



chicago jewish history

the fall book issue

listings begin on page 7

The feature article in this issue of *CJH* profiles Nathan Vizonsky, the gifted choreographer of *The Romance of a People*, the Jewish Day pageant at Chicago's 1933 World's Fair. In 2002, our Society published a facsimile of the elegant pageant program book, with an added introduction by historian Stephen J. Whitfield and an essay by our president, Walter Roth. That year we also presented a public program commemo-



rating the pageant. Members of the CJHS, who, as young children, had participated in or viewed the Jewish Day festivities, shared their reminiscences. Actress/vocalist Renee Matthews sang a "duet" with a vintage recording of her father, Avrum Matthews, the star of *The Romance*.

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Cover, Chicago Jewish Historical Society 2002 reprint of the 1933 *Romance* pageant program.

Nathan Vizonsky: Dancing Master of Jewish Chicago

BY KAREN GOODMAN



From *Lilith*, 1934. Choreography by Nathan Vizonsky.
Photo courtesy of Phyllis Funari.

In his 1954 article titled "Evolution of the Jewish Folk-Dance," for *The Chicago Jewish Forum*, Nathan Vizonsky quoted an old adage: "*A yid vet zikh nisht aveklosen tanzn glat azoi* – a Jew will not let himself go a-dancing without reason." Vizonsky, as one of the earliest dance professionals in the United States to write about Yiddish dance, wanted his audience to understand not only the pleasure of dance, but its importance.

Nathan Vizonsky was born in 1898 in Lodz, Poland. Early on, he was exposed to idealized visions, and as his daughter, Phyllis Funari, wrote to me in 2002, he remained a utopian idealist throughout his life.

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President's Column



Edward H. Mazur

We Chicagoans have our own engraving of the poem. It can be found on the base of the Triumvirate of Patriots Monument at the corner of Wacker Drive and Wabash Avenue, where George Washington is flanked by the Revolutionary War financiers Robert Morris and Haym Salomon. The monument project was promoted by the Chicago Jewish attorney and politician Barnet Hodes in the late 1930s, and it was dedicated on December 19, 1941, soon after the attack on Pearl Harbor. (Read an article about the monument in the Spring 2004 issue of *CJH* on our website.)

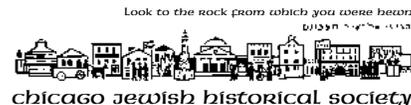
IN OCTOBER I was in York, Pennsylvania, at the Fall Meeting of the Eastern Division of the Train Collectors Association. My hobby is collecting, repairing, and trading in tinsplate toy Lionel and American Flyer trains. While there I learned of a synagogue service

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PATRIOTIC COMMEMORATIONS.

The Statue of Liberty celebrated her 125th birthday on October 28. *Mazel tov!*

The words of an American Jewish poet, Emma Lazarus (1849-1887), are engraved within the pedestal on which the statue stands. "Give me your tired, your poor, Your huddled masses yearning to breathe free..." The Sephardic Emma Lazarus wrote her poem "The New Colossus" in 1883, just as the huge immigration of Eastern European Ashkenazi Jews to the United States was beginning.



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Chicago Jewish History

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

Editor/Designer Bev Chubat

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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 SASE.

Romance *continued from page 1*

A few years earlier, we had discovered a live-in-performance film clip of pageant dancers, and we included it in our award-winning documentary *Romance of a People: The First 100 Years of Jewish Life in Chicago, 1833-1933*. (See ordering information for the program book and the DVD on page 8.)

Read about our *Romance* commemoration in the Year-End 2002 issue of *CJH* posted on our website. Click on "Publication Archive" and scroll down to it.

Get fresh insights on the pageant and its significance in an upcoming presentation. Mark your calendars!

Lecture at Spertus

A Center for Jewish Learning & Culture
610 South Michigan Avenue

Dr. Lauren Love

The Romance of a People at Chicago's 1933 World's Fair:

Celebrating Jewry on the International Stage

Saturday, January 21

7:30 p.m.

Reception follows program

Dr. Lauren Love is Assistant Professor of Communications and Theatre Arts at the University of Wisconsin-Baraboo/Sauk County. Her research focuses on the connections between activism and theater. Her essay on *The Romance of a People* was recently published in *The Drama Review's* special issue on Jewish American performance.

Admission \$18

Spertus members \$10

Students \$8

Buy tickets online at spertus.edu or phone (312) 322-1773

An Eventful Summer and Fall for the CJHS

Our bus tour on Sunday, August 14 was devoted to Jewish Builders of Downtown Chicago. As we rode down Michigan Avenue, CJHS guide Marshall Rosenthal told us that the trademarked name "Magnificent Mile" was coined by realtor Arthur Rubloff; engineer Joseph Sensibar stabilized the landfill that became Grant Park; and one third of the funding for Millennium Park came from Jewish philanthropists.

We stopped in at the Auditorium where a guide told us of the troubled history of the magnificent building. About the same time that the structure was completed, with a hotel as a profit-making part of it, Chicago's "L" system was begun, bringing the noise of the trains into the hotel rooms (which had European-style shared bathrooms—another drawback). When Congress Street was widened, the shops along the front of Auditorium were eliminated and the entrance diminished. But the building's many financial setbacks and structural alterations did not affect Dankmar Adler's superb acoustics in the theater or Louis Sullivan's exquisite decorations.

We next visited the handsome Pritzker Military Library, located on the southwest corner of Michigan Avenue and Monroe Street. Founded by James Pritzker, a US Army veteran and reserve officer, the Library's mission is to preserve the history of our nation's Armed Forces. In addition to rooms of shelved books and displayed artifacts, there is a theater for lectures and screenings.

Our last stop was at the city's newest architectural icon, the Aqua, at 225 North Columbus Drive. The 81-story tower, with its curving "wave" balconies, was designed by Jeanne Gang. The Jewish component is the building's developer, the Magellan Group. Thanks to CJHS Tour Chair Leah Axelrod for planning such an interesting day.

Architecture was the topic of the presentation at our open meeting on September 18.

Guest speaker Ward Miller discussed the new book *The Complete Architecture of Adler & Sullivan*. Appropriately, we met in a lecture room in the Auditorium campus of Roosevelt University. (The University owns the building.)

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Welcome, New Members of the Society

Mark Altschul
Chicago, IL

Arthur & Pearl Cohen
Skokie, IL

Susan Dressler
San Luis Obispo, CA

David Gaynon
Huntington Beach, CA

Susan Jacobson
Chicago, IL

Philip & Ellen Leavitt
Paradise Valley, AZ

Fred Loewinsohn
Chicago, IL

Dr. Susan V. Meschel
Chicago, IL

Betty Lou Saltzman
Chicago, IL

Herbert & Susan Schwartz
Nashville, TN

Ellen F. Steinberg
River Forest, IL

Eugene Stopeck
Chicago, IL

Carey Wintergreen
Chicago, IL

Dance *continued from page 1*

There was the Chasidism he was born into, burgeoning Socialism, and dance classes he attended with his sister. Jewish labor unions established art societies. There were strikes, arrests, pogroms and performances.

Chaim Nachman Bialik, Y.L. Peretz, and Sholem Aleichem came to speak in Lodz, and their works were read at home along with Yiddish translations of Mark Twain and others.

In Berlin on a ballet scholarship, Vizonsky studied and then performed, saw Isadora Duncan and Ruth St. Denis, and studied acting and stagecraft with Max Reinhardt. From his roots and travel in Poland he collected Yiddish folk dance. These became his influences in how to join the Old World with the New when he reached America.

Imprisoned in World War I Germany as a Polish alien, and without papers, he managed to take a ship to Canada, walking into the United States over the Ambassador Bridge to Detroit. After a brief stay in New Jersey with a sister, he returned to Detroit, spending five years there, teaching folk dance at the Arbeter Ring (Workmens Circle) Shule, and everything from ballroom to ballet at private studios, as well as performing.

Having left the Old World, as had his audience, he became a respected exponent of *Yiddishkayt* as a teacher, writer, performer and choreographer. How could a culture built on otherness and introspection survive the ideals and/or realities of America or the Socialism his milieu admired? He and his colleagues were dedicated to its transmission through folk-based art.

He continued these endeavors in 1926 Chicago, becoming indispensable to the Jewish community there for all things dance. He taught, toured the Midwest and formed a dance company. He was the choreographer of the great pageant *The Romance of a People* on Jewish Day at the 1933 Chicago World's Fair.

Vizonsky is best known today for his 1942 book *Jewish Folk Dances, A Manual for Teachers and Leaders*, published in Chicago. Now rare, this small, beautifully presented gem is always listed in Yiddish dance bibliographies. Vizonsky and his collaborators, composer Max Janowski and artist Todros Geller, were among the ranking contributors to the city's Jewish cultural life.

Nathan Vizonsky dancing *Dudele*.

Photo courtesy of Phyllis Funari.



However, he began writing about Yiddish dance even earlier. The 1930 article "*Vegn Yiddishn Folks-Tanz*, (About Jewish Folk-Dance)" is in the first edition of *Shikage*, (Chicago), a Yiddish-language journal of poetry, criticism, and cultural news. In it we see him connect Yiddish folk dance to the modern dance of the time.

Vizonsky was a Socialist, a Yiddishist, and a Jewish Nationalist, who, on his immigration papers, when asked for his race, put "Hebrew." His article is equally partisan in terms of both identity and the character of Yiddish dance. That was exactly the point in those days of ethnology expeditions and nationalisms. Today, as an 80-year-old artifact itself, it still provides insights as we continue the work of preserving the essence of these "tiny and picturesque dances."

I'm indebted to Mr. Vizonsky's daughter, Phyllis Funari, for details of his early years and the loan of his small archives, where I found the article and most of what I know of him. My thanks go to Rabbi Michael Roth and to Miriam Koral, Lecturer in Yiddish at UCLA and director of the California Institute for Yiddish Language and Culture, for proofing my intermediate Yiddish. I also want to note that although "Yiddish" translates into English as "Jewish," it is very clear that he is talking only about the Eastern European Jewish folk dances we now call Yiddish Dance.

Here are some paragraphs from the article (in italics) interlaced with my own bits of commentary.

In analyzing Jewish dance one finds that Jewish folk dance should take an important place among the folk dance of all other nations. Both with its emotionalism and with its rich color and also with its

splendid plastic form. The Jewish dance is also interesting, therefore, because it is altogether different from the dances of all other peoples.

As the 1908 Chernovitz Conference had sought to define Yiddish not merely as *zhargon*, but a distinct European language, so Vizonsky is making the same case for Yiddish dance. As to his use of the words “plastic form,” he called his own modern style Jewish Plastic Expression. *Plastique* was part of early twentieth century modern dance seen in the works of Duncan, St. Denis, the Ballets Russe, and the theater of Stanislavski and Reinhardt. The images or tableaux were to express feeling, character, or place, and could be abstractions or realistic scenes, capturing their essence in slow movements sculpted with an eye for emotional and gestural detail.

The feeling of life's joy that is the most important element in the dance of all other folk is scarce in Jewish dance. The non-Jew dances his happiness; the Jew dances his grief.

This is a surprising statement given that joy is strongly connected to Yiddish and Chasidic dance, and the *freylekhs*—from *freyd* (joy)—are not misnamed. But this suggests there might be a difference. Yes, Yiddish dance can express joy, but it is unleavened, more internal. Dancing was partly from a basis that included not only the day-to-day grief of living in *goles* (exile), but the codified grief that was part of the weddings where most dancing occurred. With the traditional fasting and repentance of the bride and groom, the groom's wearing of his future burial garment, the breaking of the glass to commemorate the destruction of the Temples, there was still joy—but with perspective. This suggests to me that dancing was to savor joy, to feel it in one's bones, and less about display.

Non-Jewish dance is earthy. It consists mainly of foot combinations; Jewish dance is spiritual. It consists mainly of gestures and hand movements.

If we want to understand the older style, we should not forget our inheritance of nuanced everyday gestures—the hands, the shrugs, the tilt of the head—as meaningful communication.

An even more important difference is present between Jewish and non-Jewish dance: in dance from all the other peoples the dominant emotion is conscious passion. It is in great part the foundation of all dance of various peoples. For example, the Italian tarantella,...; the Hungarian czardas....; the German waltz; the Polish mazurka;....

In all the dances the sense of passion is very marked. In Jewish folk dances, in contrast, the sense of conscious passion is not present. Jewish dance is modest.

It can seem, therefore, that because in Jewish dance two important elements [earthiness and passion] are missing, that the dances have become poor and bloodless. But Jewish dance is rich in other emotional elements: gentle humor, biting satire, and deep tragedy.

Even a superficial acquaintance with a few Jewish dances will give us an understanding of the rich emotional-expression that Jewish dance possesses. Let us look at one like the 'Broyges (unreconciled) Tanz.' A dance that expresses the upset and reconciliation of a man and a woman. The naïve, popular character, the gentle modesty of two people who love each other and want to conceal it... and so the play of love and modesty makes the dance exceptionally interesting.

This is a danced guide to a happy marriage, as the dancers act out someone being angry and the other doing what's necessary to make up. It's an excellent performance opportunity in terms of improvising on those themes. Peacemaking might include mimed entreaties or the offering of trinkets. It is a pursuit dance with the offended party keeping her distance, while being followed and petitioned by the supplicant. However, in one of those humorous moments, once the apology or gift is about to be accepted, the giver may not be so quick to part with it, forcing the offended one to pursue the offender to get her prize. In so doing, she becomes the supplicant herself. Now, as psychological equals, they can make peace and dance with each other.

Let us consider another dance: the dance of the two mothers-in-law (Mekhatunim Tanz). Each of them believes that she was deceived during the matchmaking. But after the wedding of their children, where all are filled with joy, in the ecstasy of joy that they have lived to marry off their children, the two mothers-in-law launch into a dance. The wrongs disappear—the concern with pedigree and the haughtiness one displayed toward the other, and they are united in communal praise to God. This particular dance is also rich in emotional expression....

Traditionally, marriage was a binding of families not just the couple. In-laws, too, needed to be psychological

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Dance *continued from page 5*

equals and how better to deal with possible “issues,” than to act them out?

If one should also include in these dances the Chasidic—the crown of Jewish folk-creation—there is no comparison to them in any folkdance. Jewish dance is quite rich and multicolored. Chasidic dances are ecclesiastic, wherein each particular person forgets his daily sufferings, where borders are wiped away between man and man; the individual is redeemed and man is joined to man in one great collective, in one great joy in the Maker—the Creator of all.

From this it first becomes clear, what sorts of treasures we possess in Jewish folk dance... only superficially touch[ed] upon. Here it is only interesting to note that the plastic style of Jewish dance is exceptionally rich in expressive opportunity, very unique in its compositional structure. In its style, Jewish



Nathan Vizonsky (1898-1968)..
Photo courtesy of Phyllis Funari.



From *The Golem*, based on the dramatic poem by H. Leivick.
Choreography by Nathan Vizonsky. Photo courtesy of Phyllis Funari.

dance is extremely modernistic, but without modern coldness. It is the most gracious material for the revelation of the artistic personality.

The following quote from a March 8, 1933 review in the *Chicago Daily News* by Eugene Stinson underscores what Vizonsky writes:

“I understand that Mr. Vizonsky is a specialist in Chasidic lore; certainly, had the Chasidic dances he included in his performance not been authentic, at least they would have been works of art, so expressive, so simple and so imaginative is this very gifted artist. ...some of his own dances, descriptive of passages from the Book of Job, resembled the Chasidic dances in the formalization of their gestures; but this quality, strikingly enough, is something that is now echoed everywhere in the work of the most modernist of dance experimenters.”

By articulating some of the emotional values that shaped these dances Vizonsky reminds us that it

is not just about the steps. It was also the opportunity to express the other kind of authenticity that was and is still prized—that of the self. Authenticity of expression was the motivation behind the emergence of modern dance, which Vizonsky had experienced in its earliest years in Berlin. This is the connection, I believe, that Nathan Vizonsky and Eugene Stinson, are making between Chasidic and modern dance.

As Vizonsky, his peers, and his intellectual forefathers such as Chaim Zhitlovsky and Y.L. Peretz, had argued, Yiddish culture has taken its place as a world culture and Yiddish dance as world dance. Eighty years later, we are still concerned with preservation, but also with the articulation of its flavor for our time and for a greater diversity of audience. ❖

KAREN GOODMAN, choreographer, teacher, and writer on Yiddish folk dance, is based in Los Angeles. She produced, directed, and wrote the documentary on Yiddish dance, *Come Let Us Dance*, which includes reconstructions from Vizonsky's book.

the book section

THE COMPLETE ARCHITECTURE OF ADLER & SULLIVAN. By Richard Nickel and Aaron Siskind with John Vinci and Ward Miller. The Richard Nickel Committee, 2010. 472 pages. 815 photographs and a 108-page catalogue raisonne listing each of the 256 building commissions and projects, along with the project name, location, building size, cost and



Guest speaker Ward Miller at the CJHS open meeting, September 18, 2011.

Photograph by Jerold Levin.

THE MAYORS: The Chicago Political Tradition. Third Edition.

Edited by Paul M. Green and Melvin G. Holli. Southern Illinois University, 1995. A number of distinguished scholars contributed profiles of our city's first fifteen modern mayors—from Joseph Medill to the Daley Era—Richard J. and Richard M. 310 pages. \$27.50

From amazon.

We look forward to Professor Green's lecture **Mayor Emanuel, the City, and the Jewish Community** Sunday, March 25, 2012, at 2:00 p.m.

Emanuel Congregation, 5959 N. Sheridan Road.

Free to CJHS members.

Non-members \$10.

current status. Historic photographs and plans are also included where available and an essay on the building, with historic resource references and citations on each of the structures. Cover price \$95.00

See amazon.com for availability. Loan and reference copies at various branches of the Chicago Public Library. See chipublib.org

FROM THE JEWISH HEARTLAND: Two Centuries of Midwest Foodways. By Ellen F. Steinberg and Jack H. Prost.

University of Illinois, 2011. Authors Steinberg and Prost *fressed* their way through Minnesota, Wisconsin, Illinois, and Missouri—all in the name of research! This is not a cookbook, rather it is a fascinating exploration of how immigrant Jews adapted their Old World recipes to the ingredients they found in the Midwest. Illustrated. 224 pages. \$32.95

IRMA: A Chicago Woman's Story, 1871-1966. By Ellen F. Steinberg. University of Iowa, 2004. Based on the diaries and later memoirs of Irma

Rosenthal Frankenstein, a Chicago-born member of the German Jewish community. The story of Steinberg's discovery of the diaries is told in the Spring 2004 issue of *CJH* by archivist Joy Kingsolver. \$21.00

From amazon

LEARNING TO COOK IN 1898: A Chicago Culinary Memoir.

By Ellen F. Steinberg. Based on Frankenstein's manuscript cookbook. University of Iowa, 2007. \$19.95

From amazon

Books by Our Guest Speakers



Guest speaker Ellen F. Steinberg and co-author Jack H. Prost at the CJHS open meeting, November 6, 2011.

Photograph by Bev Chubat.



Irma Frankenstein's Diaries, 2004.

Chicago Jewish Archives [now Spertus Special Collections].

Photograph by Joy Kingsolver.

our publications

HISTORY OF THE JEWS OF CHICAGO. Edited by Hyman L. Meites. The Chicago Jewish Historical Society's 1990 facsimile of the original 1924 edition and supplementary excerpts from the 1927 edition. New introduction by James R. Grossman. Foreword by Thomas R. Meites and Jerome B. Meites. Hundreds of biographical entries; synagogue and organization histories; index. Illustrated with black and white photographs and drawings. 856 pages. Limited edition. *Sold out. Reference copies available at the Chicago Public Library, Harold Washington Library Center, 400 South State Street, and the Asher Library, Spertus Institute of Jewish Studies, 610 South Michigan Avenue, Chicago.*

DVD: ROMANCE OF A PEOPLE: The First 100 Years of Jewish Life in Chicago: 1833-1933. Beverly Siegel, Executive Producer-Director, 1997. Rare film footage, vintage photos, sound recordings, and informative interviews combine to tell the story of the building of Chicago's Jewish community and its impact on the City of the Big Shoulders. Highlighted is the role of the early German-Jewish settlers in the development of some of the city's major cultural institutions, the arrival of Jews from Eastern Europe, and the founding in Chicago of several national Jewish organizations. One of the most moving segments is actual film footage of the Jewish community's spectacular pageant, *The Romance of a People*, presented on Jewish Day at the 1933 Century of Progress. Color and B&W. Running time 30 minutes. DVD \$29.95

ROMANCE OF A PEOPLE: DVD and PROGRAM BOOK. In the year 2000, the Society published a facsimile of the 72-page souvenir program for the Jewish Day pageant *The Romance of a People*. Includes program notes, names of the participants and sponsors, and lots of ads. Walter Roth's eight-page essay adds a historical perspective. 80 pages. Paper.

Special Offer! DVD and Program Book \$39.95

From Ergo Home Video. www.jewishvideo.com

ROMANCE OF A PEOPLE: PROGRAM BOOK. 80 pages. Paper \$18. *Includes postage. Prepay by check to the Chicago Jewish Historical Society, 610 South Michigan Avenue, Room 803, Chicago IL 60605-1901. Also available at the Spertus Shop, 610 South Michigan Avenue*

SYNAGOGUES OF CHICAGO.

Edited by Irving Cutler, Norman D. Schwartz, and Sidney Sorkin. Project supervised by Clare Greenberg, 1991. A compilation of synagogue listings in Chicago city directories since 1851. Includes street address; name of rabbi; and names of officers if available. *Reference copies at HWLC and Asher Library (see addresses above).*

THE GERMAN-JEWISH EMIGRATION OF THE 1930s AND ITS IMPACT ON CHICAGO.

By Walter Roth, 1980. Text of the CJHS symposium at Congregation Ezra-Habonim in 1979. Illustrated. 24 pages. Paper \$4.00*

THE CHICAGO JEWISH HISTORICAL SOCIETY: A Ten Year History.

Edited by Irwin J. Suloway, 1988. Illustrated. 24 pages. Paper \$4.00*

CHICAGO JEWISH HISTORY: INDEX 1977-2002. Compiled and Edited by Adele Hast, 2002. Covers the first twenty-five years of our quarterly publication. 23 pages. Paper \$4.00*

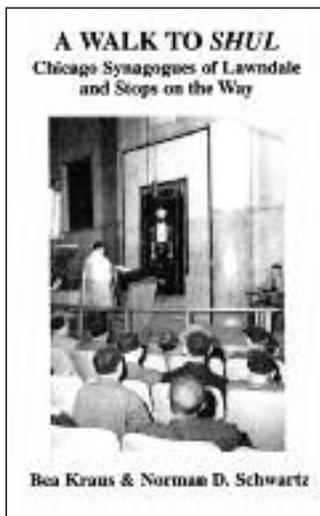
CHICAGO JEWISH HISTORY: 1977—Present. Single copies of our quarterly dating from the first issue. Each \$4.00*

**Price includes postage. Prepay by check to the Chicago Jewish Historical Society, 610 South Michigan Avenue, Room 803, Chicago, IL 60605-1901.*

A WALK TO SHUL: Chicago Synagogues of Lawndale and Stops on the Way.

By Bea Kraus and Norman D. Schwartz. Chicago Jewish Historical Society, 2003. A nostalgic street-by-street stroll past the impressive synagogues, the modest *shitbelehk*, the schools, businesses, and community buildings of the West Side. Illustrated with black and white photographs. 159 pages. Neighborhood grid map enclosed. Paper \$22.95

Price includes postage. Prepay by check to the Chicago Jewish Historical Society, 610 South Michigan Avenue, Room 803, Chicago, IL 60605-1901.



our authors

CJHS Minsky Fund Prize Winners

Doris Minsky was a founder, director, and officer of the Society. The Fund was established in her memory for the purpose of publishing monographs on the history of the Jews of Chicago. Submissions were judged and cash prizes awarded by the CJHS Publications Committee.

Volume One: 1991

CHICAGO JEWISH STREET PEDDLERS.

By Carolyn Eastwood. A valuable study by an eminent urban historian and CJHS board member. Illustrated with drawings, And **MEMORIES OF LAWDALE.**

By Beatrice Michaels Shapiro. Illustrated with photos. Total 103 pages. Paper. \$5.00*

Volume Two: 1993

THE CHAYDER, THE YESHIVA

AND I. By Morris Springer. Recollections of Hebrew school and the Hebrew Theological College. And **MEMORIES OF THE**

MANOR. By Eva Gross. Reminiscences of growing up Jewish in Chicago's Jeffery Manor neighborhood. Illustrated.

Total 95 pages. Paper. \$5.00*

Volume Three: 1996

THE CANTORS: Gifted Voices

Remembered. By Bea Kraus. Chicago was well-known for her fine congregational cantors and the world-famous vocal artists engaged for the High Holy Days. Illustrated. 85 pages. Paper. \$5.00*

Volume Four: 1997

MY FATHER, MYSELF.

By Rabbi Alex J. Goldman. A son's memoir of his father, Yehudah D. Goldman, America's oldest practicing rabbi. Illustrated. 120 pages. Paper. \$5.00*

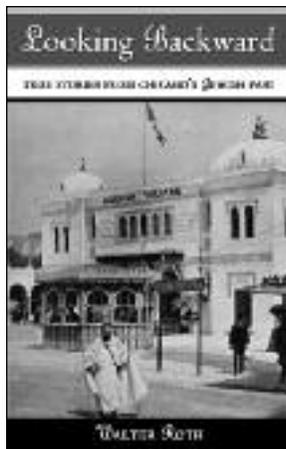
Volume Five: 2001

THROUGH THE EYES OF THEIR CHILDREN.

By Myron H. Fox. A riveting account of Chicago's bloody Taxi Wars of the 1920s and the author's research into the victimization of his taxi driver father. Illustrated. 160 pages. Paper. \$5.00*

**Postage included. Prepay by check to the Chicago Jewish Historical Society, 610 South Michigan Avenue, Room 803, Chicago, IL 60605-1901*

Walter Roth's Jewish Chicagoans



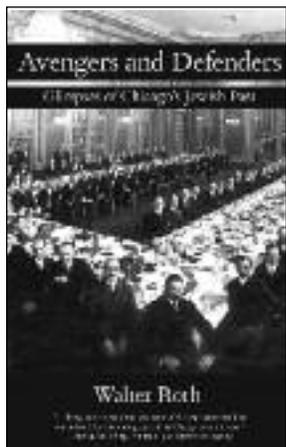
LOOKING BACKWARD: True Stories from Chicago's Jewish Past.

By Walter Roth. Academy Chicago Publishers, 2002. The unknown story of Jewish participation in Chicago's great fair of 1893 is only one of the fascinating nuggets of history unearthed and polished by Walter Roth in the pages of *Chicago Jewish History*. The material chronicles events and people from the late 1800s to the end of World War II. Illustrated. 305 pages. Paper \$16.95.

AVENGERS AND DEFENDERS: Glimpses of Chicago's Jewish Past.

By Walter Roth. Academy Chicago Publishers, 2008. The second collection of articles from *CJH* by President Roth, who conveys his justifiable pride in the productive immigrants, refugees, and native-born Jews who enriched the life of our city. The "avenger" in the title is Sholom Schwartzbard, who assassinated Simon Petlura, whose followers perpetrated the post-WWI pogroms in Ukraine. Illustrated. 235 pages. Paper \$16.95.

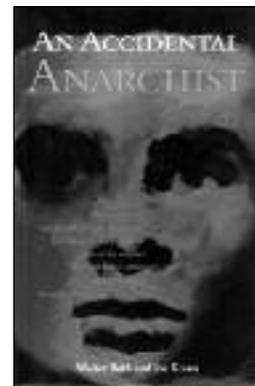
These two books are sold at the Spertus Shop, 610 South Michigan Avenue. All proceeds go to the Chicago Jewish Historical Society.



AN ACCIDENTAL ANARCHIST: How the Killing of a Humble Jewish Immigrant by Chicago's Chief of Police Exposed the Conflict Between Law & Order and Civil Rights in Early 20th Century America.

By Walter Roth & Joe Kraus. Academy Chicago Publishers, 1998. The episode took place on a cold Chicago morning in March, 1908. Lazarus Averbuch, a 19-year-old Jewish immigrant, knocked on the door of Police Chief George Shippy. Minutes later, the boy lay dead, shot by Shippy himself. Why Averbuch went to the police chief's house and exactly what happened afterward is still not known. The book does not solve the mystery, rather the authors examine the many different perspectives and concerns that surrounded the investigation of Averbuch's killing. Illustrated. 212 pages. Paper \$16.95

For sale at amazon.com. To see the WTTW-Channel 11 television feature on the Averbuch story on your computer, go to www.wttw.com and search for "Chicago Tonight" Past Program 8/25/10.



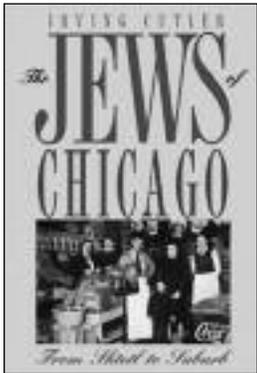
our authors

Irving Cutler's Neighborhoods



CHICAGO'S JEWISH WEST SIDE. By Irving Cutler. Arcadia Publishing *Images of America*, 2009. A new gathering of nostalgic photos from private collections and Dr. Cutler's own treasure trove of images. Former West Siders will *kvell* and maybe also shed a tear. 126 pages. Paper \$21.99

THE JEWS OF CHICAGO: From Shtetl to Suburb. By Irving Cutler. University of Illinois Press, 1996. The authoritative, vividly told history of Chicago's Jewish community, by a founding Board member of the Chicago Jewish Historical Society. 336 pages. Illustrated with 162 black and white photographs. Cloth \$36.95, Paper \$24.95



JEWISH CHICAGO: A Pictorial History. By Irving Cutler. Arcadia Publishing *Images of America*, 2000. A sentimental snapshot of the city's Jewish community. Includes 230 photos and neighborhood maps. 126 pages. Paper \$21.99

CHICAGO: Metropolis of the Mid-Continent. Fourth Edition. By Irving Cutler. Southern Illinois University Press, 2006. Dr. Cutler skillfully weaves together the history, economy, and culture of the city and its suburbs, with a special emphasis on the role of the many ethnic and racial groups that comprise the "real Chicago" neighborhoods. 447 pages. Illustrated. Cloth \$52.00, Paper \$22.95



URBAN GEOGRAPHY. By Irving Cutler. Charles E. Merrill Publishing, 1978. A general study of cities in the USA and some of their major characteristics. 120 pages. Illustrated. Paper \$18.50

THE ENCYCLOPEDIA OF CHICAGO. Edited by James R. Grossman, Ann Durkin Keating, and Janice L. Reiff.

University of Chicago Press, 2004. The "Jewish Community" entry is by Dr. Irving Cutler. 1,152 pages. Illustrations and maps. Cloth \$65.00

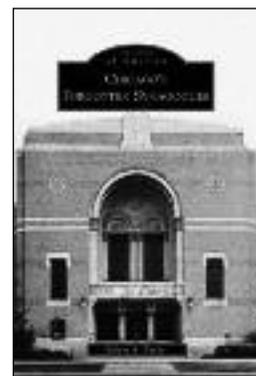
ENCYCLOPEDIA OF AMERICAN JEWISH HISTORY. Edited by Stephen Norwood and Eunice Pollack. ABC-CLIO, 2007. The encyclopedia's six-page entry on "Chicago" is by Dr. Irving Cutler. Two volumes, total 775 pages. Illustrated. Cloth \$195.00.

◆ **THE ART OF THE YIDDISH FOLK SONG.** Sima Miller, soprano; Arnold Miller, piano. A vintage collection of performances by Chicago's internationally renowned concert artists. Four CDs, each \$15.00; five audiotapes, each \$10.00 *Order from Sima Miller, 8610 Avers Avenue, Skokie, IL 60076; (847) 673-6409*

NEAR WEST SIDE STORIES: Struggles for Community in Chicago's Maxwell Street Neighborhood. By Carolyn Eastwood. Lake Claremont Press, 2002. Four extraordinary "ordinary" people try to save their neighborhood and the market at its core. One of them is the flamboyant Jewish clothier and jazz musician, Harold Fox, designer of the first zoot suit. The other highly motivated, sympathetic subjects are Florence Scala, Nate Duncan, and Hilda Portillo, who represent the Italian, African-American, and Mexican communities. Illustrated. 355 pages. Paper \$17.95

THE OXFORD ENCYCLOPEDIA OF FOOD AND DRINK. Edited by Andrew F. Smith. Oxford University Press, 2004. The entry on "Street Vending" was written by Carolyn Eastwood. Two volumes. Cloth \$250.00

CHICAGO'S FORGOTTEN SYNAGOGUES. By Robert A. Packer. Arcadia Publishing *Images of America*, 2007. Photos of former Jewish houses of worship and



communal buildings, plus portraits of rabbis, Hebrew school class pictures, flyers, and invitations. 126 pages. Paper \$19.99

DOORS OF REDEMPTION: The Forgotten Synagogues of Chicago and Other Communal Buildings. Photographed and edited by Robert A. Packer. Booksurge, 2006. 282 pages. Spiral-bound paper \$23.99

our authors

JULIUS ROSENWALD: The Man Who Built Sears, Roebuck and Advanced the Cause of Black Education in the American South. By Peter Ascoli. Indiana University Press, 2006. Chicago's Julius Rosenwald was one of the richest men in America in the 1920s, but few people today, other than the older members of the Jewish and African American communities, know the story of his far-reaching philanthropy. Historian Peter Ascoli is Rosenwald's grandson. He tells his grandfather's story with professional skill as well as insights that only an insider with access to family records and memories could have. Illustrated with black and white photographs. 472 pages. Cloth \$35.00

CREATING CHICAGO'S NORTH SHORE: A Suburban History. By Michael H. Ebner. University of Chicago Press, 1988. Evanston, Wilmette, Kenilworth, Winnetka, Glencoe, Highland Park, Lake Forest, and Lake Bluff—eight communities that serve as a genteel enclave of affluence, culture, and high society. Prof. Ebner explains the origins and evolution of the North Shore as a distinctive region. 368 pages. Photographs and maps. Cloth \$55.00

AFRICAN AMERICANS IN GLENCOE: The Little Migration. By Robert A. Sideman. The History Press, 2009. While little has been written about Glencoe's African American heritage, the author discovered ample historical resources to tell the story from the very first days. 126 pages. Illustrated. Paper \$19.99

MINYANS FOR A PRAIRIE CITY: The Politics of Chicago Jewry 1850-1914. By Edward H. Mazur. Garland, 1990. 428 pages. *Out of print*

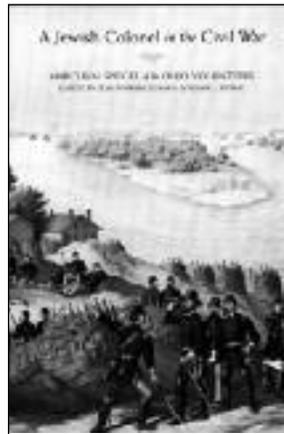
THE ETHNIC FRONTIER. Holli and d'A Jones, editors. Eerdmans, 1984. Essays on the history of group survival in Chicago and the Midwest. The "Jewish Chicago" entry is by Edward H. Mazur. 422 pages. *Out of print*

BIOGRAPHICAL DICTIONARY OF AMERICAN MAYORS, 1820-1980. Holli and d'A Jones, editors; Edward H. Mazur, contributing editor. Greenwood Press, 1981. 441 pages. *Out of print*

BRIDGES TO AN AMERICAN CITY: A Guide to Chicago's Landsmanshaften 1870 to 1990. By Sidney Sorkin. Peter Lang Publishing, 1993. A study of the hundreds of service organizations, named after their Old World origins, that were a significant part of the immigrant experience. 480 pages. \$35.00 *Out of print*

WOMEN BUILDING CHICAGO, 1790-1990: A Biographical Dictionary. Edited by Adele Hast and Rima Lunin Schultz. Indiana University Press, 2001. Of the over 400 individual entries, forty are Jewish women. 1,088 pages. Illustrated. Cloth \$75.00

BREAKING GROUND: Careers of 20 Chicago Jewish Women. By Beatrice Michaels Shapiro. Edited by Dr. Khane-Faygl Turteltaub. Author House, 2004. Interviews bring out the Jewish values that have played a part in the lives of these high achievers. Judge Ilana Rovner, U.S. Rep. Jan Schakowsky, Ruth Rothstein, Melissa Isaacson, Beverly Siegel, and Klara Tulsy are included. 137 pages. Paper \$15.50 *At some Chicago and suburban bookstores and www.authorhouse.com*



A JEWISH COLONEL IN THE CIVIL WAR: Marcus M. Spiegel of the Ohio Volunteers. Edited by Jean Powers Soman & Frank L. Byrne. University of Nebraska Press, 1995. Marcus M. Spiegel, a German Jewish immigrant, served with the 67th and 120th Ohio Volunteer regiments. He saw action in Virginia, Mississippi, Arkansas, and

Louisiana, where he was fatally wounded in May 1864. These letters to Caroline, his wife, reveal the traumatizing experience of a soldier and the constant concern of a husband and father. (Caroline Hamlin Spiegel was the first convert to Judaism in Chicago.) Illustrated. 353 pages. Paper \$17.95

SOUTHERN JEWISH HISTORY. The peer-reviewed annual journal of the Southern Jewish Historical Society. Dr. Mark K. Bauman, editor. Rachel Heimovics, managing editor. Now in its 13th year and published each year in October, the journal has grown since 1998 from a slim 140 pages to around 300 pages of articles, primary documents, and reviews related to the southern Jewish experience. Current volumes are \$20, back volumes are \$15 for individuals, and all volumes are \$40 for institutions. The journal is also a benefit of membership in the Southern Jewish Historical Society. For further information visit www.jewishsouth.org or email journal@jewishsouth.org

our authors

New! THE MIDWESTERN NATIVE GARDEN: Native Alternatives to Nonnative Flowers and Plants, an Illustrated Guide. By Charlotte Adelman and Bernard L. Schwartz. Ohio University Press/Swallow Press, 2011. "...Native plants will bring the birds, butterflies and other pollinators as only a balanced ecosystem will do. Color and motion!"—*Chicago Sun-Times*. Paper, 272 pages. \$26.95. Some electronic editions available.

PRAIRIE DIRECTORY OF NORTH AMERICA: U.S. & Canada. By Charlotte Adelman and Bernard L. Schwartz. Lawndale Enterprises, 2002. The first-ever guide for visits to the prairie, an ecosystem unique to North America. Fifty pages are devoted to Illinois. Winner of the 2003 National Garden Club Illinois Tommy Donnan Certificates Publications award and the 2003 Garden Clubs of Illinois' Award. 352 pages. Paper \$19.95. P.O. Box 561, Wilmette, IL 60091-0561 and www.Lawndaleenterprises.com

A NATURAL HISTORY OF THE CHICAGO REGION. By Joel Greenberg. University of Chicago Press, 2002. The author places the natural history of the region in a human context, showing how it affects our everyday existence in even the most urbanized landscape of Chicago. 592 pages. Photographs, maps, and drawings. Cloth \$40.00, Paper \$25.00

OF PRAIRIE, WOODS, & WATER: Two Centuries of Chicago Nature Writing. Edited by Joel Greenberg. University of Chicago Press, 2008. Drawn from archives he uncovered while writing his acclaimed book, *A Natural History of the Chicago Region*, Greenberg selected these fascinating first-person narratives. 424 pages. Cloth \$45.00, Paper \$25.00

THE FLORIDA JEWISH HERITAGE TRAIL. By Rachel Heimovics and Marcia Zerivitz. Florida Department of State, 2000. 44 pages. Illustrated. Paper. \$10.50 each for one or two copies. *Prepay by check to The Jewish Museum of Florida, 301 Washington Ave., Miami Beach, FL 33139-6965. (305) 672-5044.*

NEW ART IN THE 60s AND 70s: Redefining Reality. By Anne Rorimer. Thames & Hudson, 2001. The first detailed account of developments centered around the conceptual art movement. The book highlights the main issues underlying visually disparate works dating from the second half of the 1960s to the end of the 1970s, through close examination of individual works and artists. Illustrated with 303 halftone images. 304 pages. Cloth \$50.00, Paper \$29.95

TO LOVE MERCY: A Novel. By Frank S. Joseph. Atlantic Highlands, 2006. *Winner of five awards.* A tale of Chicago blacks and whites, Christians and Jews, conflict and forgiveness. Set in 1948, it throws together two boys from different worlds—affluent Jewish Hyde Park and the hard-scrabble Bronzeville black ghetto—on a quest for a missing silver talisman inscribed with a biblical verse. Concludes with excerpts from oral history transcripts. Illustrated with black and white photographs. 291 pages. Paper \$14.95. *Available from amazon*



A TIME TO REMEMBER: A History of the Jewish Community in South Haven.

By Bea Kraus. Priscilla Press, 1999. Covers the 1920s

through the 1950s—before air conditioning—when this town on the Lake Michigan shore was home to a thriving Jewish summer resort community. Illustrated. 287 pages. Paper \$24.95 www.KrausBooks.com

A PLACE TO REMEMBER: South Haven—A Success from the Beginning. By Bea Kraus. Priscilla Press, 2003. An anecdotal history of the people from the town's early days. Illustrated. 316 pages. Paper \$24.95 www.KrausBooks.com

A PLACE AND A TIME REVISITED. South Haven's Latest Generation of Resorters. By Bea Kraus. Priscilla Press, 2008. With those beaches and peaches, the gentrified renaissance was inevitable! Illustrated. 214 pages. Paper \$24.95 www.KrausBooks.com

A SONG OF INNOCENCE. By Harold H. Kraus. Fidler-Doubleday, 2004. Two meek U.S. Army recruits, a Jew and a Gentile, feel the wrath of an anti-Semitic redneck in a WWII training camp. 135 pages. Paper \$12.00 www.KrausBooks.com

SHORT SEA SAGAS. By Harold T. Berc. Athena Press, 2002. Unusual tales of over two hundred ships—mutinies, unusual sinkings, piracy, mystery ships sailing for years without crews! The book concludes with a chapter on the author's own experiences as a U.S. Navy combat officer in World War II. 190 pages. Paper \$17.95

our authors

THE ALEXANDRIA LETTER:

A Novel. By George R. Honig. Synergy Books, 2010. Cambridge scholar Nathan Tobin discovers an ancient Aramaic letter which contains surprising revelations about the lives of Jesus, John the Baptist, and Paul of Tarsus. If true, the contents threaten to overturn long-held tenets of Christianity. As Tobin races to verify the letter's authenticity, he faces rejection by his fellow scholars and sinister opposition from within the Church. 329 pages. \$22.95 *Available from amazon*

CORPORATE WAR: Poison Pills and Golden Parachutes.

By Werner L. Frank. Amazon Kindle, 2010. A business thriller portraying the cutthroat behavior of two computer companies engaged in a hostile takeover. \$7.95

LEGACY: The Saga of a German-Jewish Family Across Time and Circumstance.

By Werner L. Frank. Avoteynu Foundation, Inc., 2003. A portion of the book deals with the author's immigration to Chicago and growing up in Hyde Park. 926 pages plus CD. \$49.00 *Order from www.avoteynu.com*

THE STAINED GLASS WINDOWS AT TEMPLE SHOLOM.

By Norman D. Schwartz and Rolf Achilles. Photographs by Rich Master. Design by Dianne Burgis. Temple Sholom, 2001. Twelve sets of brilliant stained glass windows enhance the stately beauty of Temple Sholom of Chicago. The earliest windows were moved to this building in 1928-29 from the congregation's previous home, and the most recent set was dedicated in 1998, so a wide range of art glass techniques and styles are represented. The co-authors are art historian Rolf Achilles, curator of the Smith Museum of Stained Glass, and Norman Schwartz, Temple Sholom member and past president of the CJHS. 20 pages. Paper \$5.00

New! THE INTERIOR AND ARTIFACTS OF TEMPLE SHOLOM OF CHICAGO.

By Norman D. Schwartz. With Josie A.G. Shapiro, Jennifer Adams, Lauren Mielziner, Roger Rudich, Jerry Mayerhoff, Sidney Friedland ^{z"l}, and Lorraine Frank Gideon. Temple Sholom, 2011. This second volume of a projected three-volume set describes the ritual and decorative objects inside the Temple. The cost of the project was underwritten by the Moselle Schwartz Memorial Fund. Paper \$5.00 *Both books may be purchased at the Temple Sholom Gift Shop, 3480 North Lake Shore Drive, Chicago, IL 60657 (773) 525-4707.*

THE FATE OF HOLOCAUST MEMORIES: Transmission and Family Dialogues.

By Chaya H. Roth, Ph.D. Palgrave MacMillan, 2008. An innovative mix of personal history and psychological research, this book tells the story of an extended family of Holocaust survivors and reveals how each generation has passed on memories of World War II and the *Shoah* to the next. Dr. Roth is a clinical professor of psychiatry at the University of Illinois at Chicago. Illustrated with black and white photographs. 228 pages. \$74.95

CANDLES BURNED IN CHICAGO: A History of 53 Memorial Commemorations of the Warsaw Ghetto Uprising.

The Midwest Jewish Council. Kenan Heise, editor; N. Sue Weiler, contributing editor. AuthorHouse, 2004. A record of the annual gatherings mounted by a group of Jewish Chicagoans and their friends from 1944 to 1996. 132 pages. Paper \$18.00 *Available online from a number of vendors*

THE BIBLICAL PATH TO PSYCHOLOGICAL MATURITY: Psychological Insights into the Weekly Torah Readings.

By Vivian B. Skolnick, Ph.D. Trafford, 2010. Sigmund Freud would be amazed that his discipline could contribute to a deeper understanding of the Torah. Vivian Skolnick, through her training in psychoanalysis, succeeds in doing so in this work. She applies some of Freud's findings to delve into the psyches of the Patriarchs and Matriarchs and explore the unique personality of Moses. Dr. Skolnick links her observations to the synagogue's weekly Sabbath cycle of Torah readings. 305 pages. Paper \$39.95 *Available from amazon*

JEWISH LAW IN TRANSITION: How Economic Forces Overcame the Prohibition Against Lending Interest.

By Hillel Gamoran. Hebrew Union College Press, 2008. The intention of the biblical prohibition was to prevent the wealthy from exploiting the unfortunate. However, in the course of time it was seen to have consequences that militated against the economic welfare of Jewish society as a whole. 196 pages. Hardcover \$35.00. *From amazon*

THE SIDDUR COMPANION.

By Paul H. Vishny. Jerusalem: Devorah Publishing, 2005. This work is intended to form the background for a meaningful devotion to prayers. 112 pages. Hardcover \$18.95, Paper \$12.95 *Available from amazon*

A STUDENT LOOKS AT THE SIDDUR.

By Sanford Aronin. Targum Press, 1997. *Chidushei Torah* on Tractate *Berachos*. 78 pages. Paper. *Order directly from the author. Inquire at 6308 North Monticello Avenue, Chicago, IL 60659.*

American Zionist Movement (AZM) Benefit Concert Honors MACHAL, Recognizes Dr. Milton D. Shulman and Dr. A.I. "Izzie" Weinzwieg

AZM Chicago Region presented a benefit concert and reception honoring MACHAL on Sunday evening, November 27, at Temple Judea Mitzpah, 8610 Niles Center Road, Skokie. The concert featured Ben Solomonow, cello, and Rami Solomonow, violin, with Shirley Trissel, piano. Orli Gil, Consul General of Israel to the Midwest, was the Honorary Patron.

In 1948, when the newly-proclaimed State of Israel faced a war for its survival, more than 4,000 men and women from around the world came there to fight alongside ZAHAL, the Israel Defense Forces. These volunteers from the Diaspora were collectively known as *Mitnadvei Chutz L'aretz*, "Volunteers from Outside the Land,"—MACHAL.

Two of those volunteers were Milton Shulman and Avrum Israel "Izzie" Weinzwieg. After serving with Israel in the 1948 War, they pursued distinguished academic careers in Chicago, while continuing their service to the State of Israel through volunteer careers in Zionist leadership, highlighted by their successive presidencies of the American Zionist Movement Chicago. They are also members of the Chicago Jewish Historical Society.

Milton Shulman is a stalwart member of the CJHS Board of Directors; his wife, artist Ethel Fratkin Shulman ^{Z"L}, was also active in the Society.

Milt was born in Chicago and is a ZFB (Zionist from Birth), proudly pointing to his father and grandfather who were Zionist leaders in the local

community. Active in the Intercollegiate Zionist Federation, he interrupted his studies to see the situation in pre-State Palestine first hand and ended up in the midst of the 1948 MACHAL action.

Returning to Chicago to complete his formal education, he began a distinguished career teaching in the emerging field of computer science, to generations of students at DePaul University, where he is now Professor Emeritus. Aside from numerous visits over the years, Milt and his family spent a year in Israel, where he was a consultant in the areas of his professional expertise. His primary outlet for Zionist expression was the Zionist Organization of Chicago, which he represented at AZM.

Izzie Weinzwieg's early Zionism began in his native Toronto as a member of *HaShomer HaTzair*, the "Young Guard," progressed with his leadership in smuggling anti-aircraft weaponry from Canada to Israel; and advanced with his joining MACHAL.

Upon his return to North America, Izzy completed his education and began teaching mathematics in the U.S. and Israel. Stints at Berkeley and Harvard led to a faculty appointment at the University of Illinois in Chicago. He became active in a variety of activities in the Chicago Jewish community, including leadership positions at Ner Tamid Congregation, in the Conservative Movement and its Zionist affiliate, MERCAZ, and in AZM Chicago. Izzie's wife Lila ^{Z"L} was at his side throughout his many Zionist and Jewish endeavors. ❖

Edited Reprint from *Chicago Jewish History* Spring 1998

CJH asked Society members to contribute personal essays reflecting on the 50th anniversary of the establishment of the State of Israel. This is one of the six diverse memoirs that were published.

A Chicagoan in the Fighting

BY MILT SHULMAN

I have been asked to recall where I was and what I was doing when the modern State of Israel came into being. My recollections are different than most because I was there at the time. However, I was really too busy trying to do my part to help fend off the attacking Arab armies in the Jerusalem area to recall specifics of that day. I do recall vividly, however, the night of November 29, 1947, when the United Nations, after prolonged debate and

incredible politicking, recognized the right of the Jews to a state of our own. The anniversary of this almost miraculous event is not generally remembered or observed as is *Yom Ha'atzmaut*, yet it was the actual beginning of Israel as a state.

After more than fifty years, it is impossible for me to recapture the anticipation and excitement of that night. But, as a good son, I wrote letters home

to my parents, and I will quote from them to try to convey the once-in-a-lifetime feelings I experienced that night and the next few days.

On December 1, 1947, I wrote:

“The outcome of the vote at the United Nations was by no means certain. We were on pins and needles. The news kept coming in, in steady streams—first optimistic, then pessimistic—from the time the Ad Hoc Committee made its report and the debate began.

“Friday, when the vote of the General Assembly was scheduled to occur, everyone was at a fever pitch of excitement, and the greeting of ‘*Shalom*’ was replaced by ‘What’s new at the United Nations?’ or ‘Do you think so-and-so will change its vote?’

“Discussion was rampant, and very little else occupied our minds. When the Friday night session of the General Assembly agreed to adjourn for twenty-four hours, pessimism again took over, and there were few who remained convinced that right would triumph.

“Saturday was a day of prayer and apprehension and tense waiting for the session to open. The atmosphere was similar to that prevailing just before a Presidential election at home, except that the results here were so much more important. Currents of tension were in the air, and people lived through the day in anticipation of the fateful vote.

“Groups gathered around any radio receiver capable of picking up the proceedings of the General Assembly by short wave. Probably the most powerful receiver in Jerusalem is at the *Palestine Post* [now the *Jerusalem Post*] office, so, of course, I was there. [Two of my roommates worked for the *Post*.]

“The office was a combination of the newspaper office of the movies and the smoke-filled rooms so traditional at political conventions. However, the air was charged with much more tension than in either. No one relaxed in his chair, and everyone had his own personal score card on which to tally the votes as they came in.

“When the final results were tabulated and the passage of the Partition assured, the wild celebration which you would expect to take place was conspicuously absent. The first thing we thought of was a quick, silent prayer of thanks. Then most of those

assembled with us had to rush to get the first edition of the paper on the street.

“Those of us not so occupied went for a walk through town, during which we observed that the streets were deserted as only Jerusalem streets can be deserted after midnight.

“There was certainly nothing unusual about this since these same streets are deserted every night. But the news came from Tel Aviv that wild celebrations were in progress there and in Haifa. We wondered why not in Jerusalem. However, not to fear. The reaction was just delayed, as are so many things in Jerusalem.

“The first sign we had was when we heard that a *hora* was proceeding up one of the main streets. Of



Chicago newspaper front page. Sunday, November 30, 1947.

Special Collections, Spertus Institute of Jewish Studies.

course, we ran out to join, and we weren’t alone.

“Hundreds of people were in the streets in their pajamas, slippers and robes, and hundreds of others had taken the time to dress and join the crowd. The *hora* proceeded to the Jewish Agency buildings, and a huge crowd assembled there.

“Up until this time, people were still dazed and hardly realized what was happening. After two thousand years, realization doesn’t come quickly. The realization came here at the Agency buildings, and a spontaneous shout went up for a Jewish flag. After much singing and dancing and more shouting, a flag was found and unfurled, and the multitude sang *Hatikva*, our national anthem, for the first time in our own state. What a moment!

“Everyone recognized the significance because there was utter silence for a moment after the song was finished. Then, more singing and dancing and parading around town, led by several [British] army and police armored cars upon which people had crowded, and upon which they raised our flag.

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President's Column *continued from page 2*

planned for the Jewish Chaplains Monument honoring York Rabbi Alexander Goode ^{Z"l} and 13 others who gave their lives during active service. The monument was on its way to Arlington National Cemetery to join the monuments that honor Catholic and Protestant chaplains.

Rabbi Goode was one of the four "Immortal Chaplains" who were aboard the U.S. Army transport ship *Dorchester* on February 3, 1943, when it was torpedoed by a German submarine off the coast of Greenland. There were not enough life vests for the 900 passengers, and the chaplains gave away their life vests to soldiers. The four—Rabbi Goode, the Reverends George L. Fox and Clark V. Poling, and Father John P. Washington—were last seen with their arms linked, singing hymns as the ship went down. They became a powerful interfaith symbol. A postage stamp was issued in their honor in 1948, and in 1960, The Chaplain's Medal for Heroism was established to commemorate the actions of the four men.



**Chaplains Hill, Arlington National Cemetery.
The Jewish Chaplains Monument is on the far right.**

Photo by John Shinkle, Politico.

When I learned of the memorial service, I left the toy train convention and joined with about 150 people at Temple Beth Israel in York to see the monument and honor Rabbi Goode. The service was conducted by Rabbi Jeffrey Astrachan.

The metal plaque affixed to the granite monument has a Star of David atop The Ten Commandments, flanked by two golden Lions of Judah. Under the list of the names of the chaplains is a quotation from King David's eulogy for King

Saul and his son Jonathan: "They were swifter than eagles; they were stronger than lions."

Of the 14 Jewish chaplains, four died in World War II, three in Vietnam, and seven on active service in the United States. Chaplain Irving Tepper, one of the first soldiers to land in France on D-Day, was killed less than a year later. Chaplain Morton Singer, a noncombatant volunteer in Israel's Six Day War in 1967, died while on a mission to conduct Hanukkah services for his men in Vietnam.

Why has it taken so long to erect this monument? Jews have fought in every American armed conflict since the Revolutionary War. During the Civil War Congress revised a law that allowed only Christian chaplains. Rabbi Marvin Bash, Arlington Cemetery's Jewish chaplain, says that the omission was not the result of discrimination, but that nobody had lobbied for it.

That changed a few years ago when Kenneth Kraetzer, host of a New York radio show about veterans, was researching the story of the "Immortal Chaplains." When he visited Chaplains Hill, he found the names of the Christian chaplains there, but not Rabbi Goode's. Kraetzer, who is Catholic, enlisted the support of national Jewish organizations and, in May of this year, Congress overwhelmingly passed a resolution to establish the monument.

It was dedicated with a wreath-laying ceremony on October 24 that was attended by veterans, lawmakers, and family members.

OSCAR HANDLIN, professor emeritus of American History at Harvard University, a member of the first generation of American Jews to enter the discipline of American history, died on September 20 in his home in Cambridge, Mass. He wrote many scholarly volumes on immigration, race, and ethnic identity. He trained generations of historians, including my mentors at the University of Chicago, Arthur Mann and Richard Wade. I consider myself a proud "grandson" of Oscar Handlin.

In conclusion, I wish all our members and friends a wonderful Hanukkah, with bright lights and crisp latkes!

Eduard H. Mayer

Report: CJHS Fall Events

continued from page 3

The book project began in 1957 as Richard Nickel's master's thesis at the Illinois Institute of Technology—a photographic documentation of the architecture of Dankmar Adler and Louis Sullivan. The book was scheduled to come out in 1958; by 1959 Nickel acknowledged that the project had grown huge and unwieldy.) Nickel continued to make photographs and collect fragments from Adler & Sullivan buildings as the City of Chicago continued to tear them down.

The tragic end to Richard Nickel's efforts came in 1972. While documenting the razing of the Chicago Stock Exchange Building, he perished in the debris. His body was not found for 28 days.

Architect John Vinci, photographer Aaron Siskind, and others formed the Richard Nickel Committee, and with Ward Miller tried to invigorate the book project. By 2006 they finished archiving Nickel's material and started the book project again. The publication is a monumental achievement.

Ward Miller accompanied his talk with a treasure trove of slides. He concentrated on previously unpublished images of little-known Adler & Sullivan buildings.

Thanks to CJHS Program Chair Jerry Levin for planning the event and operating the slide projector. (See book ordering info on page 7.)

Before the program, President Mazur conducted the election of members to a three-year term on our Board of Directors. Six current members—Leah Axelrod, Dr. Irving Cutler, Elise Ginsparg, Dr. Rachele Gold, Joy Kingsolver, and Dan Sharon—were reelected. Dr. Stanton Polin was elected to a first term. At a

subsequent meeting of the Board, Carey Wintergreen was also elected to a three-year term. The new Board members are native Chicagoans.

Stan Polin grew up on the West Side. He was educated secularly at Gregory Elementary and Marshall High, and the University of Illinois for college and medical school.

During the same years he attended Anshe Sholom (Independence Blvd.) Hebrew School, then Central Hebrew High School, followed by *yeshiva* at Hebrew Theological College. He became a *mohel* and had the *mitzvah* of doing *brises* on well over a thousand babies.

He was an intern and general surgery resident at Michael Reese Hospital. Following that, he was a

fellow under the guidance of Drs. Michael DeBakey and Denton Cooley, the renowned cardiovascular surgeons. He then set up private practice in Chicago specializing in cardiovascular and thoracic surgery.

During the Viet Nam War he was drafted and allocated to the Navy. He rose to the rank of Commander and served in a large Naval hospital and aboard a battleship and an aircraft carrier. His Naval career lasted for 23 years, after which he retired.

Stan is married to the former Leah Goldstein, a sought-after educator, administrator, and lecturer.

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A Chicagoan in the Fighting *continued from page 15*

“What a sight! And all day today was a holiday, with parades, dancing, flags flying from all windows and a general spirit of celebration. No one has slept since Saturday morning.... How thankful I am that I am privileged to be here at this time.”

Several days later, on December 6, 1947, I wrote another letter in which I described the beginning of the Arab reaction to the events described above, both positive and negative—opposition wasn't total yet. But in the spirit of this narrative I will quote other portions of this letter:

“The radio is now playng *z'mirot*, signaling the end of the first *Shabbat* in what has been recognized as the Jewish State by the world at large [at least at that time]. The end of this *Shabbat* also ends the first week of our modern statehood, even if the details remain to be worked out. And what a week it has been!

“Today was a day of thanksgiving proclaimed by the Chief Rabbinate, and in honor of the occasion special *Hallel* prayers of thanksgiving were said in all the synagogues in the country.

“When we reached the verse *“zeh hayom asah hashem, nagilah v'nism'ha bo' (This is the day which the Lord has made, rejoice and be glad thereon), all our voices rose loud and clear, and just about everybody had tears in his eyes.”* [Ever since, when I recite this verse, I get goosebumps.] ❖

DR. MILTON SHULMAN *is a longtime member of the CJH Editorial Board. Milt, along with Burt Robin and Frieda Landau, provides us with all-star proofreading “catches, saves, and late-inning clean-up hits.”*

Letter to *CJH*

Ezra Habonim: North Side and South Side

My wife and I are longtime members of the Society and regularly enjoy reading all the newsletters as well as attending many meetings.

With that said, I have a somewhat chauvinistic “North Sider” view of President Mazur’s statement that Ezra Habonim “began its life on the South Side...” [*CJH* Summer 2011, Page 2]. Let me give a little personal history and a look back at the development and history from my perspective.

My mother and father, Julius and Betty Lorig, brought my sister, Sonja, (age 8) and me (age 4) from Kordel, a village in western Germany, to the USA in September 1937. We settled in Chicago on the far northeast side of the city in Rogers Park. We apparently settled in this area because there were many other German Jews who already lived there, with many more to come.

In the late 1930s, these refugees formed a religious congregation named “Jewish North Center Congregation.” This might not have been the exact name, but some combination of those words. This became a central place for our religious activities, including Sunday and Hebrew school classes. At the same time, the German Jews on the South Side formed the Habonim Congregation. These institutions ran parallel for many years and their congregations commonly supported other German-Jewish institutions such as the Selfhelp Home. As a family, we very often traveled to the South Side to see friends and relatives and occasionally go to a Bar

Mitzvah, or other religious occasion at Habonim.

The Jewish North Center Congregation had its first home (as far as I can recall) in a rented space on Wilson Avenue between Sheridan and Broadway. It then moved to another rented space in the 3100 block of Broadway. I had my Bar Mitzvah in that space in March 1946.

Some time thereafter, the congregation purchased an existing religious building on West Aldine Avenue. From there, the congregation moved to a building on the corner of Hollywood and Winthrop. In November 1958, my wife, Sondra, and I were married in that building.

Some time between 1946 and 1958, the name of the congregation was changed to The Ezra Congregation or Temple Ezra. For the High Holidays, the buildings could not accommodate the full membership, so the services were often held at Dr. Preston Bradley’s Peoples Church on Lawrence Avenue, just east of Sheridan Road. Ezra Congregation then purchased their last home on West Touhy Avenue in the 1970s.

I do not know the date, but at one point, it became obvious that because of their commonality and the changing demographics, the two congregations should merge. This was the beginning of Ezra Habonim, not of the South Side and not of the North Side, but a merger of the two.

Max H. Lorig
Northbrook, IL

Thank you very much, Mr. Lorig, for sharing significant points in your family history and your recollections of the North Side German Jewish community. Your letter reminds us that in November 1979, the Society held a symposium at Congregation Ezra-Habonim, then located at 2620 West Touhy Avenue: “The German Jewish Emigration of the 1930s and Its Impact on Chicago.”

You are correct in noting that in addition to the South Side community (estimated to be about 75 percent of the city’s German Jews), there was also a population on the North Side of about 25 percent.

Following are details that flesh out your story:

The first communal efforts of the North Siders resulted in the formation of a “North Center of Jewish Youth” that had clubrooms at 3158 North Broadway, and later at 1026 West Wilson Avenue. The first Friday evening service was held on November 10, 1938, the day after Kristallnacht in Germany. Later, services were held in the sanctuaries of the Lincoln Park Congregation and of Anshe Emet Synagogue.

Until after WWII, services, especially on the High Holy Days, were held at various locations, including the North Center on Broadway, a hall on Clark and Belmont, and a hall on Clark and Grace

Streets. Beginning in 1948, services were held at 836 West Aldine Street. Because that building was too small, the main services were conducted at the Masonic Temple on Wilson and Paulina.

In 1946, the Jewish North Center was incorporated, and in 1947 a new name was adopted for the congregation, Temple Ezra.

From 1955 until 1966, Ezra rented the Peoples Church. Later, Ezra purchased the Greek Orthodox St. Andrews Church on Winthrop and Hollywood.

In 1967, Ezra purchased and moved to the synagogue known as “Rabbi Levy’s shul” or New Israel on West Touhy Avenue.

Congregation Habonim on the South Side had a history very similar to Ezra on the North Side. In 1946, the Habonim Jewish Center held services in rented quarters at 56th Street and Ellis Avenue.

In 1948, Habonim dedicated its own building on 53rd Street and University Avenue.

In 1957, it relocated to 76th and Phillips Avenue. This served Habonim until its merger with Ezra Congregation in 1973.

We greatly appreciate your observations, Mr. Lorig. Correspondence with our historically astute membership enriches the Society’s mission in serving the Chicago Jewish community.

Dr. Edward Mazur, President, CJHS

Something I am puzzled about, Mr. Lorig—the two contemporary north suburban “Ezra Habonims.” How do they relate to the congregation you attended and to each other?

- 1) The existing Ezra-Habonim, the Niles Township Jewish Congregation, 4500 Dempster Street, Skokie.
- 2) Northbrook Congregation Ezra Habonim (no hyphen!), 2095 Landwehr Road, which in August 2011 merged with Adas Yehudah v’Shoshana of Northbrook and Maine Township Jewish Congregation to form the Northbrook Community Synagogue, 2548 Jasper Court, Northbrook.

Bev Chubat, Editor/Designer, *CJH*

I am not the definitive authority on these two “Ezra Habonims,” but when Congregation Ezra Habonim on Touhy Avenue in Chicago dissolved, most of the membership and the name were absorbed or merged into the Niles Township Congregation on Dempster Street. This occurred about 1990-1995.

The Northbrook Ezra Habonim was founded

before the Ezra Habonim on Touhy Avenue was dissolved. I believe it was an effort by the Touhy Avenue congregation to establish a presence in the suburbs, but it became an independent organization. Hopefully, you can find a source to confirm or correct the genesis of that organization.

Max H. Lorig

To contribute to this correspondence, please send your e-mail to info@chicagojewishhistory.org

Report: CJHS Fall Events

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They have four children and 14 grandchildren. The children are successful in their own right and their grandchildren show the same potential. **Carey Wintergreen** is a licensed architect in Illinois and Florida, principal at Carey Wintergreen Architects since 1987, and a consulting masonry contractor since 1990. His residential and office projects have ranged from historic

preservation to modernism. His passion for synagogue architecture and Jewish history dates to his college architectural photography class, and he has personally visited every extant Chicago synagogue since then. He graduated with a Professional B. Arch. from the University of Illinois at Chicago.

Carey is a native of Rogers Park (Sullivan High and Congregation B’nai Zion) and is the son and grandson of Holocaust survivors from Przemy l, Poland. He recently

returned to Chicago after eight years in Miami and Fort Lauderdale.

Carey now resides in Lakeview, where he is a member of Anshe Sholom B’nai Israel Congregation and Anshe Emet Synagogue. Carey is a year-round cycling commuter.

Ellen F. Steinberg presented her delightful slide lecture “Matzo Balls, Chopped Liver, and the Midwest” at our open meeting on November 6 at West Suburban Temple Har Zion in River Forest. Her books are listed on page 7. ❖