of World Chicago, the City Club of Chicago, and the Chicago Tour-Guide Professional Association.

**Mariah Schuld** is a freshman at Wilbur Wright College, City Colleges of Chicago.

**Walter Roth** is Immediate Past President of the Society (1988–2010). Two collections of his articles in *CJH* have been published. He is an attorney with Seyfarth Shaw LLP.

**Ruth Schultz Hecktman** is a daughter of Rabbi Mordechai and Suzanne Schultz, of blessed memory. Ruth and her husband Jerry were longtime activists at Congregation Bnai Emunah in Skokie (now Beth Hillel Congregation Bnai Emunah).

**Norman D. Schwartz** is a founding member and Past President of the Chicago Jewish Historical Society (1984–1988).

**Suzanne Robin** is Program Chair of the Congregation Rodfei Zedek Sisterhood. She is a docent at the Art Institute of Chicago.

**Burt Robin** is a founding member and Immediate Past Vice President of the CJHS. He is a retired Distinguished Professor of Chemistry and Physical Science at Kennedy-King College, City Colleges of Chicago.

**Bev Chubat** is Editor/Designer of Chicago Jewish History. She also fields inquiries to the Society website and office.

Look to the rock from which you were born  
הביטו אל-צור הציבונם



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- **Roth Family Trip to Roth, Germany**
- **Lawn Manor Hebrew Congregation**
- **Dankmar Adler Architecture**
- **Jewish Geography: Finland & Cuba**
- **Jewish Merchant Princes of State Street**

## 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](mailto: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](http://www.chicagojewishhistory.org)