



chicago jewish historical society

CHICAGO JEWISH HISTORY

“August has passed, and yet summer continues by force to grow days. They sprout secretly between the chapters of the year, covertly included between its pages.”

— Jonathan Safran Foer, *Tree of Codes*

The New Jerusalem in the Woods – The Jewish Community of Maywood

By Michael Zmora

The village of Maywood has a long history. Since the 1970s, it has boasted a large Black middle class. Notable Maywoodians include Black Panther Party leader Fred Hampton, Black Entertainment Television co-founder Sheila Crump Johnson, and Milwaukee Bucks coach Doc Rivers. Since the 2000s, the community has also attracted a large Hispanic population. According to the 2020 census, Maywood, with a population of more than 23,000, is 61% African American and 34% Hispanic or Latino.

Decades ago, however, Maywood was home to a substantial Jewish community. By the late 1930s, the Maywood Jewish community reached a peak of about 2,000, representing about five percent of the population. It was among the first Jewish communities to establish itself in suburban Chicago, decades before the postwar rush to the suburbs. Unlike those later migrations, which met resistance from white Gentile communities in the form of exclusionary real estate practices,¹ Maywood's Jews thrived in the first decades of the century. They gained local political power and formed the backbone of the local Chamber of Commerce. They built strong Jewish cultural and religious organizations while forging relationships with their new Black neighbors. Within a decade of World War II, however, the next generation moved north and west, and Maywood's Jewish community fragmented.



Congregation Agudath Achim in 1906

DN-0002425, Chicago Daily News collection, Chicago History Museum

Founded in 1869, Maywood developed in the 1870s as a planned village. The founders were backers of a private company that sold parcels to wealthy Chicagoans leaving the city after the Great Chicago Fire. The company collapsed within 10 years, but Maywood offered homes with yards the size of a city block and was served by the newly laid Chicago & North Western Railway. Its prospects were appealing. Soon Maywood attracted a large spectrum of people: not only elites, but new immigrants, including Jews from Eastern Europe.

Two draws brought Jews to Maywood at the turn of the 20th century: fresh air and the American Can Company. In the 1890s, the American Can Company, known as the Norton Can Company, manufactured cans out of central Maywood and needed workers. The work was done by hand, and, according to newspaper accounts, the company regularly employed teenage boys. By

the late 1890s, new machinery made the work more automated, expanding the factory's size and importance

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PRESIDENT'S COLUMN



Dr. Rachelle Gold

The American Jewish community is celebrating the 250th anniversary of the July 4, 1776 ratification of the Declaration of Independence and the establishment of the United States of America. Chicago was yet to be born as an American city and the home of a Jewish community. However, after Chicago became incorporated as a city by the State of Illinois in 1837, it did not take long to grow and for Jewish people to settle here.

In this monumental year, I want to give you a renewed appreciation of what Chicago Jews have done for our country. I am focusing on ordinary people who did extraordinary things. These are a few examples among a myriad. Their stories combine to create a magnificent record of achievement and service. The stories I selected span the Revolutionary War through the 1970s.

Revolutionary War. Haym Salomon, who helped finance the Continental Army and new government, was a Polish-born New Yorker. He was not a Chicagoan, but it took a Chicagoan to pay homage to him and publicize the valuable role of Jews in the founding of the United States and afterward. In 1936, as Nazism, fascism, and antisemitism surged, Jewish Chicagoan Barnett Hodes, who was Corporation Counsel for the City of Chicago from 1935 to 1945, proposed the creation of a statue that would be an antidote to these destructive ideologies. The statue would be a symbol of the Jewish contribution to democracy, American values, and American history. Known as the Three Patriots Statue — and also as the George Washington–Robert Morris–Haym Salomon Monument or the Heald Square Monument — it was dedicated on Dec. 15, 1941. It stands, to this day, on Wacker Drive and Wabash Avenue as a tribute to American Jews and, in my judgment, to the heroic Chicago Jew responsible for it. Over the decades, the statue has been a rallying place for many freedom fighters, including Chicago's Soviet Jewry movement activists.

The Society has been vigorous in educating the Chicago community about the history and importance of the statue. Go to our website to read the Spring 2021 journal article and view the video of our April 20, 2021, program about the statue.

Civil War. On August 13, 1862, a group of Jews gathered at the Concordia Club, in Chicago, and donated funds to support a Jewish volunteer unit to fight for the Union. The unit was known as Company C, or the Concordia Guards, of the 82nd Illinois Infantry Regiment. It is estimated that 96 volunteered on the day of the gathering, representing about 10 percent of the Jewish male population of the city. The Concordia Guards participated in major Civil War engagements, such as the Battle of Gettysburg, the Siege of Atlanta, and the March to the Sea. One of the volunteers was Edward Selig Salomon, an 1840s immigrant from Germany, who served in the Chicago City Council and practiced law before joining Company C. He led the 82nd Illinois from Gettysburg onward. After the war, he was promoted to general, and then appointed as Governor of Washington Territory and later as district attorney in San Francisco.



Edward Selig Salomon

Society Board member Eric Benjaminson, a scholar of the Concordia Guards and the U.S. military, shared his knowledge of the Guards at a March 2019 Society program. Go to our website to read a report of the program in the Spring 2019 journal. Eric also answered my question about the number of Jewish Americans who served in America's wars after 1865. His sources give an estimated total of about 1 million, which he believes is an underestimate. Also, this number does not include Jews in the military who did not serve during times of war. There is no available breakdown for Jews from Chicago.

World War II. This is the story of one Chicago Jew who did military service during World War II, my father, Jacob V. Gold. He was a prototype of the striving, self-made, hard-working first-generation Chicago Jews, and deserving of inclusion in the "Greatest Generation," the term coined by journalist Tom Brokaw. His parents were immigrants from Lithuania and present-day Belarus. My grandfather, Louis (Yehuda), had come alone to the U.S. in 1898 at age 15, settling in the Jewish immigrant community in Chicago's Maxwell Street neighborhood. He eked out a living as a peddler. When he had saved a modest amount, he found a wife and started a



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Chicago Jewish History

is published quarterly by the CJHS at

610 S. Michigan Ave., Room 803,
Chicago, IL 60605.

Phone (312) 663-5634

info@chicagojewishhistory.org.

Single copies \$12 postpaid

Editor/Designer Robert Nagler Miller

Submissions: Request guidelines at

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family that eventually grew to six children. By the 1920s, the family had moved to the West Side (North Lawndale), following the migration route of much of the Chicago Jewish community.

My father graduated from the iconic Marshall High School. He loved his studies, especially history, and planned for college, but was practical and knew he had to accelerate his education and help support the family. He had a job while at Marshall High School and graduated at age 16. He started his college education at Crane Junior College and completed it at the University of Chicago. History courses dominate his transcripts, followed by education, business, and accounting. Before completing college, he started to work full time for businesses in South Water Market, Chicago's wholesale produce market, which closed in 2001. In about 1940, he took on additional work as a teacher of accounting for the evening program of Englewood High School.

After the U.S. entry into the war, my father and his brothers were subject to conscription. In 1942, my father was inducted into the Army Air Forces, the precursor to today's Air Force. On the basis of his educational and work background, he was sent for training at the Army's Advanced Finance School, located at Wake Forest College. He had hoped to serve stateside, but in 1943, he was assigned overseas to England's Seething Airfield. This was the base for the 448th Bombardment Group that flew American strategic bombing missions against Nazi occupied Europe from December 1943 until the end of the war in 1945. My father worked in business operations – payroll, accounting, and recordkeeping. He returned to the U.S. in 1945.

I consider it remarkable, although it may be typical of his generation, that he told me only the basic facts about his three-year service. He served as summoned and required. He said very little about his personal experiences. He did have recollections about the pilots and their bravery. He mentioned that the actor Jimmy Stewart, a bomber pilot during the war, was based at Seething, and that many pilots, some of whom were Jewish, volunteered to risk their lives and fly more than the required number of missions.

Like so many other discharged soldiers, upon his return to the U.S., he hastened to build his life. He used his financial skills in a family business, married, had children, and earned an MBA at night. His standard for life success was his ability to fulfill his responsibilities toward his family and others and to advocate for the Jewish people and the State of Israel.

The Chicago Jewish Historical Society is established. As part of Chicago's celebration of the U.S Bicentennial in 1976, an exhibit about the Chicago Jewish community, "My Brother's Keeper," was held at the Museum of Science and Industry. The exhibit was the genesis of the Chicago Jewish Historical Society. After the exhibit closed, a group of inspired guides and organizers met at the home of their chair, Muriel Robin, and decided to "perpetuate the exhibit and the interest in Chicago Jewish history which it had created," forming the Society. (Chicago Jewish Historical Society: A Ten-Year History



A photo of Jacob V. Gold, the father of CJHS President Dr. Rachelle Gold, taken during his service with the U.S. Army Air Forces in England in 1944

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The New Jerusalem in the Woods

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to the local economy. By 1901, the company merged into a larger conglomerate renamed the American Can Company. By then, a few Jews from Eastern Europe employed as tanners moved to a few scattered homes next to the factory.²

The first reference to Jews living in Maywood comes from a Protestant evangelical publication, printed by an organization called the Chicago Hebrew Mission, which proselytized to Jews on the city's Maxwell Street. By 1898, Maywood's local Presbyterian Church expanded these efforts to Maywood's Jews by inviting them to a picnic at nearby Thatcher Woods. The publication stated, "When the shadows grew darker and the crowd was resting from the labor of eating, our Jewish Maywood friends put in appearance one by one, in an answer to a special invitation given to each of the twelve Jewish families living there."³

A second Jewish wave came in 1903, seeking small "cottages" west of the Des Plaines River in the prairie near Thatcher Woods. The prairie was far from the industrial slums of Maxwell Street, with its factory smoke and unsanitary and congested tenements.⁴ The Maywood of the 1900s seemed to be edenic, even advertised by Jewish Realtors as a "New Jerusalem."⁵ An early settler's granddaughter remembered that for her rabbi grandfather, living in Maywood resembled his earlier life in his Russian shtetl: he could grow his own food, live off his land, and study Torah in his home. In Maywood, he grew corn and other vegetables, and even kept small barnyard animals on cheap land. Another perk of Maywood was that it was situated on one of Chicago's first commuter train lines, allowing workingmen to ply trades in Chicago and return by nightfall.

In 1904, the village's Jews founded Maywood's first synagogue: Congregation Agudath Achim, comprising at least 100 Jewish members. An Orthodox congregation, it was built on land purchased from the family of the eminent Henry Austin. The *Chicago Tribune* described that the wooden synagogue was built by 25 shul congregants over four weeks and told how they were still "busy with hammer and saw" before Rosh Hashanah services began at 8 o'clock.⁶ A religious school followed in 1906.

In 1909, the success of the community also attracted more radical Jews, who formed a branch of the Workmen's Circle, a Jewish social justice organization committed to the preservation of Yiddish culture. It was the first suburban branch outside of Chicago. By then, Maywood had 300 Jewish families.⁷ The new arrivals were mostly peddlers, storekeepers, and workers with jobs in the city who settled out in "the boonies" for lower rent.⁸ The Workmen's Circle branch quickly grew. By 1919, it comprised at least 30 families and 116 members. In 1912, Circle members opened a cooperative grocery store and kosher meat market.⁹ By 1918, they opened a Yiddish children's school and laid groundwork for a Labor Lyceum, a Socialist library and meeting hall. In 1917, this branch co-organized a peace demonstration picnic in nearby Hillside.¹⁰ In 1919, the Workmen's Circle held a meeting to convince Maywood's Jews to participate in a one-day strike called by 125 Chicago Jewish organizations to protest the pogroms in Romania and Poland.¹¹ According to newspapers, every Jewish businessman in Maywood closed shop. It was part of a national campaign: an early act of Jewish solidarity in the face of postwar antisemitism.¹²



Maywood Workmen's Circle in 1919

Agudath Achim grew, renaming itself B'nai Israel of Maywood in the 1920s and replacing the wooden building with a large new brick building surrounded by wrought-iron fencing. The synagogue was designed for a "traditional" congregation and possessed a women's balcony above the second-floor sanctuary, allowing for two side stairwells leading to parallel gender-separated sections. Behind the main sanctuary was a connected second building: the Maywood Hebrew Institute, which held community events, Jewish social clubs, Yiddish plays, and the religious school. The Workmen's Circle was pointedly excluded in this decade from using the Hebrew Institute, considered too radical for the "*shul yiden*."¹³ A Reform-aligned religious school opened in

1913. A Zionist organization, the Young Judean Society of Maywood, followed in 1917. By 1920, Maywood's Jewish population was 700 in a community of 12,000.¹⁴

From its early days around 1900, Maywood had a small African American community. It was advertised in local papers as a community where "colored people of refinement are settling."¹⁵ A larger influx of Black migrants arrived in the 1920s to take jobs at the American Can Company. They settled in the village's center and numbered 700 by 1930. Due to race-restrictive covenants in surrounding neighborhoods starting in 1927, this area became Maywood's Black neighborhood for the next 40 years. It was also simultaneously the heart of the Jewish community. African Americans who grew up around this time in that area, now known as the "Heritage District," recalled a warm relationship between Black and Jewish neighbors. A 93-year-old African American woman recalled last summer that during World War II, her older siblings worked in a Jewish-owned grocery store/deli, serving food she still recalled fondly. Another African American woman named Sidney Hearst recalled this same grocer, named Louis Zeinfeld, "helped a lot of Maywood's people ... he gave them credit during the Depression."¹⁶ This relationship between Jews and Blacks may have originated a generation earlier. There is a 1913 account in the preeminent African-American newspaper, the *Chicago Defender*, that a speaker at Maywood's Second Baptist Church was an "Abyssinian Jew named David Ben Itzoch" who, after his lecture, "was invited out to supper by one of [Maywood's] Jewish merchants."¹⁷ The relationship between the two communities grew closer because of the shared elementary school: Washington Elementary, which in 1937 had a graduating class that was 25% African American and 25% Jewish. White Gentiles comprised the remaining half.



B'nai Israel of Maywood, as it appears today

As the Jewish community's numbers grew, so did its stature: commercially, financially, and politically. Since Maywood's Jews were clustered in a single part of the village, it was easier than it might have been to win local election in a ward system. In 1917, a Jewish deli owner named William Taibleson was made local police officer, and in 1928, was elected Township constable. The Workmen's Circle community history described Taibleson, also the shul's *gabbai*, or beadle, as "displaying a policeman's star instead of a *tallis katan*, an undergarment worn by many traditional Jewish men"¹⁸ Around that time, a Jewish pharmacy owner and attorney, Leo Chulock, joined the political ticket of another local Jewish attorney, Louis Jaffie. In 1925, Chulock won a seat on the local school board; in 1926, on the board of the park district; and in 1927, the governing Village Board. In honor of this important landmark for the community, Chulock was honored with a dinner at the local hall before an audience of 350 where other Jewish *machers* spoke. In the wake of 1924's restrictive immigration law, the main speaker addressed "the Jewish question, the immigration law and the fact that the Jewish people can develop themselves ... if they stick together and follow American customs, they can show what they can do."¹⁹ Within a decade, Maywood would have a Jewish Health Commissioner and Village Counsel.

Jews were also quite influential in developing Maywood's commercial district. In 1920, a man named Ben Silverman was Chairman of Maywood's Workmen's Circle branch and a partner in a hardware store. Silverman set up a new store on 5th Avenue, the first commercial enterprise in that part of town and the anchor for what would become a new business district. By the late 1920s, the 5th Avenue district was the main commercial area for the village. Jews and Gentiles alike operated department stores, furniture stores, hardware stores, delis, dry cleaners, and bakeries. In 1934, Silverman was elected President of Maywood's Chamber of Commerce. In the same year, he was appointed to replace Leo Chulock as Village Trustee.

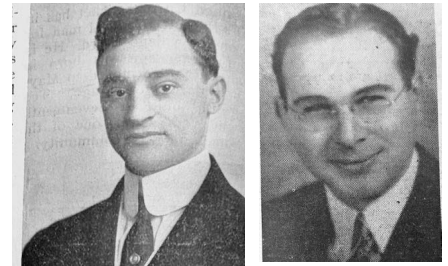
The Great Depression hit Maywood hard. The village already suffered from a construction downturn, beginning in early 1929, along with a municipal debt of \$100,000. With the stock market crash of October 1929 and the resulting credit contraction, all three of Maywood's banks failed by December 1930.²⁰ Ben Silverman chaired a businessman's committee that established a depositors' clearinghouse over two of the failed

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banks, allowing depositors to exchange their deposit credit for goods from local merchants who later received a dividend from the bank receiver in return. This committee was formed months before FDR's Bank Holiday and New Deal banking legislation. It was also in this decade that the Jewish community peaked, constituting over five percent of the village. Still more community Jews held local office. In 1933, Louis Jaffie was elected Justice of the Peace. In 1935, Samuel A. Cohen was elected the local judge for Maywood and Forest Park, and in 1937, Louis Ancel was appointed Counsel to the Village of Maywood, a role he held for 20 years.



Prominent Maywood Jewish leaders included Louis Jaffie (left) and Louis Ancel

This was the decade when the Jewish community integrated into Maywood's larger, mostly Gentile community. Beginning in 1932, the local newspaper began to feature the holiday and cultural events of B'nai Israel of Maywood. When Hitler took power in 1933, the front page of the Maywood newspaper blared a headline that the local township was "On Fire About Stories Of Jewish Persecution: 150 Local Tycoons Ask Government for Truth." The paper also stated that "150 potent Proviso residents... decrying stories of persecution to Jews" under Hitler signed a petition urging the government to "make their appeal for justice known to the German government, if reports of racial discrimination there are true." (Maywood is part of Proviso Township, a swath of communities in western Cook County.) The same notable members tempered their statement with the understanding that if the reports are false, then this may have been an "insidious element of propaganda" that they condemned. It is worth noting that many of the petition's signers were Gentiles: local ministers and prominent members of local government. The following week, the newspaper did see fit to print a rebuttal from a local German pharmacist, in which he refuted the petition by relaying disguised Nazi propaganda in a letter he received from a German friend from Nuremberg who was sympathetic to the Nazis. The next town over from Maywood was Forest Park, possessing a substantial German community, including recent immigrants who formed a chapter of the pro-Nazi German-American Bund. Jeanette Feuerstein Wayne recalled that as a Jewish girl from Maywood, she was wary of going into Forest Park, as the German American Bund would parade in their uniforms.²¹

Suburban integration extended even to Jewish community life. By the '30s, Maywood's Jewish community boasted a number of traditional secular clubs and youth organizations. Maywood had a branch of the B'nai B'rith Aleph Zadik Aleph (AZA) youth group as early as 1928. Bnai Brith also sponsored a local Boy Scout troop, which, in 1935, reformed under the sponsorship of B'nai Israel of Maywood. The village also had two Jewish baseball teams – the Chulock Athletic Club (sponsored by Leo Chulock's pharmacy) and the Bears Athletic Club. Partnerships with the local Black community continued to flourish. In March 1933, the African American Second Baptist Church held a meeting for "friends and members and prominent Maywood citizens," which included the Inter Racial Commission founded by the church. Addressing the church were several local ministers and prominent local citizens, including Leo Chulock and Louis Jaffie, representing the Jewish community.²²

Maywood's Jews also invested in their religious organization. B'nai Israel of Maywood was rededicated in November 1934. The event was presided over by the newly installed rabbi, Milton A. Saffir, with those members who had moved away returning for the event as a homecoming.²³ The synagogue by then had a sisterhood, "Daughters of Bnai Israel," a men's club, and two youth organizations.

World War II profoundly changed the Jewish community of Maywood. In 1941, the United States government acquired the site of the former Harlem Racetrack and an adjacent public golf course to build a Naval torpedo factory in neighboring Forest Park. In the months after Pearl Harbor, the factory broke ground, and by the end of 1943, was employing 6,500 workers drawn mainly from the surrounding area.²⁴

Maywood's National Guard unit was already mobilized and stationed in the Philippines weeks before Pearl Harbor. The group would be the last to reach the Bataan Peninsula before being captured by the Imperial Japanese Army, along with 12,000 U.S. soldiers, and forced into what would be known as the Bataan Death March, a grueling and deadly forcible transfer and massacre in which tens of thousands of U.S. and Filipino soldiers were killed. Among the thousands of captured American soldiers, 93 came from Maywood, nine of whom were Jews. Of these nine, only three returned.²⁵ Maywood's Jewish servicemen also served in the European theater, potentially numbering as many as 200, 10 percent of the small Jewish community that never ex-



Maywood's Workmen's Circle School, Class of 1918

remaining plots a generation earlier. Many who wanted to stay close to their community bought homes and started families in the adjoining suburbs of Bellwood and Westchester. By the mid 1950s, Maywood's Jewish community declined, supplanted by new arrivals from the Italian American communities of Chicago's West-side and new Black residents who came from the South as part of the Great Migration.

By 1959, adjacent Westchester, with a population of 15,000, was 25 percent Jewish. At around this time, Bnai Israel of Maywood renamed itself Bnai Israel of Proviso. In 1959, the synagogue leadership decided to sell the building on S. 13th Avenue and plan its move to Westchester, a process completed in 1962. The community would continue in Westchester for another two generations.

ceeded 2,000 people. Among them was Captain Seymour Osher, who served with distinction in the Army Medical Corps in Italy, receiving the Bronze Star. The war effort touched every aspect of the community. Bnai Israel of Maywood even donated its wrought-iron fence for much-needed wartime scrap metal.

By war's end, Maywood's Jewish veterans opened a post of the Jewish War Veterans organization. In 1955, the motto on the post's float in the village's Bataan Day parade reflected the sacrifice made in order to form a tolerant American society. Adorned with a Jewish star and a simple cross, it read: "They died together, so we can live together."

The returning Jewish veterans found limited housing stock in Maywood, which had mostly used up any re-

¹"Jews in Chicago Area Barred from Buying Houses, ADL Survey Shows." Jewish Telegraphic Agency (Aug. 9, 1965) (finding restrictions against Jews running as high as 60% in suburban Kenilworth, 21% in Wilmette, and 16% in Evanston).

²The 1900 census counted several Jewish families where the men worked in can factory labor, including the Swartz's, the Lechtingers, and the Silinsky's.

³"Miss M. Winkler's Report," *The Jewish Era* (Fall 1898), pp. 123-124 (The Jewish Era was a publication of the Christian Zionist missionary movement).

⁴See <https://maxwellhalsted.uic.edu/home/alien-colonies/russian-hebrew-americans-maxwell-street/index.html>

⁵A 1909 Yiddish newspaper account referred to Maywood's reputation among the Jews of Chicago as the "land of milk and honey" and a "new Land of Israel." "What is Happening in Maywood?" *Idishe Arbeyter Velt*, June 11, 1909, p. 3.

⁶"Build Their Own Synagogue: Members of Jewish Congregation in Maywood Complete Building for Their New Year's Services," *Chicago Daily Tribune*, Sept. 10, 1904, p. 3.

⁷"What is Happening in Maywood?" *Idishe Arbeyter Velt*, June 11, 1909, p.3.

⁸Histarisher Ibarblik fon Br. 319 Arbeiter Ring, Meyvud Brentsh 319, Arbeyter Ring: Suvenir, gevidmet dem tsehnten yehrlukhen yubileum fun br. 319, Arbeyter Ring, p. 25 (1919)

⁹"A Ka-aperativa Grasserie un Fleischstor in Meyvud," *Idishe Arbeyter Velt*, Aug. 9, 1912, p. 2.

¹⁰"Komt Ala Tzum Grazisen Shalom Damonstrazia un Piknik" *Idishe Arbeyter Velt*, Aug. 24, 1917, p. 3.

¹¹*Forward*, May 19, 1919, available at Foreign Language Press Survey, https://flps.newberry.org/id/5423972_2_0950

¹²Pamela S. Nadell, *Antisemitism, An American Tradition*, p. 107 (identifying the "Day of Sorrow" called to protest pogroms in Ukraine and reporting that in New York City half a million Jews left work to "express their outrage.")

¹³Histarisher Ibarblik fon Br. 319 Arbeiter Ring, p. 25.

¹⁴Maywood, Directory of Jewish Local Organization in the United States, American Jewish Year Book 5680 (Sept. 25, 1919 to Sept. 12, 1920, Vol. 12)

¹⁵"Maywood Real Estate Advertisement," *Chicago Examiner*, July 31, 1908.

¹⁶The Days of Wine and Roses (videotape), West Town Historical Museum (WTHM), Maywood, Illinois

¹⁷Maywood News, *Chicago Defender*, Aug. 2, 1913, p. 8. Ben Itzoch, the Chicago-based founder of the "Itzoch International Peace Movement" advanced a Black-identity Judaism but preached a solidarity with other Jews as well. "Rabbi David Ben Itzoch, The Black Jew," *Chicago Defender* (Aug. 23, 1913).

¹⁸Mayvuuder Tippen, Arbeyter Ring: Suvenir, gevidmet dem tsehnten yehrlukhen yubileum fun br. 319, Arbeyter Ring, p. 15 (1919)

¹⁹"Two Lodges Honor Work of Leo Chulock," *Maywood Herald*, May 13, 1927.

²⁰Rex Nyquist, "An Industrial Suburb Faces the Depression: Maywood, Illinois in the 1930s", available at <https://www.eiu.edu/historia/nyquist.pdf>

²¹See "SOFTBALL STAR JEANETTE FEUERSTEIN: Jewish Girl from Maywood Played in 1937 Amateur Championships in Soldier Field," *Chicago Jewish History* (Spring 2014)

²²"Church Announcements, Second Baptist," *Maywood Herald* (Mar. 1933)

²³"Jewish Synagogue to Be Dedicated Here with Ritual," *Maywood Herald*, Nov. 21, 1934. An annual reunion dance and fundraiser was held thereafter for another 40 years.

²⁴Ameritorp / U.S. Naval Ordinance Station, available at <https://www.forestparkhistory.org/ameritorp.html>.

²⁵"Jewish War Veterans Float," *The Sentinel*, Oct. 20, 1955, p. 20.

The Editor wishes to note a mistake from the Spring 2026 issue. In the first paragraph of "The NFL'S First Jewish Referee: Bobbie Cahn," an article by Esther Mosak, which appeared in an interview format, Cahn is referred to as the first Jewish coach in the NFL. As the article's title indicates, he was the first Jewish referee. We apologize for this error.

CJHS Announces 2026 Cutler Fellowships

The Chicago Jewish Historical Society is pleased to announce the two recipients of this year's Dr. Irving Cutler Chicago Jewish History Fellowships, which are awarded to promising young scholars who are conducting original research to advance our understanding of Chicago Jewish history: Elyse Malamud and Jacob Shternberg. Their work will culminate in articles to be published in Chicago Jewish History (CJH) later this year or in 2027.



Malamud, who graduated this past spring from Northwestern University, with a bachelor's degree in economics and a minor in Jewish studies, is studying the impact of Chicago Jews and Chicago Jewish institutions on medical education, treatment, and research. A related article by Malamud, "Chicago's First Jewish Hospital," appeared in *CJH* in fall 2024. During her undergraduate years, she received a number of grants to pursue research into Jewish history, including the Duke University Jewish Studies Library Research Award, the Charleston (South Carolina) Pearlstine/Lipov Center Research Fellowship, and the Texas Jewish Historical Society Grant.

Shternberg is examining the experiences of Jews from the former Soviet Union who were resettled in Chicago from the 1970s onward. Active in many extracurricular activities, he serves as an officer in a number of clubs, including Vice President and incoming President of the Lake Forest College Hillel Board. During his high school years at Glenbrook North, in Northbrook, Shternberg was involved in many Jewish organizations, serving as a board member of JUF's Voices Alumni Teen Philanthropy Board, working with Jewish adults with developmental disabilities at Chicago Yachad, and volunteering at Congregation Beth Hillel Bnai-Emunah in Wilmette.



***"These chosen
Fellows will
add to the
wealth of infor-
mation about our
shared
history, while
furthering the
mission of the
Chicago Jewish
Historical
Society."***

—Susie Cutler

"We are delighted to support the work of such talented budding scholars," said Dr. Rachelle Gold, President of the Society. "In addition, we are extremely grateful to the family of the late Dr. Irving Cutler, who, through their thoughtfulness and generosity, have decided to fund the Cutler Fellowship in memory of one of this city's greatest authorities on Chicago Jewish history."

Irving Cutler, who died in 2023 at 100, was a revered academic and the author of eight books, including *The Jews of Chicago: From Shtetl to Suburb*. He was also a founding member of the Chicago Jewish Historical Society and served on its Board of Directors for decades. His contributions to the Society's *CJH* were prolific; for many years, he led its popular Chicago Jewish history bus tours.

"Through his books, talks, and tours, my dad, Dr. Irving Cutler, told the remarkable story of the Jews of Chicago, and inspired others to learn more about their history," said his daughter, Susie Cutler. "He especially wanted the younger generation to understand where they came from. These chosen Fellows will add to the wealth of information about our shared history, while furthering the mission of the Chicago Jewish Historical Society to discover, document, and present the story of our great community. We are looking forward to reading their published articles."

Reflections from Jerry Markbreit, a Chicago Jewish Football Official

By Ray Asher

NFL Head Referee Emeritus Jerry Markbreit recently celebrated his 90th birthday. I had the pleasure of talking to Jerry about his lengthy career as a football official. Jerry is a second-generation Jewish American who grew up in Chicago's South Shore neighborhood. His grandparents were Hungarian immigrants

Born in 1935, Jerry attended Hebrew school at the Conservative Southside Hebrew Congregation. Following his bar mitzvah, he went on to Hyde Park High School, where he played football for Jewish American coach Elliot Hasan. "Dean of the high school coaches," Hasan was "one of Chicago's most successful football and basketball coaches. ... Hasan coached at Hyde Park High School for 39 years, and was serving as the school's athletic director at the time of his death. Beginning in the 1940s, Hasan acted as summer tour director for the Harlem Globe-trotters. He also refereed Big Ten football for 20 years."

<https://www.chicagoparkdistrict.com/parks-facilities/hasan-elliott-park>

Jerry loved sports growing up. He fondly recalled playing 16-inch softball at a time when a brand-new Clincher cost 50 cents. Too small for college football, he was encouraged by Hasan to pursue refereeing. He landed at the University of Illinois Urbana-Champaign, where he would eventually graduate with a bachelor's degree in physical education. As a student, he joined the Jewish fraternity Tau Epsilon Phi (TEP). At 19, he went to sign up to learn to referee football and was asked if he knew the rules. Even though he responded that he did not, he was promptly given a whistle and told that he had a 3 p.m. game that day between two fraternities. This was the beginning of a long and storied career that should have ended with a Hall of Fame induction...but did not.

After graduation, Jerry went to work as a salesman for *Where* magazine, a publication that might have been found in a hotel room 65 years ago. In his spare time, he began refereeing grade school football, then high school and small college. In 1965, he was interviewed by Big Ten Commissioner Bill Reed. Jerry was apprehensive, knowing there to be no other Jewish officials. He asked Reed if his Judaism was an issue, and Reed said, "I do not care what you are." Although Jerry was required to officiate on Shabbat, he did not officiate on Rosh Hashanah or Yom Kippur.

Several years ago, I spoke with former major league baseball Jewish umpire Al Clark. Clark said that in his years as a baseball umpire, only once did a Jewish ballplayer ask for a call. Jerry said he never had an Al Clark moment. No Jewish football player or coach ever asked for a favor. Jerry never experienced any antisemitism in his years as a referee. He did get some pushback once, when a game in New York was to be played *erev* Yom Kippur.

Referees are, occasionally, the scapegoats for unhappy coaches. But Jerry never had a problem with George Halas or Mike Ditka, both of whom he knew and liked. Having said that, however, he only worked one Bears game his entire career. Just as he did not referee for TEP in college, he did not referee for the home team. So, he was not the head referee for Super Bowl XX. He was, however, the head referee for Super Bowl's 17, 21, 26, and 29, the only head referee to officiate four Super Bowls in NFL history.

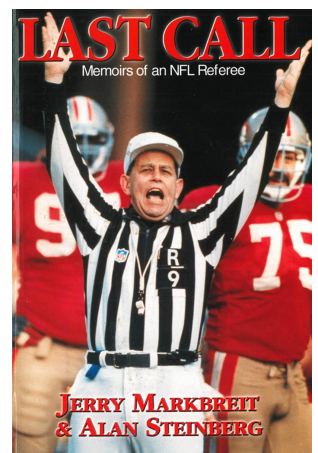
"Did [your] Jewish upbringing inform your life as a football official?" I asked. Jerry answered with two words, "Yes, integrity."

So, why is Jerry not in the Pro Football Hall of Fame? Baseball umpires are in the baseball Hall of Fame. Hockey referees are enshrined in Toronto. There are basketball referees in the Naismith Hall of Fame. What gives? The only on-field official in the Football Hall of Fame is Art McNally, an NFL official for nine years (as opposed to Jerry Markbreit's 23 years) before becoming the Supervisor of Officials. McNally, arguably, is enshrined as the "Father of Instant Replay," not as an official.

Feel inclined to contact the Hall of Fame committee?

<https://www.profootballhof.com/hall-of-famers/selection-process/>
<https://www.profootballhof.com/about/about-contact-the-hall/>

Jerry has authored three books, all of which are available on Amazon.



The History Detective in Our Ranks: Rachel Heimovics Braun

By Esther Mosak

For anyone interested in the history of Jewish people in the United States, CJHS Board member Rachel Heimovics Braun's portfolio of accomplishments is impressive:

- Founding member and President of the Chicago Jewish Historical Society
- President of the Southern Jewish Historical Society
- Founding Managing Editor, *Southern Jewish History*, *Journal of the Southern Jewish Historical Society*
- Author of the *Chicago Jewish Sourcebook* (Follett Publishing Company 1981)
- Board member, American Jewish Historical Society



Rachel Heimovics Braun

photo by Stan Goldstein

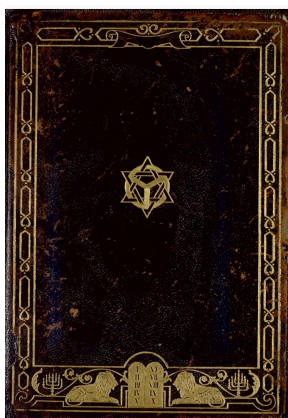
A possibly lesser-known endeavor, however, is her following of historical bread crumbs: over the years, across cities, through archives. In interviews with CJHS, Rachel shared two mysteries that have intrigued her: the editorial process in the publication of the 1924 *History of the Jews of Chicago*, "edited by Hyman Louis Meites," and the possibly hidden Jewish identity of Levi Ziegler Leiter, co-founder of Marshall Field & Company. Rachel feels the Meites mystery is now largely settled, but she is still tracking clues about who Leiter really was — and welcomes information readers may be able to share.

Who Wrote the Meites Book?

The Meites story begins with Rachel's return to Chicago after working in New York in the CBS radio network newsroom. (She has a degree in journalism from Northwestern's Medill School.) She had borrowed a copy of the Meites book and was very interested in a name on the title page: "David E. Hirsch, Associate Editor." She wondered whether the "E" might be for "Einhorn," middle name of David Einhorn Hirsch, the son of renowned Rabbi Emil Hirsch of Chicago Sinai Congregation. It turned out to be so. Einhorn was the maiden name of David's mother. Rachel had met the rabbi's grandson, Emil Hirsch III, and asked whether his father had anything to do with the Meites book. He replied that he was asked that very often. He didn't know specifically, he said, but "his father could have been" the associate editor.

One day in the late 1970s, Rachel got a call from her friend and neighbor in Highland Park, inviting her to meet her husband's cousin Valia Hirsch, who was visiting from Israel. "And her husband, lo and behold, had the name of David E. Hirsch," Rachel recounted. "And I asked her, 'Did he work on the Meites book? Absolutely did.'" Rachel's "eureka moment" continued after Valia told David of Rachel's interest. David provided what Rachel termed a "magnificent" letter explaining his relationship to Hyman Meites and giving a lot of background on the project and the origins of the Jewish Historical Society of Illinois that was sponsoring Meites's book. David Hirsch later visited Rachel's neighbor, and she was able to talk with him in person. He claimed to have done most of the writing of the original version of the book. The letter from July 7, 1976, reads, in part:

"That anyone should be interested in the history of the Jews of Chicago is almost as surprising as your knowing of my part in it. However I'll tell you briefly the facts . . . The book was sponsored by the Jewish Historical Society of Illinois, formed, I believe, before World War I, with Julius Rosenwald, the noted philanthropist, as president. The only other achievement of the Society I know of was the placement of a plaque on the Federal Building in Chicago as the site of the first Jewish house of worship in Illinois. The history, as I got the story, was projected in celebration of the 75th anniversary of the settlement of the Jews in Chicago, which would have made its publication here 1918. But the war brought a suspension of activity, which was not resumed until well after the coming of peace. Rosenwald had withdrawn as president and sponsor. When, in 1922 to '23, I came into the picture, the president was S.J. Rosenblatt, an insurance man. H.L. Meites, publisher of the *Chicago Jewish Chronicle*, was secretary of the Society and executive director of the History. [And] Dr. A.A. Friedlander, writer and lecturer, was the recently deposed 'retired' compiler of the historical materials, which formed the substance of the narrative section, Part 1, of the History. Solely for your understanding, let me make it clear that Meites was the entrepreneur on whom the enterprise in greatest measure depended. He was also arbiter of policy, and in that sense was properly called editor, as is so often the case with periodicals in publication houses. But I had come in with the clear understanding that



Front cover of the Meites book

the byline on the title page was to be H.L. Meites and David E. Hirsch. . . . It should suffice to say that I wrote or rewrote every line of the essential parts of the book, besides planning and proportioning them.”

Regarding the letter’s veracity, Rachel believes that if David was the editor, he would have gone over everything. She is “not sure,” she said, whether “Mr. Meites, who immigrated to the United States from Eastern Europe in 1931 may have been proficient in English or writing.” He was born in Odessa and came to the States in 1891 at the age of 14. He became publisher of several Chicago Jewish newspapers and, in 1931, was appointed by Mayor Anton Cermak to be the Superintendent of the Chicago Bureau of Water.

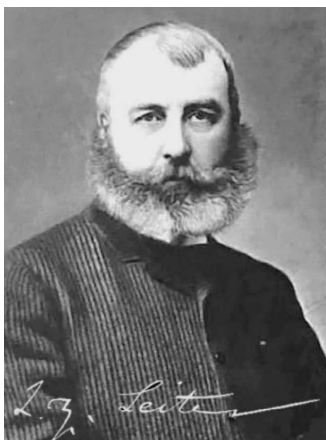
Rachel explained the different versions of the book, noting that “This was what was known as a mugshot book. At the time, it was a popular type of fundraising. For a certain donation, you got your picture at the front of the book and a specific numbered copy. There are several versions that are slightly different because, at certain points after the original publication occurred, Meites decided to add more people. So he would again

sell a personal numbered volume with the donors’ frontispiece portrait, sometimes replacing text and people — in earlier versions.”

Her additional research found that David Hirsch was very involved with a Zionist organization, the Association of Americans and Canadians in Israel, and was its editor for a long time. A 1985 eulogy given by Meir Jaffe at Kibbutz Ein Dor states: “Dave and his brother [Maxim Hirsch] founded the Zerubavel Zionist society in Chicago. For many years, he directed the Chicago Region of the Zionist Organization of American, then the Educational Sector of the American Jewish Congress. For more than 20 years, he edited *The American Zionist*.”

Rachel has records of some of the numbers and the people associated with them for the various versions of the Meites book, as well as names and additional information about the descendants of David E. Hirsch. She also shared some tidbits about Valia Hirsch, David’s wife, connected to the 1937 novel by Meyer Levin, *The Old Bunch*: “All the fictional boys and girls that appeared in the book and are listed on a page at the front of the book were based on real people who Valia grew up with,” she said. Unfortunately, she never fulfilled her promise to Rachel to identify the real-life counterparts for the book’s fictional characters.

Who Was Levi Ziegler Leiter?



Levi Ziegler Leiter

The National Historic Landmark building on Chicago’s State street holds many memories for those of us who grew up with the Marshall Field’s department store. Not many people, however, are familiar with the name Levi Ziegler Leiter, who was Field’s partner when the store was launched.

The entry in Wikipedia for the “Early Life” of Levi Ziegler Leiter states: “Leiter was born to Anne (née Ziegler) and Joseph Thomas Leiter of Leitersburg, the Washington County, Maryland town founded by his granduncle Andrew Leiter. Although some have confused Leiter’s ancestry as Jewish, his family was in fact of Swiss descent; he was raised a Lutheran.”

Rachel takes issue with this characterization. She believes there is evidence that Leiter was, in fact, of Jewish heritage and German descent, and that he might have honored that heritage.

The “American Aristocracy” website states that Leitersburg was founded by Levi’s grandfather, Abraham Leiter; in other places, the founder of Leitersburg is identified as Levi’s granduncle, Andrew.

“Everywhere I turned,” she said, “I got different information.” Her quest started when she was working in the Department of City Planning on the 10th floor of City Hall, the Municipal Reference Library (now called the

The History Detective

continued from preceding page

Municipal Reference Collection at the Chicago Public Library). “I used to spend a lot of time there. They had a tiny room where they had all the old city directories from the time they started publishing them. And these directories had a classified section where they listed synagogues.” Her City Planning responsibilities included creating and conducting tours around special events, which sparked her deep dives into the history of Chicago and its neighborhoods. “Going into this little room, looking at all the places, I was very intrigued by the name of Levi Ziegler Leiter. I became very interested in his possible Jewish background. All sorts of Jewish-owned dry goods businesses evolved into department stores.” Before their department store, Field and Leiter had first partnered in the dry goods business.

Rachel noted that at that time, wealthy people in America would take their daughters to England to marry sometimes impoverished nobility. Levi took his family to London, where his daughter, Mary, married Lord George Curzon, who served as Viceroy to India from 1898 to 1905, making her the Vicereine. One of her sisters also married royalty: Margaret Hyde Leiter married Henry Molineux Howard, the 19th Earl of Suffolk and 12th Earl of Berkshire.

Rachel referenced the book by Nigel Nicholson about Mary, Baroness Curzon of Ketleston, “in which the snippety author dismisses the possibility that there could be any Jewish connection to the family.” That book described Andrew Leiter, father of Levi, as a blacksmith who died insolvent after founding a township in Maryland. (Elsewhere, Andrew Leiter, the founder of a township in Maryland is identified as Levi’s granduncle and his father is identified as Joseph.) Other sources describe Mary’s background as “Swiss Mennonite.” Citing the historic antisemitism of the British, Rachel acknowledges that a Jewish background might have been kept secret during a quest for marriage possibilities to nobles, but also “This [research] has been a very zigzag thing for me.” A letter she discovered at the American Jewish Archives led her to think that maybe Leiter was from a branch of the family that had converted from Judaism. “So,” she says, “that is still a mystery.”



In 2000, she had gone to Cincinnati as a Fellow at the American Jewish Archives at Hebrew Union College, “to study some things related to my father’s life. (Her father, Joseph L. Baron, was a rabbi in Milwaukee.) “And while I was there,” she said, “just on a fluke, I checked to see if they had anything about the Leiters.” This was how she came to discover a 1955 letter from Rabbi Selwyn D. Ruslander to Dr. Jacob R. Marcus, known familiarly as “Jake,” a renowned rabbi, historian, professor, and founder of the American Jewish Archives at the Hebrew Union College in Cincinnati:

“Dear Jake:

A member of our city of Dayton, Mr. Roger Leiter, came in . . . today and . . . I received a rather interesting item concerning some of our pioneer Jewish community. Mr. Leiter’s grandfather was born in Miamisburg in the late 1820s or early 1830s. His great-grandfather had come from Frederick, Maryland, with the family . . . and prior to settling [there] had lived at Friedrichshaten, Germany. From the great-grandfather’s family came the Leiter who, with the first Marshall Field, had founded the store in Chicago. The great-grandfather had been born a Jew but had joined the Lutheran Church. Another brother, who remained in Judaism, became the ancestor of Mr. Moe Leiter of Detroit . . . There are a lot of the original Leiter family still in Baltimore but all are . . . Christians. It appears that the German Jewish branch of the family remained in Germany.”

Another piece of the puzzle—this one pointing to a possible Jewish identify—was provided by Professor Lee Shai Weissbach at the University of Louisville, author of the book *Jewish Life in Small-Town America: A History*. Rachel had come to know Weissbach through her work with the Southern Jewish Historical Society. She had written to him after reading his article published in the 1997 American Jewish Archives Journal, which included the fact that a Jew by the name of Levi Zeiger Leiter was the owner of a silver mine in Leadville, Colorado. Professor Weissbach’s response describes Leiter’s connection to Colorado, and his Jewish identity, citing an article by historian Patricia Tritz in a local history newsletter in Leadville:

“In 1877. . . Alvinus B. Wood sold his share of the Oro Mining Ditch and Fluming Company to Levi .Z Leiter, a retired Jewish merchant and peddler, for \$40,000. Leiter’s former partner was Marshall Field of

Chicago; his new partner was William H. Stevens. Leiter and Stevens formed the Iron Silver Mining Company. It was very profitable and controlled much of the Iron Hill District. . . . In 1880, Leiter refused \$1,000,000 for his share of the properties. Leiter Avenue in Leadville was named in honor of this Jewish entrepreneur. So, you see, at least in Leadville, there is no doubt about L's Jewishness. Leiter is also mentioned in a 1970 article in the *Herald Democrat* (the Leadville newspaper) titled 'Leadville Can Boast of Its Tap-Root Jewish Heritage.'"

In addition to the family's mining business in Colorado, Rachel found references to the coal-mining town of Zeigler, established by Leiter's son, Joseph, in Franklin County, Illinois, which was cited in the *Illinois Guide and Gazetteer* of the Illinois Writers Project. (Note that the spelling for the town of Zeigler varies from Levi's middle name of Ziegler.)

The family also had homes in Washington, D.C. — there is some evidence of a connection to the Theodore Roosevelt administration — and in Lake Geneva, Wisconsin, and possibly in Bar Harbor, Maine, where, in 1904, Levi died while visiting the "cottage" of a Vanderbilt friend.

Rachel's research had led her to an early Jewish settler in the Chicago area named Isaac Ziegler. He was a Hebrew teacher in the 1840s–50s at KAM, the oldest Jewish congregation in the Midwest. A document she provided states that he was born in Bamberg, Germany, in 1808 and died in Chicago in 1893. She noted that while Levi is not mentioned in the Meites book, Isaac is. She believes that "he was very important in the early KAM community." And there may be a North Shore connection: "Levi Leiter retired from Chicago and London," she said, "and at some point took up silver mining in Colorado, where he may have established a residence. In any case, he was involved in the silver mining business in Leadville, where he was identified as a Jew. So while he himself may not have identified as a Jew, his ancestor was Jewish. Now as far as the Ziegler family goes," Rachel recalled, from her time at North Shore Congregation Israel in Glencoe, a very active member believed she was a descendant of Isaac Ziegler and also claimed to be related to Levi Ziegler Leiter. The congregant's daughter told Rachel that her "father said there was a family relationship with the Ziegler side of Levi Ziegler Leiter's family."

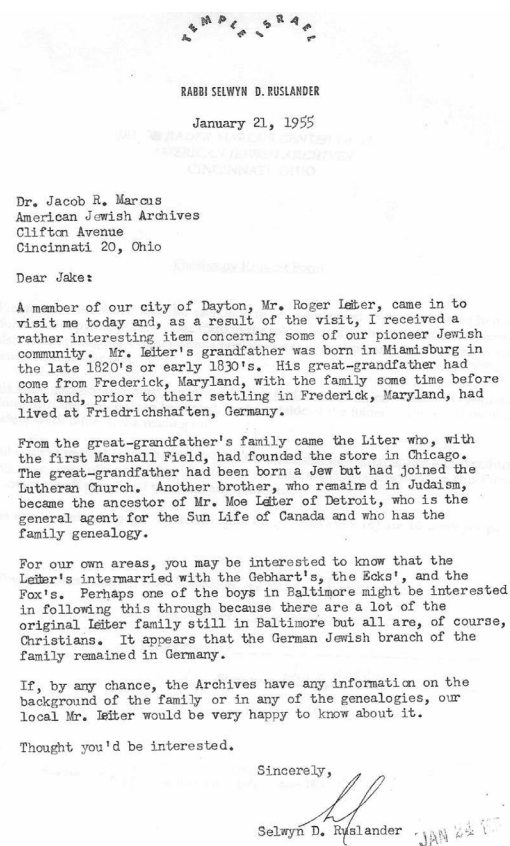
Rachel now lives in Florida, but the stories she carried with her from Chicago offer a fascinating look into the interweaving of painstaking research and serendipity. She may be contacted through the Chicago Jewish Historical Society: info@chicagojewishhistory.org.

President's Column

continued from page 3

1977–1987). Muriel was chosen to be president. The Society began with a rush of accomplishments. Within a year, it attracted a swell of membership and offered the activities and projects that buttress the Society to this day – public programs, a bulletin (later to become a journal), oral history project, assistance to researchers, tours, interest in archives, and community outreach. With the passage of years, we have lost the Society's early leaders, but we are fortunate that some remain active – former presidents Rachel Heimovics Braun (see "The History Detective in Our Ranks" in this issue) and Dr. Ed Mazur, along with Janet Iltis and Mark Mandle.

In 2027, the Chicago Jewish Historical Society will celebrate its Golden Anniversary. Stay tuned for special programming and features. We are determined to make our next 50 years as meaningful as those since our founding. You can help by sharing your ideas and becoming more involved. Contact us at info@chicagojewishhistory.org



Rabbi Ruslander's letter to Dr. Jacob Marcus of the American Jewish Archives

Savannah on My Mind

By Sandra Saltzman

Memories have a beautiful way of resurfacing, triggered by the simplest of spark points. A recent conversation with Rachelle Gold regarding her President's Message (*CJH*, Spring 2026) about the Savannah, Georgia, Jewish community did just that for me. It unlocked a flood of wonderful, vivid recollections of my childhood, my family, and the unique experience of being reared and educated as a Southern Jew.

Though my roots grew deep into Savannah's coastal soil, my story actually began with two New Yorkers. My parents, both creative and successful in their careers, married later in life. After traveling throughout the United States and Europe, they made the conscious decision to settle in Savannah for several practical and personal reasons. My father's businesses and real estate properties were spread across New York, Miami, and Savannah. Positioned precisely halfway between the North and South, Savannah became our anchor—the perfect midpoint for consistent travel up and down the East Coast.

Yet business was only part of the equation. My parents chose Savannah because of the longstanding strength and visible pride of its Jewish community. For a city of its size, its Jewish infrastructure was remarkable, boasting three distinct congregations—Orthodox, Conservative, and Reform (including Congregation Mickve Israel, dating back to the mid-1700s)—alongside a vibrant Jewish Educational Alliance. Furthermore, Jewish citizens held a respected, prominent place within the city's legal, medical, and retail establishments. Combined with the sheer physical beauty of the historic city and the genuine kindness of its citizens, Savannah was an ideal place to build a life.



Sandra Saltzman, then known as Sandra Barbara Gottlieb (center), at her Sweet Sixteen party at Savannah's Jewish Educational Alliance. She is flanked by (from left) brother Mark, mother Edith, maternal grandmother Lillie Spark, father Sam, and maternal grandfather Nathan Spark, all of blessed memory.

Growing up there offered a uniquely rich childhood. We did not live in a typical, densely populated Jewish neighborhood; most of our immediate area was not Jewish. This required a conscious, active commitment to community. My youth was anchored by a steady, meaningful rhythm: I attended synagogue every Friday night and Saturday morning and dedicated my Sundays to Jewish youth groups. The bonds formed in that time frame were unbreakable; to this day, my childhood friends and I still speak fondly of those formative Savannah experiences.

Because of our family's unique geographic footprint, I observed at an early age how regional cultures shape religious expression. I was incredibly fortunate to celebrate Shabbat and major holidays across three distinct regions: the fast-paced family gatherings of New York, the warm hospitality of Savannah, and the tropical energy of Miami. Each destination brought its own unique customs, traditional foods, and a beautiful blend of Ashkenazi and Sephardic mindsets.

Eventually, my journey took a major turn when I accepted my first real job in Chicago. When the position was offered, I was given a classic piece of advice: "If you can make it in Chicago, you can make it anywhere."

Truer words were never spoken. This city has been profoundly good to me. Once I found my footing, I leaned entirely into the city's expansive Jewish landscape. In Chicago, Jewish life became fully immersive. It shaped my social circles, woven itself through my professional networks, and guided me as I searched for a synagogue. I truly felt Chicago was and is my home.

Experiencing Jewish life in the Midwest is undeniably different than living it in the South. It is not a matter of one being superior to the other; rather, it is a reflection of the distinct norms, attitudes, and cultural paces that prevail in each region. The South taught me the value of history, deep-rooted institutions, and close-knit community ties. Chicago taught me grit, professional drive, and the power of finding your place within a vast, bustling metropolis.

Today, I consider myself incredibly fortunate to live at the intersection of these two worlds. My southern identity remains a deep part in how I connect with people, while my grounded, Midwestern approach guides me on how I live life well. I am employed by a large Jewish nonprofit social service agency and previously ran an international interior design firm on five continents with a large Jewish clientele. I am the product of both landscapes—a Savannah upbringing, which gave me wings, refinement, and exposure to remarkable art and architecture and a Chicago home, which has provided me with great resources, experiences, and remarkable people who gave me room to fly.

Sandra Saltzman is a career counselor at the Seigle Campus of JCFS, in Skokie. She is the proud mother of Sammy, married to Rachel, whom she describes as the “joys in her life.”

Welcome New Members

Susanne Hoffman
Chicago, IL

Daniel Koch (Life member)
Skokie, IL

Lista Kohn
Chicago, IL

Jeffrey Liskar
Chicago, IL

Marc Slutsky (Life member)
Highland Park, IL

New Member Bonus

Now is the best time to join CJHS or give a gift membership. When you do so, you or the recipient of our gift will receive an extra five months of membership—through 2027.

Go to our website to pay online or see instructions to pay by check: www.chicagojewishhistory.org.

Membership levels, starting at a very reasonable \$54 per year, include this quarterly journal and free admission to in-person presentations.

As the Society is a nonprofit organization, it relies heavily on memberships to survive, thrive, and produce high-quality publications and programming that you have come to expect — and rightly so!

Thanks for your continued support and generosity.

Upcoming Programs

CJHS is delighted to offer the following upcoming programs for your enjoyment and edification:

On Sunday, August 30, Michael Zmora, who wrote a series of articles for *CJH* about the Jewish communities of Oak Park and River Forest, along with his cover story in this issue about the Jewish community of Maywood, will talk about his research process. His presentation, also available via Zoom, will take place at Northbrook's Temple Beth-El at 2 p.m. Register at the website of the Jewish Genealogical Society of Illinois, with which we're co-sponsoring this program: www.jgsi.org.

On Thursday, October 8, 11:30 a.m. to 1 p.m., join us on the new Chicago Architecture Center (CAC) walking tour “Jewish Builders of Chicago.” Find more information about the tour itself on the CAC website — www.architecture.org — and stay tuned for CJHS details about signing up for the program.

On Sunday, November 1, journalist and producer Dan Protess will provide updates to his original WTTW program “Jewish Chicago 1833 to 1948 and Jewish Chicago 1948 and Beyond.” He will show a segment from the original broadcast and talk about recent developments in Chicago's Jewish community. Information about time and location of this program is forthcoming.



Part of the CAC tour: the Crain Communications Building, 150 North Michigan Avenue

Look to the rock from which you were hewn

הביטו אל-צור חצבתכם



chicago jewish historical society

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- Jerry Markbreit, Chicago's Jewish Football Officiant
- One Chicagoan's Reflections on Her Southern Upbringing

Our History and Mission

The Chicago Jewish Historical Society, founded in 1977, is in part an outgrowth of local Jewish participation in the United States Bicentennial Celebration of 1976. Forty-nine years later, our mission remains the discovery, documentation,

ABOUT THE SOCIETY

and dissemination of information about the Jewish experience in the Chicago area through publications, public programs, tours, and outreach to scholars and all interested in the preservation of Chicago Jewish history.

Tribute Cards for Celebrations or Memorials The card design features the Society's handsome logo. Pack of five cards and envelopes \$36. Mail your order and check to CJHS, P.O. Box 597004, Chicago, IL 60659-7004. You may also order online at our website.

Back issues of Chicago Jewish History cost \$12 apiece. To request back issues, please email the Society at www.chicagojewishhistory.org

Visit our website www.chicagojewishhistory.org

Pay your membership dues online via PayPal or credit card,
or use the printable membership application.

Inquiries: info@chicagojewishhistory.org

Membership in the Society is open to all interested persons and organizations, and includes

- A subscription to our award-winning quarterly journal, *Chicago Jewish History*.
- Free admission to Society public programs. General admission is \$10 per person.
- 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 \$1,000

Annual Dues

Historian \$500

Scholar \$250

Sponsor \$108

Member \$54

Student (with I.D.) \$18



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