American Jewish Landmarks

a travel guide and history

Foreword by
Jacob R. Marcus
Director
American Jewish Archives

JEWISH LANDMARKS SERIES

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Jewish Landmarks of New York

Traveler's Guide to Jewish Landmarks of Europe

American Jewish Landmarks

a travel guide and history

by

Bernard Postal and Lionel Koppman

volume III

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Foreword

During the period of the American Bicentennial Celebration I was delighted to welcome the appearance of *American Jewish Landmarks* by the team of Bernard Postal and Lionel Koppman. These books contain valuable historical data on all 50 states, Washington, D.C., Puerto Rico, and the Virgin Islands. For people interested in the Jewish landmarks of the United States and her territorial possessions, this work is invaluable; there is nothing else like it.

It is worth bearing in mind that these books are more than manuals for the tourist; it is an important work for students of American Jewish history. America's present-day Jewish community is the largest the world has yet known. Jewish Palestine at her zenith could probably never have boasted more than two million or three million Jews; today America shelters a Jewish population of nearly six million. This is a Jewry of some 5,000 to 10,000 Jewish clubs, societies, synagogues, and organizations, a community which has sprung up in the memory of men and women still living, for in 1880 there were only some 250,000 Jews in the United States.

This is not only the largest Jewry in the Diaspora, it is the most affluent, the most generous, the most cultured, the most advanced in the arts and sciences. It is obvious, therefore, why historians, both Jews and Gentiles, want to know more about a community which has made such a great career for itself in the last two generations. *American Jewish Landmarks* supplies the information people seek. Because it is a ready reference work, adequately indexed, replete with an infinity of important detail, the student will keep these volumes on his desk next to his Jewish encyclopedias.

When I pick up my telephone in my study to answer a call and think of Emile Berliner who invented the first practical telephone microphone, I know that the authors have described the work and personality of Berliner. And when I need data about Frederic William Wile, the author of a large-scale biography of Berliner, the assurance is mine that this book will tell me something about Wile and even inform me that his father, Jacob Wile, was the lay rabbi of LaPorte, Indiana, where the latter's achievements are memorialized in the name of Wile Street.

In a way these volumes by Bernard Postal and Lionel Koppman are the only complete history of the American Jew, for they deal with the great and the mighty and with the men and women of the towns and villages. Here are the annals of Jews whose communities reach from Portland, Maine, to San Diego, California - and on into the northernmost reaches of North America and into the Pacific and the Caribbean.

This is real history, grass roots history, the chronicle of an old people in a new world. They are also delightful books, carefully researched, and well written. We are truly grateful for *American Jewish Landmarks*.

Jacob R. Marcus

Director
American Jewish Archives
Cincinnati, Ohio

Introduction

This book is part of a four-volume work that is a guide to and description of American Jewish landmarks and other places of Jewish interest or association in the United States, Puerto Rico, and the Virgin Islands

It is the only work of its kind in this country. Its purpose is to identify, locate, and describe the thousands of landmarks, sites, shrines, memorials, public buildings, institutions, and other places whose collective story constitutes the chronicle of over three centuries of Jewish life in America.

Alphabetically arranged by states, cities, and towns within the states, and by places within the cities and towns, the four volumes are divided into 54 chapters, one for each state, the District of Columbia, Puerto Rico, the Virgin Islands, and one for New York City and environs.

Each chapter has two parts: an introductory essay devoted entirely to the highlights of Jewish history in the state or area covered, and a travel section listing and describing specific places.

Thirty-six categories of places have been included: shrines of Jewish history; monuments and memorials to Jews and portraits or bas-reliefs of Jews in public places; geographical places named for, founded by, or discovered by Jews; sites of early Jewish agricultural colonies; historic residences and other historic sites or buildings erected by, owned by, or named for Jews; monuments and statuary having some Jewish connection; places of general historic importance having some Jewish association; monuments and memorials to non-Jews who were philo-Semites; interfaith shrines; historic places and buildings preserved by or donated to the public by Jews; graves of Jewish personalities

celebrated in American or Jewish history; works of art depicting Jewish themes or characters on display in public places; Jewish religious objects in non-Jewish places; public collections of Judaica; Jewish museums; general museums housing Jewish artifacts; major Jewish libraries; housing complexes for aged Jews; public buildings or institutions donated by, named for, or dedicated to Jews; Jewish art collections; major libraries and art collections established by Jews for public use; major public works designed, built, or named for Jews; Holocaust memorials; institutions of Jewish higher learning; Hillel Foundations; Chabad Lubavitcher Student Centers; Jewish book and gift shops; major local Jewish institutions and agencies such as Jewish Community Centers, Homes for the Aged, Bureaus of Jewish Education, Jewish Federations and Welfare Funds, Jewish hospitals, and Jewish Vocational Services; synagogues; kosher eating facilities; selection of Jewish communally-sponsored camps; streets, avenues, and boulevards named for Jews; historic Jewish cemeteries; educational institutions named for, or founded by Jews; Israeli consulates; and Jewish community newspapers.

We have produced what we hope is a work that will be readable as well as useful. Our objective was to provide pleasurable reading for armchair tourists, to add to the enjoyment of the convention, business, or pleasure-bound traveler, answer the questions of all who seek hard-to-find information about Jewish beginnings, growth, and contemporary status in every state, and serve as supplementary reading in classes on American Jewish history and civics.

Each historical section is a fusion of information culled from countless sources - scholarly and popular, published and unpublished, familiar and newly-tapped.

The biographies that dot each travel section of each chapter lift from obscurity countless forgotten figures in American Jewish history, place in new settings numerous, well-remembered figures of yesterday, and describe the beginnings of many Jewish institutions, local and national.

We had a wonderfully exciting time making this armchair journey through the past and present of the American Jewish community, now well into its fourth century. En route, we corresponded with several thousand people in nearly 1,000 different towns and cities. On the way, we read or consulted some 850 books, directories, city and state guides, histories,

diaries, memoirs, biographies, almanacs and other reference works, and a vast collection of newspaper and magazine articles. Scattered through the four volumes are thumbnail biographies of more than 500 men and women, details about some 2,000 sites and landmarks, facts about over 800 national and local Jewish institutions, and information about nearly 2,000 synagogues.

American Jewish Landmarks is the successor to *A Jewish Tourist's Guide to the U.S.*, which was published in 1954.

The traveler who makes all or any part of the journey mapped out in the four volumes of *American Jewish Landmarks* is sure to stub his toe on American Jewish history wherever he goes. The reader who dips into these pages will find answers to his increasing curiosity about the Jewish past in America and its tenacious connection with the Jewish present.

Bernard Postal
Lionel Koppman

About the authors

BERNARD POSTAL, editor, journalist, and author, is associate editor of *The Jewish Week*, editor of *The Jewish Digest*, and co-author of ten other books on travel, Jewish history, and Israel. He was the director of public relations of JWB for 25 years. Prior to that he was national public relations director of B'nai B'rith for eight years. He is a member of the executive council of the American Jewish Historical Society and the Jewish Historical Committee of B'nai B'rith. In 1954 he received the National Jewish Book Award (together with Lionel Koppman) for his contributions to American Jewish history. He was similarly honored by the American Jewish Historical Society. (See also: Editors' Note.)

LIONEL KOPPMAN, editor, writer, and publicist, is director of public information and publications for JWB. He is a former newspaperman in Texas; medical editor for the United States government; and winner of the National Jewish Book Award in 1954 (together with Bernard Postal) for his contributions to American Jewish history. He was also the recipient of the Outstanding Filmstrip of the Year Award for his filmstrip on Sholom Aleichem in 1970. He is the author of a number of manuals and plays on various aspects of American Jewish life. He has received a grant for a textbook in American Jewish history.

We tip our hats

Years of independent research went into these books, but much of the material in the landmark sections was distilled from correspondence with thousands of people. Since we do not pretend to have visited all the places we describe, we saw large numbers of them through the eyes of good friends and correspondents in every state and Washington, D.C.

A torrent of material came from the staffs of Federal, state, and municipal agencies, Jewish and non-Jewish organizations, museums, libraries, synagogues, historical societies, universities, scholars, researchers, rabbinical seminaries, Jewish Community Centers, B'nai B'rith Hillel Foundations, Jewish Welfare Federations and Jewish Community Councils, Boards of Jewish Education, Jewish schools, and editors of American Jewish newspapers. The editors were a particularly fertile source both for historic data and contemporary information.

To this small army of men and women who cheerfully furnished information, patiently checked data, helpfully undertook local research, resourcefully unearthed new facts, and graciously answered our incessant inquiries, we tip our hats and record their names.

Among the nearly 2,000 individuals with whom we were in contact, a number made unusually distinctive contributions to these books:

Harold E. Katz, Birmingham, who checked out the data for Alabama; Bernice Bloomfield, Anchorage, who helped avoid errors of omission and commission for Alaska; Pearl Newmark, Phoenix, whose information was of great help for Arizona; Rabbi Ira Sanders, Little Rock, answered all questions about Arkansas.

Julius Bisno, Los Angeles, the unfailingly helpful source of data on Los Angeles; Dr. Robert Levinson, San Jose, who contributed an immense volume of facts about Northern California and mobilized the help of Stephen D. Kinsey, Suzanne Nemiroff, and Ruth Rafael of the Judah L. Magnes Memorial Museum in Berkeley, California, whose help was priceless; Seymour Fromer, of the Judah L. Magnes Memorial Museum, who put his staff's know-how at our disposal; Dr. Norton B. Stern, Santa Monica, who provided a large volume of data on Southern California; and Henry Schwartz, our valuable source on San Diego.

Mrs. Sam Uchill, Denver, who added much to the accuracy of the facts about Colorado; Mrs. Morris N. Cohen, West Hartford, who checked out everything for the Hartford area of Connecticut; Rabbi Arthur A. Chiel, Woodbridge, who did the same for the New Haven area; Rabbi David Geffen, Wilmington, who added greatly to the data on Delaware; Lillian Barsky and Robert Shosteck, whose expertise on Washington, D.C., was put at our disposal; Richard Rosichan and Vivian Becker, Miami, who updated the data on the Greater Miami area and other fast-growing parts of Florida.

Vida Goldgar and Adolph Rosenberg, Atlanta, who were unfailingly cooperative on Georgia; Mrs. Rachel Heimovics, Highland Park, whose knowledge and resourcefulness were an invaluable asset in preparing the Chicago segment and the rest of Illinois; Joseph Levine, Fort Wayne, who had all the answers for Indiana; David Berman, Lexington, who checked out the data on Kentucky; Rabbi David Lefkowitz, Jr., Shreveport, who responded to our queries on Louisiana.

Dr. Moses Aberbach, Baltimore, who provided much information about Baltimore and the rest of Maryland; Bernard Wax, Boston, executive director, American Jewish Historical Society, and Robert Brauner, of "Jewish Boston," who checked out the entire Massachusetts chapter and provided much new data; Irving Katz, Detroit, who contributed much information about all of Michigan; Leo Frisch, Minneapolis, who checked out all of Minnesota; Rabbi Leo E. Turitz, Meridian, who added considerable data on Mississippi; Frank J. Adler, Kansas City, who checked out the Greater Kansas City area in the Missouri chapter; and Dan Makovsky, who checked out the St. Louis area and added much new material.

Carol Gendler, Omaha, who provided data on Nebraska; Saul Schwartz and William Pages, South Orange, who checked all data for Essex County, New Jersey; Rabbi M. Reuben Kesner, Whiteville, and Dr. Abram Kanof, who added much data on North Carolina; Sarah Grossman, Cincinnati, who checked out all the data for Cincinnati; Judah Rubinstein, Cleveland, who checked out all data for Greater Cleveland; Nathan Loshak and Julius Livingston, Tulsa, who provided much Oklahoma material; Rabbi Joshua Stampfer, who added greatly to the data on Oregon; Maurie H. Orodenker, Philadelphia, who checked out all data on Greater Philadelphia and added much new information; Mrs. Ida Cohen Selavan, Pittsburgh, who checked out all data on Pittsburgh and Western Pennsylvania and added much new material; Mrs. Seebert J. Goldowsky, Providence, who checked out all Rhode Island data and provided new information.

Stanford M. Adelstein, Rapid City, who reviewed all South Dakota data and added considerable new information; Jack Lieberman, Memphis, who checked out all of Tennessee data; Mrs. Perry Kallison, San Antonio, who reviewed the entire Texas chapter, adding much new data and helping to avoid errors of omission and commission; Seymour Siegel, Houston, who checked out the Texas data; and Edward B. Eisen, Salt Lake City, who reviewed the Utah data.

Fred W. Windmueller, who checked out all the Richmond, Virginia, data; Mrs. Jeanette B. Schrieber, Aberdeen, who checked out all the Washington material; Jocelyn Cooper, Wheeling, who added much to the West Virginia chapter; Rabbi Manfred E. Swarsensky, Madison, who checked out all the Wisconsin material.

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Commissioner of Fairmount Park, Philadelphia
Drexel University, Philadelphia
Dropsie University, Philadelphia
Federation of Jewish Agencies, Philadelphia
Mrs. Lillian Mermin Feinsilver, Easton
Franklin Mint, Franklin Center
Freedoms Foundation, Valley Forge
Hebrew Sunday School Society, Philadelphia
Thomas Jefferson University, Philadelphia
Juniata College, Huntingdon
Dr. Bertram W. Korn, Philadelphia
Lions Club, Glassport
Mikveh Israel Cong., Philadelphia
Leon J. Obermayer, Philadelphia
Pennsylvania Historical and Museum Commission, Harrisburg
Pennsylvania State University, Middletown
Philadelphia Jewish Archives
Philadelphia Museum of Art
Philadelphia '76 Inc.
Philadelphia Union of Jewish Students
Pittsburgh Baseball Club
Sayre Public Library
Rabbi Elihu Schagrin, Coatesville
School District of Philadelphia

A. Singer, Middletown
Temple University, Philadelphia
University of Pennsylvania, Philadelphia
University of Pittsburgh
Rabbi David H. Wice, Philadelphia
Rabbi Leonard Winograd, McKeesport
Wolfsohn Memorial Library, King of Prussia
Rabbi Gerald I. Wolpe, Philadelphia
Frank F. Wundohl, Philadelphia, *Philadelphia Jewish Exponent*
York School District

RHODE ISLAND
Brown University, Providence
Jewish Community Relations Council of Rhode Island, Providence
Rhode Island Jewish Historical Association, Providence
Jesse M. Smith Memorial Library, Harrisville

SOUTH CAROLINA
City of Rock Hill
College of Charleston
Cong. Beth Elohim, Charleston
Mrs. Herbert A. Rosefield, Sumter
South Carolina Confederate Relic Room, Columbia
University of South Carolina, Columbia

SOUTH DAKOTA
Manny Feinstein, South Aberdeen
University of South Dakota, Vermillion

TENNESSEE
Churchmen's Sports Hall of Fame, Tullahoma
Harriet Cohn Guidance Center, Clarksville
Memphis Eye, Ear, Nose and Throat Hospital, Memphis
Oak Ridge Institute of Nuclear Studies, Oak Ridge
Siskin Memorial Foundation, Chattanooga

TEXAS
Seymour Cohen, Houston
El Paso Public Library
Rabbi Harold A. Friedman, Waco
Rabbi Newton J. Friedman, Beaumont
Mrs. I.B. Goodman, El Paso
Philip Hewitt, San Antonio
Harry R. Rosen, Dallas
David M. Seligman, Edna
Southern Methodist University, Dallas
Shimshon Zeevi, San Antonio

UTAH
Rabbi Abner L. Bergman, Salt Lake City

VERMONT
Rabbi Max B. Wall, Burlington

VIRGINIA
Mrs. Ruth Sinberg Baker, Alexandria
Leroy S. Bendheim, Alexandria
Department of Defense, Arlington
Fort Monroe Casemate Museum, Fort Monroe
Thomas Jefferson Institute for Study of Religious Freedom, Fredericksburg
Mrs. Murray Loring, Williamsburg
Mariners Museum, Newport News
Rabbi Philip Pincus, Virginia Beach
Chaplain Samuel Sobel, Fort Belvoir
Saul Viener, Richmond
Virginia Military Institute, New Market
Virginia Museum of Fine Arts, Richmond

WASHINGTON
Seattle Chamber of Commerce
Murray Shiff, Seattle
State Capitol Museum, Olympia
University of Washington Libraries, Seattle

WEST VIRGINIA
Rabbi Philip M. Aronson, Huntington
Rabbi Samuel Cooper, Charleston
Edward I. Eiland, Logan
Kanawha County Public Library, Charleston

WISCONSIN
Edwarde Perlson, Milwaukee
Mrs. Norton Stoler, Madison
University of Wisconsin-Milwaukee, Waukesha Chamber of Commerce
Jack Wiener, Milwaukee
Wisconsin Society for Jewish Learning, Milwaukee
Melvin Zaret, Milwaukee

WYOMING
Mrs. Martin Bernstein, Cheyenne
Mrs. Joseph Feldman, Cheyenne
Laramie County Library, Cheyenne
Laramie County School District No. 1, Cheyenne
Steve Weinstein, Laramie
University of Wyoming, Laramie
Wyoming State Archives and Historical Department, Cheyenne

BERNARD POSTAL

When Bernard Postal died in 1981, America lost one of its finest historians and journalists. He was legendary in his expertise in the field of American and European Jewish history. No item was too small to escape his investigatory and editorial eye.

The editors of this series remember a call from him as one of the volumes was about to go to press. Postal had discovered the existence of a small Jewish cemetery dating back to the 1840s in the southwest, heretofore obscured by decades of neglect. He firmly requested the inclusion of this item. When the editors protested that it was too late and could not be done, he insisted with his unusual charm and pleas that every item was of equal importance. As a result of his benevolent editorial "tyranny," the forgotten cemetery of early Jewish pioneers was included. He later learned that as a result of this inclusion, a local Jewish organization had commenced restoration work on the tombstones and surrounding landscape.

Bernard Postal's distinguished journalistic career started in the 1920s and continued until his death at the age of 75. Through the years he was the recipient of many honors and awards. Of his many books, he was proudest of his Jewish history and travel guide series.

Nothing was alien to him in his Holmesian tracking of American Jewish roots. He corresponded with over 2,000 people throughout the country in his in-

defatigible quest for information. From the obscure to the famous - and even the infamous - from well-remembered events to long-forgotten names, he pursued his historical research. He created a gallery of the life and times of a unique aggregation of personalities whose achievements and contributions brightened the pages of American and Jewish history from the year 1654 to the present.

He was truly the historian laureate of American Jewry.

He was profoundly missed by the editors of this series during the preparation of Volumes Three and Four, which are being published posthumously.

The Editors

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Illinois

Nearly a third of the present state of Illinois, including much of what is now Chicago, was once the property of a land company in which eight Jewish traders were substantial stockholders. As early as 1773, Captain William Murray, acting for the Illinois Land Company, persuaded the Indians at Kaskaskia to trade much of the territory between the Mississippi and Illinois rivers as far north as Chicago, in exchange for $37,000 worth of goods. Among the 22 owners of the Illinois Land Company were Moses and Jacob Franks of England; Joseph Simon and Levy Andrew Levy of Lancaster, Pennsylvania; Michael and Barnard Gratz; and David and Moses Franks of Philadelphia.

These merchants, who had provided the supplies Murray used in effecting his real estate bargain, had been engaged in Illinois in trading and land deals since 1760. Foreseeing that the American frontier would inevitably be pushed beyond the Mississippi, they planned large scale settlements to bolster their trading ventures.

New York-born Moses Franks, who became a successful shipowner and merchant in London, was part of a commercial syndicate which dealt in Illinois land while provisioning the British troops during the French and Indian War. Supplies and funds from Simon, Levy & Co. of Lancaster backed Colonel

George Croghan in 1765, when he led an expedition into the Illinois country and succeeded in opening the territory to trade by reaching an agreement with Pontiac and other Illinois Indian chiefs. Before the Revolution, the Gratzes and the Philadelphia Franks, were making long range plans for the economic development and colonization of the Territory.

Nothing came of these ambitious undertakings because the Illinois Land Company had no clear title to the lands acquired from the Indians. The British never confirmed Murray's deal. Neither did Virginia, which considered Illinois as one of its western counties. The last tenuous claim of the private interests was wiped out when the Northwest Territory became part of the domain of the United States after the states ceded their western lands to the Federal government.

While Simon, the Gratzes, the Franks, and their partners lost out, their efforts helped win the Northwest Territory for the United States. The supplies they poured into Illinois for 25 years became an important factor in winning the goodwill of the scattered trappers, hunters, and frontiersmen whose support made it easier for George Rogers Clark to oust the British from the Northwest country. And these same Jewish entrepreneurs outfitted and partly financed Clark's expedition, 1778-1779, which drove the British out of Cahokia, Kaskaskia, Fort Chartres, and Vincennes.

When Clark captured Cahokia, Illinois' oldest town, a lone Jew was living there. He was Dr. Isaac Levy, a person of considerable importance in the community, which had been founded by the French in 1699. A trading partner of the French merchants Gratiot and Le Croix, Levy was purveyor to Clark's troops. Levy's financial transactions involving considerable sums are mentioned repeatedly in the old French court records between 1779 and 1786.

Illinois' first permanent Jewish resident of record arrived six years after the enactment of the Ordinance of 1787 provided for the organization and government of the vast Northwest Territory, which Clark's conquest had secured for the United States. He was John Hays, grandson of David Hays, who had settled in New York in the early 1700s. Born in New York in 1779, John Hays went to Canada as a young man to work for an Indian

trading company in which his uncle, Andrew Hays was a partner. Hays' business connections probably made him familiar with the commercial opportunities in the newly established American territories to the South and he decided to settle in Cahokia in 1793. That year he became an American citizen and joined the militia of St. Clair County which had been organized in 1790. Trader and farmer, Hays served as the county's volunteer postmaster until 1798 when he was appointed sheriff of St. Clair County. He held this office until 1818. Hays died in 1836 and is buried at Cahokia.

One other Jew is known to have been in Illinois before it was admitted to the Union in 1818. He was Joseph Phillips, a veteran of the War of 1812, who was appointed secretary of the Illinois Territory in 1817. Another early Jewish settler was Abraham Jonas who moved from Kentucky to Quincy in 1838.

In the 1830s individual Jews began settling in Chicago before it was incorporated as a town in 1833 and as a city in 1837. Morris Baumgarten came in 1832; a Peter Cohen represented Chicago at a state convention in 1836; and J. Gottlieb arrived in 1837. Chicago's first city directory, published in 1839, listed no identifiable Jews. The 1843 edition, however, included the names of Isaac Ziegler, Benedict and Jacob Schubert, and Philip Newburgh, all of whom probably arrived about 1841. Schubert is credited with erecting Chicago's first brick house, while Newburgh was one of the city's earliest tobacconists.

Between 1841 and 1844, twenty Jews from Bavaria, East Prussia, Posen, and the Rhenish Palatinate settled in the Windy City. About as many more came in the next three years. These early arrivals, who became the founders of the Chicago Jewish community included the six Kohn brothers - Julius, Abraham, Moses, Hirsch, Morris, and Joseph - their mother, Mrs. Dilah Kohn; Jacob Rosenberg; Levi Rosenfeld; Marx L. Mayer; Elias and Henry Greenebaum; Leopold Mayer; Benjamin Mayer; Henry Klein; Henry Meyer; and Henry Horner.

The Kohn brothers first peddled in western Massachusetts about the time the Millerites, theological predecessors of the Seventh Day Adventists, were predicting the end of the world in 1843.

This was bad for business, and so the Kohns headed West,

carrying with them a Torah Scroll they had brought from Germany. Henry Horner, a grocer, was the ancestor of Illinois' first Jewish governor. Henry Meyer came to Chicago as the western agent of an early Jewish Agricultural Society organized in New York under the leadership of William Renau, one of the founders of B'nai B'rith. Meyer bought 160 acres of government land at Schaumburg in Cook County and urged Jews to come West to become Illinois farmers. His report induced a number of Jews to move to Chicago, but few settled on the soil. Most of them went into business in Chicago, Peoria, and Joliet. It was only in the 1970s that a Jewish community grew up in and around Schaumburg, one of Chicago's fastest growing suburbs.

On Yom Kippur, 1845, Jewish religious services were held for the first time in Illinois when a minyan assembled in a small room over a store on what is now Wells and Lake Streets. The insistence of Mrs. Dilah Kohn that *kashrut* be maintained in the tiny community that took root in what is now the Chicago Loop and the fact that her sons owned a Torah were key factors in the formation of a congregation. Earlier, in 1845, a Jewish Burial Ground Society had been organized on ground purchased from the city. This established Illinois' first Jewish cemetery on a plot that is now part of Lincoln Park on Chicago's North Side.

A second service was conducted in a room above the dry-goods store of Rosenfeld and Rosenberg at 155 Lake Street on Yom Kippur, 1846. This same room was the birthplace of K.A.M. Temple, the first Jewish congregation in Illinois, which was formed on November 3, 1847, as Kehilath Anshe Mayriv (Congregation of the Men of the West), with Leopold Mayer as president. Chicago's second congregation, B'nai Sholom, was founded in 1852 by Polish Jews who split off from K.A.M. Henry Greenebaum, who was a member of K.A.M., was so opposed to the splintering of the still tiny Jewish community that he joined B'nai Sholom and became its secretary while retaining membership in K.A.M. A secession from K.A.M. in 1858 led to the organization of the Reformverein out of which grew Sinai Temple in 1861. Three years earlier the city's first reform congregation, Ohabey Or, came into being. Reverend Ignanz Kunreuther became K.A.M.'s first spiritual leader in 1859 when a lot was bought between Quincy and Adams Streets as the site of a future synagogue. Temple Isaiah Israel, founded in 1852, merged with

K.A.M. in 1871 to form K.A.M. Temple-Isaiah Israel. Isaiah Israel had previously absorbed B'nai Sholom.

Through these mergers, K.A.M.-Isaiah Israel has a combined history that covers the rabbinate of Dr. Leibman Adler, whose son, Dankmar, was the famed architect who worked with Louis Sullivan, Dr. Gershon Levi, whose son, Edward, became president of the University of Chicago and attorney general of the United States during the Ford Administration; Rabbi Joseph Stolz, whose son, Leon, was chief editorial writer of the *Chicago Tribune*; and Jacob K. Weinstein, one of the earliest Zionist rabbis in Chicago and a noted exponent of civil rights.

While they were laying the foundation for the great Jewish community of Illinois and for smaller settlements downstate, the early Jews of Illinois were also taking an active part in the exciting events of the 1850s and 1860s. Abraham Jonas, who edited the *Advocate* in Columbus, 1840-1841, was elected to the Illinois Legislature from Quincy in 1842. A prominent Whig politician and friend and political ally of Lincoln, Jonas was the leading Jewish citizen of Illinois until his death in 1864.

In 1853, Henry Greenebaum led a crowd of Chicago citizens in wresting a fugitive slave from a Federal marshal and was one of the principal speakers at a mass meeting called to consider the incident. Two years later he was elected to the City Council. Although he was anti-slavery, Greenebaum supported Stephen Douglas against Lincoln in the 1860 presidential election. Leopold Mayer, Julius Rosenthal, and Adolph Loeb were among the five signers of the first call for a mass meeting of German-Americans in 1853, to organize the Republican party in Chicago. Rabbi Bernhard Felsenthal, Sinai Temple's first rabbi, had been a militant abolitionist in Madison, Indiana, and he continued to oppose slavery when he came to Chicago. Rabbi Liebman Adler of K.A.M. was equally vigorous in denouncing slavery and supporting the Union.

Abraham Kohn, president of K.A.M., who was elected city clerk of Chicago in 1860, was known as "the blackest Republican." Introduced to Lincoln after the latter's nomination for the Presidency in Chicago, Kohn conceived the idea of giving Lincoln a unique message of encouragement in 1861. When Lincoln stopped in Chicago en route to his first inauguration,

Kohn presented him with a hand-painted replica of the American flag on which were inscribed in Hebrew letters four verses from the Book of Joshua. Lincoln's acknowledgment of this unusual gift has been lost, but the flag, which has also disappeared, is mentioned in Admiral George Preble's "History of the Flag of the United States." John Hay, Lincoln's secretary, described the flag in 1862 in a letter to A.S. Cohen, editor of the *Jewish Record*: "The 'flag' referred to (he wrote) was a small painting of the American banner, inscribed in Hebrew characters with a passage from Joshua. It was presented to the President in February, 1861 before his departure from Illinois by Abraham Kohn, city clerk of Chicago, who had painted it. It has been in the Executive Mansion ever since the President's inauguration."

When Lincoln called for 300,000 volunteers in 1862 to preserve the Union, Chicago was still a struggling city of less than 100,000 and its Jewish population numbered about 1,500. In 1859, Ramah Lodge of B'nai B'rith, which had been established in 1851, convened the leaders of the city's 14 synagogues, Jewish lodges, and benevolent societies to plan the formation of what became the United Hebrew Relief Association, of which M.M. Gerstley was the first president. This Association provided cash relief for needy families and launched a fund for the establishment of a hospital. In 1862, the Association recruited and outfitted a company of 96 men and raised $11,000 to provide each man with a bonus. The Association also cared for some 100 Jewish families from the South, all destitute, who sought safety in Chicago during the Civil War. This assistance gave rise to the Widows and Orphans Home in 1863.

The Jewish company became part of the 82nd Illinois Infantry which distinguished itself at the Battle of Gettysburg and at other major Civil War engagements. Among the officers of this regiment were Lieutenant Colonel Edward S. Solomon (see state of Washington) who was elected to the Chicago City Council in 1860 at the age of 24; Captain Joseph B. Greenhut, who in 1891 delivered one of the principal addresses at the dedication of a monument at Gettysburg to Illinois troops; and Dankmar Adler, who as one of America's first great architects, became one of the creators of the Chicago skyline.

Abraham Kohn, the flag-maker, and Lorenz Brentano were

on the citizens' committee representing Chicago at Lincoln's funeral in Springfield. While Lincoln's body lay in state in the Chicago court house, it rested under a canopy inscribed with the Hebrew lament, "The beauty of Israel is slain upon the high places."

Oldest Jewish community outside of Chicago is in Peoria where the first Jews arrived in 1847. A benevolent society was organized in 1852 and the first congregation was formed in 1859. Jews settled in Springfield around 1850. The first arrivals were Julius, Edward, and Louis Hammerslough, whose mercantile establishment was founded in 1855. One of their employees was Samuel Rosenwald, father of Julius Rosenwald, the mail order tycoon and philanthropist, who was born in Springfield in 1862. Julius Hammerslough, an intimate friend of Lincoln, was one of the committee from Springfield that accompanied Lincoln's body home from Washington. He was one of the founders of the Lincoln Monument Association on whose behalf he sent letters to rabbis and synagogues throughout the country asking for contributions to erect the Lincoln Monument in Springfield. Hammerslough, the first president of Springfield's Congregation Beth Sholom, founded in 1855, was an uncle of Julius Rosenwald, whose mother was the sister of the Hammerslough brothers.

Jews first came to Cairo in 1863 when the town was the headquarters of General Ulysses S. Grant during the Civil War. Jewish sutlers named Oppenheimer and Abendheimer were the pioneers, followed by Abe and David Marks. There were also Jews in Rock Island in the 1850s. Berthold Loewenthal was a member of the Rock Island City Council, 1853-1855. Other early settlements were at Aurora, Bloomington, East St. Louis, Granite City, Centralia, and Waukegan.

At the end of the Civil War, there were an estimated 10,000 Jews in Chicago and the community maintained 14 societies and five synagogues. The fire of 1871 destroyed virtually every building in the city, including the first home of the Jewish hospital opened in 1868 by the United Hebrew Relief Association. Chicago Jewry lost over $4 million in property, yet it raised $25,000 in cash and provided 34 cases of supplies to aid needy victims of the fire. By 1877 the Association was giving aid to 310 Jewish families.

The German Jews were well settled and prosperous by the time the Yiddish-speaking Russian Jews began coming to Chicago in large numbers in the late 1880s and early 1890s. By 1900 there were over 7,000 Russian Jews in Chicago. The German Jews provided the newcomers with charity and economic aid, but not social equality. In 1888 the United Hebrew Relief Association was renamed the United Hebrew Charities and it established the first of a great network of welfare, health, child care, and family welfare Jewish agencies. In 1900 the UHC created the Associated Jewish Charities to coordinate the work of the various Jewish social welfare agencies supported by the UHC. For many years the two communities, each with its own synagogues and social welfare agencies, operated independently and had little to do with each other. It was not until the 1960s that the last vestiges of the separation vanished and a united Jewish community came into being.

The first move out of the Loop area by the German Jews of Chicago was west to the neighborhood of Halsted and 12th Streets. Some went as far west as Ashland, followed by the first pockets of Jews on the South Side. The old West Side was the first stop for the East European Jews who arrived between 1885 and 1910. This area, much of which is now occupied by the Circle Campus of the University of Illinois, was roughly bounded by Canal Street on the east, Robey Street (now Damen Avenue) on the west, Taylor Street on the north, and Henry Street (now 14th Place) on the south. One of the most celebrated areas of the old Jewish community on the near West Side was the Maxwell Street open air market where one could buy anything from the pushcarts, stands, and stores, operated mostly by East European Jews. This Chicago counterpart of the Hester and Orchard Street pushcart market in New York was at first dominated by Bohemians, then in successive order by Italians, Poles, and Lithuanians before the Jews took over around 1900. Also in the Maxwell Street area were Weissenfreund's Pavilion that housed the Yiddish Art Theatre founded by Paul Muni's father, the Mandel Clinic, the Lying-In Clinic founded by Dr. Joseph deLee, which provided free prenatal and obstetric care.

The great Jewish migration out of the near West Side began around 1908, under the pressure of substandard living conditions

in the old neighborhood, when Jews began moving to the far West Side into North Lawndale and later into the Douglas and Garfield Park areas. This population shift reached its zenith between 1921 and 1922. Many Jewish families had been displaced from the near West Side when the Soo Line Railroad bought up many houses occupied by Jews between Canal and Clinton Streets, and 12th to Maxwell Streets. The displacement of a large number of families and small businesses after receiving fair compensation set the stage for the move to the west. In 1910 Lawndale was still largely open prairie and vacant lots. Some Orthodox families had moved there as early as 1908 but the big Jewish migration began around 1910-1911. The established German and Irish residents tried to keep the Jews out by refusing to rent their vacancies. The Jews commenced buying homes and vacant lots and built whole blocks of apartment houses. The first Jewish settlers suffered from gang attacks on synagogues and stores until Davy Miller, later a prominent boxing referee, and his five brothers organized Jewish gangs that fought off these hoodlums.

On the eve of World War I, Lawndale had changed from gentile German to solidly Jewish Orthodox. By 1920 Lawndale had a total population of about 110,000, 80 percent of which was Jewish and remained a major area of Jewish settlement and residence for nearly 50 years. In 1946 there were still 65,000 Jews living there, but by 1956 there were hardly more than 1,500 as the neighborhood became solidly black. In its heyday the Lawndale Jewish community had 40 Orthodox synagogues, dozens of kosher butcher stores, social halls for weddings, funeral chapels, Jewish book stores, and Jewish-style restaurants. The Jewish-owned retail stores had created a sub-regional shopping center of major proportions.

Lawndale was also the center of a network of Jewish cultural agencies. The Jewish People's Institute, long since replaced by the Jewish Community Centers of Chicago, rose like a Moorish castle on Douglas Boulevard. Its meeting rooms, classrooms, and library were thronged by immigrant children and grandchildren.

Nearby was a public school known as Herzl Junior College because of its adult education classes. Also in the neighborhood were the Workmen's Circle Labor Lyceum, the Orthodox Home for the Jewish Aged, the Marks Nathan Orphan Home,

Mt. Sinai Hospital, the Jewish People's Convalescent Home, and the Hebrew Theological College. Douglas Boulevard was once known as synagogue row because of its many small synagogues and its large synagogues, notably the "Russische Schul," which seated 3,000, the "Rumanische Schul," and the "Sephardic Schul," now black churches. In 1935 the Board of Education terminated the junior college program at Herzl Junior College. Twenty years later, the Board of Education bought the JPI and Hebrew Theological College buildings, converting both into public schools. The Hebrew Theological College moved to Skokie. By 1962 the last Jewish institution in what once was Chicago's greatest center of Jewish population - the Associated Talmud Torahs - moved out. What was once called the "Jerusalem of Chicago" no longer had any Jews. The Jewish neighborhood from which the characters in Meyer Levin's book, *The Old Bunch*, came from was no more. This was the neighborhood where Barney Ross grew up, where Colonel Jake Arvey began his political career which led to a major role in the Democratic party, where Shelley Berman's father had a delicatessen, and where Admiral Hyman Rickover's father had a tailor shop.

By the end of World War II another major shift in Jewish population was well under way. The middle and lower middle-class families moved to Albany Park and Rogers Park and to the newer apartments on Sheridan Road. The upper middle-class and wealthy Jews moved first to the suburbs of Oak Park, Evanston, Winnetka, Glencoe, and Highland Park to the north of the city. A second middle-class migration moved south to Park Forest and then west to Skokie as the trek to the suburbs began. In the city proper there are still concentrations of Jews in Hyde Park around the University of Chicago, on the Lake Shore where there are high-rise luxury apartment houses, and Albany Park and West Rogers Park. In 1975 an estimated 35,200 Jews lived in West Rogers Park where they accounted for 54 percent of the area's total population and 14 percent of the Jewish population of the metropolitan Chicago area. But between 1965 and 1975, some 25 percent of the Jews of West Rogers Park left. The Edgewater Association of Clergy and Rabbis seeks out church and synagogue members among the 100,000 residents of the opulent high-rise apartment houses overlooking Lake Michigan. Interfaith teams knock on

doors to take a religious census, distribute a booklet listing each church and synagogue in the neighborhood, and extend an invitation to find and then attend local houses of worship of their choice.

In 1974, the Jewish population of the Chicago metropolitan area was estimated at 269,000, a decline from 1939 when the population was 360,000. Migration to California, the low birth-rate, and the end of immigration from Europe caused the drop in the Jewish population. Half or more of the Chicago area Jews live in the suburbs. Beyond the Chicago metropolitan area there are 30,000 Jews in 70 towns and cities, with good-sized communities.

The B'nai Hillel Foundations were first established at the University of Illinois in 1923 by Rabbi Benjamin F. Frankel, whose family were among the Jewish pioneers in Peoria.

Illinois is the only state that has had two Jewish governors: Henry Horner, who was elected in 1932 and reelected in 1936, and Samuel Shapiro, of Kankakee, who succeeded to the governorship in 1968, after serving eight years as lieutenant governor, when the governor resigned to become a Federal judge. Shapiro was defeated in the primary for the Democratic gubernatorial nomination. Paul Simon was elected lieutenant governor in 1968 and in 1971 was the defeated Democratic candidate for governor.

Six Jews have served in Congress from Illinois: Julius Goldzieher (1893-1895); Martin Emerich (1903-1907); Adolph Sabath (1907-1932); Milton Kraus (1917-1922); Sidney Yates; and Abner Mikva. The first Jew named a Federal judge from Illinois was Samuel Alschuler, who sat on the United States Circuit Court (1915-1936). He had been the Democratic candidate for governor in 1908. Other Jews who served as Federal judges in Illinois were: Julian Mack (1913-1943); Julius Miner (1958-1961); Julius Hoffman (1953-1970); Abraham L. Marovitz (1961-1970); Caspar S. Platt (1950-1960); and Joel M. Flaum (1975-).

Besides Horner, Shapiro, and Simon, the following Jews have held state-wide office: Judge Joseph H. Godenhersh, State Supreme Court; Benjamin Lindheimer, chairman, State Commerce Commission; Barney Cohen, State Commissioner of Labor; Benjamin L. Nudelman, chairman, State Department of Finance; Dr. Jack F. Isakoff, chairman, Illinois Board of Ethics; Samuel C.

Bernstein, State Employment Security Administrator; Peter B. Bensinger, director, State Code Department; Maurice Perlin, judge of State Court of Claims; Judge Henry L. Burman, chief justice of Circuit Court of Cook County; Barnett Hodes, State Tax Commissioner; Philip M. Stein, chief justice, Appellate Division of Superior Court of Cook County; Harry Fisher, chief justice of Chicago Criminal Court; Jacob M. Braude, director, State Finance Department; Theodore Brentano, chief justice of Superior Court of Cook County; and Marshall Korshak, director, State Department of Revenue. In the 1980 elections, Judge Seymour Simon was elected to the State Supreme Court.

Moritz Rosenthal was United States Attorney for Northern Illinois, 1894-1897; Mrs. George W. Reinecke, United States Collector of Internal Revenue; Theodore Brentano, United States Minister to Hungary; and Noble B. Judah, United States Ambassador to Cuba.

High office in Chicago was held by the following: Edward Solomon, city clerk; Abraham Kohn, city clerk; Adolph Kraus, city attorney; Sigmund Zeitel, city attorney; Charles M. Schwab, city controller; Samuel A. Ettleson, city attorney and Cook County treasurer; Horace G. Lindheimer, Cook County treasurer; Benjamin C. Bachrach, public defender, Cook County; Barnett Hodes, city attorney; Seymour Simon, president, Cook County Board of Commissioners; Richard J. Elrod, sheriff, Cook County; and Marshall Korshak, city tax collector and city treasurer.

Louis Platt was mayor of Danville (1909); Walter A. Rosenfield was mayor of Rock Island (1923-1927); Morris Saddler was mayor of Saddler (1800-1806); and Myron Griesdorf was mayor of Skokie (1961-1965). William Eppinger was mayor of Jacksonville (1880-1890); Eugene Barenholtz was mayor of Litchfield (1977-); and Julius Rosenthal was mayor of Granite City (1890-1893). William S. Singer was an unsuccessful candidate for mayor in Chicago in 1975 and Dennis Bloch was the losing Republican candidate in 1977.

*****

ARGONNE

Argonne National Laboratory has on permanent display the birth certificate of the atomic age — a one-foot section of common graph paper recording the first atomic reaction achieved by man on Dec. 2, 1942, under the football stands at the University of Chicago. Among the participants with Dr. Enrico Fermi, who was driven out of Fascist Italy with his Jewish wife, were the Jewish atomic scientists Walter H. Zinn, Harold Lichtenberger, Leo Szillard, Albert Wattenberg, and others.

AURORA

Temple B'nai Israel, 400 N. Edgelawn Dr.

BELLEVILLE

Jewish Federation of Southern Illinois, 6464 W. Main St.
Jewish News of Southern Illinois, 6464 W. Main St.
Temple Beth Israel, 225 N. High St.

BLOOMINGTON

Bloomington Normal Consolidated Jewish Charities, 304 Granada St.

Hillel Foundation, Illinois Wesleyan University, 102 Robin Hood Lane.

Temple Moses Montefiore, 102 Robin Hood Lane.

BUFFALO GROVE

Temple Chai, meets in Kingswood Methodist Church, 401 W. Dundee.

CAHOKIA

Cahokia Courthouse, small log cabin of palisade construction, is the original building in which John Hays, sheriff of St. Clair County, maintained his headquarters, 1798-1818.

CAIRO

Montefiore Temple, 3014 Elm St.

CARBONDALE

Hillel Foundation, Southern Illinois University, 715 S. University.

Temple Beth Jacob, 404 S. Poplar.

CENTRALIA

Temple Solomon, 104 N. Pine.

CHAMPAIGN

Benjamin M. Frankel Memorial Building, 503 E. John St., the home of the B'nai B'rith Hillel Foundation, University of Illinois, memorializes the founder of the Hillel Foundations. Rabbi Frankel, a native of Peoria, established the first Hillel unit at the University of Illinois in 1923. Prof. Edward Baldwin, professor of Biblical Literature at the University and a leading Congregationalist, urged Chicago Jews for years to educate Jewish students about their heritage. When Rabbi Frankel came to Champaign as a student rabbi, he heard the pleas of Dr. Baldwin and decided to make the college town his field of activity after his ordination at Hebrew Union College in 1923. That was the birth of the Hillel Foundations. Although Rabbi Frankel had a difficult time selling his simple idea to some national Jewish organizations, the B'nai B'rith took the Hillel movement under its wing.

Champaign-Urbana Federated Jewish Charities, 1707 Park Haven Dr.

Sinai Temple, 3104 W. Windsor Rd., has a Yad Vashem memorial to the martyrs of the Holocaust. On one of the panels is inscribed "I have taken an oath to remember it all, not once to forget." This memorial was a gift from Mr. and Mrs. Leon Bankier and their children, in memory of their parents and families. The Bankiers are survivors of the Holocaust.

CHICAGO

Adath Israel Cong., 3201 E. Galbraith Rd.

Adler Planetarium and Astronomical Museum, Grant Park, southeast of the Aquarium on Northerly Island, was the gift of Max Adler, Chicago merchant-executive and brother-in-law of Julius Rosenwald. The first in the western hemisphere, the planetarium was dedicated in 1930. Shortly after Adler retired as general merchandise manager of Sears Roebuck & Co., he became interested in planetariums. He took an architect to Munich to study the first institution of its kind

in the Deutsche Museum, and returned to build the million dollar Adler Planetarium on the Chicago lake front.

Akiba-Schechter Jewish Day School, 5200 Hyde Park Blvd.

American Mizrachi Women, 2738 W. Touhy.

Anshe Emet Synagogue, 3760 N. Pine Grove.

The Ark, 3509 W. Lawrence, a free medical, legal, and social center serving needy Jews, is manned by a staff of volunteer doctors, lawyers, social workers, psychologists, and students. Described as "the Torah's vehicle for sustaining and maintaining individuals during a period of crisis," the center is funded in part by a grant from the Jewish Federation of Metropolitan Chicago. Aimed at directing the energies and idealism of Jewish young people into social service, the center is located in Albany Park, a residential community with a large proportion of elderly and needy Jews left behind when the majority of the former Jewish residents moved away. There is also a substantial Orthodox Jewish community in Albany Park.

Art Institute of Chicago, Michigan Ave., at the foot of Adams St., exhibits many works by Chagall, and a number of works with Jewish themes by Soutine, Israels, Shahn, Pissarro, and Modigliani. The Institute also has the America Windows, Marc Chagall's tribute to the American Bicentennial in 1976. The windows are in the Institute's Chagall Gallery. Also in the Institute's new addition is the reconstructed trading room from the old Chicago Stock Exchange, designed in 1893 by Louis Sullivan and his Jewish partner, Dankmar Adler. In 1979, the Hadassah gave the Institute three color lithographs by the late sculptor, Jacques Lipchitz, one of the master sculptors of the 20th century. The lithographs were made in 1971 while Lipchitz worked on his last monumental piece, "Tree of Life," dedicated at Hadassah Hospital in Jerusalem.

Board of Jewish Education Bldg., 72 E. 11th St.

Brachman Auditorium at Illinois College of Podiatric Medicine, 1001 N. Dearborn St., is named for Dr. Philip R. Brachman, who was the college's president in 1977.

Bureau of Jewish Employment Problems, 22 W. Monroe St.

Hattie Callner Apts. for Seniors, 855 S. Aldine, is a Chicago Housing Authority project named for a prominent local philanthropist.

Central Synagogue, 30 E. Cedar.

Marc Chagall 70-foot, free-standing mosaic wall in the First National Bank Plaza, Monroe St., between Clark and Dearborn Sts., entitled "The Four Seasons," includes 128 panels.

Chabad House, 6136 N. Francisco.

Chicago Hebrew Book Store, 2942 W. Devon.

Chicago Jewish Historical Society, 618 S. Michigan Ave.

Chicago Jewish Post & Opinion, 72 E. 11th St.

Chicago Loop Synagogue, 16 S. Clark St., located in the heart of the city's Loop business district, serves as a place of worship for thousands of visitors who stay at downtown hotels, and a symbol of the Jewish religious presence in the business area.

Chicago Mikva Association, 3110 W. Touhy.

College Age Youth Service Center, 1 S. Franklin St.

Cong. Beth Am, 7133 Coles.

Cong. Beth El of Chicago, 3050 W. Touhy.

Cong. Beth Tefilah, 1401 N. California.

Cong. Beth Torah, 4721 W. Touhy.

Cong. B'nai David, 2626 W. Foster.

Cong. B'nai Itzchok, 4645 N. Drake.

Cong. B'nai Jacob of West Rogers Park, 2447 W. Granville.

Cong. B'nai Zion, 6759 N. Greenview.

Cong. B'nei Ruven, 6350 N. Whipple.

Cong. Emanuel, 5959 N. Sheridan Rd.

Cong. Ezra Habonim, 2620 W. Touhy.

Cong. Ezras Israel, 7001 N. California.

Cong. Kol Ami, 145 E. Ohio St.

Cong. Lev Someach, 5555 N. Bernard.

Consulate General of Israel, 111 E. Wacker Dr.

Covenant Club of Illinois, 10 N. Dearborn St., a private town club for Jews, is the scene of many public Jewish gatherings. The club has an excellent Judaica library and art collection.

Arie Crown Hebrew Day School, 5101 N. Kimball, is named for the father of Col. Henry Crown, philanthropist and industrialist.

Arie Crown Theatre, a completely furnished legitimate playhouse, with a seating capacity of 4,319, part of McCormick

Place, the largest convention and trade center in the country, 23rd and Lake, is named for Col. Henry Crown's father.

Ida Crown Jewish Academy, 2828 N. Pratt, which houses the Associated Talmud Torahs, the Orthodox religious school system, is named for the mother of Col. Henry Crown. In the plaza is a huge Menorah presented by Max and Rose Cohen.

Sol R. Crown Public School, 2128 S. St. Louis Ave.

Drexel Home for Aged Jews, 6140 S. Drexel, was founded in 1891 largely through a gift of $50,000 from the late Abraham Slimmer of Waverly, Iowa.

The David Saul Klafter Pavilion, which includes a synagogue, is named for the late Klafter, a prominent architect. The Home's Roy Lewis Memorial Park, memorializes a black neighbor who always visited the Home's clients.

Albert Einstein Public School, 3830 S. Cottage Grove Ave.

Elijah's Cup, a coffeehouse-nightclub for Jewish college youths, located at 6971 N. Western Ave., is managed by volunteers from the youth services committee of the Jewish Federation.

Farwell-Jarvis House, 1345 W. Jarvis, is an apartment house for the elderly sponsored by the Jewish Federation of Metropolitan Chicago.

Felsenthal Elementary School, 4101 S. Calumet Ave., is named for Herman Felsenthal, and not, as many mistakenly believe, for his older brother, the celebrated Rabbi Bernhard Felsenthal. Herman Felsenthal came to Chicago in 1851 as a 17-year old immigrant from Germany. He was president of the Bank of Commerce, secretary of Temple Sinai, a member of the Board of Education, and with Lorenz Brentano, introduced the study of German in the public schools. Rabbi Felsenthal, Sinai Temple's first spiritual leader, settled in Chicago in 1858. After he resigned from Sinai Temple in 1864, he became the first rabbi of Zion Congregation, which he served until 1887. A prolific writer on Jewish subjects, he was one of the first Reform rabbis to become a Zionist. He was also one of the founders of the American Jewish Historical Society and was active in the work of the Jewish Publication Society of America.

First Synagogue in Illinois is memorialized by a plaque on the new Federal Center, Dearborn St., between Adams and Jackson Blvd., extending to Clark St., which stands on a site

part of which was occupied by the first Jewish house of worship erected in Illinois. The plaque, originally erected on Oct. 9, 1918 by the Jewish Historical Society of Illinois, was then affixed to the old Federal Courthouse which was torn down to make way for the new structure.

Judge Harry M. Fisher Apartments, Broadway at Ardmore Ave., Chicago Housing Authority residence for the elderly, memorializes the late Jewish judge and communal leader.

Foreman High School, 3234 N. Leclaire Ave., is named for Edwin G. Foreman, first president of the Associated Jewish Charities, who also served on the Board of Education and as president of the Reese Hospital. The Foreman family were among Chicago's leading benefactors. Gerhard Foreman, born in Chicago in 1862, became one of the leaders of the financial life of the city. His sons, Edwin G., Henry G., and Oscar G., were leading contributors to the charitable and cultural growth of Chicago. Henry, a member of the County Board of Commissioners, was instrumental in building the first fireproof hospital in the city. He was called the "father of Chicago's small parks," and contributed to the cost of providing fourteen public playgrounds. He was one of the organizers of the Chicago Real Estate Board and the Chicago Stock Exchange.

Gershwin Public School, 6202 S. Racine Ave., is named for the famed composer.

Goldberg Monument, at the entrance to the National Guard Armory, 234 E. Chicago St., is a stuffed and mounted figure of a dog named Goldberg who was the mascot of Battery B of the 122nd Field Artillery. The dog went through World War I with the artillery outfit.

Goldberg Playground, 4706 N. Pulaski Rd., memorializes Louis Goldberg, long-time leader of the Amalgamated Clothing Workers Union and a Yiddish journalist.

Nathan Goldblatt Public School, 4257 W. Adams, is named for the late department store executive.

Gompers Park, 4222 Foster Ave. N., a 39-acre indoor and outdoor recreational area, is named for Samuel Gompers, first president of the American Federation of Labor (see District of Columbia).

Samuel Gompers Public School, 12302 S. State St.

Simon Guggenheim Public School, 7141 S. Morgan St.,

is named for the Jewish copper king, one-time senator from Colorado, and philanthropist.

Hamakor Judaica Store, 6112 N. Lincoln, handles books, recordings, games, art objects, and educational materials.

Henry Hart Jewish Community Center, 2961 W. Peterson, is one of the branches of the Jewish Community Centers of Chicago.

Julius Hays Hess Public School, 3448 Douglas Blvd., has a Star of David over its main entrance. The school occupies the former building of the Hebrew Theological College which moved to Skokie.

Theodor Herzl Public School, 3711 W. Douglas, is named for the founder of political Zionism. The Herzl Public School has a branch at 1401 S. Hamlin, also named for Herzl.

Hillel Foundation, Circle Campus of University of Illinois, Circle Center.

Sidney Hillman Center of the Amalgamated Clothing Workers of America, 333 S. Ashland Blvd., is named for the president of the union from 1914 until his death in 1946. One of the founders of the CIO when its unions split from the American Federation of Labor, Hillman, a Russian-born immigrant, was the number two man in the War Production Board during World War II. A bust of Hillman by Jo Davidson is in the center's reception room.

Hirsch High School, 7740 S. Ingleside Ave., memorializes the eminent rabbi, scholar, editor, and reformer, Dr. Emil Gustav Hirsch, who occupied the pulpit of Sinai Temple from 1880 until his death in 1923. Son of Samuel Hirsch, chief rabbi of Luxembourg and later rabbi of Keneseth Israel Cong. in Philadelphia, Emil Hirsch was born in Luxembourg in 1851. He studied at the University of Pennsylvania, where he played football, and at the rabbinical seminary in Breslau, Germany, where he came under the influence of Abraham Geiger, leader of German Reform Judaism. Hirsch married the daughter of Rabbi David Einhorn, one of the pioneers of American Reform Judaism, and was called to Einhorn's pulpit at Baltimore's Har Sinai Congregation in 1877. In 1878, he became rabbi of Adath Israel Congregation in Louisville, and two years later accepted a call from Sinai Temple.

In Chicago, Hirsch won fame for his religious radicalism

and his vigorous advocacy of prophetic Judaism. A prolific writer and untiring speaker on Judaism, he rejected forms and ceremonies in ritual. Under his leadership, Sinai Temple was the first synagogue to have only a Sunday service. He was militantly opposed to Zionism and gave wide currency to his views on Jewish life through the column of the *Zeitgeist*, *The Reformer*, and *The Reform Advocate*, all of which he edited. He was the decisive force in unifying Chicago's Jewish philanthropies through the establishment of the Associated Jewish Charities and was the moving spirit behind the Parliament of Religions at the Chicago World's Fair of 1893. Dr. Hirsch headed the Chicago Library Board and served as a presidential elector in 1896. He was widely known as "the Jewish ambassador to the Christian world" because of his many years of lecturing on Judaism. Dr. Hirsch was named honorary president of the Jewish Institute of Religion when it was established in 1922 in New York by Dr. Stephen S. Wise. ◆

Henry Horner Chicago Boys Club, 1832 W. Washington St.

Horner Elementary School, 4lll S. Michigan Ave., is named for Henry Horner, first Jew elected governor of Illinois.

Henry Horner Homes of Chicago Housing Authority, Lake and Washington Sts., and Henry Horner Homes Extension, Lake St. at Damen Ave.

Henry Horner Memorial Monument, in Horner Park, Montrose and California Sts., was dedicated Oct. 27, 1948, by the State of Illinois, with Carl Sandburg giving the principal address. Erection of the monument was authorized by an act of the Legislature in 1942. There is another monument to Horner at the entrance to the Mt. Maariv Cemetery, Narragansett and Addison Sts.

Born in Chicago in 1878 as Henry Levy, Horner acquired the name by which he is known when his parents separated during his childhood and his mother resumed her maiden name of Horner. After a successful legal career, he became judge of the Cook County Probate Court in 1914. For 18 years, he presided over one of the busiest courts in the world. In 1932, Horner stepped out of the comparative political seclusion of nearly two decades on the bench to seek the Democratic nomination for

governor. He won easily, running 100,000 votes ahead of Franklin D. Roosevelt, the party's presidential candidate. Under Horner the normally Republican state was converted into a Democratic stronghold for the first time in nearly a generation. Horner's first term proved him to be an able and progressive executive who pushed through important reforms and economics that won him the enmity of the Democratic machine. Over the machine's opposition, he was renominated and reelected in 1936 to a second four-year term. He died in office in 1940. Grandson of one of Chicago's Jewish pioneers, Horner participated in the affairs of the Jewish Agency for Palestine, the Associated Jewish Charities, and Sinai Temple. ♦

Bernard Horwich Jewish Community Center, 3003 W. Touhy, a branch of the Jewish Community Centers of Chicago, has a Mayer Kaplan wing set aside for older adults.

House of Israel Hebrew Cultural Center, 1341 W. 87th St., is a congregation of blacks, headed by "Rabbi" Robert Divine who was converted to Judaism by Rabbi Ralph Simon. Self-ordained, Divine claims there are many mobile groups of black Hebrews in Chicago. One such group created a storm in 1972 when it went to Israel and demanded to be recognized as Jews. Divine's son is enrolled in the religious school of Rabbi Simon's Rodfei Zedek Synagogue which has some black members, as does K.A.M.-Isaiah Israel Temple.

Hyde Park Jewish Community Center, 5307 Hyde Park Blvd., is a branch of the Jewish Community Centers of Chicago.

Illinois Institute of Technology

♦ S.R. Crown Hall, a classroom building named for Col. Henry Crown's brother, designed by the late Ludwig Mies van der Rohe, has been called "an immortal contribution to the architecture of Chicago and the world."

♦ Perlstein Hall, Dept. of Metallurgy and Chemistry, and Perlstein Fountain, are named for Anne Perlstein, wife of Harris Perlstein, an alumnus and trustee.

♦ Sydney and Julia Teller Copper Collection has over 2,000 items, many Jewish ritual objects, in Perlstein Hall.

♦ Siegel Hall, Dept. of Physics and Electrical Engineering, is a memorial to the late trustee David T. Siegel.

♦ Alumni Hall houses the Pritzker Environmental Studies Center.

International Museum of Surgical Sciences and Hall of Fame, 1524 N. Lake Shore Dr., has an Israeli Room where there are on exhibit an ancient Israeli circumcision knife, Hebrew amulets, and a Hebrew physician's prayer written on sheepskin in commemoration of Dr. Bernard Zondek, who developed the Ascheim--Zondek pregnancy test. Also in the Israeli Room is a beautiful copy of Maimonides Prayer and a copy of the Oath of Ethics of the medical profession based on Judaism's code of morals administered in the 10th century. There is also a Dr. Max Thorek Memorial Room honoring the surgeon who founded the International College of Surgeons and the Museum.

Israel Palestine Gift Suddio, 220 S. State St.

Jewish Book Mart, 127 N. Dearborn St.

Jewish Federation of Metropolitan Chicago, 1 S. Franklin St., a nine-story building that also houses the Jewish Family & Community Service, Jewish Children's Bureau, Jewish Vocational Service, Jewish Community Centers of Chicago, and the Council for the Jewish Elderly. In the lobby there is a plaque honoring Julius Rosenwald, industrialist and one of the country's greatest philanthropists.

K.A.M. - Isaiah Israel Temple, 1100 E. Hyde Park Blvd., is the product of the merger of the state's two oldest congregations. K.A.M. was the first congregation to be formed and Isaiah Israel is the descendant of B'nai Sholom, the second. The former K.A.M. building at 920 E. 50th St., is now occupied by a black organization. The Morton B. Weiss Museum of Judaica, said to be one of the finest in the west, includes unusual illuminated marriage contracts and rare manuscripts in Judeo Persian and Jeball (Judeo-Kurdish), and a letter dated 1883 from Sir Moses Montefiore. The temple building, originally built for Isaiah Israel in 1924, is patterned after the octagonal design of a 6th century Byzantine church in Ravenna, Italy.

Site of Illinois' First Synagogue is marked by a plaque affixed to the outer wall of the Clark St. side of the new Federal building, between Adams and Jackson. The plaque commemorates the erection in 1851 of the first building of K.A.M. Temple on the northeast corner of Clark and Quincy Sts. K.A.M. Temple was founded in 1845, the first in Illinois. Through a series of mergers this congregation is now known as K.A.M.-Isaiah Israel

Temple. The plaque, which originally was on the outside wall of the old Federal Courthouse, on Dearborn St., between Adams and Jackson, was removed when the courthouse was torn down to make way for the new Federal Center. The plaque, first dedicated on Oct. 9, 1918 by the Jewish Historical Society of Illinois reads: "On this site stood the first Jewish house of worship in the State of Illinois."

K.I.N.S. Congregation, 2800 W. North Shore, was founded by East European Ashkenazic Jews, but it follows the Sephardic prayerbook and ritual. In 1978, it added to its membership those belonging to Cong. Anshe Korostishev, which closed.

Kohn Elementary School, 10414 S. State St., is named for Dr. Alfred D. Kohn, prominent physician and medical educator, who was a member of the Chicago school board from 1907-1909.

Kozminski Elementary School, 936 E. 54th St., is named for Charles Kozminski, a leading banker, who came to Chicago in 1854. He was active in Sinai Temple and served on the school board until his death in 1893.

Lerner Park, Lunt and Sacramento Sts., is named for the late Leo A. Lerner, publisher of weekly newspapers throughout Chicago.

Lessing Monument, in the famous Rose Garden of Washington Park, 57th St. and Cottage Grove Ave., is a memorial to Gotthold Ephraim Lessing, the noted non-Jewish German writer who was one of the great 18th century champions of the Jews. An intimate friend of the Jewish philosopher, Moses Mendelsohn, Lessing, through his writings, notably *Nathan the Wise*, was an important factor in the emancipation of the Jews of Western Europe. The monument was presented to the city in 1930 by Henry L. Frank.

Levy House, 1221 W. Sherwin, named for Dr. and Mrs. Robert S. Levy, is a housing project of the Council for Jewish Elderly.

Lincoln Park, along the Lake Shore between North and Foster Aves., was once the site of the first Jewish cemetery in Illinois. The cemetery was in use from 1845-1857.

Lubavitch, c/o Rabbi Z. Hecht, 5911 N. St. Louis.

Maimonides Bas-Relief, containing the Oath of Maimonides the physician, and a mortar and pestle, hangs in the

entrance lobby of the College of Pharmacy of the University of Illinois Medical Center, 833 S. Wood St.

Maxwell Street, although greatly reduced from what it once was due to highway construction and urban renewal, is still a lively outdoor market place, especially on Sundays when merchandise can be purchased at bargain prices. Some of the Jewish merchants displaced by urban renewal have relocated in the nearby new shopping centers, but the area is still memorable as the one-time heart of the city's Jewish community, especially between 1880 and 1914 during the great waves of East European immigration.

Merchandise Mart Hall of Fame, overlooking Chicago River at N. Wells St., immortalizes the country's outstanding merchants by life-size bronze sculptures, including Julius Rosenwald, who built Sears Roebuck into a major mail order and retail enterprise, and Edward A. Filene of Boston, whose novel merchandising approaches made the Filene store in Boston a city institution.

Albert A. Michaelson branch of the Dawes Public School, 3639 W. 78th St., is named for America's first Nobel Prize Laureate, who received the 1907 Nobel award in physics (see Annapolis, Md.).

Michigan Boulevard Garden Apartments, Michigan Ave. and 47th St., is a low-income housing project for blacks erected in 1928 by Julius Rosenwald. When it was built it was a pioneer in the field.

Moses Montefiore Social Adjustment School, 1300 S. Ashland Ave., is named for Sir Moses Montefiore, the famous Anglo-Jewish philanthropist.

Moos Elementary School, 1711 N. California St., is named for Bernard Moos, a German immigrant who settled in Chicago in 1859 and became a leading merchant.

Mount Sinai Hospital Medical Center, 1519 California Ave., is one of the city's largest non-governmental voluntary hospitals. Affiliated with the Chicago Medical School, it remained on the West Side when most of the Jewish population moved away. It is planning a branch in the northern suburbs.

Museum of Contemporary Art, 237 E. Ontario, was founded in 1967 by Joseph Shapiro, a Russian immigrant who became a noted collector of modern art. He pressed for the

establishment of such a museum for many years and served as its first president.

Museum of Science and Industry, 57th St. and S. Lake Shore Dr., in Jackson Park, was founded by Julius Rosenwald. It was originally known as the Rosenwald Museum of Science and Industry, but at his own request his name was removed because of his life-long refusal to label any of his philanthropies. The monumental structure, more than one-fifth of a mile long, was originally erected as the Fine Arts Building of the World's Columbian Exposition of 1893. Until 1920, it was the home of the Field Museum, but when the museum moved into a new structure, the old building was virtually abandoned until Rosenwald proposed the establishment of a Museum of Science and Industry. He contributed $3 million toward the creation of the musuem and later gave large sums to furnish the interior and to equip the building with its initial exhibits.

Jerome J. Nathan Evaluation Service of the Vocational Adjustment Center, 328 N. Dearborn, is operated by the Jewish Vocational Service and is named in memory of its former president.

National Jewish Post (Chicago edition), 72 E. 11th St.

Ner Tamid Congregation, 2754 Rosemont.

Newbery Library, Walton, between Dearborn and Clark Sts., a renowned private library with emphasis on the humanities and geneology, includes in its holdings music manuscripts of Felix Mendelsohn, and the Louis H. Silver collection of 850 volumes and manuscripts of world literature, among them first editions of Shakespeare, Marlowe, Thomas More, Keats, and many others.

Northwestern University (Chicago campus), has Levy Mayer Hall, 357 E. Chicago Ave., as the home of the University's law school. The hall was a gift from the widow of Levy Mayer, a noted Chicago attorney who served as assistant librarian of the Northwestern University Law School and was a member of the Illinois Constitutional Convention of 1922. The Joseph Schaffner Library of the University, consisting of 130,000 volumes on commerce and journalism, was a gift from the family of the clothing manufacturer of Hart, Schaffner and Marx.

Northwest Home for the Aged, 6300 N. California Ave.

Park Synagogue Shaare Shalom, on the 16th floor of the Sheraton-Chicago Hotel, 505 N. Michigan, is known as the "synagogue in the sky." It serves families in the near Lake Shore area.

Park View Home for the Aged, 1401 N. California, is one of the two or three Jewish institutions, not including synagogues, remaining in the Humboldt Park neighborhood.

Pioneer Women/Na'amat, 220 S. State St.

George and Anna Portes Cancer Prevention Center, 33 W. Huron, was established in 1943 to conduct cancer educational programs throughout the city. It is named for a Chicago pharmacist and his wife, the largest donors to the center.

Pritzker Children's Hospital, 800 E. 55th St., a psychiatric facility named for the prominent Jewish family of industrialists, lawyers, and philanthropists, is part of the department of psychiatry at Michael Reese Hospital.

Public School of Chicago Board of Education, 3500 Douglas Blvd., listed in the National Register of Historic Places, is the former Jewish People's Institute and later Chicago Jewish Community Center, erected in 1927 and sold to the Board of Education in 1955.

Michael Reese Medical Center, 29th St. and Ellis Ave., Chicago's largest private hospital and medical center, is named for a German immigrant who made a fortune in California real estate after the Gold Rush. When he died in 1878, he bequeathed to his nephews, Henry and Joseph Frank, both residents of Chicago, $200,000 for any welfare work they chose. They opted to use part of their inheritance to rebuild the Jewish Hospital, erected in 1868 and destroyed in the fire of 1871. This use of the Reese bequest was the first contribution that made the new hospital possible. Subsequently, members of the Reese family gave over $2,000,000. Entirely non-sectarian, the center is one of the largest Jewish-sponsored institutions of its kind in the world. A large statue of Reese stands in front of the main entrance. Also at this institution are the Harry H. and Becky Blum Pavilion, Kaplan Pavilion, Kundstadter Children's Center, Klein Women's Hospital, Dreyfus Research Laboratories, Cummings Research Pavilion, Cora B. and L.E. Block Diagnostic Center, and the Bessie and Jacob Levy Memorial Laboratories.

Rogers Park Jewish Community Center, 7101 N. Greenvue, is a branch of the Jewish Community Centers of Chicago.

Roosevelt University, 430 S. Michigan Ave., occupies the historic old Auditorium Hotel and offices. The Auditorium, once the most famous building in the United States, was designed by the architectural duo of Dankmar Adler and Louis Sullivan. It was Adler's idea to combine a hotel with business offices and a theatre. The auditorium itself has been restored and, though remaining physically part of the same structure, is not part of Roosevelt University. The Auditorium Theatre has been restored by Mrs. Bea Spatchner who almost singlehandedly raised the money providing for salvaging the theatre which operationally is also separate from the University. A bust of Adler is in the theatre lobby and his portrait hangs in the former hotel lobby.

Adler, son of the famed Rabbi Liebman Adler, drew the structural plans and the complex acoustical designs that made it possible for the building to be used as a theatre, opera house, hotel, and office building. Adler was responsible for the state licensing law of architects which became a model for other states.

Roosevelt University Campus, 425 S. Wabash Ave., has the Herman Crown Student Center, and the Walter E. Heller Center, named for the late banker.

Joseph Rosenberg Fountain, in Grant Park on Park Row, Michigan Ave., was erected in 1893 through a gift from Joseph Rosenberg of California.

Rosenblum's Hebrew Book Store, 2906 W. Devon.

Albert R. Sabin Elementary School, 2216 W. Hirsch St., is named for the noted virologist who developed one of the anti-polio serums.

Haym Salomon Monument, Heald Sq., is officially known as the George Washington-Robert Morris-Haym Salomon Memorial. It was dedicated on Dec. 15, 1941, the 150th anniversary of the ratification of the Bill of Rights. Funds for the monument were raised by a non-sectarian organization called the Patriotic Foundation of Chicago. The memorial includes the figures of Washington, Morris, and Salomon.

On the base is a carved excerpt from Washington's famous letter to the synagogue at Newport, R.I.: "The Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." The monument,

which is said to be the only one that does not depict Washington alone, was the first to honor Salomon, the Polish Jew who became a Revolutionary patriot. A plaque facing the statue designates it as a Chicago landmark. (See Philadelphia.) ♦

Charles H. and Rachel M. Schwab Rehabilitation Hospital, 1401 S. Caliornia, was established in 1912 as an activity of the Sarah Greenebaum Lodge of the United Order of True Sisters. It is affiliated with Mt. Sinai Hospital and the Chicago Medical School's University of Health Sciences.

The Sentinel (Jewish weekly), 323 S. Franklin St.

Sheridan-Devon Jewish Community Center, 6400 N. Sheridan.

Sinai Congregation, 5350 S. Shore Dr.

Hannah Greenebaum Solomon Elementary School, 6206 N. Hamlin, is named for the founder of the National Council of Jewish Women. Mrs. Solomon was born in Chicago, a daughter of Michael Greenebaum, one of Chicago's pioneer Jewish settlers. She and her sister, Mrs. Henry Frank, were the first Jewish women invited to join the Chicago Woman's Club in 1876. In 1890, Mrs. Solomon was named to the women's committee for the World Parliament of Religions held in conjunction with the Chicago Exposition of 1893. In connection with the Fair, she organized a Congress of Jewish Women, out of which grew the National Council of Jewish Women. Mrs. Solomon was its president, 1893-1905.

Spertus College of Judaica

Housed in the ten-story Ratner Center, the college was founded in 1925 as the College of Jewish Studies to provide high school graduates with a basic program of Judaic studies. It was renamed in 1970 in honor of Maurice and Herman Spertus, the world's largest manufacturers of metal and wood picture frames.

Spertus College is now an undergraduate school specializing in degree programs of Judaic and Hebraic studies. An accredited liberal arts college, it serves as a common school of Judaic studies for ten Chicago-area institutions of higher learning. The Ratner Center is named in memory of Harry G. and Sadie Ratner. Dr. Milton D. Ratner, a former board chairman, provided the funds that enabled the college to acquire the former IBM regional headquarters building.

♦Norman and Helen Asher Library, Ratner Center, occupies four floors and includes the Leaf Reference and Bibliograph Collection. The latter memorializes Sol S. and Harry Leaf. Also at the Center is the Bederman Auditorium.

♦Maurice Spertus Museum of Judaica, which is one of the most comprehensive Jewish museums in the midwest, exhibits thousands of artifacts, cermonial objects, sculptures, tapestries, paintings, photographs, lithographs, and archeological finds. Founded by Maurice Spertus, the museum has a program of changing exhibits.

♦The Bernard and Rochelle Zell Holocaust Memorial is a permanent collection of Holocaust artifacts, documents, photos, and other materials that also honors the families of the Memorial's namesakes who lost more than 25 members of their families in the Holocaust. ♦

Standard Club, 320 S. Plymouth Court, is the city's oldest Jewish town club. It was often the site of many Jewish meetings and events when Chicago and national Jewish history was made.

Telshe Yeshiva (Chicago branch), 3535 W. Foster Ave.

Temple Beth Israel, 4850 N. Bernard.

Temple Menorah, 2800 W. Sherwin, has a sanctuary that is the rebuilt chapel that was formerly used at Baer Field, Fort Wayne, Ind.

Temple Sholom, 3480 Lake Shore Dr., was founded in 1867 as the North Chicago Hebrew Congregation and was the first congregation located north of what is now the Loop.

University of Chicago

The University has among its nearly 100 buildings many visible reminders of the contributions of Chicago Jews to higher

learning, medical research, health, art, and science. The University was the educational creation of Dr. William Rainey Harper, a non-Jew who was an eminent Hebrew scholar. Among the notables he assembled for his first faculty were Rabbi Emil G. Hirsch and Albert A. Michelson, America's first Nobel Prize laureate (see Annapolis, Md.).

◆ Burton-Judson Court, a coed dormitory, the center of a large complex of residential halls, has a bronze memorial tablet to Julius Rosenwald on the wall of the south court.

◆ Cummings Life Science Center, 920 E. 58th St., an 11-story structure housing research laboratories for the departments of biochemistry, biophysics, theoretical biology, and microbiology, is named for Nathan Cummings, Canadian-born Jewish philanthropist, art collector, and head of Consolidated Foods Corp. who, together with members of his family, was the largest donor toward the construction of the center.

◆ Epstein Archive, in Goodspeed Hall, 59th and Ellis, is the celebrated Epstein Library of Reproductions, a noted collection of famous paintings, drawings, architecture, and other works of art valued at more than $1,000,000. It was given to the University by Max and Leola Epstein. A plaque at the building's entrance notes that it was restored through the generosity of the Epsteins. Chairman of the board of the General American Transportation Co., Epstein was a trustee of the University.

◆ Nathan Goldblatt Memorial Hospital, 950 E. 59th St., a research hospital devoted to the study and treatment of cancer, was established in 1946 with a $1,000,000 gift from the Goldblatt Brothers Foundation, as a memorial to Nathan Goldblatt, Chicago merchant.

◆ Hillel Foundation, 5715 Woodlawn Ave.

◆ Hutchinson Hall, 57th and University Ave., on the main floor of Mitchell Tower is the main student dining hall on whose wood paneling there is a gallery of the portraits of benefactors of the University, among them Julius Rosenwald and Max Epstein.

◆ Laird-Bell Law Quadrangle has at its entrance an Antoine Pevsner sculpture, given to the Law School by alumnus Alex Hillman of New York City. The Law School Library has the Louis H. Silver Collection of rare books and manuscripts pertaining to the law.

◆ Leon Mandel Hall, N.E. cor. of Main Quadrangle on University Ave., near 57th St., a student assembly hall, was a gift from and is named for the Chicago merchant.

◆ Oriental Institute in Breasted Hall is a famed museum of artifacts and archeological findings pertaining to the Middle East. A number of eminent Jewish scholars of antiquities have been associated with the institute which has conducted many expeditions to the Middle East.

◆ Albert Pick Hall for International Studies, dedicated in 1971, is named for Albert Pick, Jr., president of the Pick Hotels, who financed the building together with the Ford Foundation and the National Science Foundation.

◆ Pritzker School of Medicine is named for the Chicago and San Francisco family of lawyers, real estate operators, hotel owners, and industrialists - Jay and Donald - who gave the University $12,000,000 in 1968, one of the largest single contributions in the University's history. At 5841 S. Maryland is the Chicago Lying-In Hospital, founded by the famed Jewish obstetrician, Dr. Joseph deLee, on Maxwell Street in 1895, which moved to the University campus in 1931.

◆ Joseph Regenstein Library, at the center of the campus, is named for the father of Joseph Regenstein, Jr., a university trustee and industrialist. The library, which contains over 3,000,000 volumes, occupies the former site of Stagg Field, 57th St. and University Ave., once the university's football stadium beneath whose west stands Jewish scientists helped usher in the atomic age on Dec. 2, 1942. On the floor of a squash court underneath the stand, 42 physicists built the first atomic pile. This paved the way for the construction of the first atomic bomb, which had been suggested by Albert Einstein in a letter to President Franklin D. Roosevelt. Ten Jews present and participating in this historical project were D.K. Froman, Leon Sayvetz, Louis Slotin, Leo Szilard, Eugene Wigner, Albert Wattenberg, George Weil, Walter H. Zinn, and Richard and Stewart Fox.

◆ Rosenwald Hall, in the center of the University's main quadrangles, now occupied by the School of Business, is one of the only two places named for Julius Rosenwald (see also New Orleans). Above the entrance in a large panel is the University's seal, surmounted by a scroll bearing the building's name. Rosenwald presented it to the University on his 50th birthday.

A self-made man of humble beginnings, Rosenwald left his native Springfield when he was 17 for a clothing salesman's job in New York. In 1885, he settled in Chicago as a manufacturer of men's clothing. One of his customers was the up-and-coming mail order house Sears Roebuck & Co. A decade later, Rosenwald acquired an interest in the company, and later he bought-out the founders. Rosenwald's fame rests not on the accumulation of a huge fortune, but on the giving of much of that wealth for the benefit of mankind through intelligently conceived acts of generosity. Seeking to aid groups and masses rather than individuals, Rosenwald gave away $63,000,000, most of it placed strategically where it created maximum public benefit. The Rosenwald Fund was established in 1917 and was completely liquidated 25 years later. The impact of his philanthropies was far broader than the vast gifts he made, because he used his money to raise many more millions than he himself possessed. His sons and daughters carried his philanthropic ideas into new areas of culture, civil rights, art, and journalism, while continuing his support of Jewish causes.

Rosenwald was responsible for the construction of 5,357 schools, shops, homes, libraries, health clinics, and YMCAs for blacks in 993 counties in 15 southern states. These institutions had a profound effect on rural communities and were major factors in improving race relations. In his far-reaching efforts to improve the conditions of blacks, Rosenwald braved bitter prejudices and risked major business losses. Although his competitors in the south spread the rumor that he was really black, he became an object of black hero worship and his birthday was celebrated as a holiday. His photograph hung side by side with those of Booker T. Washington in thousands of black homes and schools.

Rosenwald's earlier philanthropic interests included support of Jane Addams' Hull House in Chicago, aid to Jewish immigrants from Russia, the erection of a building for the Chicago Hebrew Institute (the original name of the Jewish People's Institute), and cooperation in the establishment of Jewish agricultural colonies in America. While opposed to Zionism as a political concept, he lent his support to a Hebrew publishing house in Tel Aviv, Israel, to Aaron Aaronsohn's agricultural experiment station

in Jerusalem, and to the Hebrew Teachers College, also in Jerusalem. During World War I, he contributed generously for the relief of Jewish war victims in Palestine, then under Turkish rule. One son, Lessing, became the first head of the anti-Zionist American Council for Judaism, and another, William, was for many years a national chairman of the United Jewish Appeal and the Joint Distribution Committee.

Because he always shunned the limelight, Rosenwald never had top leadership in any national Jewish organization. He did serve as president of the Associated Jewish Charities of Chicago in 1907, and was active in the American Jewish Committee and the National Jewish Welfare Board. In 1916, he made philanthropic history when he gave $1,000,000 to the Jewish War Relief drive, pledging to contribute ten percent of every million raised up to ten million. This unprecedented offer inspired other Jews to give ten percent of what was raised in their communities under the stimulus of the slogan, "be the Julius Rosenwald of your city." In 1928, he gave $3,600,000 to the Agro-Joint for Jewish Agricultural Colonies in the Soviet Crimea. To the Hebrew Union College, he gave $500,000.

When he was invited to become a trustee of the University of Chicago in 1911, he was reluctant to accept because he did not wish to pose as an educated man since he had never completed high school. To the University, he gave nearly $1,500,000 and worked hard to see that others gave and that the funds were employed to maximum advantage. Unlike some businessmen, he never took the position that the faculty were employees of the trustees. When Robert Hutchins submitted his plan for the radical reorganization of the University, he was worried about the trustees' attitudes. Rosenwald asked the new president, "You say the faculty approved this plan?" Told that they did, Rosenwald turned to his fellow trustees and said, "Then who are we to object, gentlemen?" and the plan went through unanimously.

Although he was politically a conservative, Rosenwald defended Jane Addams against charges of radicalism, contributed to the Sacco-Vanzetti Defense Fund, and helped make possible publication of the record of the Sacco-Vanzetti and Mooney-Billings cases. He was described as "the little man who carries on

his broad shoulders the love of all Chicago," and as the American "who did more for Negroes than anyone since Lincoln." Rosenwald died in 1932. His papers are in the library of the University of Chicago. ◆

Sonia Shankman Orthogenic School, 135 E. 60th St., is where Dr. Bruno Bettleheim pioneered in the treatment of autistic children and other functional behavior disorders.

University of Chicago Library, in its special collections group has the famous Ludwig Rosenberger collection of the largest private array of Judaica, containing an immense assortment of ancient and modern books in German, French, English, Spanish, Italian, and Latin, on secular Judaism. The German section includes some written by Jews under Nazi rule.

Weiss Memorial Hospital, 4646 Marine Dr., is named for the late Louis A. Weiss, Chicago businessman and philanthropist.

West Rogers Park Jewish Community Council was organized in 1974 in an effort to maintain the Jewish vitality of the West Rogers Park neighborhood, which has a very large Jewish population and many Jewish institutions.

Workmen's Circle Center, 6500 N. California Ave.
Yavneh Day School, 3201 E. Galbraith Rd.
Yeshivas Brisk, 6043 California Ave.
Young Men's Jewish Council, 30 W. Washington St.

DECATUR

Jewish Federation, 78 Montgomery Pl.
Temple B'nai Abraham, 1326 W. Eldorado St.

DEERFIELD

Cong. Beth Or, 2075 Deerfield Rd.

DE KALB

Hillel Foundation, Northern Illinois University, 909 Sunnymeade Trail.
Jewish Center, 832 Ridge Dr.

DES PLAINES

Maine Township Jewish Cong., 800 Ballard Rd.

EAST ST. LOUIS

Agudas Achim Synagogue, 425 N. 88th St.

EDELSTEIN

This Peoria County village that is no longer listed in atlases was founded in 1887 as a result of the building of the Atchison, Topeka and Santa Fe Railroad. Edelstein was an official of the railroad.

ELGIN

Cong. Kneseth Israel and Jewish Welfare Chest, 330 Division St.

EVANSTON

Beth Emet, The Free Synagogue, 1224 Dempster, has two free-standing stones in its sanctuary. One was taken from an old abandoned synagogue in Galilee and the other from the same block from which a monument was made memorializing 14 Jews who died in the War of Independence.

Cong. Agudath Jacob, 633 W. Howard.

Cong Mikdosh El-Hagro Hebrew Center, 303 Dodge Ave.

Jewish Reconstructionist Cong., 607 Lake St.

Northwestern University

◆ Cahn Auditorium, 600 Emerson St. is named for Bertram J. Cahn, a trustee, who donated the auditorium.

◆ Rebecca Crown Center, 633 Clark St., is named for the late first wife of Col. Henry Crown, who together with his sons, contributed $2 million toward the building.

◆ Garrett Biblical Institute, Willard Pl., has a large collection of Judaica.

◆ Hillel Foundation, 1740 Judson Ave.

◆ Lindheimer Astronomical Center, 2353 Sheridan Rd., is named for Benjamin F. Lindheimer, financier and real estate developer.

◆ Perlman Terrace, front of Technical Institute, is named for Anita and Louis Perlman, Chicago B'nai B'rith leaders, who underwrote the beautification project.

◆ University Library, The Meadows, houses the great Boas

Collection of books, magazine reprints, and papers on anthropology, assembled by Dr. Franz Boas, renowned anthropologist. His student, Dr. Melville Herskovitz, was instrumental in the University's acquisition of this collection. Dr. Herskovitz was the founder and first director of the University's African Studies Program.

Portuguese Israelite Cong., 1819 W. Howard.

Weinfeld Residence, 135 Callan, a home for Jewish aged, is a project of the Council for Jewish Elderly of the Jewish Federation of Metropolitan Chicago.

FLOSSMOOR

Cong. Etz Chaim, 18600 S. Governor's Hwy., has merged with Cong. Beth Israel, Park Forest, Ill. Both facilities are used.

GALESBURG

Temple Shalom 220 E. Simmons St.

GLENCOE

Cong. Am Sholom, 331 Park.

North Shore Cong. Israel, 1185 Sheridan Rd., the first synagogue designed by Minoru Yamasaki, the Japanese architect, is located on a 19-acre lakefront site. Some people have called this synagogue the most beautiful Jewish house of worship since the First Temple in Jerusalem, but others have described it as "a pagan pagoda" and "the cathedral by the lake."

GLENVIEW

Cong. B'nai Jehoshua Beth Elohim, 901 Milwaukee Ave., founded in 1893 by Bohemian Jews in the gentile Bohemian neighborhood of Chicago, remained in its tiny original building until the mid-1960s when it moved to Glenview and merged with a more recently formed Cong. Beth Elohim.

GODFREY

Temple Israel, 1414 W. Delmar, also serves the Alton community.

HANOVER

Woodfield Jewish Cong., 6800 Pine Tree Land.

HIGHLAND PARK

Cong. B'nai Torah, 2789 Oak St.

Cong. Solel, 1301 Clavey Rd.

Lakeside Cong. for Reform Judaism, 1221 County Line Rd.

North Suburban Jewish Community Council, 1221 County Line Rd.

North Suburban Synagogue Beth El, 1175 Sheridan Rd.

Ravinia Park, outdoor music center on Chicago's North Shore, has a granite boulder memorializing Louis Eckstein. Eckstein brought opera to Ravinia Park and between 1919 and 1931 it became known as the summer opera capital.

HINSDALE

Robert Crown Center for Health Education, 21 Sale Creek, is a museum featuring visuals and exhibits which explore the wonders of the human body.

HOFFMAN ESTATES

Cong. Beth Tikvah, 275 Hillcrest Blvd.

HOMEWOOD

Temple B'nai Yehuda, 1424 W. 183rd St.

JOLIET

Jewish Welfare Chest, 250 N. Midland Ave.

Joliet Jewish Cong., 250 N. Midland Ave.

KANKAKEE

Temple B'nai Israel, 600 S. Harrison Ave.

LASALLE

Temple B'nai Moshe, 428 Gooding St.

LINCOLNWOOD

Cong. Beth Torah, 4721 W. Touhy.

Lincolnwood Jewish Cong., 7117 N. Crawford.

LITCHFIELD

Jewish Center, 1103 Madison.

LOMBARD

Cong. Etz Chaim, 155 S. Main.

LONG GROVE

Beth Judea Cong., Highway 83, south of Highway 22.

MATTOON

Jewish Center, 1608 Richmond Ave.

MELROSE PARK

Gottlieb Memorial Hospital 8700 W. North, was founded by David Gottlieb, one of the world's largest manufacturers of pin ball machines.

MORTON GROVE

Adas Shalom Cong., 6945 Dempster.
Northwest Suburban Cong., 7800 Lyons St.

MURPHYSBORO

Cong. Beth Jacob, PO Box 217.

NAPERVILLE

Cong. Beth Shalom, Oswego Rd.

NEW SALEM STATE PARK

Horner Memorial is a large boulder honoring the late Gov. Henry Horner for his part in setting up the reproduction of the village where Lincoln lived from 1831-1837.

NILES

George J. Goldman Memorial Home for the Aged, 6601 Touhy.

NORTHBROOK

Cong. Beth Shalom, 3433 Walters Rd.
Sager-Solomon Schechter School, 350 Lee Rd.

NORTHFIELD

Conservative Cong. of North Shore, 4 Happ Rd.
Pioneer Women/Na'amat, 466 Central Ave.

OAK PARK

Oak Park Temple, 1235 N. Harlem.

OLYMPIA FIELDS

South Surburban Jewish Community Center, 20820 S. Western Ave., rents space from Temple Anshe Sholom.

Temple Anshe Sholom, 20820 S. Western Ave., has a museum of Jewish artifacts.

PALATINE

Anna Mantel Fishbein Florarium, on the grounds of Little City, is a workshop flanked by greenhouses where the blind and mentally handicapped learn the miracle of flowers, working side by side with sighted, mentally handicapped children.

Karyn Kupcinet Center at Little City, a non-sectarian institution for mentally handicapped children, was built by Chicago columnist Irv Kupcinet and his wife as a memorial to their daughter.

Memorial to the Six Million, at Sharon Memorial Park, rises 80-feet into the sky.

Sharon Memorial Park, Wilke Rd. and Rand Rd., has in its Carmel section a mosaic representation depicting the ascent to heaven of the prophet Elijah.

PARK FOREST

Cong. Beth Sholom, 1 Dogwood St., is the oldest congregation in this completely pre-planned town. The congregation voted to merge with Cong. Etz Chaim of Flossmoor in 1977. Both facilities are used.

South Suburban Beth Israel Cong., 160 Westwood, has a large Menorah built into the outside front facade.

PEORIA

B'nai B'rith Senior Covenant House, 1127 N. North St., is a 12-story complex of 201 apartments for senior citizens.

Cong. Agudas Achim, 3616 N. Sheridan St.

Cong. Anshai Emeth, 5614 University St.

Hillel Foundation, Bradley University, 628 N. University St.

Jewish Community Council and Welfare Fund of Peoria and Central Illinois Jewish Federation, 718 Central Bldg.

Peoria Hebrew Day School, 3616 N. Sheridan St.

QUINCY

B'nai Sholom Temple, 427 N. 9th St.

Abraham Jonas Monument, Quincy's Jewish Cemetery, was erected in 1927 by the Grand Lodge of Masons of Illinois. It honors the man whom Lincoln called "one of my best friends." Jonas, who is buried in this cemetery, is one of the few men, if not the only one, who served as grand master of Masons in two states - Kentucky and Illinois.

Born in England in 1801, Jonas settled in Cincinnati in 1819, three years after his brother Joseph, one of the first Jewish settlers there. From 1827 to 1838, he lived at Williamstown, Kentucky, where he was elected to the State Legislature in 1842. There, he met Lincoln and the two became lifelong friends and political allies. In recognition of Jonas' services to the Whig party, he was named postmaster of Quincy, 1844-1849, by Presidents Zachary Taylor and Millard Fillmore. A brilliant public speaker, debater, and political organizer, Jonas and Lincoln were Fremont presidential electors in 1856 when the Republican party made its first bid for the Presidency. Whenever Lincoln came to Quincy, he made his headquarters in Jonas' law office.

In 1854, Lincoln came to Quincy for a political speech at Jonas' request. The two men corresponded regularly and Jonas worked hard to elect Lincoln to the Senate in 1858 when he ran against Stephen A. Douglas. On Jonas' insistence, Lincoln made a major address to Quincy during that unsuccessful campaign. Jonas was chairman of the committee that arranged the Lincoln-Douglas debate in Quincy. When Horace Greeley came to Quincy for a lecture, Jonas was one of the Republicans he conferred

with on presidential possibilities for 1860. Jonas and his law partner, Henry Asbury, were alone in suggesting Lincoln.

When Jonas lay dying in 1864, his family interceded with Lincoln on behalf of Charles Jonas, one of Jonas' four sons serving in the Confederate Army. Lincoln immediately issued orders for a three-week furlough for Charles Jonas who was a prisoner. Another son, Benjamin, who also fought with the Confederate Army, was elected to the United States Senate from Louisiana after the Civil War. After Jonas' death, Lincoln named his widow to fill out the unexpired term as postmaster of Quincy. ◆

RIVER FOREST

West Suburban Temple Har Zion, 1040 N. Harlem Ave.

ROCKFORD

Cong. Ohave Sholom, 3730 Guilford Rd.
Jewish Community Council, 1500 Parkview Ave.
Temple Beth El, 1203 Comanche Dr.

ROCK ISLAND-MOLINE

Tri-City Jewish Center, 1804 7th Ave. With Moline, East Moline, and Davenport, Iowa, Rock Island is part of the Quad-Cities.

United Jewish Charities of Rock Island County, 1804 7th Ave.

ROUND LAKE

Camp Henry Horner, 175-acre coeducational camping site maintained by the YMJC of Chicago for the underprivileged and trainable mentally handicapped, is named for the late Gov. Henry Horner.

SCHAUMBURG

Or Chadash Traditional Cong., 664 S. Rosell Rd.

SKOKIE

A substantial majority of the population of this major

Chicago suburb is now Jewish. The Jews numbered 40 percent of all the families in Miles Township by 1955.

Cong. Bene Shalom of the Hebrew Association of the Deaf, 3425 Dempster St.

Cong. B'nai Emunah, 9131 W. Touhy.

Cong. Kol Emeth, 5130 W. Touhy.

Cong. Or Torah, 3738 Dempster St.

Hebrew Theological College, 7135 N. Carpenter Rd., an Orthodox rabbinical seminary founded in 1922, offers high school graduates a program of higher Jewish studies integrated with a degree-granting secular college curriculum. To be completed is a Hall of Jewish Martyrs and Treasures as a memorial to the 6 million Jewish victims of the Holocaust.

Hillel Torah North Suburban Day School, 7120 Laramie.

Hyde Park Hebrew Center, 3661 Davis St.

Iran Hebrew Cong., 3820 Main St.

Mayer Kaplan Jewish Community Center, 5050 W. Church.

Korczak Memorial, 3800 Church St. and Dr. Korczak Terrace, is an Eternal Light dedicated in 1972 by the village of Skokie and the Korczak B'nai B'rith Lodge in memory of the Jewish physician and educator who headed a Jewish orphanage in Warsaw and went to his death with 292 children during the Nazi occupation of Poland in 1942. A German officer who had once been a ward of Dr. Korczak's in that same orphanage offered the doctor his life, but Korczak refused.

Marcelle and Jacob Lieberman Residence for the Elderly, is adjacent to the Skokie Valley Community Hospital at Gross Point and Golf Rds.

Niles Township Jewish Cong., 4500 W. Dempster.

North Shore School of Yiddish Studies, 5050 W. Church St.

Skokie Central Traditional Cong., 8825 E. Prairie Rd.

Temple Judea-Mizpah, 8610 Niles Center Rd.

SPRINGFIELD

Illinois State Historical Library, in the old State Capitol in the restored City Square, has a Horner-Lincoln Room housing Gov. Henry Horner's collection of Lincolnia, a total of 7,500 books, pamphlets, programs, and miscellaneous printed items collected over a period of 30 years.

Jewish Federation, 730 E. Vine.

State Capitol displays a portrait of the late Gov. Henry Horner in the outer chamber of the governor's reception room. There is also a portrait of Gov. Samuel Shapiro.

STERLING

Temple Shalom, 510 E. 10th St.

WAUKEGAN

Jack Benny Junior High School, 1401 Montesano, is named for the famous radio and TV star who was born in Waukegan as Benny Kubelsky. The city's Jack Benny Center for the Arts, 1917 N. Sheridan Rd., is also named for him.

WESTCHESTER

B'nai Israel of Proviso, 10216 Kitchener St.

WILMETTE

Beth Hillel Cong., 3220 Big Tree Lane.

Jewish Teacher Center, 161 Green Bay Rd., sponsored by the Dolores Kohl Educational Foundation, is a resource center and workshop for those involved in Jewish education.

WOODSTOCK

Woodstock Center, a wooded tract 65 miles from Chicago and Milwaukee, is a retreat for contemplation, conferences, education, and research, established by the late Aaron Sheinfeld and his wife.

Indiana

Few know that the title of the state song of Indiana, "On the Banks of the Wabash Far Away," describes the site of the earliest Jewish link with Indiana. In 1773 the banks of the Wabash were included in the large tract of land acquired from the Indians by the Illinois and Wabash Land Companies in which eight Jewish traders, six of them from Pennsylvania (see Illinois) were important shareholders.

David and Moses Franks, Barnard and Michael Gratz, Joseph Simon, and Levy Andrew Levy, were the enterprising Jewish businessmen whose commercial interests beyond the Alleghenies involved them in ambitious frontier colonization schemes around the Ohio, Illinois, and Wabash Rivers. From 1760 until nearly 1780 they were intimately associated with, and often partners of, such intrepid trail-blazers and land speculators as George Croghan, William Murray, Samuel Wharton, George Morgan, and William Trent.

The Illinois land grant which William Murray obtained from the Indians just before the Revolution made the Gratzes, Simon, Levy, and the Franks temporary part-owners of a large slice of what is now Indiana. As partners and agents of the Gratzes and Simon, Croghan and Murray were actively trading in Indiana in

the late 1760s and early 1770s. They pioneered the routes over which the merchandise from the Jewish firms in Pennsylvania flowed into Illinois and Indiana.

Croghan, an Indian agent for the British, was on the Wabash as early as 1765, trading on behalf of the Gratzes and seeking to conciliate the Indians. Murray's plan for a pre-revolutionary settlement in territory now partly within the borders of Indiana was backed by the Gratzes. They also shared in outfitting the George Rogers Clark expedition to Vincennes, which was occupied by the Americans in 1779, thus assuring control of the entire Northwest Territory by the United States.

All of the Northwest Territory, except for Ohio, was created as Indiana Territory in 1800. It encompassed not only the present boundaries of Indiana, but also what is now Michigan, Illinois, Wisconsin, and part of Minnesota, where individual Jews had lived or traded many years before 1800. Jewish fur traders from Mackinac and Detroit in Michigan, Green Bay in Wisconsin, and Cahokia in Illinois, may well have visited the trading posts in Vincennes, Terre Haute, and Fort Wayne in Indiana. Dr. Isaac Levy (see Illinois) who was practicing medicine in Cahokia, the oldest town in Illinois, 1778-1786, numbered among his patients French merchants, prospectors, and trappers. It is not inconceivable that his practice, as well as substantial trading interests, may have required him to visit Vincennes and Terre Haute.

John Hays, Illinois' first permanent Jewish settler, was also the first Jew known to have lived in what is now Indiana. In 1798, before the Indiana Territory was organized, General Arthur St. Clair, the first governor of the Northwest Territory, appointed Hays sheriff of St. Clair County, one of the pioneer counties in the whole region. From 1798-1818, Hays' public duties, as well as his private business, undoubtedly took him to Vincennes, the territorial capital. On one such visit in 1801, he stayed long enough to marry a non-Jewish woman. (In 1904 Mrs. Eliza Brouillet of Dallas, Texas, wrote to lawyer-historian, Max J. Kohler, that she still had in her possession "a family Hebrew Bible" and "other evidences of her grandfather's Jewish faith.") Hays was presented with his marriage license by his old friend, General William Harrison, who was then commander of troops guarding the Northwest Territory against the Indian Chief, Tecumseh. In 1813

Hays was named United States Collector of Internal Revenue for Illinois Territory by President James Madison. In 1820 he left Illinois to become head of the United States Indian agency at Fort Wayne, then only a collection of 20 cabins. He held this office until 1823 when he returned to Cahokia, Illinois, where he died in 1836.

A contemporary of Hays in pioneer Indiana was Samuel Judah, member of a well-known Jewish family from the East, who came to Vincennes about 1814. One of the early lawyers in the Indiana Territory, he was said to have been a close friend of Henry Clay, who was then practicing in Kentucky and southern Indiana. Judah served in the Indiana State Legislature between 1827 and 1840 and was elected speaker of the 25th Assembly. From 1830 to 1833 he was the United States Attorney for Indiana.

Had Hays and Judah sought identification with a Jewish community in Indiana, they would have looked in vain, for none existed during their lifetimes. Although individual Jews began settling in Indiana soon after the first American homeseekers began pouring in, it was not until the late 1840s that a permanent Jewish community developed. Up to 1810 most of Indiana was beyond the recognized frontier. There were scattered settlements in the southwest along the Wabash and in the southeast along the Ohio, but the northern and central portions were occupied by Indians. Only after General William Harrison's treaty at Fort Wayne in 1809 ended the Indian danger did settlers start taking up homesteads in northern and central Indiana.

As governor of Indiana Territory Harrison, later to be President of the United States, wrote to Simon and Hyman Gratz (see Kentucky and Pennsylvania) Philadelphia merchants, for some of the supplies needed to equip and provision the American troops who were maintaining law and order in Indiana while trying to hold the Indians in check.

The great highways of early Indiana were the Wabash and Ohio Rivers, and the budding river towns beckoned farmers, artisans, and tradesmen. Among the first of these were the Israel brothers, Phineas and David, immigrants from England. About 1816, Phineas Israel traveled to Indiana frontier villages. Neighbors started to call him Johnson and he later accepted the name and was known as Phineas Israel Johnson. (His brother, David, also was known by the name of Johnson.)

In 1818, Phineas was joined by his brother, David, and the latter's wife and child. En route to Indiana David had passed through Cincinnati, where Joseph Jonas (see Ohio) founder of that city's Jewish community, vainly sought to persuade him to remain. However, when the first Jewish religious services west of the Alleghenies were held in Cincinnati in 1819, David journeyed from Brookville to participate. David Johnson's second child was born in Connersville in 1819 and was believed to have been the first Jewish child born in the West. Frontier life proved too tough for Johnson and his family, and in 1820 he settled in Cincinnati where he became one of the founders of the West's first Jewish congregation.

Among the tens of thousands of settlers who poured into Indiana between 1820 and 1840 from the South, New England, and Europe, were venturesome Jewish peddlers, merchants, and a sprinkling of artisans and farmers. Moving westward from Cincinnati down the Ohio, they settled in the river towns of Rising Sun, Laurenceburg, Jeffersonville, New Albany, Evansville, Mount Vernon, and Madison. Others followed the Wabash and established themselves in Peru, Boone, Logansport, Lafayette, Attica, Wabash, Terre Haute, and Vincennes.

Old newspaper records hint that Jews may have reached Terre Haute about 1823. If they did, they left no evidence of their stay. There are similar tenuous indications that a number of Jews settled in Rising Sun, 25 miles from Cincinnati, in 1825. Fort Wayne was not much more than an Indian trading post with less than 300 inhabitants when the first Jews arrived about 1830. Moses Falk was at Peru in 1838 trading with the Miami Indians.

Henry, Emanuel, Abraham, and Simon Gumpertz settled in Evansville in 1837, a decade before the city received its charter. Frederick Gerstacker, a non-Jewish traveler from Europe, who visited the United States in the 1830s, reported meeting Jews at inns along the Wabash in 1837. Lafayette was only 16 years old when Samuel, Mark, and Abraham Kuhn reached that town in 1840. Abraham was to become one of the founders of the famous New York banking house, Kuhn, Loeb, when it was established in 1867. Adam Gimbel opened the first of the Gimbel Brothers stores in Vincennes in 1842, and for two decades thereafter served on the town council.

In Evansville, the Brentano family of bookstore fame had its American beginnings in the late 1840s. Jewish settlement in Kokomo dates from 1845. There were Jews in Peru as early as 1838, in Ligonier in 1851, and in Indianapolis in 1850. Some of these early Jewish settlers also held public office. August Brentano was on the Evansville City Council, 1878-1882; Philip Schloss served in the Terre Haute City Council, 1874-1880 and was elected mayor in 1880; Gottheil Bloch represented Fort Wayne in the State Assembly in 1875. Milton Kraus, the only Jew elected to Congress from Indiana, 1917-1921, was the son of an early settler in Peru.

Organized Jewish community life began in Indiana when the pioneers were joined by large numbers of Jews toward the end of the late 1840s. The first Jewish organization in the state, the Society for Visiting the Sick and Burying the Dead, was founded in Fort Wayne on October 13, 1848, with the acquisition of a cemetery plot. Thirteen days later the society became the state's first Jewish congregation. The first house of worship was in the home of Frederick Nirdlinger, one of the city's showplaces, where men and women worshipped in separate parlors. The congregation opened the state's first Jewish day school in 1852, before public schools were established. The first rabbi, Joseph Solomon, taught Hebrew and German. The state's first synagogue was dedicated in 1857 when the congregation acquired an old German Methodist Episcopal church on the west side of Harrison Street and remodeled it. Many Christians contributed toward the cost of buying the building. Frederick Nirdlinger, who was the congregation's first president, had relatives who changed their name to Nixon. One Nixon was the well-known Philadelphia theatrical producer of the late 19th century who, with his partner, Zimmerman, joined the Frohmans, Erlangers, Marc Klaw, and Al Heyman, in the formation of the theatrical syndicate that systematized show business. The Nixon Theatre in Philadelphia was named for him. In 1861, the pioneer congregation changed its name from Congregation of Unity and Peace to the Hebrew equivalent, Congregation Achduth Vesholom. This congregation claims to have been the first to engage a graduate of Hebrew Union College, Rabbi Isaac Aaron, who was a member of the first graduating class of H.U.C.

The state's second oldest congregation is Lafayette's Temple

Israel, established in 1849. A group that began meeting over a gun store in 1850 was the beginning of Congregation B'nai Israel in Evansville which was organized in 1857. The Indianapolis Hebrew Congregation, the oldest synagogue in the state's capital city, was founded in 1856. Among its founders were Moses Woolf, Alexander and Daniel Franco, who first settled there in 1850, and the father of the Civil War hero, General Frederick Knefler.

Other early congregations were at LaPorte and Ligonier, both of which no longer exist. All that remains of LaPorte's Congregation Bne Zion, founded in the 1850s, is a cemetery. Ligonier's Congregation Ahavas Sholem was founded in 1865 and Rabbi Isaac Mayer Wise participated in the dedication of its new sanctuary in 1889. Today only three Jews live in Ligonier and the synagogue has become a church. Madison also had a congregation in the 1850s, its rabbi being the eminent Bernhard Felsenthal (see Illinois) who served from 1854-1857.

By the end of the Civil War there were also Jewish settlements, some with synagogues and cemeteries, in the White River towns of Muncie, Elwood, Noblesville, and Anderson, as well as in Goshen, Valparaiso, Kendalville, and Columbus. Shifting tides of commerce, industry, and transportation after 1890 left most of these towns with only handfuls of Jews as later immigrants detoured to the newer industrial and commercial centers of the state. In these older towns, however, there remain reminders of the early Jewish settlers in streets with Jewish names, parks named for long-forgotten Jewish philanthropists, plaques, and fountains in public squares that recall the civic-mindedness of Jewish citizens, old synagogues, and old cemeteries.

The elders of the Indianapolis Hebrew Congregation, carrying a Torah Scroll, marched in the procession that paid homage to Abraham Lincoln when the funeral train carrying the body of the martyred President halted in Indianapolis and the body lay in state at the State Capitol. Until 1866, the congregation worshipped in a rented room owned by John N. Judah, son of the pioneer Samuel B. Judah of Vincennes. Samuel had married out of the faith and reared his children as Christians, but John remained conscious of his Jewish origin and rented the room "at a discount." His brother, Nobel Judah, a prominent Chicago lawyer who was attorney for the Marshall Field store

and United States Minister to Cuba, publicly denied being of Jewish descent.

In January, 1861, David S. Redelsheimer, who operated a store in Monroeville before the Civil War, placed an advertisement in the local newspaper headed "Down With Sectionalism" and stated that "from and after this date, I will sell any and all of my stock of goods at Cincinnati wholesale prices, as I wish to sell out and prepare to volunteer at the FIRST CALL to regain and protect government property taken possession by the Southern secessionists." The tiny Jewish community of Wabash had five of its men in the Union Army.

Columbus, whose 34 Jewish families were able to maintain a synagogue until after the Civil War, declined to only three Jews by 1877, when worship services were held in private homes. The community's annual charity ball, a major social event in the town, was attended by many non-Jews. The *Steuben Republican* reported in September, 1869, that "a regular Jew Store" had opened in the storeroom owned by Firth & Leavitt on the south side of the public square. "It takes all kinds of people to make up a community," the newspaper said, "and a Jew will be a new acquisition to Angola." The storekeeper was Joseph Stiefl.

Two rabbis - Mayer Messing and Morris Feuerlicht - served the Indianapolis Hebrew Congregation for a span of 72 years. Rabbi Messing occupied the pulpit there for 37 years and was succeeded by Rabbi Feuerlicht, who was the congregation's spiritual leader from 1904 to 1946 and rabbi-emeritus for 13 years more. For 31 years he taught Judaism to students at Butler University, one of the first rabbis to do this. Feuerlicht was a major force in Indiana's social welfare movement. He helped organize a public welfare loan company to lend money at lower interests than private firms and was a factor in pushing through the state legislature an anti-loan shark bill. Feuerlicht was also a leader in the work of the juvenile court, served as president of the Children's Aid Society for 21 years, and was the first Jew appointed to the State Board of Charities. He also spoke out forthrightly against the Ku Klux Klan which virtually controlled Indiana in the 1920s. During those days Adolph Silverburg, a prominent attorney and leader of the Muncie Jewish community, was a reluctant candidate for county judge on the Democratic

ticket, opposing an avowed Klan candidate who had the Republican nomination. Badly beaten in the election, Silverburg was embittered by his defeat. As chairman of the building fund for a new Muncie synagogue dedicated shortly after the election, Silverburg presented the keys to the building to the president, recited the *Shema*, added "I've been crucified" and sat down. Muncie's Ball family of jar-makers gave $5,000 to the synagogue building fund, and contributed a like amount for a new synagogue in Marion. In 1916, during the celebration of the centennial of Indiana's statehood, one of the native sons who returned was Jacob Gimbel of Philadelphia, then president of Gimbel Brothers, and the oldest son of Adam Gimbel, who founded the family business in Vincennes.

The Jewish population in Indiana grew slowly. It was 3,381 in 1877. In 1900, when there were 21 cities and towns with one or more Jewish institutions, including 24 congregations, 18 educational and social welfare societies, and 11 cemeteries, Jews numbered 5,000. By 1907, the Jewish population more than doubled to 12,000, of which 5,500 were in Indianapolis, which remains the largest Jewish community in the state today.

In 1907 there were synagogues or other Jewish institutions in Anderson, Attica, Boone, Columbia City, Evansville, Goshen, Indiana Harbor, Indianapolis, Kokomo, Lafayette, Ligonier, Logansport, Madison, Marion, Michigan City, Mount Vernon, Muncie, New Albany, Peru, Richmond, South Bend, Terre Haute, Vincennes, Wabash, and Whiting. However, the older communities were becoming isolated pockets of Jewish settlement with fast-shrinking Jewish populations. Almost two-thirds of the state's Jewish population was becoming concentrated in Indianapolis, South Bend, Fort Wayne, Evansville, Terre Haute, and the newer industrial cities of Indiana Harbor, Hammond, Michigan City, and Gary.

In Gary, where the first congregation, Temple Beth El, was founded in 1907, a year after the city was established by the United States Steel Corporation, Jews were among the first settlers. In 1956, when the city celebrated its 50th year, the oldest pioneer to return for the festivities was Mrs. Kahan, widow of Morris Kahan, who received the first deed issued by the Gary

Land Co., to a lot on which he built the city's first two-story building, the city's first permanent business structure completed on Broadway after the townsite was staked out.

Indiana's Jewish population showed only a slight increase to 27,244 by 1927 and even a smaller increase to 28,155 by 1937 when there were 66 villages, towns, and cities with 11 or more Jews, 23 of which had synagogues. There were also 58 places with 10 or less Jewish residents. In 1960 Indiana recorded a drop in Jewish population to 24,700, but by 1973 it had climbed to 25,345. Indianapolis was still the largest Jewish community, followed by the Gary-Hammond-East Chicago-Whiting industrial area, South Bend, Evansville, Fort Wayne, Terre Haute, Lafayette, Michigan City, and Elkhart. There were also 100 or more Jews in Anderson, Marion, Muncie, Richmond, and Shelbyville.

In 1974, there were Jewish federations in Evansville, Fort Wayne, Indianapolis, Lafayette, Michigan City, Muncie, Gary, and South Bend. The Indiana Jewish Community Relations Council served the entire state. There were Hillel Foundations at Purdue and Indiana State Universities. The Catholic-sponsored Notre Dame University had 21 Jewish students, 19 Jewish members of the faculty, and at least one rabbi among its alumni as of 1974. J.P. Solomon of Edinburgh, Indiana, attended the now-defunct preparatory department of Notre Dame in 1858. Solomon was editor of the *Hebrew Standard*, a New York Jewish weekly founded in 1883.

Indiana Jews have held a number of local offices, but only a few state offices. Simon Straus and Sol Henoch were mayors of Ligonier; Philip Schloss was mayor of Terre Haute; Charles Feibelman was mayor of Marion; and Marcus Sulzer was mayor of Madison. Martin Katz served as mayor of Gary, 1964-1968. Stanley Miller was U.S. Attorney for the Southern District of Illinois. Bess Robbins, was elected to the State Legislature in the 1930s. State Senator Jacob Weiss of Indianapolis, who served in the upper house of the Legislature, 1934-1940, was president pro-tempore of that body. In 1942, Alfred Hollander was elected county attorney of Blackford County. Leopold Levy was state treasurer, 1902-1904. In 1955 Isadore E. Levine of LaPorte was appointed to the State Supreme Court. Tony Maidenberg was mayor of Marion.

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BLOOMINGTON

Hillel Foundation, Indiana University, 730 E. 3rd St.

Jewish Religious and Community Center, 3750 E. 3rd St., in an all-purpose facility used by faculty and local residents, but also serves Jewish communities in south central Indiana.

COLUMBUS

Columbus Hebrew Cong., which meets in the Unitarian Church, 1031 Chestnut St., is a contemporary revival of a congregation of the same name which was founded in the early 1860s and erected a synagogue in 1871 on Lafayette St., between 2nd and 3rd Sts.

Old Jewish Cemetery, part of Greenhill Cemetery where 59 Jews are buried, was established by the Jewish community in the 1860s.

EAST CHICAGO

L.E. and P.D. Block, Jr. Memorial Wing of St. Catherine's Hospital, a Catholic institution, is named for two of the founders of Inland Steel Co., who contributed $1,500,000 to build the wing.

E.J. Block Stadium, 14th and Parrish, a municipal athletic field and stadium, is named for Block, a younger brother of the founders of the Inland Steel Co., which presented the stadium to the city. The Block brothers built the first steel mill in the Calumet River area in 1893.

Cong. Beth Sholom, 4508 Baring Ave.

ELKHART

Temple Israel, 430 N. 2nd St.

EVANSVILLE

Cong. Adath Israel, 3600 Washington Ave.

Jewish Community Council, 100 Washington Ave.

Marcus and Mina Ravdin Judaica Collection, in the Public Library, was established in 1929 by Dr. Marcus Ravdin in memory of his wife.

Washington Avenue Temple, 100 Washington Ave.

FORT WAYNE

Cong. Achduth Vesholom, 5200 Old Mill Rd., is the state's oldest congregation, having been established in 1848.

Cong. B'nai Jacob, 2340 S. Fairfield Ave.

Indiana Jewish Historical Society, 215 E. Berry St., collects, preserves and publishes material dealing with the history of Jewish life in the state. Founded in 1972, it has in its archives the history of old Jewish communities in Lafayette, LaPorte, Ligonier, Columbia, Warsaw, Wabash, and Huntington.

GARY

Northwest Indiana Jewish Federation, 4844 Broadway.

Public Library preserves in its historical archives the deed to the first lot in Gary issued to the late Morris Kahan, who built the city's first business building.

Temple Beth El, 2134 W. 5th Ave.

Temple Israel, 601 N. Montgomery St.

GOSHEN

Old Sharis Israel Cemetery has 184 Jews buried here. Only a few Jewish families remain in the community.

HAMMOND

Kneseth Israel Cong., 7105 Hohman Ave.

Temple Beth El, 6947 Hohman Ave.

HUNTINGTON

J.L. Brenn Science Hall, Huntington College, is named for a prominent Jewish businessman who served as president of the Huntington College Foundation.

D. Marx & Co., merchants, founded here in 1874, is still in business and headed by the fourth generation of the same family. A member of the David Marx family was elected State Treasurer of Indiana in 1899 and 1900.

INDIANAPOLIS

American Legion Building, N.W. cor. of Cenotaph Sq., national headquarters of the largest organization of American

war veterans, has in its gallery of past national commanders portraits of the late Gen. Milton J. Foreman of Chicago, one of the founders of the Legion, who was given the title of first national commander, and Alfred P. Chamie of Los Angeles, who was elected national commander in 1970. In the Legion's archives there is material about the role of Jews in founding the Legion.

Cong. Beth-El Zedick, 600 W. 70th St.

Cong. B'nai Torah, 6510 Hoover Rd.

Etz Chaim Sephardic Cong., 760 W. 64th St.

Hooverwood, Jewish Home for the Aged, 7001 Hoover Rd.

Indianapolis Hebrew Cong., 6501 N. Meridian St., is the oldest congregation in the state's largest city, having been founded in 1856.

Jewish Community Center, 6701 Hoover Rd., was originally founded as the Kirshbaum Center through a gift from Rudolph Kirshbaum in memory of his wife. The Kirshbaum name was dropped when the center occupied its new building in the 1950s.

Jewish Education Association, 6711 Hoover Rd., occupies a building on the grounds of the Jewish Community Center.

Jewish Welfare Federation, 615 N. Alabama St.

Knefler Monument, in Crown Hill Cemetery, 3402 Blvd., the city's best known burial ground, which is the last resting place of President Benjamin Harrison, Vice-Presidents Charles W. Fairbanks and Thomas Marshall, and the poet James Whitcomb Riley, contains the grave of Brig. Gen. Frederick C. Knefler, one of the highest ranking officers in the Union Army during the Civil War. Son of one of the founders of the Indianapolis Hebrew Congregation, Knefler enlisted as a private and rose to a colonel and commander of the 78th and 86th Indiana Regiments. Knefler, who was born in Hungary in 1833, distinguished himself at the Battle of Chattanooga and was breveted a brigadier-general by Congress in 1865.

Memorial to the Six Million, B'nai Torah Cemetery, is a tall marble block erected in 1949 by local survivors of the Holocaust. Sealed in the base of the monument is a parchment on which are listed the names of the martyred relatives of the Indianapolis survivors.

Moses Statue is one of the four bas-reliefs on The Obelisk, a 100-foot black granite shaft in the World War Memorial Plaza,

bet. Meridian and Pennsylvania Sts., and New York and St. Clair Ave.

National Jewish Post, 611 N. Park Ave.

Park Regency Apartments, 8851 Colby Rd., sponsored by the Jewish Welfare Federation, has 111 apartments for the elderly who can live independently.

Jonas P. Salk Park, 4900 Raymond St., was established by the Benevolent Association of Sheriff's Employees in tribute to Dr. Salk, developer of the anti-polio vaccine.

United Orthodox Hebrew Cong., 5879 Central Ave.

KOKOMO

Temple B'nai Israel, 1308 W. Taylor.

LAFAYETTE

Cong. Sons of Abraham, 661 N. 17th St.

Federated Jewish Charities, P.O. Box 676.

Hillel Foundation, Purdue University, 912 W. State St. (West Lafayette).

Jewish Cemetery, Montefiore and 3rd Sts., one of the oldest in the state, dates from about 1850. Among those buried here is Abraham Kuhn, the original partner of the Kuhn Loeb banking house.

Loeb Stadium, in Columbia Park, on the outskirts of the city, was built in 1940 as a gift to the city by Berthold and June Loeb in memory of their father, Solomon, who settled in Lafayette in the 1840s and had played an important role in the city's commercial and civic life. The Loeb Playhouse, Purdue Memorial Union Hall of the Music Annex, the Little Theatre at Sunnyside Junior High School, the West Lafayette High School gymnasium, and the Sycamore Valley Girl Scout Camp, are among the many institutions the Loebs made possible. Loeb's Department Store was founded in 1871 by Solomon Loeb and the younger Loeb was associated with the store for more than 50 years.

Temple Israel, 620 Cumberland Ave. (West Lafayette), is the state's second oldest congregation, having been founded in 1849.

LA PORTE

Beechwood Municipal Golf Course, at the southeast edge of the town, was a gift from Mr. and Mrs. Herbert Fox.

Cong. Bne Zion Cemetery, adjoining the city's oldest burial ground on the southeast edge of town, is all that remains of a once-flourishing Jewish community that was established in the early 1850s. The cemetery is well-kept and is supported by a trust fund set-up by the leaders of Cong. Bne Zion when it went out of existence in the early 1900s. There are 154 Jews buried here.

Fox Civic Auditorium, Ridge, Plain, Woodward, and Tecumseh Sts., was presented to the town by Maurice Fox.

Fox Memorial Park, a 30-acre outdoor recreation center on the north shore of Clear Lake, northeast of the city, was a gift of Maurice, Herbert, Walter, Robert, and Norman Fox, in memory of their parents, Samuel and Fannie Fox. The Foxes were among the early settlers here and their woolen mill was one of the first large industries in La Porte.

Fox Street, running from A St. to the southern limits of the city, is named for Samuel Fox.

Wile Street is named for Jacob Wile who served as the lay religious leader of Cong. Bne Zion from 1866 to 1886. He was the father of the eminent newspaper correspondent and editor, Frederic William Wile, who is buried in the Bne Zion Cemetery. Frederic, who was born in La Porte in 1873, was one of the first Jewish graduates of Notre Dame University in 1897. He was a correspondent for the *London Daily Mail*, and later for *The New York Times* and *Chicago Tribune*. Wile is credited with having been the first correspondent to broadcast news via radio.

LIGONIER

Cong. Ahavas Sholem Cemetery, on State Road 33, was established in 1860 by the town's first 15 Jewish families who organized the congregation in 1865 and erected a small synagogue in 1867. Among the 179 Jews buried in the cemetery is one Civil War veteran. The congregation's second synagogue, dedicated in 1889, is now a church.

Ligonier Public Library, has a room dedicated in 1975 to the history of the old Jewish community. The Indiana Jewish

Historical Society assembled the material for the permanent exhibits which include pictorial and documentary data about Jewish settlers, the synagogue, and Jewish participation in civic affairs. The first Jewish settlers were Frederick and William Straus and Sol Meir, peddlers, who arrived in Ligonier in 1854. At one time the Straus Bros. realty firm was the largest farm mortgage company in the country. The Jacob Straus home, owned by Mrs. Louis Levy since 1921, was selected as an historic site by the National Register of the Dept. of the Interior.

MADISON

Cemetery of Congregation of Israelites, on Wilson Ave. at Lanier Dr., was established in 1855 by a congregation that went out of existence two generations ago. The cemetery has not been used since 1875. Recently restored with the cooperation of the Indiana Jewish Historical Society, the cemetery has 16 graves.

Hoffstadt House, 521 E. Main St., a local landmark for more than a century, was acquired in 1845 by the Hoffstadt family, early Jewish settlers.

MARION

Temple Sinai, 521 Boots St.

MICHIGAN CITY

Sinai Temple, 2800 Franklin St., is dedicated to the late Jack M. Ruby, who served as president for 19 years. Cong. Adath Israel, founded here in 1892, went out of existence in 1966.

United Jewish Welfare Fund, 2800 Franklin St.

MONROEVILLE

Redelsheimer Public School is named for D.S. Redelsheimer, a local storekeeper, who donated the land on which the school stands.

MOUNT VERNON

Anshe Israel Cemetery, now part of Bellifountaine Cemeter, on State Road 69, is the last vestige of an old Jewish community that once flourished here.

Sherburne Park, a recreation area facing the Ohio River on

West Water St., was presented to the town in 1912 by Jacob and Nellie Cronbach, early Jewish settlers, in memory of their son, Sherburne.

MUNCIE

Jewish Welfare Fund, c/o Temple Beth El.
Temple Beth El, 525 W. Jackson.

NEW HARMONY

Jacques Lipschitz's bronze sculpture dedicated to "understanding among men on earth," is in the roofless modern church built in 1960, and is open to members of all faiths in this pioneer village.

NORTH MANCHESTER

Oppenheim Building, on Main St., was built by and named for Benjamin Oppenheim, a pioneer Jewish settler.

PLYMOUTH

Lauer's, a clothing store on North Michigan and Garro Sts., founded in 1861 by Meyer and Levi Lauer, is still owned by the same family. It is the oldest store in Plymouth and probably the oldest Jewish-owned business in Indiana.

RICHMOND

Beth Boruk Temple, c/o Robert Burton, 1010 S. A St.

SHELBYVILLE

Joseph Fountain, in the public square of this old Shelby County town, was a gift from and a memorial to Julius Joseph, a leading Jewish citizen.

SOUTH BEND

Cong. Sons of Israel, 420 S. Williams St.
Hebrew Orthodox Synagogue, 3207 S. High St.
Jewish Community Council of St. Joseph County, 804 Sherland.
Sinai Synagogue, 1102 E. LaSalle Ave.
Temple Beth-El, 305 W. Madison St.

University of Notre Dame

◆ Memorial Library, Alfred R. and Lee Abrams Collection in Hebrew and Jewish Studies, was endowed by Abrams, a 1921 Notre Dame alumnus, to further Judaica studies at the University's Department of Theology.

◆ Moses Statue, a towering 18-foot bronze, the work of the famed Yugoslavian sculptor, Ivan Mestrovic stands at the west entrance to the University's library. The statue depicts Moses at the foot of Mount Sinai.

SUMMITVILLE

Warner Plaque in the town square, honors the Warner family which made many benefactions to the community.

TERRE HAUTE

Blumberg Hall, 400 Mulberry St., Indiana State University, was a gift of Benjamin R. Blumberg.

Theresa R. Blumberg Health Center, 328 S. 5th St., now known as the Visiting Nurses Assoiation, was presented to the city by Benjamin Blumberg, prominent attorney and civic leader.

Herz Park (now called Herz-Rose Park) N. 16th St., was originally named for Adolph Herz, one of the city's prominent citizens. When he died in 1916, the local newspaper published a special memorial edition.

Torner House, 1107 S. 4th St., a girls' clubhouse and recreation center, is named for Miss Rebecca Torner, who endowed funds for its establishment in 1938.

United Hebrew Congregation, 540 S. 6th St., is the result of a 1935 merger between the Reform Temple Israel, founded in 1882, and the Orthodox Temple B'nai Abraham, established in 1892. Affiliated with the Reform Union of American Hebrew Congregations, the congregation uses the B'nai Abraham building as an older adults' center. One of the early teachers in the religious school of Temple Israel was David Goldman, father of Edwin Franko Goldman, the famous conductor. In the Jewish community's Highland Cemetery are buried Solomon and Abraham Gimbel who, with their brother, Adam, were among the pioneer Jewish settlers in Vincennes in the 1840s where they established the first Gimbel Brothers store.

TURKEY RUN STATE PARK

Strauss Memorial Fountain erected in 1922 by the Women's Press Club of Indiana, honors Mrs. Juliet V. Strauss, *Indianapolis News* columnist for many years.

VALPARAISO

Temple Israel, 22 N. Washington St.

WABASH

Jews owned stores here in the 1840s when Charles Herf and B. Moses ran grocery stores, and M. and L. Hyman were the owners of a drygoods and clothing store. In 1865, Benjamin Wolf purchased the Hyman's drygoods store and formed a partnership with David Beitman. Under the name of Beitman & Wolf, it is still in business here. Cong. Rodeph Sholom was formed in 1868, 14 years after the opening of the local Rodeph Sholom cemetery. Over 300 Jews are buried here, including four Civil War veterans.

Abraham Lincoln Statue, in the public square, was a gift of Alexander New, a native of Wabash, who became a prominent New York lawyer.

Rodeph Sholom Cemetery, on Mill St., believed to be the oldest Jewish burial ground in Indiana, is all that remains of one of the pioneer Jewish communities in the state. The cemetery was established in the early 1850s by the founders of Temple Rodeph Sholom whose synagogue building at Falls Ave. and Sinclair St. still stands, but is now a Lutheran Church.

WHITING

Cong. B'nai Judah, 1545 Davis, also serves the Jewish residents of nearby Indiana Harbor.

ZIONSVILLE

Reform Jewish Camp of Union of American Hebrew Congregations is located here.

Iowa

Iowa was still a small part of the Missouri Territory occupied only by Indians, a few traders and trappers, and a thin line of troops at outposts, when a Philadelphian proposed in 1819 that a colony of persecuted European Jews be settled in Iowa and Missouri. William Davis Robinson, who had taken part in South American revolutions against Spain, published his plan known in London as "Memoir Addressed to Persons of the Jewish Religion in Europe, on the Subject of Emigration and Settlement in the United States of North America."

Davis' pamphlet suggested the creation of a society of wealthy Jews that would raise funds for the purchase of great stretches of land in what is now eastern Iowa and Missouri, to which Jews would be transported via New Orleans. Whether Robinson was a shrewd land speculator primarily interested in selling town sites, or an idealist genuinely concerned about 19th century persecution of European Jews, nothing came of his vision of "Jewish towns and villages adorning the banks of the Mississippi."

The Davis monograph was the first mention of Jews in connection with Iowa. However, Rabbi Simon Glazer, in his book, *The Jews of Iowa*, published in 1909, expressed the belief that

Moses de Leon, an astronomer who accompanied the French missionaries Robert LaSalle and Louis Hennepin in 1680 when they passed along the Mississippi shore of what was later to be Iowa, was a Jew. There is equal skepticism about Rabbi Glazer's claim that Jews were among Lieutenant Zebulon Pike's military expedition which visited Iowa in 1805, two years after the region was acquired by the United States through the Louisiana Purchase.

The first permanent Jewish settler was Alexander Levi, who arrived in Iowa in 1833, one year after the end of the Black Hawk War.

A Frenchman who had come up the Mississippi from New Orleans, Levi established himself at Dubuque on August 1, 1833, in the very year the town was founded by settlers attracted by the rich lead mines. In exchange for a pair of boots, he acquired a lot on which he opened a grocery store, one of Dubuque's first businesses. When Iowa's first newspaper, the *Dubuque Advertiser*, began publishing on May 11, 1836, Levi was among its first advertisers according to Dr. Oscar Fleishacker in his doctoral dissertation, " The Illinois-Iowa Jewish Community on the Bank of the Mississippi River." One of Dubuque's leading entrepreneurs, Levi helped develop the lead mines first worked by Julien Dubuque, for whom the town is named, and was a stockholder in the Miners' Bank of Dubuque, chartered in 1836 as Iowa's first bank. In 1837 he was listed as a contributor to Dubuque churches.

Tradition has it that Levi was the first foreigner to be naturalized while a resident of Iowa. With several other foreign-born residents, Levi journeyed down the Mississippi in 1837 to St. Louis, seat of the nearest Federal court, to take out his final citizenship papers. Levi stood second in line waiting to be sworn in. Ahead of him was an Irish miner. Worried and embarrassed at being first in line, the Irishman asked Levi to change places with him, thus giving Levi the unique distinction of having probably been the only Jew to become the first naturalized citizen of the state.

In 1846, Levi was elected a justice of the peace in Dubuque with whose civic, mercantile, and Jewish life he was identified for 60 years. He died in Dubuque in 1893 at the age of 84. Levi was the only known Jewish resident of Iowa until the late 1830s or early 1840s, though one of the Mississippi River steamboats that

plied between Iowa landings was named the "Jewess". Jewish peddlers from Poland and Germany, however, reached the new river towns which had become important shipping points as the immigrant tide began pushing westward.

Solomon Fine and Nathan Louis were peddling in and around Fort Madison in 1841. By 1843 they had settled down in the town with stores. About 1842 Joseph Newmark, later to be the founder of the Jewish community of Los Angeles (see California) opened a store in Dubuque where a good-sized Jewish settlement sprang up in the 1850s. Sol Kuh was there in 1843. C. W. Schreiber, later a veteran of the Civil War, arrived in 1851. Dr. S. Lesser, the state's first known Jewish doctor, came in 1854. Benjamin Samuels, who was elected an alderman in 1855 and served until 1859, was one of the first lawyers in Dubuque. Hermann Friedlander, who came in 1857, had a son who was in the first class of Maimonides College in 1857.

Old records show that there were Jewish peddlers and storekeepers in Burlington, Clinton, Muscatine, Keokuk, and McGregor while Iowa was still a territory. Jacob Israel reached Muscatine in 1839 (known as Bloomington) six years after it was founded as a trading post. Jacob Silverman was there in 1847 and Jacob Silber came in 1849. The town's directory listed 13 Jewish businessmen.

Iowa had about 100 Jews when it became a state in 1846. Polish Jews predominated at Keokuk and Burlington, while German Jews were concentrated in Davenport and McGregor. Among the early settlers in the latter town were the parents of Leo S. Rowe (see District of Columbia) one-time director general of the Pan American Union, who was born in McGregor.

Des Moines, founded in 1845 as Raccoon Forks, had barely more than 50 white residents when William Krause opened the town's first store in 1848. Joseph and Isaac Kuhn were among the founders of Des Moines' first synagogue. Krause was one of the organizers of the town under the name of Fort Des Moines, and also helped found the town's first public school and also contributed to the building of the earliest Methodist, Presbyterian, and Catholic churches. He was a leading figure in the movement to have the state capital moved from Iowa City to Des Moines.

Krauses' brother, Robert, and Henry Abel settled in Davenport in 1854 when it had fewer than 400 people. Samuel Hirschel, who arrived in 1850, was advertising in the Davenport newspaper in 1851. He later founded a bank, served on the school board, and operated a trolley line. Leopold Sheuerman had a store in Muscatine in 1858. The paymaster of the Northwestern Railroad was Michael Raphael. Louis Ochs was Iowa's commissioner for emigration from Germany in 1864. During the Civil War, Raphael held the then important post of Federal Inspector for horses in Iowa. Henry Deitsch established the first clothing factory west of Chicago in Davenport. John Ochs was one of the early real estate dealers around Davenport.

It was estimated that there were 500 Jews in Iowa at the time of the Civil War. Of these 37 were in uniform and five were killed in action. The Jewish population was widely scattered over 35 villages, towns, and cities. Most of the Jews were owners of clothing or drygoods stores, but among them were also a dentist, a doctor, a lawyer, a watchmaker, a land-dealer, several bankers, and a surveyor. Jewish women in Keokuk served as volunteers in the local military hospital and the Jewish community held benefit affairs for the families of wounded Union soldiers.

Solomon Hershler, who settled in Burlington in 1850, was elected an alderman in 1851. Jacob Epstein who served with the New York Sharpshooters in the Civil War, ran unsuccessfully for mayor of Burlington after the war.

The first organized Jewish community came into being in Keokuk as an outgrowth of a Passover meeting in the home of S. Gerstle on April 29, 1855, when the Benevolent Children of Jerusalem was organized. Later that year, the society became Congregation B'nai Israel. At the close of the Civil War, Keokuk had over 100 Jewish families, making it the largest Jewish community in the state. A Ladies Benevolent Society was organized in 1869, followed by a B'nai B'rith lodge four years later. In 1877 Congregation B'nai Israel erected the state's first synagogue but the congregation had only 20 members and the Jewish population was beginning to decline. For many years the synagogue stood empty and was finally sold to a church, but its origin as a Jewish house is easy to detect from the Jewish symbols on its exterior.

Until the railroads moved Iowa's commercial centers further west, Keokuk flourished and the Jewish community remained substantial. Almost half of the more than 100 Jewish peddlers who arrived in Iowa between 1846 and 1860 made Keokuk their home base and then settled down as storekeepers, The old Hebrew Cemetery dates from 1855 and the earliest gravestone that can still be read is that of Bertha Allmayer, dated 1858.

A number of the successful Jewish merchants of Iowa, and even of other states, got their start in Keokuk. Among these were the Younker brothers of Des Moines, who first established themselves in Keokuk in 1856, and Nathan Jaffa, later one of New Mexico's leading citizens. As Keokuk's commercial importance declined, the Jewish community dwindled but the congregation survived until the 1920s. Dr. Fleishacker found only five Jews in Keokuk in the 1950s.

A letter from B. Eiseman of Dubuque, published in *The Occident*, a Philadelphia Jewish weekly, January 12, 1857, reported the existence of a congregation in that town, with services held in the home of Alexander Levi. This would indicate that the congregation had been formed in 1856 but other sources indicate that "Benei Jeshurun Congregation" was founded September 25, 1860, with Levi as president. There is also a reference to the congregation being organized in 1862 by Levi. The 1867 and 1869 Dubuque directories list a Hebrew congregation located at 5th Street, west of Bluff. Levi gave the congregation a cemetery site and also contributed land for the city cemetery with the proviso that the city care for the Jewish burial ground.

The communities in Davenport and Burlington also date from the 1850s. Samuel Hirschel reached Davenport in 1850 and the following year advertised his wares in the *Davenport Gazette*. In 1858, four Davenport Jewish merchants were among the signers of a letter to the newspaper urging public support of a state loan to the railroad. Hirschel, whose son went to Harvard in 1859, was one of the signers. The oldest cemetery dates from 1855 or earlier because the children of L. Ochs, who died in 1855, are buried there and their gravestone can still be read. Hirschel was elected to the town council in 1863.

The book of minutes of B'nai Israel begins December 7, 1861, but the congregation was actually organized in 1862 with 14 charter members. That same year the congregation advertised for a hazzan in the Jewish weeklies of Cincinnati and New York. In 1886, when the congregation erected its first building, its name was changed to Temple Emanuel. Burlington's first congregation dates from about 1874, but the Jewish cemetery was established in 1850 when Solomon Hershler bought a small lot. Davenport's Temple Emanuel is now the oldest existing congregation in the state since the one in Keokuk no longer exists. Des Moines' pioneer congregation is B'nai Jeshurun, founded in 1873, which erected the state's second synagogue in 1878. There were a few Jews in Sioux City in the late 1860s, but no congregation was formed until 1888. The Council Bluffs' community dates from the late 1870s and that in Ottumwa from 1876.

The real growth of Iowa Jewry began in the decade after the Civil War. In 1969, Rabbi Bernhard Felsenthal of Chicago (see Illinois) proposed the establishment of Jewish immigrant colonies in Iowa. No colonies were created, but the Russian and Polish Jews and a smaller number of German and Hungarian Jews who began arriving in the late 1860s and early 1870s followed the westward movement of population to Des Moines, Sioux City, Council Bluffs, and Cedar Rapids. One of these immigrants was the father of the late Harry Hershfield, cartoonist and humorist, who was born in Cedar Rapids in 1885.

Iowa's first Jewish institution west of the Mississippi was a cemetery established in Sioux City in 1869 on a lot donated by Godfrey Hattenbach, an immigrant from Germany. Settling in Sioux City in the 1860s, Hattenbach became a leader in the city's mercantile life. His son-in-law, David A. Magee, a convert to Judaism, was one of the founders of the city's meat packing industry and served as mayor in 1897. Des Moines' pioneer Jewish institution was the Emanuel Burial Association, founded in 1870, out of which came Congregation B'Nai Jeshurun in 1873, which erected Iowa's second Jewish house of worship in 1878. Sioux City's first Jewish congregation was Adath Jeshurun, organized in 1888, and Mt. Sinai Hebrew Association, organized in 1884, gave birth to Mt. Sinai Congregation in 1898.

Among the more eminent post-Civil War settlers were Moses Bloom, Abraham Slimmer, Benjamin I. Salinger, and

Abraham H. Blank. Bloom was twice elected mayor of Iowa City, in 1869 and again in 1874, and served in the State Legislature, 1883-1888. Salinger, a German immigrant, taught school in the 1870s until he was admitted to the bar. From 1888 until his death in 1931, Salinger was one of the state leaders of the Republican party. He was elected to the Iowa Supreme Court in 1915, serving until 1921. Slimmer, a Polish immigrant, became a cattle rancher, banker, and wholesaler in meat. He amassed a fortune and became one of the state's leading philanthropists. Blank, a native of Rumania, made a fortune through a chain of midwest movie houses. He introduced the nickelodeon to the midwest and also hired the first orchestra to perform in movie theatres. His philanthropies earned him election to the Methodist Hall of Fame in Philanthropy and made him the first recipient of the Iowa Jewish Welfare Federation's humanitarian award.

A decade after the Civil War, Iowa's Jewish population was 1,245. The largest community was then Dubuque (552), followed by Des Moines (260), Davenport (204), and Keokuk (152). By 1900, Iowa's Jewish population was estimated at 5,000, most of whom were from Russia and Poland. In the next decade, 1,500 East European Jewish immigrants were sent to 64 towns and cities in Iowa by the Industrial Removal Organization. One of the oddities of Jewish history in Iowa is the fact that in a state whose economic base is agriculture, there was no organized effort to establish Jewish farm colonies, as was the case in Kansas, Wisconsin, and the Dakotas. A 1910 study of Jewish farmers in Iowa disclosed only 29 Jewish families on the land. Iowa was one of eight states in which the Jewish Agricultural Society did not grant a single loan during the early years of the 20th century.

In 1917 the state had approximately 5,555 Jews, with more than half in Des Moines. Sioux City had become the second largest community, followed by Cedar Rapids, Davenport, and Council Bluffs. A generation later (1960) the Jewish population declined, but there was a small increase in 1974. Des Moines continues to remain the largest Jewish community.

In 1974, there were organized Jewish communities in Burlington, Cedar Rapids, Council Bluffs, Davenport, Des Moines, Dubuque, Fort Dodge, Iowa City, Marshalltown, Mason City, Muscatine, Oskaloosa, Sioux City, and Waterloo. All of these had one or more synagogues. There were federations in Davenport,

Cedar Rapids, Des Moines, Sioux City, and Waterloo; community centers in Sioux City and Des Moines; and Hillel Foundations at Iowa State University at Ames and the University of Iowa at Iowa City.

From the very beginning of Jewish settlement, Jews have been active in public life, starting with Benjamin Samuels, who was an alderman in Dubuque, 1855-1859. Between 1866 and 1876, Abner Samuels, Louis Metzger, and Jacob Strouse served on the City Council of McGregor. Moses Bloom was mayor of Iowa City twice; David Hensheim was mayor of Glenwood; David Magee was mayor of Sioux City; Sam Polonetzky was mayor of Valley Junction; and Joseph Katelman was elected mayor of Council Bluffs twice. Max Mayer was postmaster of Des Moines; William G. Block was city treasurer of Muscatine in the 1880s; and Sheldon Rabinowitz was elected to the Des Moines City Council in 1971, the first Jew to serve on that body. In 1972, Edward Mezvinsky of Waterloo, a member of the State Legislature, 1969-1970, won election to Congress as a Democrat and was reelected in 1974, but defeated in 1976. He served on the House Judiciary Committee which voted to impeach President Richard Nixon. The late Senator Guy Gillette was married to a Jewish woman who came from Bialystok, Poland. Lynn Cutler ran unsuccessfully for a House seat in the 1982 elections.

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AMES

Ames Jewish Cong., 400½ Main St.
Hillel Foundation, Iowa State University, 615 Carr Dr.

BURLINGTON

Old Jewish Cemetery, half a block north of the corner of Vineyard and Hayes Sts., is a small burial ground bought in 1852 by Solomon Hershler.

Temple Israel was built in 1953 by a congregation of 16 families, whose efforts were aided by contributions from non-Jews.

Ten Commandments Monolith in front of the Memorial Auditorium, Jefferson St. and S.E. cor. Front St., includes the entire Decalogue. The monument was a gift to the city from the Fraternal Order of Eagles.

CEDAR RAPIDS

Continuing Education Center of St. Luke's Hospital is now known as the Charles D. Schwartz M.D. Continuing Education Center. It is named for the Jewish doctor who served 22 years, 20 of them as its internship director.

Jewish Welfare Federation of Linn County, 510 Guaranty Bldg.

Temple Judah, 3221 Lindsay Lane, S.E.

CLINTON

Magen David Club, started in 1942 to provide religious and welfare services to Jewish patients in the local Veterans Administration Hospital, is the only organized Jewish group in this city. Worship services are held in private homes for the High Holy Days.

COUNCIL BLUFFS

Cong. B'nai Israel, 618 Mynster St., was reported to be on the verge of closing in 1976 when the Talmud Torah and Sunday school were closed. The last bar mitzvah was in 1969 and the last bat mitzvahs in 1971. The Reform Hebrew Society was founded in 1882 and later was known as Temple Emanuel, but was dissolved in the 1900s. B'nai Israel, founded in 1900, built its first synagogue in 1904. The present structure dates from 1930.

DAVENPORT

Cong. Beth Emeth, 1115 Mississippi Ave.

Jewish Welfare Fund, 1115 Mississippi Ave.

Temple Emanuel-Cong. B'nai Israel, 1115 Mississippi Ave., is the oldest existing congregation in the state. Its building houses the Betty Adler Waterman Memorial Library, a circulating library of Judaica established by the late Emanuel Adler, prominent newspaper publisher, in memory of his sister. Adler headed the Lee Syndicate, a chain of Iowa daily newspapers.

DES MOINES

A.H. Blank Park, the home of the Des Moines Children's Zoo, 7401 S.W. 9th St., was a gift of Abraham Blank.

Raymond Blank Memorial Hospital, 1200 Pleasant St., was established in 1944 through a $300,000 grant to the city from Abraham Blank as a memorial to his son, Raymond, who died in 1943. The elder Blank, an immigrant from Rumania, settled in Council Bluffs where he established the first of what became a chain of movie houses throughout the state. He retired from business in 1929.

Bureau of Jewish Education, 924 Polk Blvd.

Cong. Beth El Jacob, 954 Cummins Pkwy.

Cong. Children of Israel, 1861 61st St.

Cong. Tifereth Israel, 924 Polk Blvd.

Des Moines Home for the Aged, 2833 University Ave., a non-sectarian institution, was established in the late 1890s with the aid of an initial contribution of $10,000 from Abraham Slimmer. An immigrant Jew who had an annual income of $100,000 from his various businesses in Waverly, lived on $1,500 a year and gave the rest to charity. In Waverly, he gave the Sisters of Mercy, a Catholic order, a building for a hospital and old folks home. In Chicago, he contributed to the erection of two homes for the aged and Orthodox Jews. When he died in 1917 in Dubuque, his will provided bequests to a host of Jewish and non-Jewish philanthropies in Iowa and Illinois.

Holocaust Memorial, at the entrance to the Beth El Jacob Cemetery, within the Glendale Cemetery, at University and 54th St., consists of a statue portraying a mother, father, and children huddling together during the Holocaust. The engraved inscription reads: "This memorial is an everlasting symbol of love and devotion to our six million beloved brethren who fell victims to brutal Nazi persecution from 1939 to 1945. May their souls be bound in eternal life."

Iowa Jewish Home for the Aged, 1620 Pleasant St., also has a retirement wing.

Jewish Community Center is temporarily housed in the basement of Cong. Beth El Jacob, 954 Cummins Pkwy.

Jewish Welfare Fund, 315 Securities Bldg.

Lubavitch, c/o Rabbi M.B. Kasowitz, 2932 University Ave.

Site of First Public School, N.E. Cor. 9th and Locust Sts., marked by a plaque on the wall of a business building, recalls that William Krause, Des Moines' first Jewish settler, was one of its founders in 1858.

Temple B'nai Jeshurun, 5101 Grand Ave.

Terrace Hill, 2200 Grand Ave., the mansion of the governor of Iowa, has among its furnishings a sterling silver Passover plate, a gift from Temple B'nai Jeshurun on its centennial in 1973.

DUBUQUE

Levi's Cemetery, the Jewish section of Lynwood Cemetery, on the north side of Windsor Ave., is the oldest Jewish burial ground in Iowa. It was established by Alexander Levi in the 1830s, but the earliest tombstone dates from the 1850s. Dominating the cemetery is a tall monument over the grave of Levi, who died in 1893 at the age of 84.

Temple Beth El, 475 W. Locust.

FORT DODGE

Beth El Synagogue, 507 N. 12th St.

Jerry Rabiner Memorial Boys Ranch, one mile north of Fort Dodge, is named for the young son of Louis Rabiner, a Fort Dodge businessman and active Jew. When Rabiner learned that a homeless boy was being kept in jail because there was no other place for him, Rabiner gave 160 choice acres he owned as the site of a home for dependent boys. When the Iowa State Policemen's Association undertook to build and sponsor the home, it was named for Rabiner's son who died in 1953 in an automobile accident.

IOWA CITY

Cong. Agudas Achim, 122 E. Market St.

Hillel Foundation, University of Iowa, 122 E. Market St.

School of Religion, State University of Iowa, was a pioneer in interfaith teaching of religion in a state-supported institution of higher learning. Since 1927, the school has had professors of the Jewish, Catholic, and Protestant faiths, each supported by their own groups in the state, teaching religion. The Jewish professor also serves as Hillel Foundation director. The university's athletic field was known as Max Mayer

Field until 1929 in honor of the city's postmaster, 1916-1924, who donated the site. It is now occupied by student residents. The Time Capsule buried on the grounds of the communications center of the School of Journalism, has among its items a brief history of Jewish journalism in the U.S. prepared by Philip Slomovitz, editor of the *Detroit Jewish News* and a former president of the American Jewish Press Association.

MADRID

Raymond Blank Memorial Lodge of Boy Scouts Camp Mitgiva was donated in 1949 by Abraham Blank as a memorial to his son.

MARSHALLTOWN

Cong. Sons of Israel, 301 W. Church St.

MASON CITY

Cong. Adas Israel, 620 N. Adams.

MUSCATINE

Cong. B'nai Moses, 801 E. 6th St.

OTTUMWA

Cong. B'nai Jacob, 529 E. Main St.

SIOUX CITY

Cong. Shaare Zion, 1522 Douglas St.

Jewish Community Center, 525 14th St.

Jewish Federation, 525 14th St.

Memorial to the Six Million, on the grounds of the Jewish Community Center, is of black granite. Imbedded at the base of the memorial is a metal capsule containing five kilograms of Warsaw Ghetto earth, brought to Sioux City for the dedication in 1966.

Mount Sinai Temple, 815 38th St.

United Orthodox Synagogue, 1320 Nebraska St.

SOLBERG

A tiny hamlet near Belmond was named for a Jewish peddler according to the Iowa State Guide.

WATERLOO

Cong. Sons of Jacob, 411 Mitchell Ave.
Jewish Federation, 411 Mitchell Ave.

WEBSTER CITY

The Kantor-Mollenhoff Plaza, West Train Park, is named for two Pulitzer Prize winners, McKinley Kantor, novelist, and Clark Mollenhoff, journalist, both born in Webster.

WEST BRANCH

Herbert Hoover Library, Downey St., a few yards from the clapboard cottage where President Hoover was born, has in its archives some letters dated 1921 from the Jewish children of Lodz, Poland, thanking Hoover for his efforts as U.S. Food Administrator after World War I. Among the 50 or more honors and citations in the library, there is a citation signed by the head of the New York United Hebrew Charities, lauding Hoover's work as chairman of the Commission for the Relief of Belgium.

Kansas

The first Jews in Kansas, who arrived soon after the passage of the Kansas-Nebraska Act in 1854, and the simultaneous opening of 2,000,000 acres of Indian lands to white settlement, were involved in the historic events which these government actions precipitated. Before 1854, Kansas had hardly more than 1,500 white settlers. About a third of them were clustered around the trading posts and military depots that dotted the Santa Fe and Oregon Trails. The rest were Federal troops stationed at the forts guarding the trails against Indian forays. Among tens of thousands who headed west over the Kansas trails in the late 1840s and early 1850s were Jews who came via the overland route to Texas, New Mexico, and California.

The westward migration that swept through Kansas had no effect on the Territory until 1854 when it became a pawn in the North-South conflict. Kansas' first settlers were slave-holders and sympathizers from Missouri, farmers and merchants from Ohio, Indiana, and Illinois, militant abolitionists from New England, and freedom-loving immigrants from Germany, Austria, Hungary, and Bohemia, among whom were a sprinkling of Jews. The Kansas-Nebraska Act permitted the people of the newly-established Nebraska and Kansas Territories to decide for themselves whether they would be free or slave states. Nebraska was

conceded to the free-soilers, but Kansas became a battleground when slavery and anti-slavery men created rival towns and squared off for the struggle that was to be a prelude to the Civil War.

Lawrence, founded in 1854 by the New England Emigrant Aid Society as abolitionist headquarters, was named for Amos Lawrence, the Boston merchant and industrialist who, together with Judah Touro (see Louisiana and Massachusetts) had put up the funds to complete Bunker Hill Monument. Leavenworth, established in the same year by pro-slavers from Missouri, became Kansas' biggest city because its proximity to Fort Leavenworth made it the commercial focus from the fort to all corners of the Territory.

Some of the earliest merchants in Leavenworth were Jewish businessmen who had moved from Independence, Weston, and St. Joseph, Missouri, when those towns were displaced by Leavenworth as the supply base for traffic to the west and southwest. Pioneer settlers in Leavenworth were Jonas Wollman, with his young bride, Betty, and Philip Rothschild. The Wollmans were staunch free-soilers in a rabidly pro-slavery community. When Abraham Lincoln came to Leavenworth in 1859, he paid his respects to the courageous Wollmans by visiting their home. The late Henry Wollman, oldest son of the Wollmans, who was born in Leavenworth in 1858, is believed to have been the first Jewish child born in Kansas.

Philip Rothschild is said to have erected the first brick building in Leavenworth in 1855 when he founded the firm of Rothschild and Sons. This company is still in business in Kansas and Missouri. Louis Rothschild, who headed the firm in the 1950s and 1960s and was Philip's grandson, served as Under Secretary of Commerce and Chairman of the Federal Maritime Board during the Eisenhower Administration. Other early arrivals were Samuel Kahn, Simon Heavenreich, the Einsteins, whose daughter married August Bondi (see below) and Louis Hershfield.

Kahn came to Kansas in 1857 as a wagon train operator along the Santa Fe Trail. He moved on to Utah in 1860. Heavenreich was a clothing merchant who later became a leader of the Detroit Jewish community. The pioneer Jewish settlers in Colorado who trekked across the plains in the "Pike's Peak or Bust" gold rush of 1859, came mostly from Leavenworth where they had been in business. Hershfield was one of them.

Only a few weeks after Leavenworth became the first incorporated town in Kansas Territory in 1855, Jewish services were held there. The Mt. Zion Cemetery Association, founded in 1857, acquired a lot five miles outside of town as the site of Kansas' first Jewish cemetery. The oldest Jewish congregation in the state, B'nai Jeshurun, was formed in Leavenworth in 1859. Its first synagogue was erected in 1864.

Other Jews established themselves in the new towns of Lawrence, Atchison, and Topeka, or took up government land claims. One of the latter was August Bondi, who came to Kansas in response to Horace Greeley's plea to "the freedom-loving men of the states to rush to Kansas and save it from the curse of slavery." Bondi's parents followed him to Kansas in the late 1850s. Since 1848, when he had been one of the youngest participants in the Austrian revolution, Bondi had battled for freedom and thirsted for adventure. He was not quite 15 when, as a member of the Vienna student corps, he fought with the Austrian National Guard in an uprising that began as a student protest and ended in a blood-bath. After the 1848 revolution had been put down, Bondi was ready to go to Hungary to join Kossuth's revolutionaries, when the Bondi family, ruined by the political upheavals, decided to go to America.

Bondi had seen slavery in New Orleans where his family landed on their way to St. Louis. He heard more about it in St. Louis where he began attending anti-slavery rallies. In 1851, he broke off an engagement to a woman who owned slaves because "my father's son was not to be a slave-driver." Always searching for excitement, he went to Texas to join a guerrilla expedition seeking to free Cuba, but he never left Galveston. Later he missed getting a berth with Commodore Perry's mission which opened Japan to the West in 1854.

Bondi tried typesetting, clerking, bookkeeping, and teaching in a backwoods school. For a time he was a bartender on a river steamer. None of these pursuits satisfied Bondi who, as he said years later in his autobiography, "was most anxious for a strenuous life. I was tired of the hum-drum life of a clerk..." This was the hot-headed liberal, "fairly fanaticized with sympathy for the downtrodden of the time" who found himself in Kansas at the side of John Brown, "God's angry man."

Bondi reached Kansas in May, 1855, bringing with him Jacob Benjamin, a Bohemian Jew for whom he had clerked in St. Louis and who had been persuaded to give up his business and strike out for the lush Osawatomie country. Theodore Wiener, a brawny scrapping Polish Jew, joined them later, bringing with him a large stock of merchandise with which they hoped to establish a trading post as a sideline to farming. Two newly-arrived Jewish immigrants, Michael Fox and Arndt Klein, were taken on as hired hands. Around the cabins and store, built by Wiener and his partners, grew up a hamlet known as Wienersville. Wiener, who was then 35, had lived in Texas and Louisiana, and according to Bondi, came to Kansas "to trade and make money." Originally he was a pro-slaver who scoffed at stories of violence against the free-soilers. When a pro-slaver assaulted him, Wiener whipped his assailant and thereafter "acknowledged himself a free stater."

Bondi and his associates settled near Osawatomie, when the smoldering animosity between free-soilers and slavery men was nearing civil war. With the aid of armed border ruffians from western Missouri the slavery forces had won the first territorial election. Their constitution provided the death penalty for anyone who by word or deed aided in freeing a slave, and a penitentiary sentence for anyone who held anti-slavery views. When the pro-slavery party prepared to enforce its measures and organized a Law and Order Society, the free-staters countered by setting up their own government and arming their supporters.

Threatened by pro-slavers, Bondi and Benjamin obtained the aid of John Brown's sons, who were living nearby, and joined Frederick Brown's military company. Bondi was so anxious to participate in the free-state election of December, 1855, that, though ill with fever, he had himself put in a cart and conveyed to the voting place. There he met John Brown who came to Kansas in October and was living with his sons not far from Wienersville.

When the border ruffians who had been harassing the free-soil colonies and had attacked Lawrence marched on that town in May, 1856 John Brown's men went to its rescue. Wiener made a gift of all the provisions needed by 65 men in the Osawatomie and Pottawatomie Rifles. Bondi and Wiener were members of the Pottawatomie Company, while Benjamin was in another outfit.

Retaliating for Wiener's aid to the abolitionists, his store was burned down and his cattle and farm equipment stolen. The Benjamin and Bondi families were also forced to flee for their lives when they were warned to leave the Territory within three days or be hanged.

En route to Lawrence, John Brown learned that the town had been sacked. Sending Bondi back with most of the riflemen to protect the remaining free-soil families, Brown, his four sons, and Wiener, rode off to punish the border ruffians. On May 24, Brown, with Wiener at his side, carried out the Pottawatomie Massacre in which five pro-slavers were executed.

Brown's vengeance touched off two years of civil war and resulted in the battles of Black Jack, Franklin, and Fort Titus, the raids on Palmyra and Prairie City, and the sacking of Osawatomie. In most of these engagements, Bondi, Benjamin, and from time-to-time Wiener, were members of John Brown's permanent company which seldom exceeded 35 men. Wiener missed the Battle of Osawatomie because he had gone to Louisiana on personal business, but he was one of 15 volunteers Brown recruited for a company of regulars organized in 1858.

After Osawatomie, Bondi tried farming and Indian trading without much success. He enlisted in a Kansas regiment during the Civil War in which 11 other Kansas Jews, among them Wiener and Benjamin, fought. Benjamin died in 1866. Wiener moved on to Iowa and then settled down in St. Louis where he died in 1906. His remains lie in the Jewish Cemetery there. Following the war Bondi lived briefly in Leavenworth and then moved west to Salina where he finally settled.

Other Jews, too, came to southern, central, and western Kansas in the 1860s and 1870s, as new towns sprang up along the routes of the westward-pushing railroads. Sigmund Shlesinger (see Colorado) recorded in his diary how he quit his clerk's job in Leavenworth in 1865 to "join the throngs drifting toward Junction City and Fort Riley" where the Union Pacific tracks had just been laid. For a time he owned a tent bakery and brewery and peddled newspapers to the soldiers and railroad gangs. When he had failed at everything else, he joined a volunteer outfit of frontier scouts in the Indian country in western Kansas and eastern Colorado where he distinguished himself at the Battle of Beecher Island. Colonel Reuben E. Hershfield was

the commander of Fort Leavenworth in the years just after the Civil War. Herbert Woolf, whose race horse Lawrin won the 1938 Kentucky Derby, was the son of a pioneer Leavenworth merchant who came there in 1867.

In Ogden, known as "the last place on the map" in the 1860s, there was a solitary Jew. Today, Ogden, a village of less than 2,000 people, still reflects in its solid stone buildings the German taste of that lone Jew, Theodore Weichselbaum, pioneer merchant and plainsman. Wichita was only a cow town at the end of the Chisholm Trail when Maurice W. Levy came there from San Francisco in the late 1860s. He stayed to become one of the builders of the city. Lee Hays was there in 1870 as a buyer of buffalo hides and harness maker. Myer Friendly, who died in Elmira, New York in 1937 at the age of 83, was only 19 when he came to Wichita to barter merchandise for skins along the cattle trails.

The first bookseller in Wichita was Ike Goldsmith. Henry Wallenstein, who became the city's leading merchant, created a stir when he arrived in the 1880s with a trunkful of pennies, an oddity in a frontier community, and introduced the then novel merchandising technique of odd-penny prices. Wallenstein and Goldsmith were among the founders of Wichita's Temple Emanuel, which when formed in 1885 was the second congregation in Kansas. The first was Congregation B'nai Jeshurun, established in Leavenworth in 1859.

One of the first merchants in Newton, founded in the 1870s, was Isaac Bree Levy, who went from there to Oklahoma. Cohn's Restaurant and Confectionary in Fort Scott was the community's social hub in the 1870s and '80s, and was called "The Delmonico of the West." The town landmark remained in business until 1951 when Mrs. Cohn, widow of the founder, closed the famous place.

There were Jews even in Dodge City, celebrated in film and story as the cowboy capital and gunman's paradise. In 1878 when the town had only 700 permanent residents, Hungarian-born Adolph Gluck, a Civil War veteran from St. Louis, opened Dodge City's first jewelry store. Sponsor of the famed Dodge City cowboy band, Gluck also became one of the pioneer cattlemen of western Kansas. Bankrupted during the great blizzard of 1886, he recouped in the wheat boom, only to be wiped out again by

the panic of 1893. In 1886, he was elected mayor of Dodge City and succeeded in leading the town through depression and panic, (see also: Dodge City).

Between the 1870s and 80s, Jews also settled in Abilene, Hutchinson, Manhattan, Kansas City, and Pittsburg, as these places became railroad and commercial centers. At Fort Scott, Fort Hays, Atchison, and Eudora, where there are few Jews today, old Jewish cemeteries, one dating to 1858, indicate that those towns once had Jewish communities.

Pioneers of a different kind were the East European Jewish immigrants who, from 1882-1892, tried unsuccessfully to establish agricultural colonies at seven different places in Kansas. The first was the Beersheba settlement near Kalvesta in Hodgman County, which had a short-lived existence between 1882 and 1886. The Montefiore Colony near Dodge City in 1884, the Lasker Colony near Ford City in 1885, and the Gilead, Touri, Leeser, and Hebron colonies in Comanche County suffered the same fate. Most of the settlers drifted to Kansas City or St. Louis, a few moved on to the larger cities in Kansas, and some went to the newly-opened lands of Oklahoma.

Among the prairie homesteaders who found their way to Wichita were Louis Lampl, whose son was mayor of the city during World War I, and Bernard Levitt. A.J. Myers, who died in the 1960s when he was well past 90, said in 1958 that as a teenager he was a plainsman in what was then Buffalo County in the early 1880s and he recalled the sod houses and synagogue of the Beersheba colony. Myers, who said he homesteaded within a mile of the colony, later served as probate judge of Hodgman County for six years. One of Myers' contemporaries was Jacob Viner, a Rumanian-born Jew, who came to Kansas in the late 1870s and settled in Barber County where he claimed he built one of the area's first above-ground houses. In 1885 he moved to Kansas City, Missouri, where he became one of the founders of Beth Shalom Synagogue. He died in 1955 at the age of 100.

Few of the 465 Jewish immigrants sent to Kansas from 1901-1905 by the Industrial Removal Office settled on farms. Not until after World War I, when the late Simon Fishman became the wheat king of western Kansas, was there a conspicuous agricultural success in the state.

The earliest figure for the Jewish population of Kansas was 819 in 1877, more than half of whom lived in Leavenworth. By 1900, it had risen to 3,000. There were then eight good-sized Jewish communities, four with one of more Jewish institutions. In 1907 there were congregations in Kansas City, Leavenworth, Wichita, and Topeka; a religious school in Fort Scott; and a cemetery in Atchison. By 1912, Kansas City had become the state's largest Jewish community, followed by Topeka, Leavenworth, and Wichita. On the eve of World War I, when the state's Jewish population reached 9,450, there was no change in community size, but small communities had taken root in Galena, Hutchison, Atchison, Pittsburg, Coffeyville, Junction City, and Manhattan. Over the next two decades the Jewish population went down to 7,792 in 1927 and up again to 8,287 in 1937.

In 1961 Kansas had a Jewish population of 3,200, with only Wichita and Topeka having more than 100 Jews, indicating that the Kansas City, Kansas figure was included in the Kansas City, Missouri figure, given as 22,000. In 1973 the Jewish population of Kansas was given as 2,595, again with only Wichita and Topeka listed as places with 100 or more Jews, and again including Kansas City, Kansas in the Kansas City, Missouri figure of 22,000.

According to Milton Firestone, editor of the *Kansas City Jewish Chronicle*, which serves Kansas and Western Missouri, the 22,000 figure is wrong. He points out that Kansas City, Missouri once held most of the Jewish populace in that area along with some who lived in the adjoining industrial town of Kansas City, Kansas. Since World War II, the Jewish population, like the general population, has been moving into what is loosely known as Johnson County, Kansas. Kansas City, Kansas (in Wyandotte County, Kansas) is now virtually *Judenrein* and approximately 43 percent of the 20,000 Jews in metropolitan Kansas City, Missouri, now live in the communities which make up Johnson County.

As the Johnson County area grew it became incorporated into many small and medium-sized towns, such as Leawood, Prairie Village, Overland Park, Mission, Fairway, Roeland, and Shawnee.

Firestone points out that the entire Greater Kansas City area, embracing Kansas and Missouri areas, is served by the

Jewish Federation and Council of Greater Kansas City, located in Kansas City, Missouri. The *Kansas City Jewish Chronicle* is located in Overland Park, Kansas (or Shawnee Mission) but for mailing purposes uses a post office address in Kansas City, Missouri. There are two congregations in the Kansas suburbs: Congregation Ohev Sholom, at 5311 W. 75th St., which can use as its address either Prairie Village, Kansas, or Shawnee Mission, Kansas, the same is true of the independent Hebrew Academy of Greater Kansas City, which is housed in Ohev Sholom Synagogue, and Temple Beth El, at 9400 Nall, in Overland Park, Kansas (or Shawnee Mission, Kansas).

Jews have played a very minor role in Kansas politics. So far as is known, only one practicing Jew, the late Roy Shapiro, held a statewide public office. He served as state controller from 1953 until his death in 1967. Governor Payne Ratner, the state's chief executive, 1939-1943, was half-Jewish. Only a handful of Jews have served in the State Legislature, but a number of cities have had Jewish mayors: Adolph Gluck in Dodge City (1891-1895) and (1909-1911); Jacob H. Cohen, Seneca (1906); Joseph Rosenfield, Junction City (1932-1936); S. Cohen, Flanagan (1906); Sol H. Kohn, Wichita (1915-1917); Samuel Kalison, Rosedale (1915-1917); and Henry Lampl, Wichita (1917-1920). B.I. Litovich was president of the Kansas City Bar Association. At the 1972 Democratic National Convention which nominated George McGovern for President, the youngest delegate was 18-year old Gary Blumenthal, an alternate from Johnson City, Kansas. Daniel Glickman, a Democrat, won a second term in the House of Representatives, during the 1980 elections, and a third term in 1982.

In 1980, Ms. Sylvia Houghland, director of services for the elderly at the Jewish Family and Children's Services of Greater Kansas City, Missouri, was named by Governor John Carlin to become the new Secretary of Aging for the state of Kansas. She is believed to be the first Jew appointed to the governor's cabinet in Kansas.

In 1975, there were eight communities in Kansas that maintained nine synagogues, and two communities with Jewish Federations.

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ABILENE

Eisenhower Museum and Home, S.E. 4th St., the boyhood home of President Dwight D. Eisenhower, houses among its vast collection a number of items of Jewish interest. These are: a silver-coated Hebrew Bible made in Jerusalem and presented to him by New York's Park Avenue Synagogue on the 20th anniversary of Eisenhower's liberation of the Nazi death camps; a 19th century silver sword by the noted Swiss sword-maker, Eisenhauer. It was presented to Chaplain Judah Nadich, the first advisor on Jewish affairs to Eisenhower in the European war zone, by the displaced persons in a camp at Stuttgart in 1945. Rabbi Nadich presented it to the President at the White House in 1958. Also on exhibit are an old Torah scroll presented by the Jewish Theological Seminary of America; a Kiddush cup presented by Rabbi Morton Siegel of the United Synagogue of America; an ancient Israeli Menorah presented by the United Jewish Appeal; a hand-tooled briefcase, a gift of the Jewish community of Mexico City; six dinner plates bearing replicas of the six oldest Jewish synagogues in the U.S., presented by New York's Congregation Shearith Israel; a silver plate showing that 10,000 trees had been planted in his honor in a J.N.F. forest in Israel by Louis Kesselman of Sherman Oaks, California; the B'nai B'rith's President's Medal; the American Hebrew Medal of Brotherhood; and the Judaism and Peace Award of the Synagogue Council of America.

In the Eisenhower Library, across the street from the Museum, which preserves manuscripts, books, and historical material about Eisenhower, there are also some items of Jewish interest: a 54-volume collection of Judaica presented by the American Jewish Committee; the first copy of the tri-faith Armed Forces Hymnal; a copy of the 370-page book *Rabbis in Uniform*, published by the Association of Jewish Chaplains of the Armed Forces on the centennial of the Jewish military chaplaincy, with a preface by President Dwight D. Eisenhower.

ATCHISON

Mt. Vernon Cemetery has a Jewish section which dates from the 1870s or even earlier.

BALDWIN

Baker University's Case Library contains the Bishop Quayle Collection of rare bibles and one Torah Scroll, which is said to be more than 700 years old.

Site of the Battle of Black Jack, 3 miles east of Baldwin on U.S. Highway 50, marks the spot where a company of John Brown's men, among them August Bondi and Theodore Wiener, attacked and defeated a larger force of pro-slavers on June 2, 1856. A State Historical Society marker has been erected on the site.

DODGE CITY

Gluck Ave., memorializes Adolph Gluck, one of the historic town's leading citizens from 1878, when he arrived in the then cattle capital of America, until his death in 1917. Dodge City was the stamping ground of gamblers, rowdy cowhands, muleskinners, prostitutes, and gunmen when Gluck opened the frontier town's first jewelry and watch repair shop. He quickly became one of the town's influential citizens, and was elected to the City Council. He is credited with having initiated the engagement of Bat Masterson and Wyatt Earp, legendary marshals, as the Dodge City lawmen who brought law and order to this town. Gluck was twice elected mayor, serving from 1891-1895, and again from 1909-1911. In 1898, he bought the Kelly Opera House and it became known as Gluck's Opera House until it burned down in 1912. In the replica of Old Dodge City, at Boot Hill and Front Streets, there is a museum with photos of Gluck, who died in 1917.

EUDORA

Beni Israel Cemetery, a two-acre plot on the open Kansas prairie, about 8 miles from Lawrence, on a dirt road that angles off from Eudora's main street, is believed to be the second oldest Jewish cemetery in the state. (The one at Lawrence dates from 1857.) Established in 1858 by one Isidore Bernstein, who bought the two-acre plot in that year, the cemetery was sold by the same Bernstein in 1869 for $20 to a local Jewish benevolent society which then had about a dozen members, according to Frank J. Adler, historian of the Kansas City area. The first person buried there was Isaac Cohn, a child of Sarah and Asher L. Cohn, who arrived in Eudora by wagon in 1854, the year the Kansas

Territory was organized. A burial record compiled in 1939 by the late Mrs. David Passon of Lawrence, a granddaughter of Cohn's, is on deposit in the Douglas County Historical Society in Lawrence. The last burial there occurred in 1928 with Rabbi Harry H. Mayer of Temple B'nai Jehudah, Kansas City, Mo., officiating.

In 1952, Beth Horon Lodge of B'nai B'rith, Kansas City, Mo., prompted by the late Rabbi Samuel S. Mayerberg of Kansas City's Temple B'nai Jehudah, undertook the restoration of the cemetery, which has 24 graves in the fenced-in portion of the two-acre tract. Rabbi Marshall Miller conducted a rededication service at the cemetery and B'nai B'rith assumed responsibility for maintaining the historic burial ground. In a letter to the *Kansas City Jewish Chronicle*, a Jewish couple complained that the cemetery was neglected and in a deplorable condition. On Oct. 29, 1972, a group of fifth graders from Temple B'nai Juhudah's religious school and some Boy Scouts, accompanied by several adults, drove to Eudora to clean up the cemetery as part of a lesson in local Jewish history.

FORD CITY

Lasker Agricultural Colony was founded near here in 1885 by 30 Jews who came by train from New York. The colony was named for Eduard Lasker, the German-Jewish statesman who had died in New York while on a lecture tour just before the settlement was established. After shipping horses, wagons, and implements to Dodge City, the settlers, who included some members of an earlier tragic farm experiment in Arkansas, found on their arrival that all desirable government land had been allotted.

Bundling themselves into wagons and led by a hired scout, they roamed the plains looking for a suitable place to settle. After weeks of traveling, worn out by fatigue, thirst, and hunger, they located on a stretch about 40 miles from Ford City, when it had a population of five. They had to haul lumber 40 miles to build their sod houses, with roofs often blown off by storms, leaving the 30 colonists at the mercy of the elements. The nearest water was 15 miles away at the Arkansas River. Ultimately, the settlers built six houses and harvested a modest crop, but were too far from any market to sell it. Drought ruined the second year's plantings or what was left after wild horses had trampled

them. When a land company began buying up large stretches for an irrigation project, land prices boomed and the settlers, worn out by crop failure and hardship, sold out.

GIRARD

"Haldeman-Julius Publications. The Home of the Little Blue Books," the legend reads, in big fading black letters across the front of a ramshackle building just off the main square of this county seat, recalling the little blue books published here by the late Emanuel Haldeman-Julius, which made this Crawford County town famous. Son of Russian immigrants, Emanuel Haldeman-Julius had been a reporter on the Socialist party daily, the *New York Call*, and the *Milwaukee Leader*, organ of Victor Berger, Wisconsin Socialist leader and member of Congress. He was invited to take over the editorship of the Socialist weekly, *Appeal to Reason* , which its founder, J.A. Wayland, had moved from Kansas City to Girard at the turn of the century.

In Girard, Emanuel Julius met Marcet Haldeman, daughter of a Girard banker. He married her in 1916 and, with her money, bought the weekly which he renamed American Freeman, and later it became the *Haldeman-Julius Weekly* - a personal as well as a political organ. A life-long atheist and Socialist who acquired his double surname by adding his wife's maiden name to his own, Haldeman-Julius launched the Little Blue Books in 1919. From his small printing plant in Girard, he published over 200 million copies of 1,761 different titles.

HUTCHINSON

Jewish Community Center, 1520 N. Main St.

KALVESTA

Site of Beersheba Agricultural Colony which was founded in 1882 on government land available under the Homestead Act. Jewish immigrants under the leadership of Isaac Mayer Wise (see Ohio) settled not far from the present town of Kalvesta. Twenty-four families, numbering some 90 individuals homesteaded on claims. The settlers were led by Leo Wise, Dr. Wise's son. They built a few dugout shelters and a sod synagogue and school, but by 1886 all of them had left. This first of a number of Jewish agricultural colonies in Kansas failed because the settlers knew

little about farming, lacked sufficient capital, were too far from markets, and were hit by drought, blizzards, and tornados. Most of the settlers moved on to Dodge City, Garden City, and Ford, and others went into business in Ravanna and Kalvesta.

KANSAS CITY

Kansas City has virtually no Jewish residents. The Jewish population, once numbering several thousand, moved to various suburbs – Overland Park, Prairie Village, Merriam, Shawnee Mission, etc. – of Johnson County, south of Kansas City, Kansas, and west of Kansas City, Missouri. Cong. Oheb Sholom, once the only synagogue in Kansas City, Kan., is now located in Prairie Village (see below). Temple Beth El is located in Overland Park (see below). These two synagogues and all of the Jewish institutions in Kansas City, Mo., serve Jews in nearby Kansas.

Cong. Shir Chadash, southeast cor. 103rd St. and Roe in Johnson County, in Kansas, just across the border from Kansas City, Mo.

LAWRENCE

Jewish Community Center, 917 Highland Dr., is the community's cultural, social, and religious center. It also houses the Hillel Foundation at the University of Kansas.

University of Kansas Alumni Association roster of those receiving the citation for distinguished service to mankind (the university does not give honorary degrees) contains the name of the late Solon Erb Summerfield, who was one of the great private benefactors of the university. Born in Lawrence in 1877, and graduated from the university in 1899, Summerfield established the Summerfield Scholarships which in their day were considered the most comprehensive and thorough in the country in their search for and reward of ability at the undergraduate level. From 1929, when the scholarships were created, until Summerfield's death in 1947, he contributed nearly $500,000 for the higher education of Kansas high school students. His will provided for the continuance of the scholarship program. Although an important industrialist (he was president of the Gotham Silk Hosiery Co.) Summerfield was so modest and publicity-shy that he shunned every honor the university wanted to bestow on him. The Alumni Association citation was presented posthumously to his widow.

LEAVENWORTH

B. Fleisher, Dry Goods lettering can still be seen on an old store front. The Fleisher family, Leavenworth pioneers, left a large bequest to the local hospital, which is noted by a plaque in the hospital.

Mount Zion Cemetery, the oldest Jewish burial ground in the state, has tombstones dating from 1857.

Temple B'nai Jeshurun, 6th and Osage Sts., occupies the site where the first synagogue in the state was erected in 1864. Services are held there infrequently because the Jewish community has dwindled to a handful. In 1955, the House of Jacob, a small Orthodox group, sold its building and removed its Torahs to a small room in B'nai Jeshurun until the lack of a minyan caused the discontinuance of services. Ten years later, these Torahs were given to Israel for use by needy synagogues there. Two of these Torahs are used in the synagogue of Israel's Knesset. On their mantles is this embroidered inscription: "Gift of the Jewish remnants of Leavenworth, U.S.A." The gift of the Torahs gave rise to misleading news reports that there were no Jews left in Leavenworth. Soon thereafter, B'nai Jeshurun arranged with Rabbi William B. Silverman, then of Temple B'nai Jehudah, Kansas City, Mo., to have his High Holy Days services transmitted by telephone to Leavenworth. The last rabbi to serve the community was the Rabbi Jerome Rosen, chaplain at Fort Leavenworth and the Federal prison in Leavenworth. The prison chapel has a hand-carved Ark made by several prisoners.

Post Chapel Center, Fort Leavenworth, Pope Ave., is where worship services and social activities are held for Jewish military personnel with participation for the community's civilian Jewish residents as well.

Wollman Park, 1300 Shawnee St., a municipal recreation area, is named for Betty and Jonas Wollman, Leavenworth pioneers. Their son, Henry, was the first white child born in Leavenworth in 1858. The city-owned swimming pool and public tennis courts were added through the generosity of the Wollman children who later moved to New York.

MANHATTAN

Hillel Foundation, Kansas State University, c/o Manhattan Jewish Cong., 1509 Wreath Ave.

Manhattan Jewish Congregation, 1509 Wreath Ave., founded in 1955, serves this community of some 100 permanent Jewish residents, including faculty at Kansas State University. One of the congregation's Torah Scrolls came from the Jewish community in Parsons, Kansas, which no longer exists.

MERRIAM

Esther Brown Memorial Park, in the town's South Park District, memorializes a beloved teacher who as early as 1948 began the fight for school integration. At that time, a cleaning woman employed by the Browns told them of a dilapidated two-room shack her children attended in the Topeka School District. The school was in such deplorable condition, Mrs. Brown took it upon herself to remove the black children from the school and set-up temporary classrooms in the homes of area black families. She was one of the initiators of the historic Brown vs. Topeka court case in which the Supreme Court issued the 1954 ruling that ordered nationwide school desegregation.

OSAWATOMIE

John Brown Battleground Memorial Park and John Brown Memorial, both on Main St., memorialize the Battle of Osawatomie where on August 29, 1856, John Brown, with 30 men including August Bondi and Jacob Benjamin, went to the defense of the town when it was attacked by pro-slavers. Although 31 of the attackers were killed and 50 wounded, the town was sacked and burned.

OVERLAND PARK

Hyman Brand Hebrew Academy, 5901 College Blvd., in the former Cumonow School Building, is the new school facility dedicated in 1980.

Cong. Shir Hadash, a new traditional congregation serving this suburb of Kansas City, Mo., is building a synagogue at 4615 W. 103rd St.

Kansas City Jewish Chronicle, 5600 W. 95th St., (mailing address: P.O. Box 8709, Kansas City, Mo.).

Kehilath Israel Religious School, 19010 Nall Ave.

The Johnson County outreach program of Greater Kansas City Jewish Community Center is located in the Kehilath Israel Religious School building and grounds.

Temple Beth El, 9400 Nall Ave.

PITTSBURG

Schlanger Park, 725 E. 6th St., is named for A.H. Schlanger, industrialist and philanthropist, who settled in this zinc-smelting town in the 1870s. A plaque and a flagpole in the park memorialize his philanthropies. The park's swimming pool was provided through a bequest from Samuel Israel, who made the town his residuary legatee when he died in 1940.

POTTAWATOMIE

Site of Pottawatomie Massacre (May 24, 1856) where John Brown directed a company of anti-slavery riflemen, among them Jacob Benjamin, to execute five pro-slavery men in retaliation for the burning and sacking of Lawrence, the anti-slavery stronghold.

PRAIRIE VILLAGE

Central States Region United Synagogue of America, 4500 W. 90th Terr., Johnson County.

Ohev Sholom Synagogue, 5311 W. 75th St., formerly of Kansas City, Kan., has a star-shaped sanctuary named for the late Rabbi Marshall Miller.

SALINA

Bondi Grave, in Gypsum Hill Cemetery, near Salina, is the last resting place of August Bondi. His wife, parents, and many relatives are also buried here. His grave is marked by a simple government military headstone, in accordance with his own wishes. The name on the stone is Bondi, but the family's name originally was probably Tobias. A Bohemian ancestor of Bondi, so runs the story, on a trip to Italy changed the name to Bondi (Italian for Bono Dio).

Bondi House, 433 N. Front St., where August Bondi lived from the 1860s until his death in St. Louis in 1907, still stands and is used as an Americanization center for migrant workers at the

nearby wheat and alfalfa farms. Frank Stiefel, Bondi's grandson, was one of Salina's leading merchants.

Bondi answered Lincoln's first call for volunteers in 1861 by enlisting in the 5th Kansas Volunteer Cavalry. He became first sergeant of Company K and served for three years. Badly wounded in the fighting in Arkansas in 1864, he received a disability discharge. While he was in the army, his mother cared for his wife and the first of his ten children. "My mother said that as a Jehudi I had a duty to perform, to defend the institutions which gave equal rights to all beliefs," he said.

A proud Jew, Bondi wrote how deeply he felt about his separation from Jewish activities and synagogue services. His sole Jewish contact while in the army was a Rosh Hashanah dinner he had with a Jewish family in Pine Bluff, Arkansas. He was bitterly incensed by the fact that the only other two Jews in his regiment denied their origin. After the death of one of them, Marcus Wittenberg, Bondi found in the man's effects some Yiddish letters from his parents, reminding him of the dates of the Jewish High Holy Days.

After the Civil War, Bondi became one of Salina's leading citizens. He served as a township trustee, probate judge, school district clerk, and register's clerk in the Federal Land Office. When he was offered the Republican nomination for lieutenant governor of Kansas, he said, "I do not regret a single step or instance in my long life (he wrote at 70) to further and assist the realization of my devout wishes that tyranny and despotism may perish, and bigotry and fanaticism may be wiped from the face of the earth. Never Orthodox, but a consistent Jew nevertheless, I believed in the continuance and upholding of all the ceremonial laws..."

Salina County Historical Society Room, in the Public Library, 8th and Iron Sts., has on one of its walls a portrait of Bondi.

SHAWNEE MISSION

Jewish Education Council, 2210 W. 75th St.

TOPEKA

State Capitol, in the center of the park extending from 8th to 10th Sts. and west from Jackson St. to Harrison St., has in its

gallery of former governors of Kansas a portrait of Payne Ratner who was the state's chief executive from 1939 to 1943. Ratner was born a Christian, his Jewish father having married a woman who was a member of the Christian Campbellite Church. Ratner's Jewish origin did not hinder his political career until 1938 when he first ran for governor and it was made the basis for a smear attack on him. He publicly admitted his half-Jewish parentage and went on to defeat a Ku Klux Klan campaign against him. He was reelected in 1940.

Kansas' great editor, William Allen White, writing in the famous *Emporia Gazette*, had this to say after the Democratic party had offered a cash reward for information leading to the arrest of persons responsible for the distribution of anonymous cards attacking Ratner, the Republican nominee: "No one believes that Governor Huxman was in any way responsible for the circulars which have been flooding various parts of Kansas, labeling Payne Ratner as a Jew. Of course he's a Jew. Also, his mother was Irish, and of course he's Irish. And neither hurts him. Nor does the fact that he's a deacon in the Christian Campbellite Church hurt him either. And Governor Huxman handed a stinging rebuke to the Ku Kluxers and Jew-baiters who peddled these circulars."

State Historical Society in the Memorial Building, 120 W. 10th St., has hanging in its corridor a portrait of Betty Wollman, one of the original free-soil leaders in Leavenworth. Mrs. Wollman, who died in 1927 at the age of 91, is said to have been the inspiration for the "Pioneer Women of Kansas" statue, which stands on the grounds of the State Capitol.

Temple Beth Sholom, 4200 Munson Ave.

Topeka-Lawrence Jewish Federation, 101 Rosebud Lane.

TRIBUNE

Fishman Park in this western Kansas town, the county seat of Greeley County, is a memorial to Myrtle Fishman, daughter of the late Simon Fishman, whose plows broke nearly half a million acres of virgin soil during a long career as a Kansas wheat farmer. The town itself, at his death in 1957, was in many respects a monument to Fishman who was then one of the country's largest landholders and wheat barons of western Kansas.

In Tribune in 1921, he acquired 30,000 acres of virgin soil and began shipping record-breaking carloads of wheat. By 1923, he was the leading citizen of Greeley County who had converted a forlorn small cattle town into a bustling community. He built Tribune's first grain elevator, as well as most of its modern buildings, helped finance a new high school, and brought permanent prosperity to Tribune.

In 1926, Fishman was elected to the State Legislature, defeating a Ku Klux Klan candidate. Six years later, he was sent to the State Senate. When he first came to Kansas, Fishman told the president of the Missouri Pacific Railroad that "one of these days Tribune will be shipping a million bushels of grain over your road." Skeptically, the president said that "when that time comes, you and your family can take my private car and have a month's vacation free, anywhere you want to go in the United States and Canada." When the railroad's books showed that Tribune's wheat shipping records had exceeded that estimate, the company kept its promise.

WICHITA

Ahavath Achim Cong., 1850 N. Woodlawn.

Milton Helpern International Center for Forensic Sciences, on campus of Wichita State University, the only institution of its kind in the world, is named for Dr. Milton Helpern, chief medical examiner of New York City for nearly 40 years.

Jewish Cemetery of Frisco Heights is the last resting place of Rabbi Bernard Cantor who was murdered in 1920 by Ukrainian bandits, together with Prof. Israel Friedlander of the Jewish Theological Seminary of America, while serving with the first overseas unit of the Joint Distribution Committee in Poland and the Ukraine. A former rabbi of Wichita's Temple Emanuel, Cantor came to Kansas in 1917, shortly after his ordination at Hebrew Union College.

Levy Street is named for Maurice W. Levy, one of Wichita's pioneer settlers. A land agent for the Santa Fe Railroad, Levy played a leading role in encouraging settlement and business along the route of the Santa Fe. He fostered agricultural experiments and assisted in the settlement of European immigrants in Kansas. He was one of the first graduates of the University of California when it was still known as Brayton Academy. Levy,

who lived in California before going east to Kansas, served as president of Wichita's Board of Education and was one of Kansas' leading bankers.

Mid-Kansas Jewish Welfare Federation, 400 N. Woodlawn.

Temple Emanu-el, 7011 E. Central St., has the I. Goldsmith Memorial Library, which houses what is said to be the largest collection of Judaica and Hebraica in Kansas, is named for Ike Goldsmith, who opened the city's first bookstore and was one of the temple's founders.

Michigan

Jewish history in Michigan began in the summer of 1761 at Fort Michilimackinac, the present Mackinaw City, with the arrival from Canada of Ezekiel Solomon soon after the British conquest of Canada, which included the Michigan peninsula until after the American Revolution. Long before the American flag was raised over Detroit in 1796, Mackinac was to the fur trade what Detroit is to the automobile industry, thanks to the enterprise of intrepid traders like Solomon and his four Jewish partners: Chapman Abraham, Levy Solomons, Gershon Levy, and Benjamin Lyon.

These men were among the earliest Jewish settlers in Canada, having come from England with the British troops in 1759 as army quartermasters. After the British capture of Montreal in 1760 ended French rule in Canada and what would later become the Northwest Territory of the United States, the five Jewish traders pooled their resources, experience, and mercantile connections and moved into the profitable fur trade. Solomon, who was one of several traders who reached Mackinac in advance of the British troops sent to occupy the French forts along the Great Lakes, made Mackinac the firm's headquarters. Chapman Abraham headed for Detroit, where he was the first Jewish resident, while the other partners found their way to the Lake Huron outposts of Sandusky and Presque Isle and the Menominee River outpost at Niagara.

During the general uprising of the Indians on the western frontier known as Pontiac's Conspiracy, several of the Jewish traders were captured by the Indians during the attacks on English forts and settlements. Solomon witnessed the Indian massacre of English soldiers and traders at Mackinac and was himself taken prisoner, but was ransomed by the Montreal Jewish community. Gershon Levy and Levy Solomons were also captured. Chapman Abrahams was in Detroit when it was under siege by the Chippewa Indians. Caught by the Indians on the Detroit River, Abraham was tied to a stake and about to be burned alive when he asked his captors for a last drink. The Indians handed him a hot concoction that scalded his tongue and when he threw the drink at the Indians they felt that such boldness was a sign of madness and they set him free. Stephen Vincent Benet fictionalized the incident in his tale of a Jewish fur trader in "Jacob and the Indians."

Ezekiel Solomon, one of a few survivors of the Indian massacre of the Mackinac garrison in 1783, was one of the witnesses who testified before the military court of inquiry on the disaster. All the witnesses but Solomon took their oath on the "Holy Evangelist." Solomon's affidavit simply said "sworn." Notwithstanding this obvious effort to assert his Jewishness, Solomon married a French-Canadian Protestant in Montreal in 1769. Although he was a member of Montreal's Shearith Israel Congregation, the first in Canada, all of Solomon's six children were baptized. When the Jewish Historical Society of Michigan dedicated a historical marker at the site of old Fort Michilimackinac, one of Solomon's Christian descendants was present.

Chapman Abraham, who later fought in Canada against the invading Americans during the Revolutionary War, reached Detroit in 1762. He, too, was a member of Shearith Israel in Montreal. There are records that indicate he sold rum in Detroit in 1765, sold land in Detroit in 1776, and purchased more in 1777.

His license to trade at Detroit was renewed by the British governor in Montreal through the year 1780. Samuel Judah, one of the executors of Chapman Abraham's will, probated in 1783, was also engaged in trade at Detroit before and after the Revolution.

After his marriage Ezekiel Solomon returned to Mackinac in 1770 as one of the 14 British traders licensed to exploit the Northwest fur trade, hoping to recoup the heavy losses he and his partners had suffered during the depression that followed the Pontiac uprising. Solomon and his partner, Benjamin Lyon, were among the founders and partners in the Mackinac Company established in 1779 by some 30 traders whose agreement to merge merchandise, markets, and share profits created a type of pioneer department store. Five years later, Solomon joined other traders in forming a committee to regulate trade in the Mackinac country, thus becoming a founder of Michigan's first board of trade.

When the residents of Mackinac petitioned the governor of Canada to send a Roman Catholic missionary to the post, Solomon's name was not on the petition. However, when the priest arrived Solomon and Lyons made a generous contribution toward his support, even though they were again in financial trouble due to the outbreak of the American Revolution. The Revolutionary War found the Jewish partners with divided loyalties. Chapman Abraham in Detroit and Ezekiel Solomon in Mackinac were staunch loyalists, but Levy Solomons not only ran great personal risk, but expended considerable sums to care for the American wounded. In 1784, he vainly sought repayment through a petition to the Continental Congress. Abraham, who was a substantial property-owner in Detroit, not only helped supply British forces on the western frontier, but served as a voluneer in the Battle of Three Rivers, in which the Americans were defeated. Although Ezekiel Solomon stayed on in Mackinac after it was occupied by the Americans in 1796, he had remained a loyal British subject. While Abraham was aiding the British, Michael Gratz of Pennsylvania, had outfitted an American expedition headed by Colonel George Rogers Clark which was sent against the British at Detroit and Mackinac in 1781. Samuel Judah of New York and Montreal was doing business in Detroit with Chapman Abraham in 1780. Hayman Levy of New York, the largest fur trader among the Colonial merchants, had extensive dealings with Detroit merchants just prior to the outbreak of the Revolutionary War. Two years after the Americans occupied Mackinac, Ezekiel Solomon was still listed as a resident of Detroit. When he died (between 1805 and 1808) he had lived there for 45 years.

Chapman Abraham was the first, but perhaps not the only early Jewish settler in Detroit. The archives of the London (England) Beth Din for 1783 mention Solomon ben Isaac Halevi of Detroit (Levy Solomons?) as a witness in a matrimonial case. An Isaac Moses, a member of Detroit's first Masonic lodge in 1798, may have been a Jew. There is also a record of a Louis Benjamin being awarded a new lot to indemnify him for his loss in Detroit's fire of 1805, may have been a Jew. A.J. Solomon, possibly a kinsman of Ezekiel Solomon, was listed in the *Detroit Gazette* of June 17, 1820, as among the ten passengers aboard the first Great Lakes steamer to leave Detroit for Mackinac. Alex Cohen was on the Detroit municipal payroll in 1835 for grading a street. Frederick E. Cohen, a portrait painter who arrived in Detroit in 1837 may have been Detroit's first artist.

No Jewish names appear in Detroit's first directory, published in 1837. The second directory, which appeared in 1845, listed four Jews – Solomon Bendit, Benjamin Goodkind, Solomon Freedman, and Moses Rindskopf – although Edward Kanter is known to have lived in Detroit as early as 1844. Bendit and Rindskopf had moved to Detroit from Washtenaw County, where Michigan's first Jewish settlement had been established in the early 1840s in the neighboring towns of Ann Arbor and Ypsilanti by immigrants from Germany, Bohemia, and Hungary.

Charles Bresler was probably the earliest Jewish arrival in Washtenaw County, having been attracted here in the late 1830s by the presence of other Germans who had established the county's flourishing farm, stock, wood, and hide trade. Bresler settled at Ypsilanti where he was joined in the late 1840s by his father, Leo, and his two brothers, Adolph and Louis. The Lederer brothers, Charles, Henry, and Emanuel, and perhaps half a dozen more Jews, arrived the same year. Solomon Weil, a Bohemian who came to Ann Arbor in 1843, and his four brothers, Moses, Leopold, Marcus, and Jacob, were the nucleus around which the Jews of Ann Arbor and Ypsilanti created a Jewish community. The Weil household became the headquarters for Jewish peddlers and traders from the nearby towns and more distant points. They came from Jackson, Adrian, Monroe, Marshall, Lansing, and Kalamazoo, to meet other Jews in Ann Arbor. The first Jewish services in Michigan were held in

Ann Arbor in 1845 in a house jointly occupied by Leopold Weil and his brother-in-law, Judah Sittig. A year later, the Ypsilanti-Ann Arbor community established the first Jewish burial ground in Michigan. This community did not endure. The present Ann Arbor Jewish community dates from 1903 with the arrival of Osias Zwerdling.

Jews began settling in other towns and cities of the state: Jackson (1842), Kalamazoo (1844), Marshall (1846), Lansing (1847), Monroe (1848), and Grand Rapids (1852). Mannes Israel, the first Jewish resident in Kalamazoo, was the father of Edward Israel (born in Kalamazoo in 1859) the astronomer of General A.W. Greely's Arctic expedition of 1881. Young Israel, who joined the United States Signal Corps upon his graduation from the University of Michigan, was a volunteer with the polar explorers. Though the youngest member of the company, he led investigating parties by dog sled and helped discover an overland route to Hazenland in Greenland. Physically frail, Israel died before the expedition returned to the United States, having refused to accept more than his share of rations. Julius Houseman, Grand Rapids' pioneer Jewish settler, was the first Jew elected to Congress from the northwest, serving from 1883 to 1885.

By 1850, most of the Ann Arbor-Ypsilanti Jews had moved to Detroit, which was well on its way to becoming the commercial center of Michigan. It was in Detroit that the state's first Jewish congregation was organized. Among the city's 21,000 inhabitants in 1850, some 60 were Jews, including a newly-arrived German-Jewish couple by the name of Sarah and Isaac Cozens. They encouraged their fellow Jews to organize the city's first minyan, which met in the Cozens' home at 207 East Congress Street in the spring of 1850. By Rosh Hashanah of that same year, the group had expanded into the Beth El Society, out of which grew Temple Beth El, the oldest congregation in Michigan.

Beth El worshipped in private homes for two years. For the next seven years the congregation functioned in rented rooms on Jefferson Avenue and on Cadillac Square. In 1861, Beth El bought a church building on Rivard Street which was converted into the state's first synagogue. Another church building acquired in 1867 on Washington Boulevard and Clifford

Street became the second synagogue of Beth El and the place where the Central Conference of American Rabbis was organized in 1889. In 1903, Beth El built a synagogue on Woodward Avenue and Elliott Street, which it occupied until the move to the suburbs in 1974. A few months after its founding, Beth El Society purchased a half acre of land on Camplain Street (now Lafayette) as the site of a cemetery which was designated as a historical site in 1973 by the Michigan State Historical Commission.

The year Beth El opened its Rivard Street synagogue, a schism over ritual led to the withdrawal of 17 members who formed Congregation Shaarey Zedek, Detroit's second oldest congregation and the third in Michigan. Shaarey Zedek's first house of worship, a stately Moorish-Byzantine style building erected in 1877 at Congress and St. Antoine Sts., was the first synagogue building in Michigan. Beth Israel in Jackson traces its origin to the Hebrew Benevolent Society, founded in 1858. B'nai Israel in Kalamazoo dates from 1865. By then, there were about 800 Jews in Michigan, half of whom resided in Detroit. During the Civil War, 181 Michigan Jews were in uniform and 38 were killed.

For many years, Jewish philanthropic efforts in Detroit were carried on by the president and board of trustees of Beth El. During the Civil War, in 1863, Beth El members organized the Ladies Society for Support of Hebrew Widows and Orphans. Six years later, Beth El and Shaarey Zedek each formed a Gentlemen's Hebrew Relief Society which later became known as the Beth El Relief Society, with both congregations participating in its work. When the first wave of East European Jewish immigrants reached Detroit, members of Beth El established the Hebrew Ladies Sewing Society in 1883. Soon after, Beth El members founded the Self-Help Circle and Shaarey Zedek members organized the Jewish Relief Society. These were Detroit's principal Jewish philanthropic agencies in 1899 when the Jewish population reached 5,000. At a meeting called by Rabbi Leo Franklin of Beth El, the United Jewish Charities was established in 1899 out of an amalgamation of the independent relief societies. This new body was the predecessor of the present Jewish Welfare Fund, founded in 1926.

By 1880, there were five congregations in Detroit – Beth El, Shaarey Zedek, B'nai Israel (1871), B'nai Jacob (1875), and Beth Jacob (1878). Before the turn of the century, there were also Jewish communities in Jackson, Kalamazoo, Grand Rapids, Benton Harbor, Saginaw, and Bay City. Early in the 1900s, Jewish communities were formed in Flint, Muskegon, Mount Clemens, Pontiac, Battle Creek, South Haven, Hancock, Iron River, Iron Mountain, Port Huron, Traverse City, Alpena, and Au Sable, as a result of the mining and lumber booms and efforts of the Industrial Removal Office to encourage Jewish immigrants to make their homes in the interior of the country instead of in large eastern cities.

In Detroit, the East European immigrants first settled on the East Side where religious and commercial activity was overwhelmingly Jewish and Orthodox by 1900. Attacks on Jewish peddlers by young hoodlums led to the formation of the Jewish Peddlers Protective Association. When the first automobile plants opened in Detroit and neighboring cities, the few Jews who were able to get jobs there found themselves subject to abuse and slurs by their fellow workers. Among the earliest-known Jews who worked in the Ford Plant were the sons of Abraham Schwartz, who arrived from Poland in 1923. One son, Harold, changed his name to Black and became a leading educator. Another immigrant, Abraham Jacob, operated the small East Side Electric Co. in the late 1890s from a shed behind his clothing store, and supplied power to the Jewish business district along Gratiot Avenue.

Before the beginning of the 20th century, a number of Jews had become prominent in public life. Dr. Frederick L. Hirschman, the first Jewish graduate of the Detroit College of Medicine (1873) now Wayne State University, was a prominent physician. His father, who had moved to Detroit in the 1860s, was briefly the president of the Ladies Society for the Support of Hebrew Widows and Orphans until his mother succeeded him. Julius Houseman, a German immigrant who settled in Grand Rapids in 1852, was one of the founders of the city's furniture industry, twice mayor of the city (1872-1876), and the first Jew elected to Congress from Michigan (1883-1885). His grandson, Julius Amberg, was Assistant Secretary of War during World War II. In 1876, Houseman was the defeated Democratic candidate for

lieutenant governor, and four years later he declined the nomination for governor. He was one of the founders of Grand Rapids' Temple Emanuel in 1871.

One of the first Jews elected to office in Michigan was Edward Kanter, prominent banker and industrialist, who served in the State Legislature in 1866 and again in 1868. David J. Workum was the first Jewish member of Detroit's School Board, to which he was elected in the 1870s. Joseph Kuhn was elected to the Detroit Board of Aldermen in 1871. Adam Bloom represented Detroit in the State Legislature, 1881-1883. Joseph Weiss, also of Detroit, sat in the Lower House of the Legislature, 1887-1891, and then was elected to the Senate. Simon Goldwater, one of the prime movers in the formation of the Michigan Federation of Labor in 1889, was a member of the Detroit Board of Aldermen in 1893 and the defeated Democratic candidate for mayor in 1894. David E. Heineman, who served in the State Legislature, 1891-1903 was twice president of the Detroit City Council, in 1890 and again in 1906.

Jews also held important public offices in every decade of the 20th century. In 1929, the late Henry Magnus Butzel was named Chief Justice of the Michigan State Supreme Court. A one-time president of Temple Beth El and of the United Jewish Charities, he was the first Jew to hold so high an office in Michigan. Charles Levin was elected to the State Court of Appeals in 1972. Mel Ravitz and Carl Levin both served as president of the Detroit Common Council in the early 1970s. Levin was elected to the U.S. Senate in 1978. Sander Levin was elected to a House seat in 1982. Theodore Levin was a judge of the Federal District Court, 1946-1971. Charles C. Simons, a one-time U.S. Attorney for Eastern Michigan, served as a Federal District Court Judge, 1923-1932, when he was named to the Sixth Circuit Court. He served as Chief Justice of this court for many years. Frank Abelman of Marquette was U.S. Collector of Customs at Detroit in the 1950s. Lawrence Gubow, a former U.S. Attorney for Eastern Michigan, was named a Federal District Judge in 1968. Sander Levin lost close races for governor as the Democratic nominee in 1970 and 1974. In 1973, Morley Winograd was elected state chairman of the Democratic party. S. Jerome Bronson served on the State Court of Appeals. Joseph Forbes, the first Jewish mayor of Oak Park, was elected the Democratic majority leader of the

Michigan House of Representatives in 1980.

Michigan Jews also held a number of statewide offices: Dr. William Haber was State Emergency Relief Administrator in 1936; A.C. Lappin was a member of the State Labor Relations Board; Samuel Metzger served as State Commissioner of Agriculture in the 1930s; Mrs. Schmarya Kleinman was a member of the Michigan Unemployment Compensation Commission; and William Rosenberg headed-up the State Public Service Commission in 1973. One of the few Jews ever elected sheriff was Henry Behrendt who was twice named to this office in Wayne County in the 1930s. The first of the 1960s radical students to win election as a so-called radical judge was Justin C. Ravitz, who in 1972 was elected judge of Detroit's Recorder's (Criminal) Court.

A number of cities have had Jewish mayors: Julius Houseman (1872-1876) and Abe Drasin, Grand Rapids, in 1975; Marcus Heiman, Jackson; Samuel Folz, Kalamazoo, (1903); Edward Frensdorf, Hudson (1907); William Saulson, St. Ignace (1911); Moses Blumrosen, Manistique (1907); Joseph Zelv, Ludington (1917); Jack Greenberg, Vassar (1940); Selig Solomon, Au Sable (1933); Norman H. Weiner, Albion (1933); Abraham Levine, Mt. Clemens (1962); and Max Levine, Sheboygan (1950).

Detroit produced several nationally-known Jewish figures, among them the late David A. Brown, the noted fund raiser for many causes; Max Fisher, Republican leader, former president of the Council of Jewish Federations and Welfare Funds, and chairman of the board of governors of the Jewish Agency; the late Albert Kahn, eminent architect who designed many of Detroit's major civic and commercial buildings; and Paul Zuckerman, national general chairman of the United Jewish Appeal. Albert Kahn, son of a Jewish peddler, built the Ford Plant, the world's largest automobile factory, in 1910. The Packard factory Kahn built became the prototype for all 20th century automobile factories. Kahn pioneered in the use of concrete for building construction. His brother, Julius, devised the means of calculating strengths and stresses of concrete.

Michigan was the headquarters of two of the most notorious anti-Semitic campaigns in American history. In the 1920s, Henry Ford waged his war on Jews through his *Dearborn Independent*, published in a Detroit suburb. In the 1930s, and early 1940s, Father Charles Coughlin conducted his scurrilous

radio campaign against Jews from his church in Royal Oak, another Detroit suburb. It was Rosika Schwimmer, a Hungarian Jewess, who was press secretary of the International Women's Suffrage Alliance, London correspondent for several European newspapers, and a leader of the National Committee of Women for Peace, who persuaded Ford to charter a ship and lead a peace delegation in December, 1915. When the peace ship idea failed, Ford blamed Mme. Schwimmer and began his long anti-Semitic campaign (see also: Dearborn).

The growth of the state's Jewish population was closely related to the rise of Detroit and neighboring cities as centers of automobile manufacture. Thus, in 1900 there were only 9,000 Jews in the state, but seven years later there were nearly twice that many in Detroit (16,000), while in the whole state there were another 2,500 in 18 other towns and cities. By 1915, the Jewish population of Detroit had increased to 25,000, with 20 congregations serving the Jewish residents. In the rest of the state, there were 5,000 Jews dispersed in 23 towns and cities. In the next quarter century, Michigan Jewry more than doubled to 105,201. Of this number, 90,000 resided in Detroit and the other 15,000 were widely scattered in 69 different towns and cities, only three of which had more than 1,000 Jews (Flint, Grand Rapids, and Highland Park). There were also some 95 towns having 10 or less Jews.

Detroit Jews began the move to suburbs after World War II, but the exodus did not gain headway until the 1950s, and by the 1960s and 1970s, it had become almost a mass migration. As late as 1955 the Jewish population was still highly concentrated in the Dexter and Mumford areas, but the first large scale movement to the suburbs had already begun with large Jewish settlements first in Oak Park and then in Southfield. By 1967, the exodus was well advanced, and the black riots of 1967 intensified the movement. In 1957, 85 to 90 percent of the Jews of metropolitan Detroit lived in the city of Detroit. By 1972, 85 percent lived outside the city limits of Detroit - 80,000 of them in 10 Oakland County communities (Oak Park, Huntington Woods, Beverly Hills, Southfield, Farmington Township, Bloomfield Township, West Bloomfield Township, Bloomfield Hills, Birmingham, and Farmington). A smaller number resided in Livonia and other scattered Wayne County locations. In Detroit

itself, there were still substantial Jewish communities in Sherwood, Forest Green Acres, Palmer Woods, and northwestern Detroit between 7 and 8 Mile Roads west of Coolidge, but their size is declining. A small community of Sephardic Jews took root in the 1920s and now numbers about 1,000. The Sephardic Jewish Community is housed in the Zionist Cultural Center. The 1966 prediction of a Jewish Welfare Federation study that by 1975 fully 88 percent of the Detroit metropolitan area would live in the suburbs has been proven correct.

The 1973 Jewish population for Michigan was 93,400, indicating a decline over the previous two decades, owing to the departure for California, Florida, and Arizona, of substantial numbers of older families. There were 80,000 Jews in Detroit, but this included all of the suburban areas of metropolitan Detroit. Outside the Detroit area only four cities had more than 1,000 Jews - Flint, Grand Rapids, Lansing, and Ann Arbor. The other places with 100 or more Jews were: Battle Creek, Bay City, Benton Harbor, Iron County, Iron Mountain, Jackson, Kalamazoo, Marquette County, Mt. Clemens, Muskegon, Saginaw, and South Haven. Around the smaller towns of Michigan there were Jews prominent in agriculture and fishing. Ben Rosenberg of Sodus and his sons were responsible for introducing the commercial cultivation of sweet potatoes into Michigan, and today are major growers of apples, cherries, and grapes. Samuel H. Cohodas of Houghton was for many years the town's leading citizen and a major force in fruit, cherry, and apple-growing. Abraham Barkman of Tawas, who began as a clerk in a general store, built up a large lumber business that brought competition to the industry. His son, who still runs the business, is Tawas' leading citizen. In the late 1840s Lewis and Samuel Leopold and their brothers-in-law, Joseph and Julius Austrian, were the first to ship fish down the Great Lakes from their headquarters at Mackinac. They also established a chain of stores in the northernmost part of the Upper Peninsula at Eagle River, Eagle Harbor, Cliff Mine, Calumet, and Hancock. In Traverse City, Julius and Jacob Steinberg were well-known merchants. Julius built the city's Steinberg's Grand Opera House in 1891 where many famed actors played in stock companies.

*****

ALPENA

Temple Beth El, 217 1st Ave.

ANN ARBOR

Beth Israel Congregation of Ann Arbor, Washtenaw Ave. at Austin Ave.

Lubavitcher Chabad House, 715 Hill St. The synagogue is known as the Jack and Miriam Shenkman Synagogue.

Temple Beth Emeth, 2309 Packard Rd., is housed in an ecumenical building, also known as St. Clare of Assisi Episcopal Church. Outside there is a big stone block with the names of the two congregations and atop it a cross and the Star of David. The entire building is owned by the two congregations.

University of Michigan

◆ Clements Library of American History, Michigan Historical Collection, Leo M. Franklin section is named for the late rabbi of Detroit's Temple Beth El, which he served from 1899-1941. There is also a Morris Adler Judaica Library, named for the late rabbi of Cong. Shaarey Zedek.

◆ Gomberg House, South Quadrangle, is named for the late Dr. Moses Gomberg, a Russian immigrant who became one of America's greatest chemists. From 1893 until his death in the late 1930s, he was a member of the university faculty, heading the department of chemistry from 1927 to 1936. He was consulting chemist to the U.S. Bureau of Mines and to the War Department during World War I. Gomberg received the Nichols Medal and the Willard Gobbs Medal, the two highest American chemistry awards. He was president of the American Chemical Society in 1931.

◆ Hebrew House, 800 Lincoln Ave., is a Jewish student cooperative experimenting with new forms of religious experience. They maintain a kosher kitchen and foster a common interest in Jewish tradition, culture, and religion.

◆ Hillel Foundation, 1429 Hill St.

◆ Lydia Mendelssohn Theatre, east of the Mall, in the Michigan League, is a women's clubhouse on the campus. The Ann Arbor dramatic season is held annually in the theatre named in honor of the mother of Gordon Mendelssohn. A Michigan

alumnus of 1903-1904, he gave the $50,000 necessary to complete the theatre wing. There is a bronze plaque in the lobby with "Lydia Mendelssohn Theatre" inscribed on it. ◆

BAD AXE

Palestine Colony, one of the many late 19th century attempts to create Jewish agricultural colonies, was established in 1891 four miles from this Huron County town. Twelve peddlers, who had come from Russia in 1888 and made Bay City their base of operations, bought a whole section of burned-out timber land on credit from lumber companies. On this land, the untrained and inexperienced farmers sought to carve a new life. Harried by debt, bitter cold, the panic of 1893, crop failures, and their own unfamiliarity with the soil, the colonists nearly starved until Martin Butzel of Detroit came to their rescue and prevailed upon the Baron de Hirsch Fund to take the colony under its wing. Despite their best efforts, circumstances were too much for the peddlers-turned-farmers. In an effort to interest the Detroit Jews in the plight of the colony, an exhibit of the farmers' products at Temple Beth El during the Sukkoth holidays in 1892 was arranged by Butzel. By 1900, even Butzel and the Baron de Hirsch Fund conceded failure and the Palestine Colony was abandoned. Most of the colonists settled in Detroit.

BATTLE CREEK

Temple Beth El, 306 Capital Ave., N.E.

BAY CITY

Northeastern Michigan Jewish Welfare Federation, 1100 center Ave.

Temple Beth Israel, 2300 Center Ave.

BENTON HARBOR

Israelite City of David, Britain Ave., east of Fair Ave., is the headquarters of a Christian religious sect whose founder believed he was destined to lead the "ingathering of Israel," and whose followers are called "Israelites."

Temple B'nai Sholom, 2050 Broadway. The Arthur Mendel Educational Center is next door.

BIRMINGHAM

College of Jewish Studies, 7400 Telegraph Rd.

Temple Beth El, 7400 Telegraph Rd., at 14 Mile Rd., the oldest existing congregation in the state, having been founded in 1850, has a new and unusual sanctuary, named for Helen L. DeRoy. The Temple library houses the Leonard N. Simon Collection of Rare Judaica. The new sculptured glass windows were donated by Bernard L. Maas. They were designed by the celebrated artist, Gordon Hipp.

BRIGHTON

Cong. Solel, organized in 1979, is a new Reform synagogue and the first in Livingston County, northwest of Detroit. The congregation currently meets at St. Paul's Episcopal Church, 200 W. St. Paul Street.

CLINTON TOWNSHIP

Holocaust Memorial of Workmen's Circle of Michigan in the Workmen's Circle Cemetery, 14 Mile Rd. and Gratiot, is a six-sided structure, symbolizing one of the six million Jews who died in the Holocaust. In the center of the memorial is a tall chimney, recalling the chimneys of the concentration camp ovens.

DEARBORN

In Greenfield Village, established by Henry Ford, is a replica of Independence Hall, including the Liberty Bell with its quotation from the Hebrew Bible.

In the *Dearborn Independent*, the city's first newspaper which Henry Ford acquired in 1920, the magnate launched his anti-Jewish campaign in the 1920s. Given worldwide circulation through reproduction in four booklets under the general title, "The International Jew," the series of articles constituted the first systematic anti-Semitic agitation in the United States. On June 30, 1927, some months after an abortive slander trial against

Ford by Aaron Shapiro, but before the suit could come to trial, again, Ford addressed a public letter of apology to the Jews. In a communication to Louis Marshall, head of the American Jewish Committee, Ford publicly repudiated the articles, retracted the slanders, and ordered all unsold copies destroyed.

DETROIT

Samuel Ackerman Real Estate Library at the University of Detroit Law School, is a memorial to the father of lawyer Irving B. Ackerman, and also Alan Ackerman, 651 E. Jefferson.

Joseph L. Bale Memorial Playground, Winthrop and Margareta Sts., honors Pfc. Joseph L. Bale, Detroit Jewish war hero, who was awarded the Distinguished Service Cross posthumously for having single-handedly destroyed a German tank in France during World War II on Jan. 30, 1945.

Beth El Cemetery, Lafayette St., is a registered state historical site belonging to Temple Beth El. The historic marker at the burial ground reads as follows: "Beth El, first Jewish congregation in Michigan, was organized in Detroit on Sept. 22, 1850. This cemetery, described by an early member as 'a very handsome burying ground, well-fenced and ditched,' was purchased three months later. The first interment was in the fall of 1851, and in 1854 Samuel Marcus, first rabbi of Beth El, was buried here. The cemetery, containing many graves of Jewish war veterans, was in use until the 1950s."

Briggs Stadium, Trumbull and Michigan, home of the Detroit Tigers, American League baseball club, has in its trophy cases mementoes of the exploits of Henry (Hank) Greenberg, the Bronx-born boy whose home run hitting made him the darling of Detroit in the late 1930s and early 1940s, and one of the all-time greats of big league baseball. He was the first Jewish major leaguer elected to the Baseball Hall of Fame in 1956 (see Cooperstown, N.Y.).

Fred M. Butzel Junior High School, 2301 Van Dyke, is named for Butzel (see below).

Fred M. Butzel Memorial Building of the Detroit Jewish Welfare Federation, 163 Madison Ave., the Federation's central office building, commemorates one of the most beloved figures in the history of Detroit Jewry. A successful lawyer who devoted himself to social welfare, Butzel was the leader of the local

Jewish community and an important figure in national Jewish affairs for more than a generation. Author of Michigan's first juvenile court bill, a pioneer in promoting municipal recreation programs, and a founder of the Boy Scout movement in the U.S., Butzel helped organize the Jewish Welfare Federation, headed its executive committee for 25 years, and chaired many of its campaigns.

An early Zionist, he was also a vigorous champion of Jewish education and an ardent worker on behalf of refugees and servicemen in both World Wars. Butzel served as president of the National Conference of Jewish Social Work and as acting-president of the School for Jewish Social Work. He died in 1948 at the age of 71. His portrait hangs in the Federation's building lobby. Also in the lobby is a wooden sculpture, "The Torah," a gift of the Krolik family in memory of Julian H. Krolik, who was a Federation president.

Magnus Butzel Branch of the Detroit Public Library, 2025 E. Grand Blvd., is named for the father of Fred M. Butzel, who settled in Detroit in 1862, and was one of the founders of the Detroit Chamber of Commerce and a member of the Board of Education and the Public Library Board. Another son, Henry M., sat on the Michigan Supreme Court from 1929 until the 1950s, serving a period as Chief Justice.

Cannon Recreation Center, a public agency, 5020 Cadiux St., has the Sachs Gymnasium, named for the late Philip "Cincy" Sachs, Detroit's "Mr. Basketball" for more than 60 years. He taught basketball to more than 2,000 boys at the University of Detroit, Lawrence Institute of Technology, and the Boys Club.

Cong. B'nai Jacob, 20470 Hubbell.

Cong. Isek Abraham, 16923 James Couzzens, is a congregation of black Jews.

Detroit Institute of Arts, 5200 Woodward Ave., has on display Gilbert Stuart's portrait of Mrs. Aaron Lopez, wife of the eminent Colonial Jewish merchant, and her son, Joseph. Also on exhibit is the Schwartz Graphic Arts Galleries, a 3,500-square-foot area. Mr. and Mrs. Alan E. Schwartz of Bloomfield Hills, gave $500,000 to the Institute in 1980.

Downtown Synagogue, 1457 Griswold, has a daily minyan.

Benedict Glazer Elementary School, 2000 Ford, is named for the late Dr. B. Benedict Glazer, rabbi of Temple Beth El

from 1941 until his death in 1952. His portrait hangs in the main lobby. Rabbi Glazer was a founder of the Michigan Committee on Civil Rights, president of the Wayne County Society for Mental Health, and the man largely responsible for the passage of a state bond issue that made possible the erection of several state mental hospitals.

David E. Heineman Recognition Memorial, on the wall just inside the main entrance to the Detroit Historical Museum, 5401 Woodward Ave., is a permanently mounted stained glass window portraying the flag of Detroit, designed by Heineman in 1907. Nearby is a copy of the resolution adopted by the Detroit Common Council on April 13, 1971, recognizing Heineman as the designer of the city's flag and acknowledging the city's debt to him. Heineman was one of the city's leading men in the early years of this century. Son of Emil S. Heineman, who settled in Detroit in 1852, David Heineman, born in 1865, served in the State Legislature from 1891-1903. He was also a member of the Detroit Common Council, and elected its president in 1906. Credited with being the father of the city manager form of municipal government, Heineman was a key factor in the establishment of the Detroit's famed Art Center and for some years was managing director of one of the city's original streetcar lines.

Jewish Community Center, 163 Madison Ave.

Jewish Historical Society of Michigan, 163 Madison Ave.

Jewish Home for the Aged, 19100 W. 7 Mile Rd.

Jewish House of Shelter, 10801 Curtis.

Jewish Vocational Service, 4250 Woodward Ave.

Jewish Welfare Federation, 163 Madison Ave.

Boris Joffe Elementary School, 2200 Ewald Circle, is named for the executive director of the Detroit Jewish Community Council.

Kanter Street, which runs from 2106 E. Grand Blvd., east to Mt. Elliott St., is named for Edward Kanter, one of Detroit's most colorful citizens. Born in Germany in 1824, he was in his teens when he stowed away on a French steamer bound for New Orleans. Penniless and friendless when he arrived, he nearly died of yellow fever. Nursed back to health by a Jewish relief committee, he made his way by peddling cigars and clerking in a drug store. Kanter had to leave New Orleans in a hurry when he accidentally blew up the shop through an ill-fated chemical experiment.

He shipped out as a waiter on a Red River steamboat and survived an explosion which sank the vessel. After swimming ashore, he reached St. Louis and got a job on another boat headed for Pekin, Ill., from where he walked to Chicago. Once again, he shipped out on a steamboat, this time on the Great Lakes. He reached Detroit in 1844 and headed for Mackinac where he was successively employed as a clerk and interpreter by the American Fur Co., and the Leopolds and Austrians who had extensive fishing and fur trading interests. Quick at languages, he mastered the Huron, Chippewa, and Pottawatomie tribal tongues. Because of his bustling activity, the Indians named him "Bosh-bish-gay-gish-gonsen," or "firecracker."

Kanter settled in Detroit in 1852, and became a leading banker, an officer of Temple Beth El, and a well-known public figure. Politically a Democrat, he disagreed with his party on slavery after the passage of the Kansas-Nebraska Act in 1854, and joined in signing the call that led to the historic meeting of abolitionists out of which grew the Republican party in Michigan. In 1857, he was elected to the State Legislature. Following the Civil War, Kanter was twice the unsuccessful Democratic candidate for state treasurer. He was a delegate to the 1876 Democratic National Convention and a member of the Democratic National Committee.

Harry E. Keidan Elementary School, 4441 Collingwood, is named for one of the city's outstanding jurists and Jewish communal leaders.

Lafayette Park Community Group, which has restored a Jewish presence in downtown Detroit (only 3 functioning synagogues were left in the city proper in 1977), meets in temporary quarters in the old school of Old St. Mary's Church, Monroe and St. Antoine. The group and the Jewish Historical Society of Michigan plan to erect a marker in the Congress-St. Antoine area commemorating the beginnings of Jewish settlement in Detroit. The Lafayette Group has acquired the interior fixtures of the old Cong. Mogain Abraham synagogue and hopes to incorporate them into its first building.

Theodore Levin Memorial Law Library, the law library in the Federal Building, 231 Lafayette Ave., honors the late U.S. District Court Judge.

Michigan Jewish Historical Society Archives, Woodward Ave., are part of the Burton Historical Collection in the Detroit Public Library. The books, papers, documents, and records in the Jewish collection include the records of Temple Beth El and of the Jewish Welfare Federation, dating back to 1899 when its predecessor, the United Jewish Charities, was formed. There is also an extensive collection of Civil War material, contributed by Irving Katz, the historian of Michigan Jewry and executive director of Temple Beth El.

Michigan Sports Hall of Fame, in Cobo Hall, honors six Jews: Sidney Gerald Able, hockey; Benjamin Friedman, football; Henry Greenberg, baseball; Jacob Maxer, basketball; Mauri Rose, auto racing; and Philip 'Cincy' Sachs, basketball.

Meyer L. Prentis Cancer Center, 4811 John Rd., houses the Michigan Cancer Foundation. The five-story Prentis building is named for a prominent civic leader who was the treasurer of the General Motors Corp. for 23 years. He was also vice-president of the United Foundation (community chest), treasurer of the Jewish Welfare Federation, and president of the Jewish Community Center.

Renaissance Center, Detroit's huge 77-story office tower and hotel, which dominates the city's skyline and which has substantially altered the character of the downtown area, was designed by John Portman, a Jewish architect from Atlanta.

Ted Schwartz Day Camp, on the grounds of the Orchards-Livonia Residence, was dedicated in 1980 by Mrs. Sylvia Schwartz, in memory of her husband, Ted C. Schwartz. It is sponsored by the Orchards Children's Services of the Greater Detroit Section of the National Council of Jewish Women to give continued help to children who have been involved in the school year for special programs for youngsters aged 3-7 who cannot function in the traditional pre-school program.

Sephardic Community of Detroit, 15924 Miller, is both a community center and a synagogue.

Sinai Hospital, 6767 W. Outerdrive, has among its various facilities the Shapero School of Nursing, named for Nate S. Shapero, who built up the Cunningham Drug chain, and Mrs. Shapero; and the Max M. and Marjorie S. Fisher Pavilion, named for the chairman of the Jewish Agency's board of governors, and his wife. Fisher was a close political supporter of President

Richard Nixon and headed the 1972 committee of prominent Jews who supported Nixon for reelection. There is also the Shiffman Clinic, established by Abraham Shiffman, philanthropist and communal leader. An emergency room is named the Meyer and Sophie Fishman Emergency Care Center, a $250,000 gift of its namesakes.

Site of First Minyan in Michigan, where Jewish worship services were first held in the home of Isaac and Sarah Cozens at East Congress and St. Antoine, and out of which Temple Beth El, Michigan's first Jewish congregation later emerged, is marked by a state historical plaque at the Blue Cross-Blue Shield Building on East Congress, west of the Chrysler Expressway.

Wayne State University

◆ Bonstelle Theatre has plaque noting that it was the home of Temple Beth El, 1903-1922. The plaque was erected by the Jewish Historical Society of Michigan.

◆ Cohn Memorial Building, home of the WSU College of Nursing, is named for the late Richard Cohn, prominent advertising executive and founder of the Crippled Children's Society, whose foundation gave the university a $425,000 grant.

◆ Helen L. DeRoy Apartments are a student residence on the campus, which were named for the wife of Aaron DeRoy, prominent Jewish leader.

◆ Helen L. DeRoy Hall, a 700-seat lecture auditorium on campus.

◆ Hillel Foundation, Grossberg Religious Center. The Center is named for the father of Merwin K. Grossberg, a Detroit businessman and philanthropist. It also houses the University's 14 student religious organizations.

◆ Kasle Collection of Judaica, University Library, contains one of the largest collections of books in Hebrew, Yiddish, and English dealing with Jewish law and culture. It was a gift of Abe Kasle.

◆ Helen Vera Prentis Lande Medical Building is named for the daughter of the late Meyer Prentis, General Motors executive, and Mrs. Prentis.

◆ Gertrude Levin Pain Clinic, in the University Clinics Building on the WSU medical campus, memorializes Mrs. Samuel J.

Levin through a $250,000 gift from her daughters, Mrs. S. Boesky and Mrs. Muriel Slatkin.

◆ Meyer and Anna Prentis Building, Cass Ave., which houses the School of Business Administration, is named for Meyer Prentis and his wife.

♦ Shapero Hall of Pharmacy, 2nd Blvd. and Palmer, is named for Nate S. Shapero, founder of the Cunningham Drug chain.

♦ Shiffman Medical Library, College of Medicine, Brush and Cornfield Sts., is named for Abraham Shiffman, real estate developer and philanthropist.

♦ Leonard N. Simons Collection of Rare Books, University Library.

◆ Leonard N. Simons Press Building honors the father of the University's press, a past president of the Detroit Historical Commission and of Temple Beth El, and one of the city's most outstanding citizens.

◆ The University also has a guiding committee to oversee a memorial fund of $6 million for cancer research left to Wayne by the late Ben Kasle, a Detroit restaurant proprietor.

Workmen's Circle Center, 18340 W. 7 Mile Rd.

EAST LANSING

Cong. Kehillat Israel, 855 Grove.

Cong. Shaarey Zedek, 1924 Coolidge Rd.

Hillel Foundation, Michigan State University, 402 Linden.

Jewish Welfare Federation, 319 Hillcrest Ave.

Lubavitcher Youth House, 146 Haslett, serves kosher meals, conducts Orthodox services, and maintains a library.

Shalom Center, 507½ E. Grand River, is a lounge and conference room for MSU Jewish students supported by the Detroit Jewish Welfare Federation and administered by the Hillel Foundation at MSU.

FARMINGTON

Bais Chabad Student Center of Lubavitcher Movement, 28555 Middlebelt Rd.

Chabad School of Middlebelt, between 12 and 13 Mile Rds., now housed in the former Labor Zionist Institute, is owned by the Cong. Mishkan Israel Nusach H'Ari-Lubavitcher Center.

Cong. Adath Shalom, 29901 Middlebelt Rd.
Hillel Day School, 32200 Middlebelt Rd.
Secular School for Jewish Education, 28555 Middlebelt Rd.

FARMINGTON HILLS

Birmingham Temple, 28611 W. 12 Mile Rd. This congregation has no Torah or Ark, prayer books, or prayers in its worship services. More than half of its 400 members are atheists and they join not in worship services but in meditation services. The temple is the founding member of a federation of humanistic Judaism congregations.

Holocaust Memorial Center, N.W. cor. 13 Mile Rd. and Farmington Rd. The first Holocaust memorial in the U.S. patterned after the Yad Vashem in Israel, houses a museum containing Holocaust material and artifacts, a library with archives, books, films, taped oral histories and records, and a chapel. The walls are permanently inscribed with the names and data about Jewish communities destroyed by the Nazis.

FLAT ROCK

Sports Hall of Fame, 32136 Huron River Dr., in Michigan Memorial Park, has among its 50 honorees Benny Friedman, the legendary All-American quarterback at the University of Michigan in the 1920s, and later was director of athletics at Brandeis University.

FLINT

Cong. Beth Israel, 5240 Calkins Rd.
Jewish Community Council, 120 W. Kearsley St.
Jewish Youth Center, 3510 Fenton.
Temple Beth El, 501 S. Ballinger Hwy.

GRAND RAPIDS

Ahavas Israel Synagogue, 2727 Michigan, N.E., incorporates Temple Beth Israel founded in 1890 and merged in 1937 with Ahavas Israel.

Chabad House, 1549 Michigan, N.E.

Chabad House of Lubavitcher Movement for Students, 1549 Plymouth Rd.

Grand Rapids Chabad House, 1910 Michigan Ave., N.E.
Jewish Community Fund, 1121 Kenebery Way.

Temple Emanuel, 1715 Fulton St., has a golden wall 1,000 square foot mural which adorns the temple auditorium. It was created by Lucienne Bloch Dimitroff, daughter of the famed Jewish composer, Ernest Bloch.

West Side Youth Center, 252 Indiana St., the first permanent home of the Grand Rapids Youth Commonwealth, stands on the site of the first property owned by Isaac Hecht, an immigrant Jew who settled here in 1900. Neither he, nor his heirs, would ever sell the property because of sentiment, but in 1953 his heirs donated it to the Youth Commonwealth.

HAMTRAMCK

Beth Olam Cemetery of Shaarey Zedek Cong., on Smith St., is all that remains of the Jewish community in what is now a Polish-American enclave surrounded by Detroit.

Raymond Zussman Park memorializes Lt. Raymond Zussman, one of the two Jews to win the Congressional Medal of Honor during World War II, who was born in Hamtramck. Also named for Zussman is a playground on Davidson St. near Dexter Ave. A Detroit post of the Jewish War Veterans also bears Zussman's name (see also: INKSTER).

HANCOCK

First Israel Cong.-Temple Jacob, Front St., was founded in 1913 by Jews whose business establishments catered to the workers in the copper mines. The congregation is named for Jacob Gartner, a merchant who opened his first store in 1886. Earlier, H.N. Mandelbaum, who had an interest in the copper mines, was president of the village from 1872-1873. A Jacob Baer held the same office from 1893-1897.

HOUGHTON

Newman Center, at the Michigan Technological University, a center for Catholic students, has a mezuzah at its entrance. Its chaplain chose this as a way of honoring Harry Cohodas, a leading Jewish citizen, for his generous contributions to the drive for the center.

INKSTER

Lt. Raymond Zussman Army Transportation Center, 3200 S. Beech Daly Rd., is named for one of the two Jewish servicemen to receive the Congressional Medal of Honor in World War II. A native of Detroit, Zussman was killed on Sept. 12, 1944, while leading a unit that captured 92 Germans and killed 18 others in the course of liberating the French village of Noroy de Bourg. The medal was awarded posthumously.

IRON MOUNTAIN

Cong. Anshe Knesseth Israel, 415 Kimberley.

ISHPEMING

Temple Beth Sholom, Deer Lake location.

JACKSON

Lannik Collection of Pre-Columbian Art, Walker Hall, Jackson Community College, consists of rare clay pieces dating from the beginning of the pre-Columbian era, is named for Dr. William M. Lannik, a Jewish physician of Merrick, N.Y., who assembled the collection and donated it to Jackson Community College.

Saul R. Levin School at Southern Michigan Prison, 4200 Cooper St., is named for the late prominent penologist.

Site of Founding of Republican Party, N.W. cor. West Franklin and 2nd Sts., marked by a bronze table recording that the Party was born here on July 6, 1854, recalls the fact that among the signers of the call to this historic conference was Edward Kanter of Detroit. Louis Mizner and Moses Solomons, also of Detroit, and Meyer Ostrander from Calhoun County, were other signers.

Temple Beth Israel, 801 W. Michigan Ave.

KALAMAZOO

Cong. of Moses, 2501 Stadium Dr.
Jewish Federation, 2902 Bronson Blvd.
Temple B'nai Israel, 6318 Portage Rd.

LAKE ORION

War Crimes Museum, 2369 Joslyn, in the Kensington Antique Village exhibits paraphernalia, photographs, and letters from concentration camp victims.

LIVONIA

Livonia Jewish Cong., 31840 W. 7 Mile Rd.

Memorial to Holocaust Victims, at the entrance to Beth El Memorial Park, 28120 W. McNichols, is a curbed marble monument with an interior Eternal Light. Inscribed on the monument are these words: "To the sacred memory of the 6,000,000 men, women and children, pious, good and innocent, who gave their lives for the sanctification of God's name and whose unforgettable story is part of the saga of our people."

MACKINAW CITY

Marker Honoring Michigan's First Jewish Settler, dedicated May 31, 1964, by the Jewish Historical Society of Michigan, in historic Fort Michilimackinac, memorializes Ezekiel Solomon, a native of Germany who arrived at the fort in the summer of 1761, after serving with the British Army in Canada. Recognized as Michigan's first Jewish resident, Solomon was one of the most active Mackinac Island fur traders until his death in 1808. Among those present when the market was dedicated was Leo F. Boissineau, a descendant of Solomon.

MIDLAND

Temple Beth El, 2505 Bay City Rd.

MONROE

Temple B'nai Israel, 141 E. 8th St.

MUSKEGON

Temple B'nai Israel, 391 W. Webster.

MOUNT CLEMENS

Cong. Beth Tephilath Moses, 53 South Ave.

Temple Benjamin (Central Michigan Jewish Community Association), 502 N. Brown St., serves residents from six counties and the nearby towns of Harrison, Gladwin, Big Rapids, and Ithaca.

NILES

Memorial Hall of LeRue-Messenger Post of the American Legion has a mural entitled "Tribute to Our Fighting Men," in

which the Star of David and the Cross share honors in a depiction of American heroism and patriotism.

OAK PARK

Beth Jacob School for Girls, 15400 W. 10 Mile Rd.

Borenstein's Book and Music Store, 25242 Greenfield, in the Greenfield Shopping Center.

Chabad House of Lubavitcher Movement, 1400 W. 9 Mile Rd.

Cong. Beth Shalom, 14607 W. Lincoln Rd.

Cong. B'nai Israel-Beth Yehuda, 15400 W. 10 Mile Rd., is named for Rabbi Yehuda Levin.

Cong. B'nai Moshe, 14390 W. 10 Mile Rd.

Cong. B'nai Zion, 15250 W. 9 Mile Rd.

Cong. David Ben Nuchim, 14100 Sherwood.

Cong. Shaarey Shomayim, 14200 W. 10 Mile Rd.

Cong. Temple Net Tamid, 14501 Talbot, in the Tyndall Elementary School.

Dexter-Davison Shopping Plaza, W. 10 Mile Rd. and Coolidge, houses a variety of shops selling kosher foods.

Hebrew Memorial Chapel, 26640 Greenfield Rd., is a communal agency founded in 1916.

Jewish Community Center, 15100 W. 10 Mile Rd., is a branch of the Jewish Community Center of Metropolitan Detroit.

Pioneer Women/ Na'amat, 25900 Greenfield.

Anna and Meyer L. Prentis Towers of the Federation Apartments, 154100 W. 10 Mile, is the second phase of the senior citizens facility for housing older adults. It is named for the Prentis family for their contribution to this and other Jewish community projects.

Jimmy Prentis Morris Branch of the Jewish Community Center, formerly the 10 Mile Center, is named for the late son of Mr. and Mrs. Lester J. Morris and the Meyer and Anna Prentis Family Foundation.

Temple Emanu-El, 14459 W. 10 Mile Rd.

Yeshivath Beth Yehudah, 24600 Greenfield Rd.

Young Israel Center of Oak Woods, 24051 Coolidge Hwy.

Young Israel of Greenfield, 15140 W. 10 Mile Rd.

PETOSKEY

Cong. B'nai Israel, Waukazoo and Michigan.

PONTIAC

Temple Beth Jacob, 79 Elizabeth Lake Rd.

PORT HURON

Cong. Mt. Sinai, 903 Court St.

RIVER ROUGE

River Rouge Jewish Cong., 41 Oak St.

ROYAL OAK

Memorial to Holocaust Victims, a bronze monument in Oakview Cemetery, 1032 N. Main, was dedicated by Cong. B'nai Moshe of Oak Park. The monument depicts a family rising from the debris and ashes of concentration camps, surrounded by Menorah-like arms that extend upward to signify hope for the future. The sculpture is inscribed with the names of B'nai Moshe members' relatives who perished in the Holocaust.

World War II Museum, 306 S. Main, in the Historical Shop, depicts the rise and fall of Hitler through a collection of thousands of Nazi uniforms, insignia, books, equipment, documents, and photographs of the Nazi regime.

SAGINAW

Cong. B'nai Israel, 1424 S. Washington Ave.

Jewish Welfare Federation, 1424 S. Washington Ave.

Sunrise Colony, a collectivist Jewish settlement was established at Alicia, near here on 9,000 acres in 1933. Ideological quarrels and regimentation ruined the colony and in 1936, the property was bought by the Rural Resettlement Administration.

Temple Beth El, 100 S. Washington Ave.

SOUTHFIELD

Adler Memorial Freeway, a section of a state freeway that runs through Southfield, is named for the late Rabbi Morris Adler, spiritual leader of Cong. Shaarey Zedek, who was killed in his pulpit in 1966 by a crazed congregant. The Adler Memorial Freeway overlooks the congregations's synagogue.

Akifa Hebrew Day School, 21550 W. 12 Mile Rd.

Norman and Esther Allan College of Touro College (N.Y.), has been opened at the Midrasha College of Jewish Studies, 12

Mile Rd., and at Young Israel of Oak Woods, 24601 Coolidge Hwy., Oak Woods.

B'nai B'rith Building, 25835 Southfield.

Cong. Bais Chabad, 28470 Lahser.

Cong. Beth Achim, 21100 W. 12 Mile Rd.

Cong. Beth Jacob-Mogain Abraham, 15751 W. 10½ Mile Rd.

Cong. B'nai David, 24350 Southfield Rd., is a white, wing-shaped structure. The rising points formed by the outer walls represent the four horns of the altar of the first Temple in Jerusalem. The main building is encircled by 70 stained glass windows.

Cong. Shaarey Zedek, 27375 Bell Rd.

Cong. Shomrey Emunah, 25451 Southfield Rd.

Detroit Jewish News, 17510 W. 9 Mile Rd.

Haverim Home for Jewish Retarded Citizens, 27303 Devonshire.

Jewish Family Service of Detroit, 24123 Greenfield.

Jewsh Home for the Aged, 26051 Lahser.

Jewish Vocational Service, Soble Bldg., Lincoln and Greenfield Sts.

Jewish War Veterans Memorial Home, 1690 W. 12 Mile Rd., is a living memorial to Michigan Jewish war veterans who gave their lives in battle. The building houses records of and achievements of Jewish servicemen from Michigan. On one wall of the memorial room is a mural of Isaiah's dream, "that men shall beat their swords into plowshares and war shall be no more."

Midrasha College of Jewish Studies, 21550 W. 12 Mile Rd.

Spitzer's Hebrew Book and Gift Center, 21770 W. 11 Mile Rd.

United Hebrew Schools of Detroit, 21550 W. 12 Mile Rd.

Yeshiva Beth Yehudah, 15751 Lincoln.

Young Israel, 27705 Lahser.

Zionist Culture Center, 18451 W. 10 Mile Rd.

SOUTH HAVEN

First Hebrew Cong., 249 Broadway, was the first congregation established by Jewish farmers in Michigan. Funds from Julius Rosenwald (see Chicago) and Christian neighbors helped build the first synagogue in 1921.

TRAVERSE CITY

Temple Beth El, 312 Park St., one of the oldest congregations in the state, having been founded in 1885, has less than 50 members. In the early 1970s, the synagogue's entire administration consisted of women. The one-room schoolhouse-type structure the congregation has used since it was built in 1885 has a marker of the Historical Commission of the Michigan Secretary of State identifying it as the state's synagogue building in longest continuous use.

TRENTON

Beth Isaac Synagogue, 2730 Edsel Dr., completely destroyed by vandals in 1967, rose from the ashes with the help of Christians of all denominations. After working 11 years to raise the money needed to build the first synagogue in the down river community, the Jews saw it turned to ashes. By 1970, they had raised enough money to build a new synagogue.

Meyer Elias Park, at the eastern end of Helen Street, and Riverside Dr., abutting the Detroit River, was dedicated in 1973 in memory of one of the pioneer Jewish residents. Once Meyer Elias and his family were the only Jews in town. He was a beloved citizen who built some of the city's finest houses and stores. The Elias family was among the founders of Beth Isaac Synagogue, whose first members had originally tried farming at Bad Axe (see above).

WEST BLOOMFIELD

Detroit's first Jewish resident, Chapman Abraham, a fur trader who arrived in 1763, is memorialized by a plaque erected by the Jewish Historical Society of Michigan and affixed to the wall of the Library of the Jewish Community Center of Greater Detroit.

Chabad House, 28555 Middlebelt Rd.

Cong. Adat Israel-Moses, Walnut Lake Rd., is the name taken by Cong. B'nai Israel of Pontiac and Cong. Beth Moses of Detroit when they merged early in 1975.

Cong. Beth Abraham Hillel Moses, 5075 W. Maple, is a merger of Detroit's Cong. Beth Moses and of Cong. Beth Moses which moved from Detroit in 1971.

Cong. Bnai Israel, Walnut Lake and Green Rds.

Holocaust Memorial Center, at the southwest corner adjacent to the Jewish Community Center at Maple and Drake Rds., is a Holocaust wing of the Center but functions as an independent institution. The Memorial Center has areas for permanent and special exhibits, as well as a resource center for material on the Holocaust. The permanent exhibit will parallel in content that of Yad Vashem in Jerusalem. Other program activities focus on schools, adult groups, and scholarly research, and writings, archives containing data on Jewish communities of Europe and names of Holocaust victims.

Jewish Community Center of Metropolitan Detroit, 6600 W. Maple Rd. The center houses the Henry Meyers Memorial Library; a large collection of Judaica in English and Hebrew; the Hebrew and Israel Culture Department-Institute of Jewish Studies; the Jewish Parents Institute; and a portrait of Raymond Zussman, Detroit Congressional Medal of Honor winner in World War II. The Center serves not only Detroit, but Flint, Ann Arbor, and other neighboring communities. In the Center is a kosher cafeteria open to the public.

Temple Israel, 5275 Walnut Lake Rd., is housed in a sanctuary with 1,800 seats, a chapel, a social hall, an auditorium, a youth center, a library, and a school facility. It also maintains the Schoenhale School in Southfield as a religious school.

Temple Kol Ami, 5085 Walnut Lake Dr.

WEST OLIVE

United Israel World Center, Hiawatha Dr., is a library, recreation center, and guest house maintained by some 250 former Christian families who have embraced the Hebraic faith, or what they consider it to have been in Biblical times. They constitute one unit of a movement which has several thousand members throughout the world, including the converts of San Nicandro, Italy, who emigrated to Israel in a body. Food served at the Center is said to be strictly kosher.

WOODHULL LAKE

Woodhull Lake Cong. Beth Itzhak, is open in the summer.

Minnesota

Despite the indelible Scandinavian imprint on Minnesota, some Jews were there prior to the first settlement of Swedes. The Swedes did not begin settling in Minnesota until the early 1850s, which was a few years after the first identifiable Jews reached the state.

The exact year when Jews first made their way to what is now Minnesota is difficult to determine. Rabbi W. Gunther Plaut of Toronto, and formerly the rabbi of St. Paul's Mount Zion Temple, said in his book, *The Jews of Minnesota*, that Jews came there almost coincidentally with the settlement of this part of the country by Americans. That would fix the arrival of the first Jews at about 1849, the year the Minnesota Territory was carved out of western Wisconsin and when St. Paul had about 400 people, and St. Anthony, the name by which Minneapolis was known until 1852, scarcely 200.

One Jew may possibly have been engaged in the fur trade in northern Minnesota 80 years earlier. Ezekiel Solomon, the fur trader who was the first Jewish resident of Michigan and whose interests extended to northern Wisconsin, is known to have sent supplies for trading purposes to Lake Nipogen on the Canadian side of Lake Superior in the 1770s. Without too much effort, Solomon or his agents, could have reached the St. Croix River in Minnesota which, via portage to Lake Superior, was once an important line of communication between the Mississippi and

The Great Lakes.

Rabbi Plaut identifies the three Samuel brothers as the first identifiable Jews in Minnesota. One brother, Maurice Mordecai Samuel, was a traveling peddler who was first encountered by a Minnesota legislator and historian at Prairie du Chien, Wisconsin, in 1844. Samuel married an Indian woman and raised a family at St. Croix Falls where he operated a trading post. During the Civil War, he raised and captained a company of volunteers known as the St. Croix Rifles. His good contacts with the Indians were utilized by the Federal government during the Sioux uprising in 1862 when Samuel was named agent to the Chippewas on the south shore of Lake Superior. Another early settler was Isaac Marks, a German Jew, who arrived at Prairie du Chien, Wisconsin, in 1846 and then moved to LaCrosse, Wisconsin. In 1848, he opened the first trading post at the Winnebago Indian Agency at Long Prairie, Minnesota. When the agency moved to Blue Earth he followed. In 1856, Marks established himself at Mankato where he lived until his death in 1885. He was a member of the first Masonic class inducted into the Mankato lodge.

The first permanent Jewish settlers in St. Paul were the Elfelt brothers - Abram, Edwin, and Charles. They opened one of the first drygoods stores in St. Paul and built its first theatre. Abram Elfelt was a founder of the St. Paul Board of Trade, and when it merged with the Chamber of Commerce, he was a member of its board of directors. He was also a life member of the Minnesota Historical Society. There was once an Elfelt Street in St. Paul. None of the Elfelts were involved in the founding of the state's first synagogue, but Abram was a charter member of the St. Paul B'nai B'rith lodge established in 1871.

Julius Austrian, one of five brothers who had been in the Minnesota Territory when it was still part of Wisconsin, had been in business along the Michigan and Wisconsin shores of Lake Superior in the 1840s, owning a chain of stores in the northernmost part of the upper peninsula of Michigan. In 1851, he turned up as the owner of an Indian trading post "on the bend made by what is known as the Fond de Lac River and a neck of the lake." From this vantage point and from his general store at La Pointe, on the Wisconsin shore of Lake Superior, Austrian laid claim to mineral rights and land in what later became part of Duluth. In the winter of 1851, Austrian created a stir in St. Paul when he

arrived from his Wisconsin outpost by dog sled.

The cosmopolitan character of St. Paul's population from the very beginning was indicated by a Minnesota editor who, when asked a question about St. Paul in 1851, said that, "besides Yankee, Western, Southern, Irish, German, French and a 'little shade of Indian and Africa,' we have also a sprinkling of Jews and a few Scotchmen and Englishmen," and predicted that "a synagogue will also be needed."

In 1855, the state's first Jewish organization was being planned in St. Paul. It was called the Mount Zion Hebrew Association and it was established some time in the spring of 1856. The first president was Henry Cole (also known as Cali), and Abraham Greenwald was the secretary. Kalman Lion, a shochet and hazzan, was the congregation's first spiritual leader. In the year of its organization the congregation acquired the site for Minnesota's first Jewish cemetery on Jackson Street.

Chartered in 1857, the congregation suffered a secession in 1859 which gave birth to a second congregation, Ahabath Achim. The panic of 1857 created financial difficulties for both congregations, but ultimately this and the cemetery reunited the two groups and Ahabath Achim went out of existence. The end of the Civil War left whatever "little Jewish institutional life there had been in Minnesota...in very poor circumstances," says Rabbi Plaut. The arrival after the war of Mr. and Mrs. Julius Austrian and of Marx Austrian helped revitalize the congregation. Julius was largely responsible for finding the money to erect the state's first synagogue in 1871 at 10th and Minnesota Streets. Until then, religious services had been held in private homes and halls. When Mount Zion Association changed its name to Mount Zion Congregation as it moved into its simple frame building, it had about 70 members. Its first sexton was Moritz Kafka, later St. Paul's first Jewish policeman. Julius Austrian was also responsible for bringing Leopold Winter to St. Paul as the state's first ordained rabbi. When the congregation hesitated to commit itself to a contract with the rabbi, Austrian "personally agreed to underwrite it." Austrian also kept the records of the cemetery in English and Hebrew for many years. Austrian's wife, Hannah, founded Mount Zion's first women's group which under her presidency organized the St. Paul Neighborhood House in 1897. Marx Austrian, Leopold's brother, who was blind from early

youth, nevertheless pioneered with the rest of the family. The Indians at Lake Superior were very fond of the gentle Marx.

The most prominent native-born Jew in the early days of St. Paul was Jacob Jackson Noah, son of the famous Mordecai M. Noah, diplomat, editor, politician, and synagogue leader in New York. Young Noah was only 19 when he arrived in St. Paul in 1849 and apprenticed himself to a prominent attorney. Two years later, he hung out his own shingle. That same year (1851) Noah, who had just reached his majority, created a stir by announcing he would lecture at the St. Paul Methodist Episcopal Church on "Political, Social and Prospective Conditions of the Jews Throughout the World." The lecture was well received.

In 1852, Noah was named clerk of the district court of Dakota County after he moved to Mankato. Two years later, he was elected chairman of the Dakota County Democratic party. As a delegate to the Minnesota Constitutional Convention of 1857, he sided with the Democratic faction in which capacity he signed the final draft of the Constitution. Soon after, he was elected clerk of the State Supreme Court. During the Civil War, he was a captain in a Minnesota volunteer regiment and was wounded in action.

Another American-born Jew who was a prominent public figure was Isaac Nunez Cardozo, who was related to the well-known Sephardic Seixas and Judah families of Richmond, Virginia, New York, and Montreal. A lawyer who first practiced in New York, Cardozo joined the California gold rush in 1849, returned to New York to marry, and then went west again, this time to St. Paul where he settled in 1857. A year later, he was appointed deputy to the United States District Court Judge and given the title of United States Commissioner. When Congregations Mount Zion and Ahabath Achim encountered difficulties during and after the Civil War, Cardozo joined Mount Zion, and his prestige "helped to secure its future," says Rabbi Plaut. When the first B'nai B'rith lodge was chartered in Minnesota, Cardozo was its first president.

St. Paul's first business directory, published in 1856-1857, the year Mount Zion was organized, listed a number of Jews, most of whom were in the clothing or drygoods business. By 1860, there were Jews living in other towns as well. Bernard

Schreiber raised a family in Mankato. Virginia-born Abraham Levy was listed in the 1860 census as living in Stillwater. Maurice Auerbach, who came to St. Paul in 1857 as a store clerk, opened a drygoods store and then branched out into banking, serving as president of the Merchants National Bank, the St. Paul Title & Trust Co., and the Union Bank. He married the daughter of Henry Rice, Wisconsin's first United States Senator.

Unlike St. Paul, where Jews had been among the first settlers and the Jewish congregation "among the first religious institutions in town," Jewish settlement in Minneapolis only began in 1866, a decade after the city was incorporated. Rabbi Plaut notes that the Jews as a group were comparatively late-comers in Minneapolis. Once a Jewish community had been established in St. Paul, the first Jews in Minneapolis crossed the river to participate in religious, fraternal, and social Jewish life, as well as for burials. It was the need for its own cemetery that led the Minneapolis Jews to form the Montefiore Burial Association in 1876, the city's first Jewish organization. This was followed by the Baszion Benevolent Society, a women's group, that same year, and by Congregation Shaarai Tov, founded in 1878. A minyan was still hard to find in Minneapolis in 1878, but four years later the city had 100 Jewish families and its first synagogue was dedicated in 1880. Ralph Rees, one of the first Jews in Minneapolis, was the first president of the burial society and of Shaarai Tov, now called Temple Israel.

Among the first Jewish merchants in Minneapolis were Emanuel Altman and Samuel Laucheim, who were listed in a directory published in 1867 as being in the clothing business. Other early Jewish settlers were Ralph and Theodore Rees; Benjamin Plechner, a Civil War veteran; his brother, Ralph; Max Wolff, who had served in an Alabama regiment during the Civil War; and Samuel Alexander, Henry B. Robitshek, who came in 1869 and 1870. Jacob Cohen, the first Russian Jew, arrived in 1871, as did additional families fleeing the Chicago fire, the yellow fever epidemic in the South, and riots in Cincinnati. Many of the founding fathers of the Minneapolis Jewish community had been in business elsewhere in the United States before settling in Minnesota and came to Minneapolis with some capital. Nevertheless, a Nicollet County newspaper reported in 1875 that "Jew peddlers are thicker than grasshoppers."

Soon after the organization of the Hebrew Ladies Benevolent Society in St. Paul in 1871, an association concerned chiefly with charity, the first B'nai B'rith lodge was chartered. The lodge and Mount Zion Congregation used the same quarters for a number of years. A number of Jewish families from Poland organized Congregation Sons of Jacob, the second congregation in Minnesota and in St. Paul. Rabbi Plaut believes its founders may have been holding worship services as early as 1869, but Sons of Jacob was incorporated in 1875, and acquired a converted school building as its first synagogue in 1875. Among the 14 founders were Aaron Mark and Moses Calmenson, whose descendants became leading figures in the St. Paul Jewish community.

By the 1870s, Jews were living and doing business in Mankato, Stillwater, Chippewa Falls, New Ulm, and Duluth, and the total Jewish population for the state was estimated to be about 500. The first known Jew in Duluth was Bernard Silberstein, a Hungarian who arrived in 1870. He had lived in Detroit since 1856 and came across the lake to Duluth where he opened a drygoods store. Later he served as commissioner of public safety and on the library and park commissions. He was credited with responsibility for the city's fine boulevard system. Not long after Silberstein arrived, he was joined by I. Freimuth, Louis Hammel, F.H. Oswald, Ben Heller, and J.H. Winterfield. Temple Emanuel, Duluth's first congregation, was established in 1891. By 1900, there were over 1,300 Jews in Duluth and small Jewish communities in St. Cloud, Hibbing, Eveleth, Virginia, Superior, Tower, Winona, Albert Lea, Austin, Shakopee, Fairbault, Brainerd, Sauk Center, Hutchinson, Fairmount, and Wells. In the northern mining towns of Hibbing, Eveleth, Chisholm, and Virginia, synagogues were established in the early 1900s. In Austin, George Hirsch was elected mayor in 1870. Emmet Marks, a livestock dealer whose father came to St. Paul in the 1870s, was elected sheriff of Mille Lacs County and served in the State Legislature from 1901 to 1907. Joseph Friedman, who ran a general store in Eden Valley, was elected to the State Legislature in 1907.

Many of the Jews who settled outside of St. Paul and Minneapolis after 1880 were the advance guard of East European Jews who began arriving in 1882. The first 235 refugees from

Czarist pogroms reached St. Paul in 1882. That same year, 200 more arrived, and the resources of the small Jewish community were strained to provide for their co-religionists. The city of St. Paul contributed $200 for the refugees' care, the governor gave $50, and the Chamber of Commerce added $500 to care for them in a makeshift sheltering home. The Minneapolis directory of 1880 listed only 103 Jewish names and the community there had difficulty in caring for eight Russian Jews. St. Paul found work for the refugees without skills as railroad and farm workers, but the carpenters, cigarmakers, wood turners, and other skilled craftsmen among the refugees had little difficulty in finding work.

The St. Paul community, under the leadership of Rabbi Judah Wechsler of Mount Zion Congregation, and Julius Austrian, obtained a Federal government land grant at Painted Woods, Burleigh County, North Dakota, where Russian Jewish families were settled as farmers. In five years, over $30,000 was raised for the support of the colony through gifts from Mount Zion members, synagogues, B'nai B'rith lodges, and other organizations in the Midwest. St. Paul's Jews paid about half the cost of maintaining the colony and providing it with food and clothing. Wechsler and Austrian borrowed several freight cars and a locomotive from the Great Northern Railway and rode the makeshift train loaded with food and other necessities to the relief of "Wechsler's Paint Woods Colony," as the settlement was called. By 1888, this colony had become part of the social welfare efforts of the Jews of St. Paul and Minneapolis.

The Dakota Relief Committee, which had St. Paul and Minneapolis leadership sent food, clothing, wood for heating, and seeds for planting, with the aid of contributions from all parts of the country. The Minneapolis community was similarly involved on behalf of the Devil's Lake Jewish colony at Grand Forks, North Dakota, near the Minnesota border. Emanuel Cohen, the Minneapolis representative of the Baron de Hirsch Fund in settling Jewish refugees, was a prominent attorney and member of the city's first charter commission. The city's first Jewish community center, the Emanuel Cohen Center, was named for him in 1924. His wife, Nina, was a daughter of Rabbi Sabato Morais, the founder of the Jewish Theological Seminary of America. She was one of the founders of Minneapolis' Woman's City Club, a pioneer suffragette, and

one of the group of women to join Hannah Solomon in forming the National Council of Jewish Women in 1893.

The first East European synagogue in St. Paul was Sons of Zion, organized in the 1880s, followed by Beth Hamedresh Hagodol in about 1890. Three more were founded by 1900. The Russian and Rumanian Jews also started Minneapolis' famed Talmud Torah in 1894. Adath Jeshurun was the first East European congregation in Minneapolis. In both cities, the East European Jews organized their own benevolent, social, and cultural agencies. By 1900, St. Paul had 5,000 Jews and Minneapolis about the same number. After 1900, many of the Jewish immigrants were skilled or semi-skilled workers. Between 1903 and 1908, the Industrial Removal Office placed 1,371 Jews in 40 Minnesota towns and cities. Although there were no Jewish agricultural colonies in Minnesota like those in Michigan, Wisconsin, the Dakotas, and Kansas, a number of East European Jews became truck and dairy farmers through the efforts of Jacob H. Schiff.

Never too proud to use his business connections to aid his co-religionists, Jacob H. Schiff, the eminent philanthropist and banker won the backing of James J. Hill, the railroad builder who controlled the Great Northern and allied railroads in Minnesota, for a plan to settle Russian Jews in Minnesota. After discussing the matter with Hill personally, Schiff engaged in a long correspondence on the subject. Simultaneously, Schiff asked Hill to authorize the sending of a small number of specially selected families "for whom we would here make ourselves responsible, say to the extent of $500 or $600 for each family."

Since Hill had long campaigned to increase the farm population along his railroad lines, Schiff's proposal fell on willing ears. On August 12, 1891, Schiff wrote Hill that "if you have a colony started in the manner you proposed, I will promise you that none but the best of Russians will be sent....I am certain that if this first settlement can be started successfully, an influx will be secured to the sections adjacent to your lines which will be of the greatest benefit to these unfortunate refugees....as well as to the region in which they are going to settle."

By September 12, Schiff was able to express his pleasure to Hill for having "completed arrangements to build forty or fifty houses upon 40-acre tracts of land for each house." He also

reported to Hill that the Baron de Hirsch Fund had approved Schiff's correspondence with Hill. The Hill-Schiff plan, however, did not progress very far and comparatively few Jews took advantage of it. In 1910, there were only 13 Jewish families tilling the soil in Minnesota, but many times that number were living in eastern Minnesota towns and cities on the route of Hill's railroad. Between 1900 and 1933 the Jewish Agricultural Society made loans to only six Jewish farm families in the state.

Most of the Jews in Minnesota remained in St. Paul and Minneapolis and in some of the other small and middle-sized cities, where they established stores supplying goods for men pouring in from the lumber camps, the workers in the expanding flour mills and, in the north, to miners. Many enterprising Jews also established small industrial plants. Before World War I, there was also a growing number of Jewish professionals. In fact, there had been Jewish doctors practicing in Minnesota in the 1880s and even earlier. Dr. Joseph Mark, who came to Minneapolis in 1883, is believed to have been the first licensed Jewish physician in the state. Dr. Noah Diamantenberg, an 1886 graduate of the St. Paul College of Medicine, practiced for a time in Cottonwood County. Dr. Rudolph Schiffman, who came to St. Paul after the Civil War, in which he served with a Missouri cavalry outfit, made a fortune selling an asthma cure. Dr. Arthur Ancker became superintendent of the St. Paul City and County Hospital in 1883, which was later named for him. Dr. Rudolph Alberti, a Polish-born Jew, was in St. Paul as early as 1851. There were also a number of Jews on the faculty of the University of Minnesota and one Jew, Sigmund Harris, was a star player on its football team.

On the eve of World War I, there were 23,325 Jews in Minnesota. Of this number, 15,000 resided in Minneapolis, 6,000 in St. Paul, 2,000 in Duluth, and 100 or less in 31 other towns and cities. By the mid-1920s, Minnesota's Jewish population had grown to 43,197, with not quite half in Minneapolis (20,700), St. Paul counted 14,000 Jews, and Duluth, 3,700. The rest were scattered in 83 other places in the state. Between 1927 and 1937, Minnesota's Jewish population declined by nearly 2,000. It continued to decrease through the 1940s and into the 1950s. By 1960, it had dropped to 34,900, with about 70 percent living in Greater Minneapolis and nearly 30 percent in St. Paul

(10,200). Duluth and the other smaller communities in the northern part of the state lost Jewish population steadily through the 1950s and 1960s when some synagogues went out of existence there. Duluth, which had five congregations in 1893, had only one in the early 1970s. In 1974, Minnesota's Jewish population was virtually the same as it had been in 1960.

Within the Twin Cities a major population shift occurred. Minneapolis' North Side, the original Jewish neighborhood, had accounted for 80 percent of the city's Jewish population in 1910, but by 1972 only two percent still lived on the North Side where there was no longer a single Jewish institution. In 1972, nearly half of Greater Minneapolis' Jewish population was living in the contiguous suburb of St. Louis Park and less than 35 percent in the central city. Cedar Lake, the lakes area, and Hopkins were also growing areas of Jewish residence in the 1970s.

A similar development took place in St. Paul. Before World War I, St. Paul's West Side was the hub of Jewish life where the majority of the East European immigrants lived and also those of their children who had not yet begun to move away in large numbers. In 1927, 31 percent of the Jews still lived on the West Side, but important shifts had occurred as the Jews moved into the Lower Town, around 13th and 14th Streets, Canada, Grove, and Mississippi, and into the Hill district. By 1962, the West Side was home to only 2 percent of the Jews. The suburb of Highland Park became the center of the new concentration of Jews in Greater St. Paul.

In the 1920s, Minneapolis was considered the worst city in the country with regard to the status of its Jewish population was concerned. No purely social organization welcomed Jewish members; the American Automobile Club, Rotary, Kiwanis, Elks, the Blue Lodges of Masonry and Lions, did not admit Jews. Few, if any, Jews were included in the membership of civic commissions and communitywide enterprises. There was little overt anti-Semitism, but, as Rabbi Plaut pointed out, there was "a silken curtain which lay between (Jews) and the larger society." Jewish doctors were not accepted on hospital staffs and Jews seeking employment beyond the lowest level found most doors closed.

In 1946, Carey McWilliams could still write that "with a measure of justification...Minneapolis is the capital of anti-

Semitism in the United States." He based this indictment on the fact that Jews were still excluded from service clubs, trade unions, and the working force and management of the city's major industries. The only bright spot, says Rabbi Plaut, was in the State University in Minneapolis. There was also a silk curtain in St. Paul, but "there was a general feeling" that the St. Paul Jewish community was, as Carey McWilliams observed, "relatively free from the odious social restrictions and limitations...in Minneapolis."

Many explanations have been advanced for this difference - sociological, religious, cultural, economic, and historical. Striking evidence of the difference was what Rabbi Plaut calls "the visible preponderance of Jewish civic participation in St. Paul when compared with that recorded for Minneapolis." From the days of J.J. Noah, the Jews of St. Paul "had been part and parcel of its political and civic affairs" while in this respect "Minneapolis Jews were late-comers who even by the time the World War ended had not yet caught up with the civic tradition of the older Twin."

Simon Meyers had been one of the few to win distinction in Minneapolis, having served one term in the State Legislature in 1897. Joseph Oppenheim was elected to the State Legislature from St. Paul in 1882. Charles Bechhoefer, who had been United States Commissioner, was appointed District Court Judge after World War I, the first Jewish judge in the state. Henry Strouse was a member of the St. Paul City Council before 1900. David Aberle, a past president of Mount Zion Temple, was a member of the Board of Park Commissioners from 1891 to about 1910, and was its chairman in 1908. Henry Gallack was United States Court Commissioner; Jacob Dittenhoefer served on the library board; his son, Samuel, headed the St. Paul Red Cross chapter; Edward Haas was chairman of the State Securities Commission. Rabbi Isaac L. Rypins of St. Paul's Mount Zion Temple was widely recognized in many civic endeavors and in public service positions. Hiram D. Frankel was chairman of the University of Minnesota law alumni.

In 1931, Minnesota's first Farmer-Labor governor, Floyd B. Olson, appointed Gustavus Loevinger of St. Paul to the Ramsey County District Court. Loevinger was reelected several times. Richard Golling, also of St. Paul, headed the State Commission

of Administration and Finance under Governor Harold Stassen in 1939. Loevinger's son, Lee, was appointed to the State Supreme Court in 1960.

In 1947, Stuart Rothman, 33 year old St. Paulite, was appointed State Housing Director. More recently, Dr. David Fogel was State Commissioner of Corrections. Outside the Twin Cities, too, Jews held important public office. E.A. Silberstein, one of the pioneer Jewish settlers in Duluth, was mayor of that city in 1916. Abraham Shedlov was mayor of Fosston in 1937; Arthur Lieberman was elected county attorney of Carlton County in 1938. Seymour Grossman was mayor of Willmar in 1962, and Mrs. Esther Feldman of Park Rapids was elected to the State Legislature from Hubbard County in 1960.

Notwithstanding Minneapolis' feeling about Jews, Minneapolis was one of the first cities in the country to establish a fair employment practice commission in the late 1940s under the chairmanship of Amos Dienard, about the time that the AAA lifted its ban on Jewish motorists. Governor C. Elmer Benson ordered the removal from Minnesota Tourist Bureau shelves all pamphlets advertising resorts which barred Jews. In 1955, a statewide employment practice act became law.

In 1961, Minneapolis opened a new chapter in the status of Jews by electing Dr. Arthur Naftalin, son of East European immigrants, mayor. He was reelected three times. A one-time Fargo, North Dakota news correspondent, he had been secretary to Hubert Humphrey when he was mayor of Minneapolis, and later served as Commissioner of Administration under Governor Orville Freeman. In 1972 St. Paul also elected its first Jewish mayor, Arthur Cohen, who was reelected in 1974. And finally, in an unplanned demonstration that both Minneapolis and St. Paul now treat Jews with equal regard, the Democratic National committeewoman from Minnesota in 1972 was Mrs. Gerry Hoffner Joseph, wife of a prominent Jewish leader, Burton Joseph of Minneapolis. The Republican National committeeman was Rudy Boschwitz of St. Paul, chairman of the fundraising committee of the Lubavitch center in St. Paul. Rudy Boschwitz, a refugee from Germany and head of the Plywood Minnesota Corporation, was elected to the U.S. Senate as a Republican in 1978

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BARR'S LAKE

Reuben J. Shapiro Memorial Boy Scout Camp memorializes a prominent Jewish Scout leader.

DULUTH

Bible House, 715 W. Superior St., has on display a number of very old Bibles and several Torah Scrolls.

Hall of Fame, in City Hall, displays among the portraits of notable citizens one of Dr. Samuel N. Litman, who was noted for his free baby clinic, work at citywide polio clinics, and immunization programs at parochial schools.

Jewish Education Center, 1602 E. 2nd St.

Jewish Federation and Community Council, 1602 E. 2nd St.

St. Louis County Historical Museum, 2228 E. Superior St., has on exhibit the wedding gown of Mrs. Louis R. Bondy, who arrived in the city in 1891.

Temple Israel, 1902 E. 4th St., is the name of the amalgamated Conservative Cong. Tifereth Israel and the Reform Temple Emanuel. The merged congregation uses the Temple Emanuel building whose kitchen is kosher. A third congregation, Shaari Zedek, closed and its building at 4th Ave. and E. 9th St. was demolished.

Ten Commandments Monument, a large stone shaft on which the entire Decalogue is carved, stands on the lawn of City Hall. When it was erected in 1957, there were protests by Jewish groups on the ground that it violated the separation of church and state.

GREENBERG ISLAND

Ellen and Philip Greenberg are memorialized in the name of this mile-long, 67-acre island, in the St. Croix River that is part of the William O'Brien State Park. S. David Greenberg of St. Paul, their son, donated the land.

HIBBING

Cong. Agudath Achim, 2320 2nd Ave., W.

Kitzville section of the city is named after Israel Kitz, an early settler.

LAKE HARRIS

R. Nelson Harris, Minnesota-born founder of the Toni

Co., is honored in the name of this Itasco County lake, east of Grand Rapids, Mich.

LAKE SHULMAN

Max Shulman, novelist and film writer, who was born in Minnesota, is honored by the name of this lake in Carlton County, near Duluth.

MINNEAPOLIS

Brochin Bookstore, 4813 Minnetonka Blvd., is a Judaica book and gift shop.

Cong. Adath Jeshurun, 3400 Dupont Ave., S., also has a Kallah Center at 10500 Hillside Ave., in suburban Minnetonka, a facility for family and group retreats.

George J. Gordon Educational Center, 1616 Queen Ave., N., is the old building of the famed Minneapolis Talmud Torah, which is named for the late Dr. George J. Gordon, an immigrant who arrived from Lithuania in 1893, and while engaged in a successful medical practice, became the leader of the city's East European Jews. A graduate of the Yeshiva of Telz, Dr. Gordon organized many social agencies and Hebrew educational programs, including the Talmud Torah, which he headed for many years. After his death, the building was renamed the Dr. George Gordon Memorial Building. When the Talmud Torah building was sold to the Board of Education, the latter gave Gordon's name to the educational and human relations center that now occupies the building.

Hillel Foundation, University of Minnesota, 1521 University Ave., S.E.

Jewish Family and Children's Service, 244 Citizens Aid Bldg.

Jewish Vocational Service, Lower Concourse, La Salle Court Bldg.

Kenesseth Israel Synagogue, 423 W. 28th St., the city's oldest Orthodox congregation, having been founded in 1888, maintains the building for the few of its older members who still live on the North Side. The congregation has a new house of worship in suburban St. Louis Park (see below). All of the other Jewish institutions once located on the North Side have moved to St. Louis Park, a contiguous suburb incorporated as a separate city.

Master's Eyes Institute, on Wayzata Blvd., one of the pioneer organizations for training dogs for the blind, was organized in 1927 by J.L. Sinykin, St. Paul Jewish businessman.

Minneapolis Federation for Jewish Service, 811 La Salle Court.

Minnesota Jewish Community Relations Council, 211 Produce Bank Bldg.

Mount Sinai Hospital, 2215 Park Ave.

University of Minnesota

◆ Hillel Foundation, University of Minnesota, 1521 University Ave., S.E.

◆ Jay Phillips-Owen H. Wangensteen Research Center is named in part for the city's leading Jewish philanthropist, who gave half of the $3,000,000 cost of the medical research building.

Temple Israel, 2324 Emerson Ave., S., has an American alcove which provides a setting for exhibits dealing with the Jew on the American scene. The alcove is one of a number of galleries containing representative pictures of Jewish art, exhibits of documents, Jewish ceremonial objects, and Jewish art. In the gallery that serves as a Jewish museum, there is a simple memorial to the 6,000,000 martyrs of the Holocaust. The Lloyd K. Swiler Memorial Gallery and the Ira Weil Jeffery Memorial Foyer honor two Jewish boys who died in World War II. Jeffery, the first World War II casualty from Minneapolis, was killed during the Japanese attack on Pearl Harbor. The Rabbi Max A. Shapiro Education Building was named in honor of the rabbi's 25th anniversary at Temple Israel.

Villa Apartments (Housing for Jewish Aged), 2215 Park Ave.

MINNETONKA

Adath Jeshurun Kallah Center, 10500 Hillside Lane, is a center for family and group retreats. The Adath Jeshurun Congregation of Minneapolis owns land adjacent to the center as the site for a future synagogue when the congregation moves to the suburbs.

NORTHFIELD

Chavurah and Jewish Center at Carleton College, 100 Union St.

RICHFIELD

United Hebrew Brotherhood Cemetery has an Altar for Freedom, a memorial to the victims of the Holocaust, erected by survivors who live in Minneapolis.

ROCHESTER

B'nai B'rith Center at Mayo Clinic, 306 4th St., conducts religious services, supervises the kosher kitchen, and provides social contacts for Jewish patients at the clinic through a Jewish chaplain on B'nai B'rith's staff. The center also houses B'nai Israel Synagogue.

ST. LOUIS PARK

All of Minneapolis' North Side Jewish institutions, with the exception of the old building of Kenesseth Israel Synagogue, have moved to this Minneapolis suburb, a separately incorporated city contiguous to Minneapolis.

American Jewish World, 4820 Minnetonka Blvd.

Beth El Synagogue, 5224 W. 26th St., has a Jewish museum and art gallery with modern art from Israel.

B'nai Emet Cong., 3115 Ottawa Ave., S., is the name of the merged B'nai Abraham Synagogue, and Mikro Kodesh and Tifereth B'nai Jacob Congregations, former North Side Orthodox congregations.

Cong. Gemelus Chesed, 2734 Rhode Island Ave., was also displaced from the North Side of Minneapolis, absorbed Shaarei Zedek, another North Side congregation.

Jewish Community Center of Greater Minneapolis, 4330 Cedar Lake Rd., absorbed the former Emanuel Cohen Center in Minneapolis.

Kenneseth Israel Synagogue, 4330 W. 28th St.

Talmud Torah of Minneapolis, 8200 W. 33rd St., is housed in the Menachem Heilicher Building, named for the late principal of the Beth Hasefer Hagavoah (high school).

ST. PAUL

Arthur B. Ancker School of Nursing, affiliated with the St. Paul Ramsey Hospital, 640 Jackson St., is named for Dr. Arthur B. Ancker, a Jewish physician who was superintendent of the old St. Paul City and Ramsey County Hospital from 1883 until his death in 1923. The first professor of hygiene at the

medical school of the University of Minnesota in 1888, Ancker served as president of the American Hospital Association.

Beth Israel Cong., 744 Ashland at Grotto, is the new name for the former Cong. Shaari Shemayim.

Cong. Adath Israel, 2337 Edgecumbe Rd.

Cong. Shaare Shalom, 2063 Village Lane.

Cong. Sons of Jacob, 1466 Portland Ave. The congregation is erecting a new sanctuary in Mendota Heights where it owns a seven-acre plot.

Jewish Community Center, 1375 St. Paul Ave.

Jewish Family Service, 65 E. Kellogg Blvd.

Jewish Vocational Service, 1821 University Ave.

Jewish War Veterans Memorial, 1375 St. Paul Ave., a roster of all St. Paul Jews who served in wars of the United States and who were killed in action is located in the Jewish Community Center.

Jewish Window in the Gloria Dei Lutheran Church, Snelling and Highland Park Aves., was a gift from Mount Zion Temple to a former neighbor.

Lake States Forest Experiment Station, University Farm on N. Cleveland and Dudley Aves., a branch of the U.S. Forestry Service, has no plaque or other marker to indicate to the visitor the historic service rendered by Dr. Raphael Zon, internationally known forestry engineer. Dr. Zon headed the station from 1923-1944, and while there helped develop the Forestry Service's research program. He is credited with being the father of the Great Plains Shelterbelt, a project that involved the planting of a belt of trees 100 miles wide and 1,000 miles long, through the heart of the Great Plains, to eliminate dust storms and drought.

Lubavitcher Chabad House, 15 Montcalm Court, also houses the Lubavitcher Women's Summer Institute.

Mannheimer Fountain, in Como Park, E. Como Blvd., Hamline Ave., W. Jassamine Ave., and Lexington Pkwy., is a memorial to Robert Mannheimer, who settled in St. Paul in 1876 and became one of the city's leading merchants. From 1880 to 1920, he headed Mannheimer Bros., the most fashionable department store in the northwest. The fountain was erected in 1936 by members of the Mannheimer and Goodkind families.

Minnesota Historical Society, 651 Cedar St., has among its

collection of historical material a manuscript entitled "Hebrew-Dakota Dictionary," compiled in 1842 by Samuel W. Pond. Pond and his brother, Gideon, were among the earliest Protestant missionaries in Minnesota. A student of Hebrew, Samuel Pond planned a Bible translated from the Hebrew into the Dakota Indian dialect.

Mount Zion Temple, 1300 Summit Ave., is the oldest congregation in Minnesota, having been founded in 1855. Its present building is the last work of the late Eric Mendelson, noted synagogue architect. In the temple foyer is a museum housing the congregation's collection of Jewish artifacts.

Oakland Cemetery, 925 Jackson St., is the last resting place of many of the pioneer Jewish settlers. They were originally buried in another cemetery, also on Jackson St., founded in 1856. The bodies were moved to the present ground in 1890.

Sholom Home, 1554 Midway Pkwy., is a consolidation of the former Jewish Home for the Aged of the Northwest and the George Kaplan Sholom Residence.

Talmud Torah of St. Paul, 636 S. Mississippi River Blvd.

Temple of Aaron, 616 S. Mississippi River Blvd., has a Good Neighbor Room open to all community groups in recognition of the help offered the congregation when its old synagogue was destroyed by fire in 1952.

University of Minnesota, St. Paul, has the Jay Phillips Chair of Jewish Studies, headed by Rabbi Nahum Schulman, whose hobby is the link between the Hill Monastic Manuscript Library at Bush Center of St. John's University, Collegeville, Minn., and the Jewish National Library in Jerusalem. The Hill Monastic Library has valued Hebrew microfilmed manuscripts, Hebrew incunabula, and the Sassoon Catalogue of Hebrew and Samaritan manuscripts.

United Jewish Fund & Council, 790 Cleveland Ave., S.

SAX

Solomon Sax, a Lithuanian immigrant who settled in Eveleth in 1893, is memorialized in this St. Louis County hamlet, north of Eveleth. The community was originally known as Wallace, but when a post office was to be established, it was found that there already was a place called Wallace in Minnesota. So the town was named for Sax, a range pioneer and well-known civic leader who had invested in land around the town.

VIRGINIA

B'nai Abraham Synagogue, 3rd Ave. and 5th St., also serves the shrinking Jewish communities of Chisholm and Eveleth, whose own synagogues have been sold.

WAYZATA

Azriel Sholom Hayim Todres, a long forgotten Lithuanian Jewish immigrant, is, according to local folklore, memorialized in the name of this Hennepin County town. Todres, it seems, had made a major contribution to the growth of the town and the townspeople decided to name the place for him. Finding his Hebrew-Yiddish name too long and too difficult to pronounce, Todres suggested VY-ZAW-SAW, which was his nickname in the Lithuanian village where he was born.

Missouri

Individual Jews were conducting business in what is now Missouri when it was still part of the colony of Louisiana and ruled by Spain, but Jewish settlement did not begin until after the Louisiana Purchase of 1803 made the state American territory. So far as is known, there were no Jews in Missouri from the time the French made the first white settlement at Ste. Genevieve, around 1750, until after the French ceded Louisiana to Spain in 1762.

The French and the Spanish barred Jews from their American colonies, although a few did business there under French and Spanish rule. In 1769, five years after St. Louis was settled, the enterprising Gratzes and Franks, Pennsylvania merchants whose trading enterprises extended to Fort Chartres, Cahokia, and Kaskaskia on the Illinois side of the Mississippi, were bartering for furs through their agents with the Indians at Ste. Genevieve and St. Louis, even though the French sought to keep the Indians away from British traders. When Colonel George Morgan, an associate and partner of the Gratzes, founded New Madrid in 1787, as the first American settlement west of the Mississippi, Jacob Myers, who is believed to have been a Jew, was among the businessmen who set up shop there. Myer Michaels,

a fur trader who arrived in St. Louis in 1785 may also have been a Jew.

The first known Jewish settler in what is now Missouri was probably Ezekiel Bloch, one of a numerous family who arrived at Cape Girardeau in 1797. The Statistical Census of the District of Cape Girardeau, dated November 1, 1803, included Bloch's name. He was described as "a German Jew" from Richmond, Virginia, who owned nine slaves and two horses. Wolf Bloch established himself in the frontier town of St. Louis in 1815. He is said to have founded the first steamboat line which navigated between Louisiana, Missouri, and Ste. Genevieve. Other Blochs were early settlers at Troy and Perryville, all of them but one intermarried.

In 1807, the year before St. Louis became an incorporated town, Joseph Philipson and his father arrived from Philadelphia where they had settled in 1803. In Philadelphia, Joseph's brothers were members of the Rodeph Shalom Congregation. Before they came to Missouri, the Philipson brothers were already investors in Missouri lead mines and had their own agent there. They also dealt in furs and skins. Jacob Philipson came to St. Louis in 1808, leaving Simon to run the Philadelphia end of the business. Joseph had opened the first permanent store owned by an American in St. Louis in 1807, selling dry goods and an assortment of groceries, as well as bibles and hymn books.

Among Joseph's customers was Meriwether Lewis, the first American governor of Louisiana Territory. A land sale agreement dated 1809 between Lewis and the Philipsons, who were also owners of large tracts of land around St. Louis, is preserved in the American Jewish Archives in Cincinnati. The Archives has other documents that tell how the Philipsons extended their wealth and interests into lead mining, brewing, and distilling. The first brewery in St. Louis, where the beer industry has always been important, was established by Joseph Philipson in 1817 in a two-story frame building about where Caar Street is now. Machinery for the brewery was shipped from Philadelphia by Simon Philipson in 1816. Joseph produced the first beer in 1816 and later became a partner in a distillery. When Simon Philipson joined his brothers in St. Louis, they also opened one of the earliest sawmills. Joseph was one of the 25 signers of a petition to the general assembly of the Missouri Territory requesting the erection

of a courthouse and other public buildings in St. Louis. In 1817, he was one of the stockholders of the new Missouri Bank.

Jacob liquidated his St. Louis business interests in 1811 and moved to Ste. Genevieve, where he remained until 1814. The stone house he built, now known as the Philipson-Valle house, still stands and is one of the showplaces of Ste. Genevieve. Jacob married the daughter of Simon Block. He was the only Philipson who did not intermarry. He quit the Philipson business in 1820 during a nationwide panic that left the family in financial trouble, and became a teacher of English, French, German, and of the violin. Jsoeph turned to making a living by teaching the piano. He also owned a fine library and a collection of old paintings, including a Titian. Joseph left his entire collection to a St. Louis art museum, the establishment of which he had been an early advocate of. The Philipsons were not involved in the formation of a Jewish congregation either as members or contributors. When Joseph died in 1844, the daily press praised him for "his constant practice of the precepts of Christianity," although he had never joined a church. His obituary did not mention the fact that he was a Jew. Although the United Hebrew Cemetery was already in existence, having been established in 1841, Joseph Philipson was buried in the City Cemetery beside his brother, Simon. Jacob Philipson, however, asked in his will that he be buried in the Jewish cemetery. He died in 1858 and was buried in the United Hebrew Congregation cemetery of which his son-in-law, Alexander Lewis, was a member.

Isidor Bush, who wrote the first history of Missouri Jewry in 1883, does not mention the Philipsons, perhaps because all but Jacob had held themselves apart from the Jewish community. The Missouri State Guide, however, calls the Philipsons "perhaps the first Jewish residents of Missouri." The late Dr. Ferdinand Isserman of St. Louis' Temple Israel, in an essay entitled "Incidents in the History of the Jews of Missouri and Kansas," cited an old work by Edward Warren in which the father of the Philipsons was described as "a Polish Jew, an agreeable old man who had an old wooden house on a square block, called in St. Louis an island."

According to Bush, it was Wolf Black, a Bohemian who came to Baltimore at the end of the 18th century, who was Missouri's first Jewish settler. Bush claims that Block arrived in

St. Louis in 1816, a year before the first steamboat docked at St. Louis. Other members of the Block clan followed, establishing themselves at Louisiana, Troy, and Cape Girardeau. Simon Block of Cape Girardeau became Jacob Philipson's father-in-law. The firm of Block and McGune operated the Northern Mississippi Steamship Co. An Eliezer Block was practicing law in St. Louis in 1821, the year Missouri was admitted to the Union. Phineas and Emanuel Block are listed among the 295 St. Louisians who voted in the Presidential election of 1824, the first in which Missourians could participate.

Following the line of river trade westward down the Ohio and northward from New Orleans, Jewish peddlers established themselves in St. Louis and in some of the new Missouri towns on the Mississippi and Missouri Rivers in the 1820s, 1830s, and 1840s. Early in the 19th century, one John Beaucamp Jones, of Hanover, Missouri, complained that when he sought to open a general store, he found a former Jewish peddler there ahead of him. The opening of the Oregon and Santa Fe Trails, the California gold rush, and the Mormon trek from Illinois to Utah brought other Jews to Missouri in the 1840s as Independence, Weston, St. Joseph, Liberty, Lexington, and Kansas City became bustling outfitting points for westward-bound migrants. A good deal of the business of equipping the wagon trains assembled in western Missouri was carried on by small traders, among them Jews. One of these was Abraham Watters (see Utah), who in 1847 was in business at Independence, where he was one of the first members of the Odd Fellows.

The first Jewish settlers in western Missouri were David Bowman, Isaac Goldstein, Jacob Mayer, and Abraham Wise, who arrived at Weston, just north of where Kansas City is located. Messrs. Cahn and Block came to Westport Landing about 1840, and opened the first trading post there on the levee at the river front site. Cahn and Block, who left Westport Landing around 1845, were the first to realize Kansas City's possibilities. They traded ponies, pelts, furs, trinkets, and cash for powder, lead, sugar, coffee, tobacco, candy, and beads, in bartering with the Indian tribes from the surrounding area. Among those mentioned in the account book of Cahn and Block was a W. Goldstine. Albert Speyer, a Prussian Jew, operated a 25-wagon train on the Santa Fe Trail from 1840 to the end of the Mexican War, carrying merchandise, arms, and ammunition from Independence, Missouri.

He was described as courageous, and a man of great energy and character.

In 1852, Manheim Goldman, a Prussian Jew, settled in Liberty when he was 18. A well-liked clothing merchant, he served two terms on the City Council, was twice mayor, and was one of the charter members of Kansas City's Congregation B'nai Jehudah. Gabriel Haines, a resident of Liberty, was a charter subscriber of Rabbi Isaac Leeser's Jewish monthly journal, *The Occident*, founded in 1843. The owners of Schild & Siegel, a drygoods store opened in 1846, were other early but non-permanent residents of Liberty.

Organization of a Bikur Cholim in St. Louis in 1835 marked the beginning of corporate Jewish life in Missouri. Two years later ten men, meeting for Rosh Hashanah worship in a rented room above a grocery store at Second and Spruce Streets, conducted the first recorded Jewish religious service west of the Mississippi. The founding fathers of the St. Louis Jewish community must have been planning the service for many months, for they had a Torah brought from Philadelphia. Soon after Rosh Hashanah in 1837, this pioneer group organized itself into the United Hebrew Congregation, now Missouri's oldest existing Jewish institution. There were times when only nine men were available and, according to an old and probably apocryphal story, an Irishman with a biblical name was co-opted to fill the needed religious quorum.

Establishment of the United Hebrew Benevolent Society in 1842 and the acquisition two years later of a burial ground at what is now Pratt and 26th Streets, were followed by the formation of additional congregations, Imanu-el and B'nai El, in 1847 and 1849, respectively. There was also a short-lived Congregation Gates of Mercy (1842-1843). These two merged in 1852 to create Congregation B'nai El, which in 1855 erected Missouri's first synagogue, as a result of a $3,000 bequest from Judah Touro (see Louisiana). The new congregations drew members from Boonesville, Brunswick, Newport, Jefferson City, Weston, and nearby Illinois. The United Hebrew Congregation erected its first synagogue in 1859. By then there were well over 1,000 Jews in St. Louis, mostly immigrants from Germany and Bohemia.

Two of the United Hebrew Congregation's founders were related to the Blocks. Weigle, a brother-in-law, was a mohel who journeyed 200 miles up and down the Mississippi when his services

were required. Abeles married a sister of one of the Blocks who lived in the river town of Louisiana. Theirs, it was said, was the first Jewish wedding in St. Louis. Benjamin J. Latz, a kinsman of Simon and Adolph Latz, also among the UHC founders, served in the lst Missouri Regiment of Volunteers under Colonel Alexander W. Doniphan during the Mexican War, participating in engagements at Chihuahua in 1847 and later against Comanche Indians in New Mexico. Moses Barth, a German immigrant, settled at Boone's Lick County in 1847, and was joined by his brother, Alex, a year later. Both were peddlers exhibiting goods at farmers' doors in Boone and Howard Counties. Moses headed for the California gold fields in 1850, while Alex stayed on. When Moses returned in 1853, he and Alex and another partner, opened a general store in Rocheport, a busy Missouri River port, Moses Barth strongly opposed secession and he signed a statement published by Boone County citizens who wanted to remain in the Union at any cost. During the Civil War, when pro-slavery bushwhackers raided Rocheport, Moses moved his family and business to Columbia, where a military post was located. The Barth establishment in Columbia became an important mercantile factor as it opened branches in Lamar, Trenton, Mexico (Missouri), and in Kansas and Oklahoma. Sol J. Levy, a prominent Louisville attorney, moved to St. Louis in 1841. His wife, Matilda Sarah, was the daughter of Phineas Israel Johnson, an English-born Jew who had settled in Indiana in 1816. Phineas had married a grandniece of Abraham Clark, a signer of the Declaration of Independence from New Jersey.

Before the Civil War, small Jewish settlements grew up in St. Joseph, Cape Girardeau, Joplin, Springfield, Jefferson City, and Kansas City. Jews began arriving in St. Joseph in the 1840s, attracted by the mercantile opportunities available, created when that town became the principal outfitting point for gold miners, and Santa Fe Trail merchants. Max Idelman came to St. Joseph in the mid-1860s. Mrs. Idelman, too pious for this frontier town, returned to Poland with their daughter, leaving behind a son, Samuel. Samuel was brought up in the home of Rabbi Sigismund Kaufman, an early advocate of the Reform movement which was developing in America. He later settled in Cheyenne, Wyoming. In 1858, Governor Stuart gave the Jewish residents a plot for a cemetery and the community's initial corporate act was the

organization of the Jewish Burying Ground Association. In 1860, the society merged with the newly-formed Congregation Adath Joseph. A B'nai B'rith lodge was established in 1866. One of the principal builders of the city was Samuel Westheimer, who came to the city in 1859. He was generally regarded as the man whose vision and leadership transformed a steamboat landing into the state's third largest city. As president of the City Council, on which he had served since 1872, he guided the city back to solvency in the 1880s.

Jewish settlement in Kansas City began in the late 1850s when merchants from Weston and Independence moved to what was then known as Westport Landing. The first Jew to settle in what is now Kansas City, Missouri, was Herman Ganz, a 23-year old German immigrant, who arrived in 1856 when the town had only 2,000 people. Ganz's brother, Herman, joined him in 1859. The third Jewish settler was Louis Hammerslough, who arrived in 1858 to start a branch of his men's clothing retail establishment. He helped finance the eastern division of the Missouri Pacific Railroad, and, according to Frank Adler, the first train on the St. Louis-Kansas City line to reach Kansas City was drawn by a locomotive named "the Louis Hammerslough." The fourth permanent Jewish settler was Henry Miller, who came in 1850. All four were among the founders of Congregation B'nai Jehudah, and Hammerslough served as its president from 1873 to 1875, and again from 1887-1889.

Another early arrival was Moritz Pinner, who came in 1858 and established the *Missouri Post*, an abolitionist German weekly. He stayed only eight months, leaving for St. Louis when the pro-slavery sentiment in Kansas City compelled the paper's removal across the state line to Kansas.

In 1865, Kansas City formed a Hebrew Benevolent Society, with Siegmund Benjamin as president. His wife was Mary Szold, a cousin of Henrietta Szold. The Hebrew Benevolent Society acquired a cemetery in 1866. The first grave there, dated September 25, 1866, marks the last resting place of Helena Baum. The city's second Jewish organization, in 1868, was a B'nai B'rith of which Louis Hammerslough was the first president. For a number of years the early Jewish settlers in Kansas City depended on Congregation B'nai Jeshurun, in Leavenworth, Kansas, which had been founded in 1859.

Until 1870, the Kansas City Jews met for worship services only on Rosh Hashanah and Yom Kippur, using a room above a store on Walnut Street. In 1870, Congregation B'nai Jehudah was organized by 25 men and they engaged Reverend Marcus R. Cohen of Chicago, as their first minister.

Among the founders were Abraham Baer and Joseph Lorie, Civil War veterans; Bernhardt Davidson, who arrived in Charleston, South Carolina as a stowaway soon after the Civil War began, and was impressed into the Confederate Army; and Isaac A. Levy, another stowaway, who had been a cattle dealer in Mexico and Chile and a gold prospector in the Washington Territory. The founding president of the congregation was B.A. Feineman, who had been in the liquor business in St. Joseph, where he helped organize Congregation Adath Joseph and served as president of the synagogue and the St. Joseph B'nai B'rith lodge in 1866. Feineman, Cahn, and Hammerslough were among the founders of the Kansas City Board of Trade, now the Chamber of Commerce. The Hebrew Ladies Relief Society, founded in 1870 by women from B'nai Jehudah, was the city's first Jewish charity organization. Its initial fundraising event, a ball, was to launch the temple building fund, but the entire proceeds, $275, was used to aid the victims of the Chicago fire of 1871.

B'nai Jehudah dedicated its first synagogue, a wooden frame building at the corner of Wynadotte and 6th Streets, in 1875. A group called the Chebra Kadisha was organized as a congregation in 1874, but was dissolved three years later. The Chevra Bikur Cholim, founded in 1882, was the ancestor of the present Congregation Beth Shalom. Helen Kahn, a member of B'nai Jehudah's first confirmation class in 1877, was the sister of Bertha Kahn, who in 1883 married Leo Wiener. Wiener, a Russian-born philologist and mathematician, taught Latin, Greek, and mathematics at Kansas City High School and later was a professor of Romance languages at the University of Missouri (1892-1895). From 1896-1930, he taught Slavonic languages at Harvard where he was one of the first Jews named to a full professorship in 1911. Wiener's son, Norbert, a professor at Harvard, was the father of the science of cybernetics, which led to the development of computers. His grandfather was one of B'nai Jehudah's founders. B'nai Jehudah's first ordained rabbi was Ignaz Grossman who came to the congregation in 1878.

Political events in Germany, Austria, and Bohemia in the 1830s and 1840s, and the ensuing heavy Jewish immigration to the United States, brought the first large numbers of Jews to Missouri. Post-Civil War developments that made St. Louis and Kansas City prosperous markets for the West and key railroad and commercial centers stimulated further Jewish settlement. Jews fleeing from the yellow fever epidemic in New Orleans and Memphis, refugees from the Chicago fire of 1871, and pogrom-harried Jews from Russia and Poland, who began arriving in the late 1870s, accounted for the fact that by 1877, St. Louis had 6,200 Jews, St. Joseph had 325, and Kansas City had 240.

The Jewish immigrants of the 1830s, 1840s, and 1850s, included professionals, artisans, and journalists, in addition to merchants, some of whom became active participants in the political events related to the Civil War. John Meyer Levy, an Englishman who later became the leading citizen of La Crosse, Wisconsin (see Wisconsin) first settled in St. Louis in 1837. Dr. Simon Pollak, a Bohemian, came to St. Louis in the 1830s, founded the St. Louis Eye and Ear Clinic, the first west of the Mississippi. August Bondi, Jacob Benjamin, and Theodore Wiener, associates of John Brown (see Kansas) were in St. Louis in the late 1840s, Bondi having participated in a number of anti-slavery rallies there. Henri Boernstein, a Polish Jew who had studied medicine, fought in European armies, worked on German newspapers, written plays, had been a stage manager and actor, became the owner in 1850 of the *Anzeiger des Westens*, Missouri's first German language newspaper. For a time, he wielded great political influence among the German Americans. He managed the St. Louis German theatre and, during the Civil War, was a colonel in the 2nd Missouri Infantry. Philip Wohl, an artisan who arrived in 1848, was the father of David Wohl, the St. Louis shoe manufacturer and philanthropist.

Joseph Pulitzer, the Hungarian-born half Jew (his mother was Catholic) began his career as a reporter on a German language newspaper in St. Louis, after serving in the Civil War. In 1868, he became part-owner of the paper, and in 1878 he acquired the *St. Louis Dispatch*, which he merged with the *Evening Post* as the *Post Dispatch*. Before moving to New York as editor and publisher of the *New York World*, Pulitzer served in the Missouri legislature from 1869 to 1871. Charles Bernays, one of the '48ers,

was an associate editor of the influential German paper. Although he was later converted to Christianity, he became the central figure in a Jewish cause célèbre. When President Abraham Lincoln named him American consul at Zurich, Bernays fell afoul of the Swiss anti-Jewish laws and the Swiss hesitated before accepting his credentials.

Meyer Friede, a member of the State Legislature - the first Jew to be elected in Missouri - delivered a fighting speech in 1861 replying to attacks on the Jews of Missouri by a delegate from Jackson County. Bekker Freund, whose given name proclaimed his occupation, bought wood for his bakery from a farmer named Ulysses S. Grant. The future President of the United States, who had resigned from the army in 1853 to engage in farming outside of St. Louis, was a good friend of Freund's. The baker used to call for Grant's produce and then would accompany the retired officer to a beer garden, after which he would drive him back to the farm. When Grant returned to military service in 1860 as commander of forces stationed at Jefferson Barracks outside St. Louis, he found a bread shortage. Summoning his old friend Freund, Grant asked him to sell bread to the army. Freund agreed, on condition that Grant promise to provide the flour which was in short supply. Grant procured the flour and Freund delivered the bread. A prominent St. Louis baking company bears Freund's name and several of his descendants are leaders of the Jewish community. Paul Freund, the eminent Harvard professor of constitutional law, who was often mentioned for a seat on the Supreme Court, is one of Bekker Freund's descendants.

Two of the leaders in the bitter struggle over secession that convulsed Missouri were Moritz Pinner and Isidor Bush. A militant abolitionist, Pinner became imbued with the idea of launching an anti-slavery paper in the Missouri-Kansas region soon after he arrived from Germany. In 1856, he went to Boston to confer with Theodore Parker, Wendell Phillips, William Lloyd Garrison, and other abolitionist leaders, who encouraged this plan. Prevailing upon a Philadelphia printer to join him, Pinner established the *Missouri Post*, as a German-English anti-slavery weekly in Kansas City in 1858. Threats against his life caused him to move the paper to Kansas where its name was changed to the *Kansas Post*, but Pinner himself moved to St. Louis where

he continued to advocate independent political action by the abolitionist forces, and worked ceaselessly, to organize the German-Americans into an anti-slavery bloc. One of the founders of the Republican party in Missouri, he campaigned for John Fremont, the party's first presidential candidate in 1856. During the campaign he met Abraham Lincoln and became a strong supporter of the future President. In 1860 Pinner was a delegate to the Republican State Convention at which he was elected a delegate to the Republican National Convention of 1860 where Lincoln was nominated. Lincoln offered Pinner an appointment as minister to Honduras, but he declined because he wanted to join the army. He was then named quartermaster-general on the staff of General Philip Kearney.

Isidor Bush was one of the 15 men elected by the Union party to the 1861 convention called to determine whether Missouri would secede. Bush's vote helped keep Missouri in the Union. In 1863, he was named to the committee on emancipation at the convention of the Union party where he fought for the immediate freedom of the slaves. The sole dissenter from the committee's report recommending emancipation by 1870, Bush pleaded eloquently, but vainly, for abolition in 1864. "I pray you have pity for ourselves not for the Negro," he urged his party's convention. "Slavery demoralizes, slavery fanaticism blinds you. It has arrayed brother against brother, son against father. It has destroyed God's noblest work - a free and happy people."

As a delegate to the state constitutional convention of 1865, Bush joined the majority in providing for the immediate and unconditional abolition of slavery. On the final vote on the adoption of the constitution, Bush voted nay. One of 13 delegates who refused to sign the new charter, he opposed it because it would have disenfranchised all citizens who had been Confederate sympathizers. Ten years later, the voters completely vindicated Bush's stand when they ratified a new constitution which repudiated the action taken in 1865.

Bush was born in the Prague ghetto in 1822, the great grandson of Isaac Hoenig Adler von Hoenigsberg, one of the first Jews in Austria-Hungary to be raised to the nobility. His father was a partner in a prominent Hebrew publishing house in Vienna where young Bush worked. When he was 20, Bush began publishing the *Kalendar und Jahrbuch für Israeliten*, Austria's first

popular annual of scholarly Jewish articles printed in German. An active leader in a Vienna committee to further Jewish emigration from Austria, he took his own advice after the failure of the 1848 Revolution.

Within a few months after reaching New York in 1849, he began publishing *Israels Herold*, a German-Jewish weekly, the first of its kind in the United States. Although this paper survived only three months, it promoted a Jewish immigration society, raised funds for a Jewish maternity hospital, proposed the creation of Jewish agricultural and industrial pursuits, furthered Jewish unity, and undertook to write the first history of the Jews in New York. Bush settled in St. Louis in July, 1849, where he was successively a storekeeper, winemaker, hardware merchant, grocer, bank president, railroad freight agent, and publisher of *The Bushberg Manual*, an internationally-known grape manual. His vineyards in Jefferson County were for many years known as Bushberg and he was credited with many improvements in grape growing. Although a physical handicap barred him from active duty in the Civil War, he served as civilian secretary to General John Fremont.

During the war, Bush proposed to the United States Treasury a plan for a government loan of $100,000,000, much like the Liberty Bonds of World War I. After the war, Bush was elected to the St. Louis City Council and Board of Education. One of the founders of B'nai El Congregation, Bush was a prominent leader in B'nai B'rith almost from the day he reached St. Louis. He helped establish B'nai B'rith's Cleveland orphan home in 1868, drafted the organization's insurance provisions, and from 1874-1890, was national treasurer. He died in 1892 at the age of 76.

The arrival of the East European Jewish refugees in large numbers after 1880 swelled the state's Jewish population to nearly 57,000 in 1905, and to 63,000 five years later. In the early 1900s, the Industrial Removal Office settled 6,000 immigrants in 51 towns and cities of the state.

Two of the first four graduates of the Hebrew Union College in 1883 served Kansas City's B'nai Jehudah - Joseph Krauskopf and then Henry Berkowitz, his brother-in-law. Chevra Gomel Chesed, which erected a synagogue in 1893, was the forerunner of Kansas City's Congregation Ohev Shalom, whose first

rabbi was Beracha Mayerowitz, father of Rabbi Myron Mayer, who served Congregation Adath Joseph in St. Joseph for 40 years until his retirement in 1968. St. Louis' first Orthodox congregation, Beth Hamedresh Hagodol, was established in 1878, four years before Congregation B'nai Amoona was founded.

Among the state's prominent Jews in the late 19th and early 20th centuries were Moses Fraley, a member of the Kansas City City Council, 1869-1871. Nathan Frank, son of an early member of St. Louis' Shaare Emeth, who was elected to Congress in 1888, the first and so far the only Jew from Missouri to serve in Congress. He fathered legislation leading to the establishment of a uniform system of bankruptcy proceedings throughout the country. Dr. B. Albert Benjamin of Kansas City spent six months in Cuba as surgeon-major of the 6th Missouri Volunteers in the Spanish-American War; Jacob Schmelzer, like Benjamin, a B'nai Jehudah member, was lieutenant quartermaster with Teddy Roosevelt's "Rough Riders"; Louis Sulzbacher, who was appointed by President William McKinley as justice of the Supreme Court of Puerto Rico in 1900, was later named Federal judge for the western district of Indian Territory (Oklahoma) 1904-1907; Louis Hellman, who had been postmaster of Mokelumne Hill in 1857 during the California Gold Rush, represented St. Louis at the funeral of President James Garfield in 1881; Moses Alexander, later governor of Idaho (see Idaho) was mayor of Chillicothe in 1887; Benjamin Friedberg founded the Kansas City Municipal Light and Power Co.; six of St. Louis' prominent Jews, all businessmen and all active in Jewish communal affairs, served on the board of the Louisiana Purchase Exposition Co., sponsor of the 1904 St. Louis World's Fair. Alfred B. Benjamin, president of the United Jewish Charities of Kansas City, 1905-1923, whose leadership resulted in the employment of Jacob Billikopf, one of the great figures in American Jewish communal service, was superintendent of the UJC in 1906. He was the city's first trained social worker, who later headed up the American Jewish Relief Committee, predecessor of the JDC, in World War I; Benjamin Altheimer, St. Louis investment banker, who is credited with being the father of Flag Day; Jacob Harzfeld, an officer of B'nai Jehudah who was simultaneously a prominent Zionist at a time when this combination was uncommon, was chairman of the Missouri Public Service Commission (1910-1912), one of the

founders of Kansas City's Jewish Federation, and a close political advisor of Alfred Landon when he was the Republican nominee for President in 1936; Samuel Kahn who settled in Bigelow, Hold County in the 1880s as a Russian immigrant and became the onion king of Missouri; Louis P. Aloe, who was acting-mayor of St. Louis during World War I; George Goldman, who was acting-mayor of Kansas City in 1925; Isidor Loeb, professor of political science at the University of Missouri from 1895-1924, acting president in 1923, member of the State Constitution Commission in 1921, and president of the St. Louis Jewish Federation in 1934; Dr. Max Goldstein, founder and director of the Central Institute for the Deaf, named St. Louis' outstanding citizen in 1933; Mrs. David Kriegshaber, who was named one of St. Louis' ten outstanding women; and Rabbi Samuel Thurman of St. Louis' United Hebrew Congregation, who participated in the inaugural ceremonies in 1953 when Harry S. Truman was sworn in as the 33rd President of the United States. He was the first rabbi to have a part in a Presidential inauguration.

In the 1930s, 1940s, and 1950s, two Kansas City Jews helped make political and Jewish history. Rabbi Samuel Mayerberg, who served Kansas City's B'nai Jehudah, 1928-1945, began challenging the Tom Pendergast political machine in the 1930s. He spoke out against political corruption, helped organize a charter league as a political reform movement, spurred the inquiries by Federal agencies that sent Pendergast to prison, and led the move for nonpartisan city government. Although some members of his congregation resigned as part of the pressure exerted on Rabbi Mayerberg to desist from his crusade, he never wavered. Described as next to the mayor, Kansas City's number one citizen, he was ranked with Stephen S. Wise, Herbert H. Lehman, and David Dubinsky as being among the "giants" of justice of 20th century American Jewry.

Eddie Jacobson, son of immigrants, who met Harry S. Truman when the latter was a bank bookkeeper and Jacobson was a stockboy in a wholesale drygoods firm, became one of the closest friends of the man who became President of the United States in 1945. World War I army buddies, Truman and Jacobson pooled their savings after the war and opened a men's haberdashery store in Kansas City across the street from the entrance to

the Muehlebach Hotel. In 1922, they went broke, but ultimately paid off their creditors.

Until World War II, Jacobson's membership in B'nai Jehudah was his only Jewish communal identification. When Truman became President, Jacobson was lifted from obscurity to public life. Only two months before his friend became President, Jacobson had gone back into the haberdashery business with borrowed capital. When Truman became President, Jacobson was approached by many people who wanted him to use his friendship with Truman on their behalf, but he turned everyone down. Jacobson's friendship with Truman proved immensely helpful during the difficult days when the United Nations was debating the fate of Palestine and Truman refused to talk to Zionist emissaries who had been pressuring him. It was Jacobson who prevailed upon Truman to see Dr. Chaim Weizman at a crucial moment in the United Nations' deliberations and it was Jacobson who became Weizman's unofficial envoy at the White House. Truman signed the decree of recognition of Israel on January 31, 1949.

The late Mrs. Paul Brown, a member of B'nai Jehudah, but a resident of nearby Kansas, had a part in setting up the case of Brown v. Board of Education of Topeka that led to the historic school desegregation decision of the Supreme Court of the United States on May 18, 1954. When a cleaning woman told her of the two-room shack her children attended in the Topeka School District, Mrs. Brown, who was teaching in the schools of nearby Merriam, Kansas, took it upon herself to remove black children from the school and set up temporary classrooms in the homes of area black families. She encouraged the blacks to initiate the suit against the Topeka Board of Education, helped raise funds to send the case to Supreme Court.

At the end of World War II, Missouri counted 72,000 Jews, 48,000 of them in St. Louis and 20,000 in Kansas City, a figure that included Kansas City, Kansas. A decade later, the Jewish population had grown to 80,000. Of this number, 57,500 resided in St. Louis and its St. Louis County suburbs. Kansas City and its neighbor of the same name in Kansas, had a combined total of 20,000, with the largest part residing in nearby Johnson County of Kansas. In 1974, the population figures showed a decline for the state as a whole to 75,525. There were ten or less Jewish

residents in some 65 small towns across the state. St. Joseph, the third largest community, had only 625 Jews. There were 300 in Joplin, 230 in Springfield, 200 in Columbia, seat of the state university, and 110 in Kennett. There were smaller Jewish communities in Jefferson City, the state capital, Sedalia, and Cape Girardeau.

In the area of public office, Missouri's Jews were well-represented among local and county office holders, but hardly represented among state officials. In 1971, Solbert M. Wasserstrom of Kansas City was appointed to the Missouri Court of Appeals, the first Jew to hold this office in more than 150 years of Missouri statehood. In 1968, Lawrence K. Roos, who had served two terms as supervisor of St. Louis County, was the losing Republican candidate for governor. Four years later, Jack Schramm, a member of the Missouri House of Representatives since 1964, was the defeated Democratic candidate for lieutenant governor. Kenneth J. Rothman, a Democrat from St. Louis, was elected lieutenant governor of Missouri in 1980. A member of the State House, he was elected speaker of the house in 1977, the first Jew to hold this office.

Two of the Jews who served in the legislature were women: Mrs. Alexander Langsdorf, wife of the dean of the Washington University Engineering School, who was elected in 1942, the first woman from St. Louis County to hold that office, and Mrs. Sue Shear of Clayton, a member of the lower house who was voted the Legislator of the Year honors in 1973. Among the Jews who have served as mayors in Missouri were: Louis P. Aloe, acting-mayor of St. Louis (1917); Otto Stein, Trenton (1923); Jacob Lowenheim, Bridgeton (1931); Moses Alexander, Chillicothe (1887); Isaac Hirsch, Chillicothe (1903); Nathan Karchmer, Springfield (1952); and George Goldman, acting-mayor of Kansas City (1925). Gerald Rimmel was vice-chairman of the St. Louis County Council; William Sacks of St. Louis was a member of the Republican National Committee in the 1920s; Samuel Lazarus was president of the St. Louis City Council (1913); Max G. Baron was president of the St. Louis Board of Education (1941); R. Robert Cohn of Kansas City was chairman of the State Workmen's Compensation Commission; and Jacob Harzfeld headed the State Public Service Commission, 1910-1912. He served as Governor Alfred M. Landon's contact man with Jewish organizations during the 1936 Presi-

dential election. Nathan B. Kaufman was mayor of University City, 1958-1978. Richard L. Berkley, seven-year member of the Kansas City, Mo., City Council, was elected mayor, defeating a black candidate in 1979. Judge Howard F. Sachs of Kansas City, Mo., was named to the 8th Circuit Court of Appeals. In the 1982 elections, Harriet Woods, a Democrat, ran unsuccessfully for the U.S. Senate. Ms. Woods is a cousin of Senator Howard Metzenbaum of Ohio.

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CANTON

Gladys Crown Student Center, Culver-Stockton College, is named for Dr. Gladys Crown of Chicago, wife of Col. Henry Crown, Chicago industrialist and philanthropist.

Carla Riffkind Warsaw Memorial Chapel of All Faiths, Culver-Stockton College, is named in memory of the daughter of Mr. and Mrs. James Riffkind of Chicago. Moulded altars mounted on the wall of the circular chapel constitute worship areas for the three major faiths. The Jewish area is dedicated to Nathan and Bessie Kay, parents of Dr. Gladys Crown.

CAPE GIRARDEAU

B'nai Israel Cong., 126 S. Main St.

CHESTERFIELD

Jewish Center for Aged, 13190 S. Outer 40 Service Rd.

CLAYTON

Central Agency for Jewish Education, 225 S. Meramec Ave., houses the Klausner Library, a central source of research on Judaica and Hebraica.

COLUMBIA

Cong. Beth Sholom, 1107 University Ave., Hillel Foundation, University of Missouri, is based in Columbia but also serves the Jewish residents of the towns of Moberly, Mexico, Fayette, Fulton, and Brookfield. Also housed here is a chapel dedicated in the name of Eddie Jacobson, who attended the chapel dedication in 1959.

CREVE COEUR

Community Housing Association Apartments, 10967 Scheutz Rd., is next door to the Covenant House II Apartments, maintained by Jewish Federation. The five-story building for older adults and handicapped individuals is being paid for under a mortgage from the Federal Department of Housing and Urban Development.

A.P. Greensfelder Memorial Shelter, in Creve Coeur Memorial Park, honors the late Albert Preston Greensfelder, father of St. Louis County's park system. A construction engineer with a great love of open spaces, he established two foundations to support the development of public parks and recreation areas.

Temple Emanuel, 12166 Conway Rd., is a tent-like brick structure. The sanctuary seats only 250, which is in accord with the congregation's policy of limiting its membership to 250 families.

Temple Israel, 10675 Ladue Rd., has attracted nationwide attention for its point-to-point hexagonal design; its unusual pivoted altar, which is not integrated with the wall, symbolizing the portability of a nomadic people; and the tower atop the building, with its six tiers of bronze arches surmounted by a Menorah nearly 50 feet above the roof. On the east wall of the temple library is a Brotherhood Wall of Fame honoring retired or deceased St. Louis clergymen of all faiths who made outstanding contributions to brotherhood.

Temple Shaare Emeth, 11645 Ladue Rd., founded in 1867, erected its new sanctuary next door to its present school building. The new building is in the traditional Jewish style and includes silver Ark doors and a Wick organ that are part of its previous building at 560 Trinity Ave., in University City.

Traditional Synagogue Creve Coeur, 12437 Ladue Rd.

FARMINGTON

S-F Ranch, a 4,000-acre site, was presented to the Boy Scout Council by Stix, Baer and Fuller Department Store. Some of the facilities on the ranch are named for Arthur B. Baer, Morton D. Baer, and Louis Beaumont.

FONTENAC

B'nai El Cong., 11411 Daniel Boone Expressway, built the first synagogue in St. Louis in 1855 on 6th St., just south of Cerre St. It was probably the first Jewish sanctuary erected west of the Mississippi River. The Rabbi Julius M. Gordon Museum contains a collection of Jewish artifacts.

FULTON

Jane F. and Whitney R. Harris Research Library is part of the Sarah Churchill Reading Room in the Churchill Memorial Library, Westminister College.

INDEPENDENCE

Museum of the Truman Library houses many mementoes of President Harry S. Truman's relationship with the State of Israel and Jewish organizations. One of the most celebrated mementoes is a Torah Scroll presented to Truman at the White House on May 25, 1948, by Dr. Chaim Weizmann, Israel's first president, in appreciation of Truman's recognition of Israel moments after it came into existence on May 14, 1948. Originally made for the bar mitzvah of Ezra Michael Finkelstein, son of Dr. Louis Finkelstein, then chancellor of the Jewish Theological Seminary of America in 1940, the small Torah was borrowed four years later by Chaplain Harold Gordon, later executive vice president of the New York Board of Rabbis, who found the light portable Torah just the right size for using while serving Jewish military personnel at American bases overseas. After World War II, the Torah was returned to Dr. Finkelstein and it was used for several years in the Seminary's synagogue. Before Dr. Weizmann left New York to be Truman's guest at the White House, the Israeli statesman consulted Dr. Finkelstein on what kind of gift he should give the President. Dr. Finkelstein reminded Dr. Weizmann that it had long been the practice of Jewish communities in the diaspora to present reigning monarchs of the countries where they resided with their most sacred religious object, a Sefer Torah.

Other mementoes on display are: a bust of Weizmann by Robert Berks; an oil painting of Kfar Truman, the Israeli village named for the President; a magnificent 18th century bronze Menorah that once stood in the synagogue of Bruegel, Germany, presented in 1951 by David Ben-Gurion on Truman's 67th birth-

day; a painting titled "The Holy City of Jerusalem," a gift of a committee of art lovers and friends of Israel; three antique glass vessels unearthed in western Galilee dating from the third century C.E. and bearing the symbols of the twelve tribes of Israel, a gift of then Chief Rabbi Isaac Halevi Herzog of Israel; and silver candlesticks given by the Chicago Committee for State of Israel Bonds in 1953.

Also: an antique lamp from the reign of King David, presented by the Combined Jewish Philanthropies of Boston in 1955; a copy of the famous Jerusalem Bible and the original commentary on the Dead Sea Scrolls, edited by Prof. Eliezer Sukenik; the original manuscript of the novel, *Exodus*, presented by Leon Uris, the author; a footed vase from 1800 B.C.E.; an oil pitcher from 800 B.C.E.; a long-necked wine cruet from the first century C.E., presented by the Government of Israel; the Liberty Award depicting the arrival on May 20, 1946 of the first of 800 refugees from Nazi Europe, presented by the United HIAS Service in 1971 in appreciation of Truman's order of Dec. 22, 1945, to expedite the admission of European DPs; copies of the first editions of all the literary works of the World Academy in Jerusalem; and a 20-carat gold medal struck by the Judaic Heritage Society on the 25th anniversary of Israel when Truman was named the recipient of the society's first Man of the Year Award.

Also in the Museum is a copy of *The Asmonean*, the first Jewish weekly published in English in the U.S., presented on the paper's centennial by Philip Slomovitz, then president of the American Jewish Press Association; the papers of Rabbi Samuel Mayerberg of Cong. B'nai Jehudah, Kansas City, Mo., who was the moving force in the break-up of the Pendergast political machine; a taped interview with Judge Samuel I. Rosenman, long-time confident of Presidents Roosevelt and Truman; and the papers of Joel D. Wolfsohn, a high official of the U.S. Department of the Interior, 1934-1947 and 1950-1952.

On the lawn of the Truman Library is a miniature replica of the Liberty Bell, including the famous Jubilee Proclamation from the Hebrew Bible, a gift to Truman from France. Copies of an Israeli commemorative stamp honoring Truman was issued in 1975 and a sheet of the stamps was presented to the Truman Library.

JONESBURG

Camp Ben Frankel, 48 miles west of Highway I-270, is a 340 acre camp sponsored by the Roy-L Pioneer Youth Foundation.

JOPLIN

United Hebrew Cong., 702 Sergeant Ave.

JEFFERSON BARRACKS

Interfaith Chapel, national cemetery, is the first chapel built on a national veterans' cemetery in America.

JEFFERSON CITY

Temple Beth El, 318 Monroe St., one of the oldest existing synagogues in the western half of the U.S., traces its beginnings to the 1860s when Jewish settlers first took up residence in what is now the state capital. The building was erected in 1883.

KANSAS CITY

Alfred Benjamin Monument, in Swope Park, is a symbolic bronze and granite monument erected in 1962 in memory of Alfred Benjamin, one of the most beloved men in the history of Kansas City Jewry, who headed the United Jewish Charities, now the Jewish Family and Children's Service from 1905-1923.

Beth Sholom Synagogue, 9400 Wornall Rd.

Blue Hills Center, 12942 Wornall Rd., is an exclusive nursing and retirement center that observes the dietary laws and rents its facilities on a monthly basis, without any endowment fee or investment required.

Hyman Brand Hebrew Academy, named for the school's president from the day it was founded in 1966 until his death in 1977, is housed in the Ohev Sholom Synagogue (see below).

Chabad House, 8901 Holmes Rd., is sponsored by the Lubavitcher Movement.

Community Religious School, a merger of the schools of Temple Beth, Kehilath Israel Synagogue, Cong. Ohev Sholom, and Cong. Shir Chadash, effected Sept., 1979. The offices are at Cong. Ohev Sholom, 5311 W. 75th St.

Cong. Beth Israel and Voliner, 8310 Holmes Rd.

Dubiner Circle, the main driveway around the city's

Harry S. Truman Sports Complex, is named for the late Judge Morris Dubiner, who was generally regarded as the father of the multi-million dollar complex.

Elmwood Cemetery, Truman Rd., west of Van Brunt Blvd., has in its two-acre Jewish section, owned by Temple B'nai Jehudah, more than 2,000 graves, among them that of Helena Baum, believed to have been the first Jewish person buried in Kansas City. She died in Sept., 1866, and was buried in the then new cemetery of the Hebrew Benevolent Society, forerunner of B'nai Jehudah, at 18th St. and Lydia Ave. In 1872, when that burial ground was sold, Helena Baum's remains and those of 36 others were moved to Elmwood Cemetery.

Federation of Musicians, Local 1017, Washington St., occupies the imposing Victorian mansion built in 1892 in what was then the city's first residential section as the home of the Jewish Standard Club, forerunner of the present Oakwood County Club, which served the local Jewish "society" of its day until 1910.

Holocaust Memorial, Jewish Community Center, 8201 Holmes Rd., was dedicated in 1963 by the Center's New Americans Club. The late President Harry S. Truman was the principal speaker at the dedication.

Eddie Jacobson Memorial Garden, is on the grounds of Temple B'nai Jehudah, 69th St. and Holmes Rd.

Jewish Community Center, 8201 Holmes Rd., has the Ethela and Herman Orchard and the Esther and Samuel Lichtor Art Gallery, named for the parents of Dr. and Mrs. Joseph Lichtor. The gallery has a permanent collection and stages periodic exhibits.

Jewish Community Relations Bureau of Greater Kansas City, 25 E. 12th St.

Jewish Education Council of Greater Kansas City, 7721 State Line.

Jewish Family and Children's Services, 1115 E. 65th St.

Jewish Federation and Council of Greater Kansas City, 25 E. 12th St.

Jewish Geriatric and Convalescent Center, 7801 Holmes Rd., has a five-foot metal sculpture of the biblical character, Job, in its interior courtyard. The Shalom Plaza Retirement Apartments, a 125-apartment complex for retired senior citizens is on the same grounds.

Jewish Vocational Service, 1608 Baltimore.

Kansas City Jewish Chronicle, 5600 W. 95th St., Overland Park, Kan., (mailing address: P.O. Box 8709, Kansas City, Mo., 64114).

Kehilath Israel Synagogue, 800 E. Meyer Blvd. After a bomb seriously damaged the synagogue in 1960, a number of local high schools, churches, civic groups, and individual public-spirited citizens raised funds to provide the synagogue with an outdoor flagpole and bulletin board.

Arthur Mag Conference Center, 425 Volker Blvd., is a meeting place for businessmen and scientists on the grounds of the Midwest Research Institute which is a semi-public institution. It is named for Arthur Mag, a prominent lawyer and civic leader.

Menorah Medical Center, 4949 Rockhill Rd.

New Reform Temple, 7100 Main St.

Ohev Sholom Synagogue, 5311 W. 75th St., Prairie Village, Kan., has a star-shaped sanctuary named for the late Rabbi Marshall Miller.

Radisson Muehlebach Hotel, 12th and Baltimore, once President Harry Truman's retreat, conserves in the Haberdashery Bar art and pictorials recalling Truman's post-World War I haberdashery store with Eddie Jacobson, his partner and friend.

Shalom Plaza Apartments, 7777 Holmes, a 125-unit complex geared to self-sufficient persons age 62 and over, and is a new annex to the Jewish Geriatric and Convalescent Center.

Shir Chadash Synagogue, southeast cor. of 103rd and Roe Sts.

Temple B'nai Jehudah, 69th St. and Holmes Rd., has an architecturally distinctive sanctuary evoking one of the oldest structural forms, the tent, but translated into modern materials and methods. The Rabbi Harry H. Mayer Memorial Museum, named for the temple's spiritual leader, 1899-1928, displays two opalescent art glass windows by John LaFarge, the father of mural painting and glass art in America, which once graced an earlier temple (1908-1957). Jeannette and Jerome Cohen Retreat Center of the Temple B'nai Jehudah Brotherhood, is 97 acres south on Holmes to Cleveland Township and then turning east for two miles. The site was purchased by the Brotherhood in 1979 and the entire mortgage was underwritten by Mr. and Mrs. Jerome Cohen.

University of Missouri, Leon E. Bloch Law Library, School of Law Bldg., memorializes an eminent lawyer and alumnus, who died in 1976 at the age of 95.

NOTE: All of the institutions in Kansas City serve the Jewish population of Greater Kansas City, half residing in Kansas City, Missouri, and half in the nearby suburbs of Johnson County, Kansas. Two of the Greater Kansas City Jewish institutions are now located in Johnson County, Kansas, Ohev Sholom Synagogue and the Hebrew Academy of Greater Kansas City.

KIRKWOOD

Henry Howard Gratz, a half Jew, who was the son of Benjamin Gratz of Lexington, Ky., (see Kentucky) and a nephew of Rebecca Gratz of Philadelphia, was one of the founders in 1853 of this first railroad town west of the Mississippi. Gratz was one of a group of St. Louis businessmen who planned the town as a St. Louis suburban residential area after the Missouri Pacific Railroad was completed. Gratz was related to Benjamin Gratz Brown, U.S. Senator from Missouri from 1863-1867, governor of Missouri from 1871-1872, and the Democratic and Liberal Republican candidate for vice-president in 1872.

LIBERTY

Residence of Manheim Goldman, 214 Mississippi St., a Clay County historical landmark, was built about 1870 by the first permanent Jewish settler in the Kansas City metropolitan area. Goldman settled in Liberty in 1852 as the age of 19, when he opened a clothing store in the town's prime business area. Goldman served four years on Liberty's City Council and in 1894 was elected mayor. He was one of the 25 charter members who founded Kansas City's first synagogue, Temple B'nai Jehudah, in 1870. A plaque on the building which is officially known as the Goldman-Duckworth House (Duckworth was a later resident), identifies Goldman as a prominent merchant, mayor, and "the first Jew to live in the metropolitan area."

OAK PARK

Oak Park Jewish Federation Apartments, a six-story complex for senior citizens, is adjacent to the original Jewish Federation Apartments on 10 Mile Rd.

ST. JOSEPH

Lollie Siegel Block Memorial Home, 610 S. 10th St.
Shaare Sholom Synagogue, 7th and Patee Sts.
Temple Adath Joseph, 17th and Felix Sts.
Temple B'nai Sholem 615 S. 10th St.
United Jewish Welfare Fund, 2903 Sherman Ave.

ST. LOUIS

Aloe Plaza, facing Union Station, one of the city's landmarks, memorializes Louis P. Aloe, a native St. Louisian who was acting-mayor during World War I. One of the authors of the city charter, Aloe won nationwide fame for the drafting and passage of legislation that provided for an $87 million bond issue, the proceeds of which made possible a plan of civic improvement on a scale never before attempted by any American city. Aloe was also active in the establishment of municipally-operated baby clinics and psychiatric services. He died in 1929. The Plaza is dominated by Carl Milles' famous fountain, "The Meeting of the Waters," which was erected as a memorial to Aloe through public subscription and a contribution by Mrs. Aloe.

Aloe Statue, in the City Art Museum, Forest Park, honors Louis P. Aloe.

American Jewish Tercentenary Marker, Skinker and Lindell Blvds., at the entrance to Forest Park, consists of a flagpole resting on a sculptured stone base on which are inscribed biblical quotations and a stone carving depicting a model of the ship on which the first Jewish settlers arrived in New Amsterdam in 1654. The marker was erected in 1956 to mark the 300th anniversary of the first Jewish settlement in North America.

Baer Building (Education TV station), 6996 Millbrook Blvd., is named for Julius and Freda Baer, whose son, Arthur, donated the building. Arthur was chairman of the executive committee of the Stix, Baer & Fuller Department Store.

Beaumont High School, 3836 Natural Bridge, the city's largest high school, is named for Col. Louis D. Beaumont, a prominent philanthropist and department store tycoon.

Beaumont Stadium, in the Dwight F. Davis Tennis Center, Forest Park, is named for Col. Louis D. Beaumont.

Marcus Bernheimer Cornerstone, 704 N. 2nd St., marks the site of a building that once housed the headquarters of

Scharff, Bernheimer & Co. after 1894. Bernheimer, who was president of the Merchants Exchange in the early 1890s, was a candidate for mayor in the Democratic primary in 1895, and was later elected clerk of the Circuit Court.

Brandeis Bust, in the Old Court House, is a bust in bronze of Supreme Court Justice Louis D. Brandeis, who was admitted to the bar in this courtroom. It was unveiled on the 50th anniversary of Brandeis' appointment as the first Jewish member of the Supreme Court.

Brandeis Plaque, 505 Chestnut St., is a bronze plaque set into the side of the building known as the Crest House Restaurant to mark the site of the building where Louis D. Brandeis began the practice of law in 1878. It was dedicated in 1936 by the St. Louis Bar Association, and rededicated in 1964.

Central Hebrew High School, 829 N. Hanley Rd.

CHAI House Apartments for older adults and handicapped individuals, is a 150-unit facility, adjacent to Covenant House at 10971 Scheutz Rd.

Christ Cathedral, 13th and Locust Sts., mother church of the Episcopal Diocese of Missouri, has on one of its two baptistry doors a series of Jewish symbols and God's name in Hebrew. This door and a similar one containing Christian symbols are known as the Bishop Scarlett Baptistry Doors and were presented to the cathedral in 1942 by friends of the bishop and Temple Israel when he completed ten years of service as a bishop

Cong. Bais Abraham, 6912 Delmar.

Cong. Beth Yehuda, 6427 Cates Ave.

Cong. Mishkan Israel-Sherei Thilim, 8630 Olive Rd.

Cong. Nusach Hari-B'nai Zion, 8630 Olive Rd.

Cong. Shaare Zedek, 829 Hanley Ave.

Council House, 8630 Delmar Blvd., is the headquarters of all the local sections of the National Council of Jewish Women.

Covenant House, 10969 Schuetz Rd., a 201-unit apartment complex for older adults, on a site adjacent to the Jewish Community Centers Association, is under the joint sponsorship of B'nai B'rith's Ezra Lodge, the Jewish Federation, the Jewish Community Centers Association, and the Jewish Center for Aged.

Delcrest Apts., 8350 Delcrest Ave., government-financed apartment units for low income senior citizens, is sponsored by the St. Louis section of the National Council of Jewish Women.

Ida Edison Bldg., 1916 N. Euclid Ave., the first interracial nursery in Missouri, is headquarters of the Nursery Foundation of St. Louis. Founded in 1947 by members of Temple Israel, the building is named for the late Ida Edison, wife of the late Mark Edison, shoe manufacturer. It was donated by her children.

Rabbi H.F. Epstein Hebrew Academy, 1138 N. Warson Rd.

Flom Court, a through-street between Page and Lindbergh Blvd., memorializes Samuel Flom and his nephew, Theodore Flom, Jewish servicemen who were killed in World Wars I and II respectively.

Frank Bandstand in front of the St. Louis Municipal Opera Theatre, Forest Park, was a gift of the late Nathan Frank, who founded the *St. Louis Star*, one of the city's leading newspapers until it was merged. Elected to Congress in 1888, the first and only Jewish member of that body from Missouri, he tried three times unsuccessfully for the Republican nomination to the U.S. Senate.

Gateway Arch Memorial Fountain, in the underground complex beneath the towering Gateway Arch, commemorates the first Jewish worship service west of the Mississippi River, which was probably held in St. Louis on Rosh Hashanah in 1837. The fountain was sponsored by the Jewish Federation.

Genesis: A Synagogue for Our Time, a group founded in 1977 to pursue meaningful Jewish alternatives, meets in homes of its members. For information, call 727-6664.

Bertha Guggenheim Memorial Fountain, one of the four pieces of sculpture around the entrance to the St. Louis Municipal Opera Theatre, in Forest Park, was erected in 1918 in memory of a patroness of the park system, by her son, Dr. Louis K. Guggenheim, an eminent nose and throat specialist. Mrs. Guggenheim was the daughter of Louis Kaufman, a '48er from Germany. At the age of 18, she joined Felix Adler's first Ethical Society in New York. After her marriage to Leopold Guggenheim, a kinsman of the Guggenheim family of philanthropy fame, she moved to Texas. When she settled in St. Louis, Mrs. Guggenheim taught classes at Self Culture Hall, an early settlement house, took a leading part in the Missouri women's suffrage campaign, and was

one of the leaders of the Women's Trade Union League.

Jewish Community Centers Association, Carlyn H. Wohl Bldg., 11001 Schuetz Rd.

Jewish Community Cultural Center, on the I.E. Millstone Campus on Scheutz Rd., in front of the Covenant House I. The new building is home to the Jewish Federation, Central Agency for Jewish Education, Jewish Community Relations Council, *St. Louis Jewish Light*, and the St. Louis Jewish Center for Holocaust Studies. There is also a community Judaica library, a Holocaust Museum, and board and conference rooms. The Susan Jacobs Day Care Center is also located here.

Jewish Employment and Vocational Service at 2545 S. Hanley Rd., (County facility), is now called the Byron Lippman Counseling and Rehabilitation Center.

Jewish Historical Society of Greater St. Louis, 11001 Scheutz Rd., has the most complete file of St. Louis Jewish historical materials, including early Jewish newspapers, minute books, and other communal records.

Jewish Family and Children's Service, 9385 Olive Rd.

Jewish Federation of St. Louis, 611 Olive St.

Jewish Hospital of St. Louis, 216 S. Kingshighway. The Mark C. Steinberg Memorial Hospital is the south wing of the Jewish Hospital. The Yalem Research Bldg, has a portrait of the donor, Charles H. Yalem.

Jewish War Veterans Memorial Center, 7091 Olive St., the headquarters of all JWV posts in the St. Louis area, has a Hall of Memories listing the 139 St. Louis Jews who died in World Wars I and II.

Harry J. Kiener Park, 6th and Market Sts., has "The Runner," a bronze statue by the late Russian-born Jewish Harry J. Kiener, which memorializes a member of the 1904 U.S. Olympic team who bequeathed the funds for the statue.

Lubavitch Center, 7312 Amherst.

Merchandise Mart Synagogue, 1000 Washington Blvd., the only downtown place where Jewish worship services are held, conducts late afternoon services daily (except Saturday and Sunday).

Elias Michael School for Crippled Children, 4568 Forest Park Blvd., a unit of the public school system, is named for Elias Michael, welfare leader, member of the Board of Education,

merchant, and organizer of the Louisiana Purchase Exposition which sponsored the St. Louis World's Fair in 1904.

Mount Sinai Cemetery, 8430 Gravois, has in its memorial chapel, built by the city's four Reform synagogues, a unique stained glass window designed by Sol Nodel.

National Jewish Post, (St. Louis edition) 8235 Olive St.

Pioneer Women/Na'amat, 8123 Delmar Blvd.

Renard Hospital, 4940 Audubon and Kingshighway, a prominent hospital for psychiatric care, training, and research, affiliated with Barnes Hospital and Washington University, is named for the late Wallace and Louise Renard, local philanthropists.

Rest & Meditation Area, Plaza Sq. Park, a sitting area, was presented to the city by the Missouri Lodge of B'nai B'rith in celebration of its 100th anniversary.

St. Louis Central Institute for the Deaf, 1818 S. Kingshighway, was founded in 1914 by the late Dr. Max A. Goldstein who, in 1933, was voted St. Louis' outstanding citizen. Dr. Goldstein was a pioneer in the study of deafness. Affiliated with Washington University, the Institute trains teachers from all over the world.

St. Louis University, 221 N. Grand Ave., a Catholic institution, has in its Pope Pius XII Memorial Library microfilm reproductions of the Vatican's 600,000 manuscripts, a gift from the late Cardinal Cushing of Boston to St. Louis University. He gave a similar set to Brandeis University. Substantial Jewish contributions made the microfilming possible. In the rare Hebrew manuscripts made available for the first time through microfilming, previously unknown medical writings describing the art of healing in the 13th and 14th centuries were found. Among the 800 volumes of handwritten Hebrew manuscripts contained in the Vatican collection, there is new evidence of Jewish contributions to medieval learning. The Yalem Community Center is also located at the University. It was a gift from Charles H. Yalem in memory of his son, James Henry Yalem.

Moses Schoenberg School of Nursing, 306 S. Kingshighway, was a gift of Schoenberg's widow.

John and Adeline Simon Athletic and Recreation Center, Highway 40 and Woods Mill Rd., at the new West County campus of Maryville College, is named for Mr. and Mrs. John E. Simon, St. Louis philanthropists. He heads the I.M. Simon and Co., the

oldest continuous member firm in St. Louis of the New York Stock Exchange, founded in 1874 by his great-uncle, I.M. Simon.

William Stix Elementary School, 226 S. Euclid, is named for William Stix, merchant, philanthropist, and communal leader, who died in 1914.

Mark C. Steinberg Memorial Ice Skating Rink, in Forest Park, said to be the largest artificial outdoor ice skating rink in the country, memorializes one of the city's prominent businessmen and civic leaders whose family made the facility possible.

Temple B'nai El, 11411 Highway 40.

Tilles Park, at intersection of Lay and Litzsinger Rds., on the outskirts of the city, was presented to the city by C.A.P. Tilles. Once the donor's home and private estate, the park is now a popular recreation area.

United Hebrew Cong., 225 S. Skinker Blvd., across from Forest Park, is the oldest congregation in the state, having been founded in 1837 as a minyan and formally organized as Cong. Achduth Israel in 1841, is a beautiful example of Neo-Byzantine architectural design. The educational hall is named for the late Rabbi Samuel Thurman who served the congregation from 1914-1958. He was the first rabbi to participate in the inauguration of a President of the U.S. (Harry S. Truman). The congregation's Satellite Religious School building is located at Conway and Woods Mill Rds., (Highway 141).

United Hebrew Cong. (First synagogue), 420 N. 6th St., the oldest Jewish structure used for a synagogue in the city, was erected in 1859.

Vaad Hoeir Mikveh and office facilities is located on the grounds of the Jewish Community Centers Association, 11001 Schuetz Rd., St. Louis.

Wainwright Building, 105 N. 7th St., a ten-story structure erected in 1891, one of the country's first important skyscrapers designed by the famous architectural duo of Louis Sullivan and Dankmar Adler (see Illinois) was scheduled to be torn down in 1974, but was saved and, after restoration, was converted into a state office building.

Washington University

♦ The Mark C. Steinberg Hall of Art and Archeology, housing a museum and the Schools of Fine Arts and Architecture, was a gift of Mr. Steinberg's widow and children.

◆The David P. Wohl Center, a student dining and recreation hall, is named for the man known as "the university's greatest modern benefactor."

◆Frank J. Prince Hall, home of the School of Business and Public Administration, is named for a New York philanthropist.

◆Eugene and Adlyne Freund Law Library of the University Law School, is named for a prominent local philanthropist couple.

◆The Samuel B. and Charles B. Edison Theatre, in the University's Student Union Bldg., was a gift from Mrs. Samuel Edison, in memory of her husband and son.

◆Hillel Foundation, also serves Jewish students at St. Louis University and the St. Louis campus of the University of Missouri. The three-story building is named for James Henry Yalem, brother of Richard Yalem, whose gift made possible the acquisition of the building. James Henry Yalem died during World War II.

◆I.E. Millstone Lounge and Plaza is named for a prominent realtor and civic leader and a former president of the World Federation of YMHAs.

◆John M. Olin Library Yiddish Collection, formerly owned by the late Morris Kraines and his wife, Celia, was a gift to the University by the Kraines family. In the reserved reading room, there is a collection of over 200 Third Reich books and transcripts used by Whitney R. Harris, a U.S. prosecutor at the Nuremberg Trials of Nazi war criminals. The books are housed in a niche donated by Mrs. Harris and Mrs. Eugene A. Freund. The Freunds also donated a library to the University's School of Law.◆

Carlyn Wohl Building-Page Park YWCA, 5555 Page Blvd., which provides a variety of recreational and health facilities in the inner city, honors Mrs. Wohl, a prominent philanthropist and communal leader.

David P. Wohl Memorial Mental Institute, 1325 S. Grand, (a part of the St. Louis University Medical School) was a gift of the prominent shoe manufacturer and philanthropist.

Wohl Clinic, 1528 N. Kingshighway, a city health facility, is named for David P. Wohl.

David P. Wohl, Jr. Memorial Hospital, part of Barnes Hospital and Washington University, memorializes David P. Wohl's only son, who was killed in a bombing raid over Germany in 1944.

Wohl Recreation Center, 1515 N. Kingshighway, an inner city public recreation facility, honors the elder Wohl.

Yalem Building Family & Children's Service of Greater St. Louis, 2650 Olive St., honors Charles Yalem, a noted philanthropist. Also: the Charles Yalem Swimming Pool of the Page Park WMCA, 555 Page Blvd.

Charles H.Yalem Children's Zoo, a part of the Forest Park Zoo, was dedicated in 1969 with a gift from Yalem.

Butch Yatkeman Clubhouse, at Busch Memorial Stadium (home of the St. Louis Cardinals), honors a man who was associated with the Cardinals for more than 50 years as batboy and then equipment manager.

Young Israel Cong., 7800 Groby Rd.

STE. GENEVIEVE

Philipson-Valle House, S.E. cor. 2nd and Merchant Sts., one of the showplaces of the oldest existing town in Missouri, was built by Jacob Philipson during his residence here from 1888 to 1914. After the family settled in St. Louis, the house was bought by J.B. Valle.

SEDALIA

Temple Beth El, 2nd St. and Dundee.

SELIGMAN

Joseph Seligman, one of the most eminent American Jews between 1860-1880, is memorialized in this hamlet on the Arkansas border. The town was established during the construction of a branch line of the Missouri Pacific Railroad, which Seligman's banking firm in New York financed.

Arriving in America from Bavaria in 1830 a penniless immigrant, he later brought over his brothers - William, James, Jesse, Henry, Leopold, Abraham, and Isaac. Joseph, James, and William opened a drygoods store in Lancaster, Pa., in 1839, while Abraham and Isaac launched a similar enterprise in Greensboro, Alabama, in the 1840s. Later the brothers went into the clothing

business in New York, but Jesse and Henry opened a store in Watertown, N.Y. in 1848 where they became friendly with Lt. Ulysses S. Grant, then stationed at Sackett's Harbor. Jesse and William went to California during the Gold Rush and made a fortune in the clothing business.

In 1857, the brothers were united in New York in the clothing and importing business and then established the banking house of J. and W. Seligman. During the Civil War, the Seligmans advanced $1 million worth of clothing to the Union on credit. Through their European banking connections, the Seligmans were able to sell $200 million in bonds in Germany at a time when French and British financial houses were not pro-Union. Long after the Civil War, Joseph and Henry Seligman were instrumental in getting Congress to vote a pension for Abraham Lincoln's widow after they had found her living in poverty in Germany.

Once president of New York's Temple Emanu-El and a founder of the old Hebrew Orphan Asylum, Joseph Seligman was also one of the chief supporters of Felix Adler in the establishment of the Society for Ethical Culture. Seligman's firm stand for Jewish rights is part of the history of the Jewish struggle for equality. When Judge Henry Hilton, who owned the A. T. Stewart Department Store in New York, refused to admit Seligman to the Hilton-owned hotel at Saratoga Springs, New York, because he was a Jew, practically the entire country protested. The Rev. Dr. Henry Ward Beecher's famous sermon in Plymouth Church, Brooklyn, on June 24, 1877, "Jew and Gentile," was a flaming protest against Hilton's anti-Semitism. In resentment against Hilton's action, Christians and Jews boycotted his store in such numbers that he had to sell out to John Wanamaker. Seligman had a leading part in mobilizing American public opinion against the Rumanian persecution of Jews in 1870 and was influential in getting President Ulysses Grant to appoint Benjamin Peixotto (see Ohio) as U.S. Consul General to Rumania to study the status of the Jews and to bring aid to them. Seligman refused Grant's offer of an appointment as Secretary of the Treasury.

SPRINGFIELD

United Hebrew Cong., Belmont and Kickapoo Sts.

TROY

Edison Retreat Center and Lodge is a conference and study temple of Temple Israel, Creve Coeur, a St. Louis suburb, named for Irving and Simon Edison, shoe manufacturers and communal leaders.

The Wolff Lodge, the St. Louis Temple of Israel's Edison Retreat Center, is a memorial to Mary R. Wolff and Dr. Samuel U. Wolff, parents of Mrs. William B. Eisenman.

UNIVERSITY CITY

Central Agency Hebrew High School, 8630 Olive Rd.

Cong. Beth Hamedrash Hogodol, 1227 North and South Rd., oldest Orthodox synagogue in continuous existence in St. Louis, was founded in 1879.

Cong. B'nai Amoona, 524 Trinity Ave., designed by architect, Eric Mendelsohn, is built in the form of a hollow square around a court. The old B'nai Amoona Synagogue, now the Washington Metropolitan A.M.E. Zion Church, still stands on the S.E. cor. of Lucas and Garrison.

Cong. Chesed Shel Emeth, 700 North and South Rd.

Cong. Mishkan Israel-Sherei Thilm, 7205 Dorset.

Cong. Nusach Hari-B'nai Zion, 8630 Olive Rd.

Cong. Shaare Emeth, at Delmar Blvd. and Trinity Ave., is a new sanctuary next door to its religious school at Ladue and Dallas Rds., Creve Coeur.

Council Shop, 6623 Vernon Ave.

Greensfelder Elementary School and Park, 8333 Fullerton, memorializes Albert P. Greensfelder, the first chairman of the St. Louis City Planning Commission.

Holocaust Memorial, on the grounds of Ohave Sholom Cemetery, is situated in front of the St. Louis Rabbinical College building, 7400 Olive St. Rd. The cemetery was established in 1942 for refugees from Nazi Europe who died in St. Louis without funds.

Jewish Shelter Home, 1231 North and South Rd.

Kaufman Park, in the 8000 block of Blackberry Ave., honors the city's former mayor.

Lubavitch, c/o Rabbi S. B. Alperowitz, 7311 Balson.

Parkview Tower Apts., 701-715 Westgate Ave., is a housing

complex for older adults sponsored by the Jewish Community Centers Association.

St. Louis Rabbinical College, 7400 Olive St. Rd., occupies the former Yalem Building of the St. Louis Jewish Community Centers Association.

Shaare Zedek Synagogue, 829 N. Hanley Rd.

University City Senior Center, 630 Trinity Ave.

WEBSTER GROVES

Miriam School, 524 Bismarck, a private, non-profit day school for children with learning and/or behavioral problems is sponsored by Miriam Lodge No. 17 of the United Order of True Sisters.

Nebraska

Within a year after the passage of the Kansas-Nebraska Act of 1854, which created the Nebraska Territory, the first Jewish settlement there was made in Nebraska City by Henry and Lewis Wessel who came into the Territory in 1855. In the same year, Leopold May opened an outfitting depot in Omaha, which then had barely 300 white residents. For a time, he lived across the river in Council Bluffs, Iowa, going to and from by ferry in the summer and by foot over the frozen Missouri River in the winter. May seems to have had no part in the first stirrings of Jewish community life in Omaha, but he was very active in civic affairs. May left Omaha for Nevada in the 1860s.

Louis Golding, who came up the Missouri River from Leavenworth, Kansas, in 1856, settled at Plattsmouth, where he combined the practice of medicine with Indian trading. Harris Levy, who arrived in Plattsmouth soon after Golding, peddled drygoods among the Indians and then took up a homestead near Cedar Creek in 1869. Short of cash, he signed up with General Buck's military surveying party which was massacred by Indians in an ambush near Kearney.

The first permanent Jewish settlers in Omaha were Aaron Cahn and Meyer Hellman, brothers-in-law. Cahn arrived in 1856 from Cincinnati, where he and Hellman had settled after they immigrated from Germany. Cahn's son, Martin, may have been the first Jewish child born in Nebraska. Cahn and Hellman went into the wholesale and retail clothing business, advertising that

they could clothe "the most fastidious gentlemen." They were among the few Omaha businessmen who survived the Panic of 1857. Cahn was once described by an Omaha newspaper as "a man of integrity and stability of character" who had lived in Omaha "since the prairie wolves howled right hideous in the early days." Cahn served in the Territorial Legislature, 1860-1861, was treasurer of the city, and one of the founders of the Jewish community. When gold was discovered in Cherry Creek, Colorado, in 1858, Omaha became a major outfitting and freighting center for the gold country. Some 50,000 people passed through Omaha in 1860 on their way to the gold fields. This brought new immigrants to Omaha and a wave of prosperity. Jews were among the Bohemian, German, and Austrian immigrants who poured into Nebraska in the 1860s. During this period, scattered Jews settled in Plattsmouth, Columbus, Grand Island, Fremont, and Madison Counties as doctors, editors, merchants, and Indian traders.

Cahn and Hellman opened a branch store in Cheyenne, Wyoming, and Aaron Cahn was often accompanied by Buffalo Bill Cody on business trips to the Wyoming store managed by Cahn's brother. For awhile, Cahn operated a saloon which was located in the Territorial Capitol Building in Omaha. Until 1863, Leopold May, Meyer Hellman, and Aaron Cahn and their families were the only known Jewish residents of Omaha. One of Hellman's daughters, who was born in Omaha in 1872 (she died in 1977 at the age of 105) went to school with Buffalo Bill's daughter, Orta. Mrs. Sachs recalled that Indians often stole baby clothes from the wash line. An 1891 graduate of St. Mary's College (a sister school of the University of Notre Dame) she was her college's oldest living alumna at the time of her death. In 1863, Edward Rosewater arrived from Cleveland where his family, Bohemians, had settled in 1853.

At the outbreak of the Civil War, Rosewater was working for the Southwestern Telegraph Co. in Mobile, Alabama. When Alabama seceded, he was shifted to the Nashville office and shifted again when Union troops occupied Nashville. Rosewater then joined the United States Telegraphic Corps and accompanied Generals Pope and Fremont on the Virginia campaigns of 1862. He was then transferred to the War Department in Washington, where it became his duty to transmit Lincoln's Emancipation

Proclamation on January 1, 1863. Soon after, he was hired as manager of the Omaha office of the Pacific Telegraph Co., and later was named manager of the Western Union, and the Atlantic and Pacific and Great Western Telegraph lines. In addition, he acted as Omaha correspondent for the Associated Press and for several eastern newspapers.

Rosewater, who was to become one of the most important political leaders in the midwest in the last quarter of the 19th century, began his public career by winning a seat in the State Legislature in 1871. There, he was instrumental in launching a probe of state institutions, passage of bills regulating the telegraph companies, creation of an institute for the deaf, and the establishment of the Omaha Board of Education. The latter measure required the approval of the voters and since the Omaha papers opposed it, Rosewater started publication in 1871 of a two-page sheet called *The Bee*. It was intended only as a temporary effort to publish Rosewater's views on the school board act. Its influence, however, was so great that the voters overwhelmingly approved the Board of Education law. This decided Rosewater to make the paper permanent. In his paper, Rosewater fought corporate monopoly, corruption, and discriminatory railroad rates against Nebraska farmers. Inevitably, he earned the enmity of big business and of the other dailies. For years, he and the other papers waged personal and political warfare in their respective columns.

Rosewater was an early promoter of the Trans-Mississippi Exposition in Omaha in 1898. He represented the United States at the Universal Postal Congresses in 1897 and 1906. In 1900, he waged a hard but losing fight for a Senate seat and was defeated again in 1906. He campaigned for direct election of United States Senators, civil service and labor reforms, and the establishment of a government-owned telegraph system and postal savings bank. Rosewater never joined a synagogue and even avoided social events of the Jewish community, but he supported Jewish charities. His journalistic competitors often gibed at his lack of involvement with Jews, complaining that "Mr. Rosewater's devotion to the Jews consists solely of an attempt to stir up that race of people into indignation against the *Republican* (another paper)." Rosewater never denied he was a Jew and after his death in 1906, his widow joined the Omaha Reform Temple.

Rosewater's brother, Andrew, came to Omaha in 1867 as a flagman in the Union Pacific Railroad Company's engineer corps. In 1868, Andrew Rosewater became assistant city engineer of Omaha. He was later in charge of construction of the Omaha and Northwestern Railroad in 1876.

Edward Rosewater's sons, Victor and Charles, took over the paper and ran it until 1920. Victor, a founding member of the American Jewish Committee, was a delegate from Nebraska to the 1908 and 1912 Republican National conventions. At the latter, he was the permanent chairman and was then elected chairman of the Republican National Committee. He was also chairman of Omaha's first home rule charter convention in 1913 and served as member of the University of Nebraska Board of Regents and the State Commission on Workmen's Compensation.

After the close of the Civil War, Jews came to Omaha in growing numbers. Among these were the Meyer Brothers, Max, Moritz, Julius, and Adolph. Max, who had been in business in the Pennsylvania oil country around Oil City, reached Omaha in 1866 and went into the tobacco business. Joined by his brothers, Moritz and Adolph, in 1869, Max Meyer expanded the business to include jewelry and musical instruments. For many years, Meyers Bros. Co. was the largest store of its kind in the West.

Julius Meyer, who reached Omaha in 1866, opened the Indian Wigwam, a store selling Indian artifacts and souvenirs. He was friendly with the Indians who lived on the edge of Omaha, learning to speak their language and he acted as a government interpreter to the Indians. The Pawnee Indians who adopted Meyer, called him "Box-ka-re-sha-hash-ta-ka." meaning "curly-haired white chief with one tongue."

Omaha's growth gained impetus from the construction of the Union Pacific Railroad, whose eastern terminus was Omaha, and from the availability of free government land through the Homestead Act of 1862. These factors also encouraged the settlement of young Jews. One of these was Henry Siegel, who opened a store in Omaha and then followed the railroad gangs westward, selling to the construction workers, and eventually settling in Utah. The Omaha city directory in 1868 listed some 50 residents who were probably Jews. Half the city's clothing stores were Jewish-owned. Among the newcomers were the Bernard Gladstone family and Emanuel Simon, who settled in

Omaha in 1867 when they opened a hoopskirt factory. Other pioneers before 1870 were Samuel Rothenberg and Samuel Jacobs. Esther Jacobs and Addie Gladstone, daughters of Samuel Jacobs and Bernard Gladstone, respectively, were among the 11 members of the first graduating class of Omaha High School. Meyer Goldsmith, a clothing merchant, was chief of the Omaha fire department in 1879. Max Meyer and Louis Mendelssohn, a local architect, built Omaha's first opera house in 1885. The J.L. Brandeis Co., Nebraska's largest department store, was founded in Omaha by Jonas L. Brandeis, who came to Omaha in 1881 from Manitowoc, Wisconsin, where he had been an Indian trader. The Nebraska Clothing Co. was established in 1886 by Mathias Strasburger, Morris Levy, and Herman Cohn.

Jews also settled in other Nebraska cities. They first arrived in Sidney in 1859. Aryeh Oberfelder, who was born in Sidney, was secretary to William Jennings Bryan when the former three-time Presidential candidate went on the Chautauqua lecture circuit. Alexander Baehr, who arrived in Norfolk in 1870, was a member of the State Legislature in 1875. The Siegel-Greenbaum Clothing Co. was established in Nebraska City in 1860. Mark Levy, who settled in Hastings in 1873, introduced the cultivation of sugar beets in Adams County, which he represented in the State Legislature, 1889-1899. Israel Gluck was in business in Fremont in 1869, which until the early 1950s had enough Jews to support the Fremont Hebrew Society which had erected a small synagogue in 1914. Albert Heller arrived in Columbus in 1870. Carl Kramer of Columbus was an early president of the Nebraska Association of School Boards. Joseph Einstein settled in Arapahoe in 1889. Benjamin Lowenthal was living in Chadron in the 1880s, having come there from Deadwood, South Dakota, in 1885. In 1886, he was Chadron's city treasurer and seven years later was elected county commissioner.

A small and short-lived colony of Rumanian Jews was established at Sutton in 1874. One of these may have been the grandfather of Theodore Sorenson, President John F. Kennedy's assistant, who was partly Jewish. There was also a Jewish farm colony at Madison and early Jewish settlements in Plattsmouth, West Point, and Walthill.

The first recorded Jewish services were held for Rosh Hashanah on September 30, 1867, in Omaha, in the home of a

Mr. Rosenthal. Announcement of the services, in which 20 Jews participated, appeared in an Omaha newspaper where it was also stated that plans were in the making for the organization of a synagogue. In 1868, the newspaper carried a notice that Kehillah B'nai Israel had been established and it extended an invitation to the Jews of Council Bluffs, across the river in Iowa, to attend services in Masonic Hall. A Hebrew Benevolent Society was founded in 1869. The pioneer congregation elected Isaac M. Frank as president in 1868 and again in 1869 when it was reorganized. The first reader of the congregation in 1869 was Max Abrahams, who came to Omaha after the Civil War. B'nai Israel was formally established in 1871, the same year that a cemetery site was acquired and that four young members were confirmed. The Congregation of Israel erected the first synagogue in Nebraska in 1884 at 23rd and Harney Streets. A B'nai B'rith lodge was chartered in 1884 with Carl Brandeis as president, and a YMHA was organized in 1886 under the leadership of Julius Meyer.

The Black Hills gold rush in South Dakota brought more Jewish settlers to Nebraska but the first major addition to the Jewish population came in 1882 when 161 Russian Jewish refugees arrived. Initially they were cared for by the Hebrew Benevolent Society. Some went to work on the Omaha and St. Paul Railroad. Others found jobs on an Omaha sewer project.

Among the first arrivals from Russia were Julius Cherniss, the city's first mohel, and Henoch Marks, its first kosher butcher. A few of the Russian Jews came from the unsuccessful Jewish agricultural colonies in North and South Dakota. There were several attempts to settle Jews on the land in Nebraska. In the late 1860s, some Hungarian Jews, headed by Lazarus Brown and Jacob and Leopold Unger, homesteaded around Madison in the late 1860s. They stayed on the land until 1874 when they were driven out by a plague of locusts. Fifteen Russian Jewish families were settled on government land in Cherry County in 1915 about the same time that another colony was established at Torrington, in eastern Wyoming, about 20 miles from Mitchell, Nebraska. Neither settlement endured and their residents ultimately settled in Omaha and elsewhere. The Industrial Removal Office, which sought to divert Russian Jews from the big eastern seaboard cities to the interior of the country,

settled 2,135 Jews in Nebraska between 1901 and 1917, most of them in Omaha. The stream of immigrants peaked in 1907, when 336 Jewish newcomers reached Omaha, according to a study by Carol Gendler. A pamphlet distributed in 1911 by the Jewish Colonization Association included Omaha in a description of 12 cities considered desirable locations for Jewish immigrants. The pamphlet said that Omaha then had 5,000 Jews. The first Orthodox services took place in 1880 and by 1887 there were four Orthodox minyanim. The first Orthodox synagogue was founded in 1889.

One of the Russian immigrants was the father of Henry Monsky, later international president of B'nai B'rith and founder of the American Jewish Conference. Aleph Zadik Aleph, the boys unit of the B'nai B'rith Youth Organization, was founded in Omaha in 1924 by Sam Beber, also a son of immigrants. Monsky and Beber were both born in Omaha.

From 222 Jews in 1877, Nebraska's Jewish population grew swiftly. It reached 3,800 in 1905, climbed to 6,500 in 1907, and more than doubled to 13,500 by 1912. Nearly 80 percent of the Jewish population was located in Omaha. By 1912, however, there were 1,200 Jews in Lincoln and a scattering of Jews in Beatrice, Creighton, Caldwell, Forster, Fremont, Grand Island, Madrid, Maryindale, North Platte, Ogallola, Pierce, Plattsmouth, Sidney, and Valentine. Thereafter, the state's Jewish population stabilized, reaching 13,547 in 1917, 14,200 in 1927, and 14,579 ten years later. Only Omaha and Lincoln had more than 100 Jews. By 1960, Nebraska's Jewish population had fallen to slightly more than 9,000, with 7,265 in Omaha and 1,000 in Lincoln. The decline continued into the 1970s, with 8,290 Jews reported in the state in 1974 and organized Jewish communities only in Omaha and Lincoln.

The late Henry Monsky and Philip M. Klutznick, who began his legal and communal career in Omaha, are Nebraskan Jews who attained national and international status. Klutznick, who was city attorney of Omaha and chairman of the city's housing authority in the 1930s, was the war-time chairman of the United States Housing Authority. After serving eight years as the international president of B'nai B'rith, he was appointed United States Ambassador to the United Nations Economic and Social Council. He was also the first chairman of the Conference of Presidents of Major American Jewish Organizations.

Henry Monsky was a leading midwest lawyer and communal leader. He was the first Jew of East European origin to be elected president of B'nai B'rith (1938). In this office he initiated the movement that led to the creation of the American Jewish Conference in 1942 as a united American Jewish body concerned with the rescue of surviving Jews from Nazi Europe and the creation of a Jewish commonwealth in Palestine.

In the 1982 elections, Edward Zorinsky won a seat in the United States Senate.

Two generations earlier Harry B. Zinman, who came to Omaha in 1899, was elected to the City Council in 1900 at the age of 21, serving three terms, including one as president, and was twice acting-mayor (1905-1906). Since then, Omaha has had two Jewish mayors, John Rosenblatt (1954-1961), and Edward Zorinsky (1973-1976). Other Jews who have been mayors of Nebraska cities are: Benjamin Rosenthal, Chadron; Joseph Einstein, Arapahoe (1921); Carl Kramer, Columbus (1886); Dr. Alexander Baehr, Norfolk (1888); H.D. Horowitz and Reuben Brody, Walthill; Frederick Sonnenschein, West Point; and Carl Rosenthal, West Point (1893). Benjamin Lowenthal served as county commissioner from Chadron; Simon Fishman was treasurer of Cheyenne County (1911-1914); Harry Trustin served several terms on the Omaha City Commission (1939-1941). He was also president of the Nebraska League of Municipalities. Ben Greenberg served as chairman of the Board of Regents of the University of Nebraska (1974). Two Jews have sat on the state Supreme Court - the late Irwin Stalmaster, and Donald Brodkey, who had previously been a municipal court and district court judge (1957-1964). Justice Norman Krivosha, chairman of the Nebraska State of Israel Bonds Committee, was named Chief Justice of the Nebraska Supreme Court in 1978.

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COLUMBUS

Kramer High School is named for Carl Kramer who settled here in the 1870s, and was county supervisor and a member of the local school board for 40 years. He was also mayor of Columbus in 1886.

FREMONT

Jews settled here at the end of the 1860s and established the Hebrew Fremont Society which erected a small synagogue at 333 W. 3rd St., but the community dwindled and the building no longer exists.

LINCOLN

Cong. B'nai Jeshurun, 20th and South Sts.

Cong. Tifereth Israel, 3219 Sheridan Blvd.

Hillel Foundation, University of Nebraska, 20th and South Sts.

Jewish Welfare Federation, 809 Lincoln Benefit Life Bldg.

State Capitol Building has a series of 18 panels on the four corner pavilions and the flanking pylons of the east and west central pavilions which record the history of the law. The one on the northwest corner represents the Mosaic Law and Deborah Judging Israel. There is also a bas-relief of King Solomon.

Statue of Rebecca at the Well, by Ellis L. Burman, is in one of the pools of the Sunken Garden, S.W. corner 27th and D Sts.

OMAHA

Beth El Synagogue, 127th St., west of Farnum, has a photographic mural documenting its 50 years of history in the synagogue's main hall, a bequest from the late Mr. and Mrs. Moses Bercovici.

Bureau of Jewish Education, 333 S. 132nd St.

Cong. Beth Israel, 1502 S. 52nd St.

Cong. B'nai Jacob Adas Yeshurun, 3028 Cumming St.

Creighton University has in its Ahmanson Law Center the Klutznick Family Law Library, named in honor of Philip W. Klutznick, former international president of B'nai B'rith and president of the World Jewish Congress. Klutznick, a graduate of the University's Law School, was also a major contributor to the Ahmanson Law Center. For many years, he was a member of the Omaha law firm of Beber and Klutznick. In 1980, he served as Secretary of Commerce and prior to that time, he had been a U.S. Ambassador to the United Nations.

Galah, 8901 W. Dodge Rd., is a shop devoted to Israeli imports.

Jewish Community Center, 333 S. 132nd St., has a community library of Judaica containing some 14,000 volumes, and the Chaim Weizmann Collection of Jewish films, recordings, and filmstrips. A Holocaust Memorial is mounted on the wall of the lobby, a gift of Paul Lewis of Dallas, Texas.

Jewish Community Day School, 12604 Pacific St.

Jewish Family Service, 333 S. 132nd St.

Jewish Federation, 333 S. 132nd St.

Jewish Press, 333 S. 132nd St.

Joslyn Memorial Art Museum, 2218 Dodge St., the city's cultural center, has a collection of Jewish art and ceremonial objects as a memorial to Herman H. Auerbach, who bequeathed funds to the Jewish Federation to acquire the collection. Also on display is a portrait of Rebecca Franks, a Colonial belle.

Nebraska Hall of Fame, University of Omaha, honors Edward Rosewater, newspaper editor and civic reformer.

Rosenblatt Stadium, 13th and B Sts., a municipal outdoor arena used for sports events, is named for Mayor John Rosenblatt, who was instrumental in acquiring the site and developing the stadium. An active member of the Jewish community, Rosenblatt served on the City Council prior to being elected mayor in 1954.

Edward Rosewater Public School, 13th and Phelps Sts., is named for the eminent newspaper editor and publisher.

Dr. Philip Sher Jewish Home for the Aged, 4801 N. 52nd St., is named for one of the Jewish community's most active leaders. In 1899 the Wise Memorial Hospital was established and named for Dr. Isaac Mayer Wise of Cincinnati, which was maintained by the Jewish community as a non-sectarian facility. In 1929 it was closed and the buildings sold to the Lutheran Hospital. In 1956 the bulk of the assets of the Wise Memorial Hospital Association were turned over to the Dr. Philip Sher Home. The Association was dissolved in 1971 and the remaining funds were given to the Sher Home.

Temple Israel, 7023 Cass St., the oldest congregation in the state, has a pylon displaying a curved Menorah.

WOLBACH

Samuel N. Wolbach, who settled in Grand Island in the late 1870s, is memorialized in the name of this village in Greeley County. Wolbach served in the Lower House of the Legislature from 1885 to 1887, and in the State Senate from 1887 to 1889.

Ohio

When the first professing Jew settled in Ohio, in 1817, he was an object of widespread curiosity. People who had never seen a Jew came miles to look at him. "Art thou a Jew?" an old Quakeress asked him. Assured that he was, she told him, "Thou are one of God's chosen people." When she asked, "Wilt thou let me examine thee?"' the Jew obligingly agreed. After turning him around and around, she exclaimed disappointedly, "Well thou are no different to other people!"

Joseph Jonas, whose arrival had excited all this interest, was different only in his zeal to remain a Jew, even though alone in the wilderness. Born in England in 1792, four years after the settlement of Cincinnati, Jonas migrated to America in 1816, with Ohio as his goal, having read of the beauties of the Ohio Valley. When friends in New York and Philadelphia sought to dissuade him from going West, warning him that "in the wilds of America you will forget your religion and your God," Jonas was not deterred.

Other solitary Jews who had preceded Jonas to Ohio did forget their religion. There were less than ten known Jews in Cincinnati in 1821 when a dying man by the name of Benjamin Leib or Lape requested that some Jews be called to his bedside. The two who answered this deathbed plea learned that Leib, a Jew by birth, had been living in Cincinnati for many years – perhaps ever since the city was founded as the village of

Losantiville - but, having married a Christian, was not known as a Jew. His last request was to be buried with Jewish rites in a Jewish cemetery.

Nearly 30 years before the first settlement in Ohio was made at Marietta in 1788, Barnard and Michael Gratz of Philadelphia were trading in the Ohio Valley. The Gratzes as well as David Franks, Joseph Simon, and Levy Andrew Levy, were associated with Colonel George Croghan and William Trent in land deals and trade west of the Alleghenies before the Revolution. They were also involved in the Franco-British struggle for the upper Ohio Valley. William Murray's land deal with the Ohio Indians in 1773 made the Illinois Land Company, which had eight Jewish stockholders, temporarily the owner of large tracts of land in the Ohio and Mississippi Valleys.

Colonel David Salisbury Franks, a Revolutionary patriot who received 400 acres of government land in Ohio for his services during the Revolution, had a role in the colonization of Gallipolis, Ohio's third settlement.

Kin to the Colonial family of merchants and traders, Colonel Franks was president of Montreal's first Jewish congregation in 1775, when he was jailed for insulting King George III. Franks helped supply the American troops that invaded Canada and, when the Americans retreated, he joined up as a volunteer. He was with Washington at Valley Forge and served on the staff of General Benedict Arnold at West Point. Narrowly escaping implication in Arnold's treason, Franks won complete vindication after two trials. After negotiation of the treaty that ended the Revolution, Congress sent Franks abroad with a copy of the ratified document. For a brief time, Franks was American vice-consul at Marseilles and secretary to the American commissioner who negotiated a treaty with the Emperor of Morocco.

When Franks secured his land grant in 1789, he became associated with the Scioto Company's plan for settling French immigrants in Ohio. Appointed the company's agent to receive the French colonists at Alexandria, Virginia in 1790, he was assigned to lead them to their new home in the west. There is reason to believe that Franks lived for a time at what is now Gallipolis, but in 1791 he was back east as assistant cashier of the Bank of North America in Philadelphia.

Joseph Jonas probably knew nothing of these early Jewish

connections with Ohio when he reached Cincinnati in March, 1817, after journeying by wagon to Pittsburgh and then by flatboat to Ohio. In later years, he boasted that he was the first Jew to settle in the Ohio Valley and for two years he regarded himself as th city's only Jew. However, Dr. Jacob R. Marcus of the American Jewish Archives, has uncovered new material that indicates Jonas was preceded into Ohio by one Jonas Horwitz, a jack-of-all-trades who was a physician and Hebrew scholar. In 1815, three years after his arrival from Germany, Horwitz received his medical degree from the University of Pennsylvania, financing his education by producing the first Hebrew Bible to be published in the United States. In 1816, he began traveling and arrived in Cincinnati by the same route taken by Joseph Jonas sometime in 1816. He advertised a warning in the local paper that a smallpox plague was coming which they could ward off only by the purchase of his "genuine vaccine matter," which he had brought from Philadelphia. In a later issue of the same paper, an anonymous letter writer denounced Horwitz for his alarmist statement, and thus probably hastened his departure from Cincinnati just about the time that Jonas was en route to that frontier city. Horwitz married Deborah Andrews, a granddaughter of Haym Salomon, the Revolutionary patriot.

Jonas retains the distinction of being the first permanent Jewish resident of Ohio. From the day of his arrival, his constant prayer - as he wrote years later - was that he "might be a nucleus around which the first congregation might be formed to worship the God of Israel in the great Western Territory." In the city's first directory which was published in 1819, Jonas was listed as an officer in the Royal Arch Lodge of Masons.

Jonas was Ohio's only known Jew until 1819, when he was joined by Lewis Cohen, Jonas Levy, and Barnet Levi, all natives of England. These four, together with David Israel Johnson, of Brookville, Indiana, conducted the first Jewish religious services in the west on Rosh Hashanah in 1819. Johnson, also an Englishman, had passed through Cincinnati in 1818 en route to Connersville, Indiana, a frontier outpost, where his brother Phineas, had settled some years earlier. Not long after Rosh Hashanah, Philip Simonds, Abraham Jonas, brother of Joseph, and Morris Moses, Joseph's brother-in-law, arrived from England. In 1820, David Israel Johnson also settled in Cincinnati. Joseph

and Abraham Jonas married daughters of the Reverend Gershom Mendes Seixas, of New York's Shearith Israel Congregation.

By 1821, the tiny community was celebrating the birth of its first native Jewish Ohioan, Frederick A. Johnson, David Israel Johnson's second son, and was also facing its first crisis. The latter grew out of Benjamin Leib's dying wish to be buried in a Jewish cemetery. To fulfill his last request, the handful of Jews dipped into their meagre resources and acquired the first Jewish cemetery in the west.

There were 22 adult male Jews in Cincinnati in 1822, most of English birth (Jews from Germany did not come to Ohio until the 1830s) but until 1824 Jewish services were held only on Rosh Hashanah and Yom Kippur. In that year, 11 Jews, headed by Joseph Jonas, established the first Jewish congregation in the west, Kahal ha Kodesh Bene Israel (Holy Congregation of the Children of Israel). Today, this congregation is known as Rockdale Temple.

When Bene Israel was formed, there was no other organized Jewish community beyond the Alleghenies and no Jewish congregation within 500 miles of Cincinnati. Conscious of their historic role, the Bene Israel founders began planning a synagogue building. In 1826, they appealed to the Jewish communities in New York, Philadelphia, and Charleston, for assistance in erecting a sanctuary. A plot had already been bought but construction funds were lacking. To the Jewish congregation in Charleston, the Cincinnati Jews boasted, and justly so, that "we have always performed all in our power to promote Judaism, and for the last four or five years we have congregated here where a few years before nothing was heard but the howling of wild beasts and the more hideous cry of savage man."

Determined not to suffer the fate of other Jews in frontier communities who "are lost in this country from not being in the neighborhood of a congregation," the Cincinnati Jews reported to their co-religionists back east that Jewish life was beginning to flourish in Ohio. They pictured their community as having fitted up a room as a synagogue, acquired two Torahs, established a burying ground, and acquired the services of a shochet. They also reported having already buried four Jews, including a poor stranger who had been brought from Louisville, 200 miles away. "Nothing has been left undone which could be performed by 18

assessed and six unassessed members," they proudly wrote.

These early community builders believed their synagogue could serve Jews far beyond Ohio. Contributions came from Charleston and Philadelphia congregations and from individuals in New Orleans and the West Indies, but nearly a decade elapsed before the synagogue was built. Chartered in 1830, Bene Israel consecrated the first synagogue in the west in 1836, on Broadway, between 5th and 6th Streets. Fifty-two non-Jews contributed to the building. While it was still in debt for the new synagogue, Bene Israel, in 1838, repaid Charleston's generosity by subscribing $119.50 to help rebuild the synagogue in that community which had been destroyed by fire. The Jews of New Orleans, about whose Judaism the Cincinnatians were concerned, were then celebrating the tenth anniversary of their first congregation.

To Joseph Jonas went the honor of delivering the first address in the synagogue of which he had dreamed since his arrival in Cincinnati 19 years before. Jonas, who was the first Jew elected to public office in the state, served in the State Legislature from 1860 to 1861. (His brother, Abraham, had the same distinction in Kentucky and Illinois.) Jonas died in Mobile in 1869 at the age of 77.

The dedication of Cincinnati's first synagogue coincided with the arrival in Ohio of Jews from Germany, Bohemia, and Hungary. Simpson Thorman, a Bavarian, who reached Cleveland in 1837, laid the foundation for that city's Jewish community. A year earlier, Dr. Daniel L.M. Peixotto, a leading New York Jewish physician and member of a well-known family of Sephardic origin, had come to a town near Cleveland to join the faculty of Willoughby Medical College. In 1835, Joshua Seixas, son of the Reverend Gershom Mendes Seixas of New York, came to Ohio to teach Hebrew to the students and faculty of Western Reserve College and later at Oberlin College, before accepting an invitation to come to Kirtland to teach Hebrew to the Mormon leaders. Dr. Peixotto's son, Benjamin Franklin Peixotto, one of the leaders of American Jewry in the latter half of the 19th century, was raised in Cleveland, where he lived until 1867. The younger Peixotto, who studied law in Cleveland, became a political writer and a supporter of Stephen A. Douglas. One of the founders of the Cleveland Jewish Orphan Home and of the Union of American Hebrew Congregations, Peixotto was national president of B'nai B'rith. In 1870, Pres-

ident Ulysses S. Grant named him United States consul to Rumania where he gathered first-hand information on Rumania's persecution of the Jews.

Ohio's second Jewish congregation, the Israelitische Society, was founded in 1839 in Cleveland by 20 Jews from Unsleben, Bavaria, who met in the home of Samson Hoffman. One of the founders was Seckle Hopferman, who was for years the only mohel in all of northern Ohio and western Pennsylvania. In 1842, he Americanized his name to Isaac Hoffman, opened a butcher shop, and then expanded into dealing in hides. In 1840, the congregation acquired a cemetery, as a result of the death of an itinerant peddler. Two years later, the congregation lost 30 seceding members who formed the Anshe Chesed Society, but in 1846 the two groups were reunited in the Anshe Chesed Israelitische Society, the ancestor of the present Fairmount Temple. That same year, the united congregation erected Cleveland's first synagogue on Eagle Street on a plot which had been exchanged for an Ohio Street lot previously contributed by Leonard Case, a non-Jewish philanthropist whose son is memorialized in part of the name of Case Western Reserve University. Cleveland's second congregation, Tifereth Israel, was founded in 1850 by seceding members from Ansche Chesed. Tifereth Israel is now known as The Temple.

By 1852, there were 120 Jewish families in Cleveland, including recent arrivals from Hungary and Bohemia, who founded their own congregation, as did the Polish Jews who established Anshe Maariv in 1857. Early Cleveland directories list only two persons with Jewish names as laborers. The rest were in various kinds of business.

The first B'nai B'rith lodge was founded in Cleveland in 1857, which was also the site of the country's first Jewish orphan asylum, established by B'nai B'rith in 1868.

Meanwhile, the newly-arrived German Jews organized Bene Jeshurun in 1840 in Cincinnati, now known as the Isaac M. Wise Temple. It was as rabbi of this congregation from 1854 until his death in 1900, that Dr. Isaac Mayer Wise made Cincinnati a major spiritual center of American Jewish life for two generations. Cincinnati's third and fourth congregations were Adath Israel - also known as the Louis Feinberg Synagogue - organized in 1847, and Ahabath Achim Congregation - once part of the Rockdale

Temple, the pioneer congregation in the west. Congregation Bene Jeshurun merged in 1931 with Reading Road Temple, which in turn was a product of an earlier amalgamation of Ahabath Achim and Shearith Israel, organized in 1855. By 1849, there were an estimated 5,000 Jews in Ohio, nearly 4,000 in Cincinnati.

The first battle for Jewish civil rights was fought and won in Cincinnati. In 1845, a Jewish merchant who had been fined by the mayor for keeping his place of business open on Sunday in violation of a municipal ordinance, appealed to the courts. The mayor's ruling was reversed by the courts as "unconstitutional and at variance with the spirit of free toleration." The courts remanded the fines and ruled that Jews who kept their places of business closed on Saturday had the right to stay open on Sunday. The first B'nai B'rith unit in the west, Bethel Lodge, was organized in Cincinnati in 1849 as the fourth unit of the then still new fraternal order. It was the first lodge to use English in its ritual.

Columbus, the state capital, has the third oldest Jewish community. Judah Nussbaum, the first known Jew there, arrived in 1838 and two years later was joined by Nathan Gundersheimer and the two opened a general store as partners. Three other Gundersheimers, another Nussbaum, Solomon Weil, Samuel Amberg, and Simon Lazarus settled in Columbus in the 1840s. Lazarus, the volunteer rabbi of the first congregation, B'nai Jeshurun, founded in 1852 (B'nai Jeshurun may have been preceded by an earlier group dating from 1846) was the father of David and Fred Lazarus - a family to gain fame in merchandising and Jewish communal leadership. The early congregation went out of existence about the time of the Civil War, but it was reorganized as B'nai Israel in 1868. It erected Columbus' first synagogue in 1870 at the corner of Main and Third Streets.

Before the Civil War, there were the beginnings of Jewish communities in many other Ohio cities: Dayton (1842), Akron (1850), Elyria (1852), Circleville (1855), Hamilton (1855), Piqua (1858), Portsmouth (1858), and Springfield (1860). A lone Jew named Johny David is reputed to have opened a store in 1808, served in the War of 1812, and returned to his store after the war, but this is more legend than fact. In Toledo, whose community dates from 1860, when an unsuccessful effort was made to form a congregation, B'nai Israel was founded in 1866. One of the first

Jewish settlers in Hamilton was David Koppel, grandfather of Fannie Hurst, the novelist.

Over 1,000 Jews from Ohio served in the Union forces during the Civil War; 52 were killed in action and 16 were wounded. Ten years after the war, there were nearly 15,000 Jews in Ohio, more than half of them in Cincinnati. In the decades after the Civil War, Jewish settlements took root in East Liverpool (1882), Lima (1880), Lorain (1880), Canton (1885), Bellaire (1890), Warren (1890), Zanesville (1890), and Steubenville (1891).

Because of the energetic organizational efforts of Isaac Mayer Wise in Cincinnati, Ohio had a major role in national Jewish life during the second half of the 19th century. The Union of American Hebrew Congregations founded in 1873, and its affiliated bodies, all maintained their headquarters in Cincinnati until 1952.

The first conference of American rabbis, which was convened in 1855 by Rabbi Wise, met in Cleveland. Another rabbinical conference met in Cleveland in 1870 under Wise's leadership. A third conference was convened in Cincinnati to organize a congregational union and to establish a rabbinical seminary. The Hebrew Union College was opened in Cincinnati in 1875 by Dr. Wise. Its main campus is still there, but after its merger with the Jewish Institute of Religion in 1950, founded in New York by Stephen S. Wise, H.U.C. established campuses in Los Angeles and Jerusalem. The famed "trefa banquet" of July 11, 1883, given in Cincinnati in honor of the delegates to the eighth annual council meeting of the Union of American Hebrew Congregations and the first graduating class of H.U.C., created so much bitterness on the part of the eastern Jews that they quit the U.A.H.C., leaving it totally Reform in membership. The eastern establishment launched the Jewish Theological Seminary of America which gave rise to the Conservative movement in Judaism.

What Cincinnati became to Reform Judaism, Cleveland became to the Zionist movement. Three of American Zionism's most eminent leaders and spokesmen from the 1930s to the 1960s were Clevelanders: Rabbi Abba Hillel Silver of The Temple, Rabbi Barnett Brickner of the Fairmount Temple, and Ezra

Shapiro, now head of the Keren Hayesod in Israel. In the field of Jewish education, Cleveland was celebrated for the pioneering efforts of the late A. H. Friedland, Hebrew poet and scholar, while from the presses of the Union of American Hebrew Congregations in Cincinnati came many of the first religious school texts and supplementary readers. Cleveland's Jewish Community Federation, which has been the training ground for scores of professional social workers who later were promoted to key posts in major Jewish communal agencies throughout the country, traces its origin to the Federation of Jewish Charities, founded in 1903.

Boris Bogen, one of the first of the eminent American Jewish social workers, was the Federation's first executive direc- of the American Jewish Joint Distribution Committee. Bogen and Professor Gotthard Deutsch of Hebrew Union College were the prime movers in the establishment of a short-lived Jewish farm colony near Cincinnati in 1904. From 1925 to his death in 1929, Bogen was national secretary of B'nai B'rith, then headquartered in Cincinnati. Isaac M. Rubinow who succeeded Bogen at B'nai B'rith, 1929-1936, had headed the Hadassah Medical Unit in Palestine, 1918-1922. A noted economist, statistician, and a leading authority on social insurance, he helped draft social insurance legislation for Ohio and later became one of the authors of the United States Social Security Act.

By the turn of the century, Cleveland had replaced Cincinnati as the state's largest Jewish community. Out of Ohio's 85,000 Jews in 1907, Cleveland accounted for 40,000. On the eve of America's entry into World War I (1917) Ohio had 166,361 Jews.

In 1974, Ohio's Jewish population showed a decline to 159,985. Cleveland declined to somewhere between 75,000 and 80,000, Cincinnati held its own with 28,000, but Columbus gained substantially, climbing to 13,000 because of the Jewish faculty at Ohio State University and Jewish employees in state government.

Greater changes, however, occurred in the distribution of Jewish population within the state's major cities. Cincinnati's first Jewish settlement started in what is now the downtown and West End areas, but shifted after World War I to Avondale and Walnut Hills and then to suburban Roselawn, Amberley, and Wyoming. A 1973 demographic study of Cincinnati Jewry found

the Jews concentrated in the northern section of the city. Bond Hill, Gold Manor, and Amberley, once thriving Jewish communities, saw many young couples move to Wyoming. In 1973, 13.7 percent of the Jews lived in Amberley, 6 percent in Bond Hill, and 4.8 percent in Golf Manor, or 24.5 percent of all Jews in Cincinnati. One-fourth of the total Jewish population - 23 percent - lived in Roselawn, but the Jews there comprise less than a majority of the area's population.

In Cleveland, the population shifts were different. In the mid-1880s, the Jews lived southeast of Huron Road and East 6th Street, along the axis of Woodland, Scovill, and Central Avenue, up to East 30th Street. At the time of World War I, the Jewish population shifted eastward, establishing new clusters of residents around East 105th Street - Glenville and Superior sections and the Mt. Pleasant-Kinsman area, both of which became heavily populated Jewish neighborhoods.

After World War II, there began a large-scale movement out of the central city. By 1955, the Jewish community was regrouping in several contiguous suburbs beyond the eastern perimeters of the city. The Federation's 1971 study found between 75,000 and 80,000 Jews in the Cleveland metropolitan area, with 77 percent living in five eastern suburbs. Cleveland Heights had the largest single Jewish group, followed by Shaker Heights and University Heights. In 1973, the Cleveland State University Institute of Urban Affairs reported that Jews constituted the third largest ethnic group in Greater Cleveland and confirmed the Federation's findings of 1971 that 90 percent of Cleveland's 80,000 Jews live in five suburbs.

South Taylor Road in Cleveland Heights is a thoroughfare where many Jewish agencies and business establishments which serve Greater Cleveland Jewry are located. Jews began moving to the suburb of Cleveland Heights in large numbers in the late 1940s. Two decades later, the area began to integrate racially.

Of all the states with a Jewish population of 100,000 or more, Ohio was the last to have a Jew elected to Congress. In 1974, Willis Gradison, a Republican and former mayor of Cincinnati, was elected to Congress. In the 1980 and 1982 elections, he was again returned to Congress. Ohio is also one of the few states that has had a Jewish senator. Howard M. Metzenbaum, an active Jewish communal leader in Cleveland,

served one year in the Senate by appointment of the governor in 1974, to fill a vacancy. In 1974, Metzenbaum lost a primary fight to astronaut John Glenn for the Democratic senatorial nomination. In 1976, Metzenbaum was elected to a full six-year term, and again in 1982. Bob Shamansky ran for a House seat, but was defeated in the 1982 elections. Only a handful of other Jews have held Federal office in Ohio: Bernhard Bettman, Cincinnati, Collector of Internal Revenue, 1887-1898 and 1907-1913; Otto Zinner, Cleveland, U.S. Commissioner for Ohio, 1915; A.F. Bernstein, U.S. Attorney for Northern Ohio, 1921-1923; Emerich Freed, Cleveland, U.S. Attorney for Northern Ohio, 1932-1940 and U.S. District Court Judge, 1940; Maurice Maschke, Cleveland, Collector of Customs, 1904-1912 and top executive of the Republican party of Ohio from 1924-1936; and Carl R. Rubin of Cincinnati, U.S. Attorney for Northern Ohio and U.S. District Court Judge, 1971.

The late Judge Gilbert Bettman, a grandson-in-law of Isaac Mayer Wise, was elected Attorney General in 1928 and re-elected by a majority of 143,000 votes in 1930. In 1932, he was the losing Republican candidate for the U.S. Senate. In 1935, Bettman was elected to the State Supreme Court, the first Jew in that body. Leonard J. Stern of Columbus was appointed to the State Supreme Court in 1970. Judge Bettman was one of the founders of the American Legion in 1919. The late Judge Robert S. Marx, also of Cincinnati, was the founder and first national commander of the Disabled American Veterans. James Friedman of Columbus was executive counsel to Governor John J. Gilligan. Judge Samuel H. Silbert of Cleveland, who served more than 40 years as a judge of county courts in Cleveland, was named Chief Justice of the Court of Appeals of Ohio in 1972. Judge Walter H. Rice of Dayton, became a U.S. District Judge for the Southern District of Ohio in 1980.

Cincinnati has had six Jewish mayors. The first was Julius Fleischman of Cincinnati, 1900-1904; Murray Seasongood, the noted municipal reformer, was mayor, 1926-1930; Frederick Spiegel, 1914-1916; Walton H. Bachrach, 1961-1965; Willis D. Gradison, 1971-1974; and Gerald Springer, 1978--. Other Jewish mayors were: Moses Alexander, Chillicothe, 1888; William Kraus, Toledo, 1869-1871; Guido Marx, Toledo, 1875-1877; Cornell Schreiber, Toledo, 1904-1906; Samuel Eichenbaum, Corning, 1911-

1913; David Zinner, Fairview, 1921-1923; and Ben Gordon, Circleville, 1941-1944. Mrs. Pauline Steinem, who was the first woman elected to the Toledo School Board in 1904, and later headed the Ohio Woman Suffrage Association, was one of the first women in the United States to win an elected office. Harry J. Moyer was mayor of Lima.

Mary Grossman, who was appointed to the Cleveland Municipal Court in 1923, was one of the first women judges in the country. The late Alfred M. Benesch of Cleveland, who served on the Cleveland Board of Education for nearly 35 years, including several years as president, was once Ohio State Director of Commerce. In 1974, Burt Silverman of Toledo was chairman of the Ohio Civil Rights Commission.

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AKRON

Beth El Synagogue, 464 S. Hawkins Ave.

Cong. Ahavas Zedek, 189 Owasso.

Cong. Anshe Sfard, 404 Starer Ave., is using rented quarters until its new building is completed.

Guggenheim Airship Institute, S.W. corner of Akron Municipal Airport, is part of the engineering school of the University of Akron. It was established with a $250,000 gift from the Daniel Guggenheim Fund for the promotion of aeronautics.

Hillel Academy, 750 White Pond Dr.

Jewish Community Center, 750 White Pond Dr.

Jewish Community Federation, 750 White Pond Dr.

Jewish Family Service, 750 White Pond Dr.

Martyrs Memorial, in Workmen's Circle Cemetery, Swartz Rd., off S. Main St. Extension, is a simple stone dedicated by the Workmen's Circle to the 6 million victims of the Holocaust.

New Hebrew Cong., 1500 Rowles Dr.

Temple Israel, 133 Merriman Dr.

ASHTABULA

Cong. Tifereth Israel, 713 Green Rd.

ATHENS

Hillel Foundation, Ohio University, 21 Mill St.

BEACHWOOD

Bureau of Jewish Education, 26500 Shaker Blvd. The Bureau also operates Bet Friedland in Cleveland proper. The Aaron Garber Library of 40,000 volumes is located here.

College of Jewish Studies, 26500 Shaker Blvd.

Cong. Beth-Aynu, 25400 Fairmount Blvd.

Cong. Etz Chayim uses facilities of Centenary Methodist Church, 25501 Fairmount Blvd.

Fairmount Temple, 23737 Fairmount Blvd., formerly known as the Euclid Avenue Temple before it moved to the suburbs, is the oldest existing congregation in Greater Cleveland, having been founded in 1839 as the Israelitische Society.

In the foyer is the Dorothy Ringel Memorial Art Collection which includes a William Zorach sculpture, and painting and etchings with Hebrew themes. In the main foyer is a permanent Jewish museum displaying portions of the Horowitz Collection of Jewish Ceremonial Art. In 1975 its old building at 8206 Euclid Ave., occupied by the Liberty Hill Baptist Church, was designated a Cleveland landmark. ◆

Green Road Synagogue, 2437 Green Rd.

Menorah Park Jewish Home for the Aged, 27100 Cedar Rd.

Surburban Temple, 22401 Kinsman Rd., has a large collection of religious art and the Gries Library of Judaica.

The Temple Branch, 26000 Shaker Blvd., is the suburban center of the famed Cleveland congregation, The Temple, where all school classes are now held as well as the congregation's Sunday morning services.

BEDFORD HEIGHTS

Kol Israel Foundation's Memorial to the Six Million Martyrs, Rte. 8, Zion Memorial Park, is a tall marble monument with a large center piece. The ashes from concentration camps are buried beneath the monument.

BELLAIRE

Cong. Agudas Achim, 34th St. and N. Belmont.

BEREA

Hillel Club, Baldwin-Wallace College, Wilder College, and Oberlin College.

CANTON

Cong. Agudas Achim, 2508 Market Ave., N.
Cong. Shaaray Torah, 432 30th St. N.W.

Jewish Community Center and Jewish Community Federation, 2631 Harvard Ave., N.W.

Pro Football Hall of Fame, 2121 Harrison Ave., honoring outstanding professional football players, has busts of Sid Luckman, quarterback, and Ron Nix.

Stark Jewish News, PO Box 9112.
Temple Israel, 333 25th St., N.W.

CINCINNATI

Samuel Ach Junior High School, Reading Rd. and Rockdale Ave., memorializes a prominent Cincinnati civic leader who served on the Board of Education from 1911-1925.

Adath Israel Cong., 3201 E. Galbraith Rd., Amberley Village, was founded in 1847 as the synagogue of Polish Jews and is one of the oldest Conservative congregations in the country.

Allen Temple, 538 Broadway, now a black church, occupies the old building of Cong. Bene Israel, erected in 1852 as its second congregation, the oldest congregation in the west now known as Rockdale Temple. The original inscription on the front of the building, in Hebrew and English, is still there. In 1975, the building was listed in the National Register of Historic Places.

American Israelite, 906 Main St., is the oldest existing Jewish publication in America.

American Jewish Archives, founded in 1947 under the direction of Dr. Jacob R. Marcus, historian, scholar, and teacher of two generations of rabbis and historians, is housed in the former Bernheim Library Building of Hebrew Union College-Jewish Institute of Religion, 3101 Clifton Ave. It is a depository for the important historic records of Jews in the America. It contains hundreds of documents dating back to the 1500s;

more than 500 volumes of minute books, copies and originals, recording the growth and development of the early congregation and Jewish societies; and the family documents of many noted American Jews.

Large collections of prints, photographs, etc., of eminent Jews of the last three centuries, copies of much of the Jewish historical material still available in the West Indies, microfilm copies of the archival records of the colonial powers which first settled the Americas, a large and growing collection of material on early American Jewry, and a large volume of documentary data on contemporary Jewish history make the Archives a most important source for the study and preservation of American Jewish historical records. The Archives has established microfilm branches at the Los Angeles and Jerusalem schools of HUC-JIR. ♦

Bene Israel Burial Ground, cor. Chestnut St. and Central Ave., is the oldest Jewish cemetery in the west, having been established in 1821. A high wall on Chestnut St. hides the tombstones, but a glimpse of the graves can be had through the iron gate. The plot was purchased from Nicholas Longworth, founder of a famous Ohio family. In 1826 Longworth donated an additional piece of ground and in 1838, the congregation bought more ground from him. There are 85 stones in the 50-foot square burial ground, which was in use until 1850.

Beth Hamedresh Hagodol Cong. (Bond Hill Synagogue), 4906 Reading Rd.

Beth Jacob Synagogue, 3770 St. Lawrence Ave. (Price Hill).

Bettman Nature Center, north end of Beech Lane in O'Bryonville section, memorializes Arthur M. Bettman, Cinncinnati businessman, whose estate donated the land for the center and provided funds for its establishment and operation. His grandfather, Bernhard Bettman was one of the founders of Cincinnati's Isaac M. Wise Temple.

Bureau of Jewish Education, 1580 Summit Rd.

Chabad House, 1636 Summit. Also: Lubavitch, c/o Rabbi Z. Sharfstein, 1542 Beaverton Ave.

Cincinnati Art Museum, on a hilltop in Eden Park, Gilbert Ave. and Eden Park Dr., contains among its many art treasures the painting "Esther and Mordecai." The work of Andrea Mantegna (1431-1506), one of the great masters of the Italian

renaissance, this painting, one of the museum's most prized possessions, was for some 200 years known as "Tarquin and the Cumean Sibyl." In 1953, the late Dr. Franz Landsberger, curator of the Museum of HUC-JIR, completed a lengthy investigation which established that the painting had been mistitled.

Cincinnati Community Hebrew Schools, 1580 Summit Rd.

Cincinnati Chapter National Council of Jewish Women, 6200 Montgomery Rd., Pleasant Ridge.

Cincinnati Hebrew Day School, 7855 Dawn Rd.

Cong. Agudath Achim (Roselawn Synagogue), 7600 Reading Rd.

Cong. B'nai Tzedek, 1580 Summit Rd. (Roselawn).

Cong. Ohav Shalom, 1834 Section Rd. (Roselawn).

Downtown Synagogue, 617 Vine St. (Enquirer Bldg.).

Marcus Fechheimer House (1861-1862), Garfield Place, a national historic landmark, was converted to the Butterfield Senior Center in 1976. Fechheimer, the grandfather of reform Mayor Murray Seasongood, was the largest manufacturer of uniforms in the United States.

Glen Manor Home for the Aged, 6969 Glenmeadow Lane.

Golf Manor Synagogue (Cong. Agudas Israel), 6442 Stover Ave.

Greater Cincinnati Airport has among the murals and mosaics depicting the historical and industrial development of the Ohio Valley that once hung in the Union Terminal, one that includes a picture of Murray Seasongood, who was mayor of the city from 1926-1930.

Hebrew Union College, on the west side of Clifton Ave., bet. Riddle Rd. and Dixmyth Ave., located near the University of Cincinnati, was founded in 1875 and is the oldest existing rabbinical seminary in America. Since its merger in 1950 with the Jewish Institute of Religion, founded in New York in 1922 by Dr. Stephen S. Wise, its official name has been Hebrew Union College-Jewish Institute of Religion. In addition to the Cincinnati and New York campuses, HUC-JIR has branches in Los Angeles and Jerusalem. The first classes were held in the vestry rooms of Temple Bene Israel and later in the vestry of the Plum St. Temple of Bene Jeshurun Congregation. In 1881, the college acquired its first building, a mansion at 724 W. 6th St. In 1911, HUC moved to its present site.

A monument to Isaac Mayer Wise, HUC was the keystone of the structure of American Judaism as he dreamed it and planned it. Shocked by the state of Judaism in America when he arrived in 1846, a 27-year old immigrant from Bohemia, Wise determined to dedicate his life to the creation of an informed and self-respecting laity, an American-educated and trained rabbinate, and a united Jewry. After serving briefly in a New York congregation, he went to Albany as rabbi of Congregation Beth El. There, his first attempt to introduce reforms made him the target of bitter attacks in the Jewish press and led to a congregational split and the formation of Temple Anshe Emeth, with Wise as spiritual leader of the new group. In 1848, while rabbi of Beth El, he began his pioneering efforts to unify Jewish life with a call to "all Israelites of the United States to form a union of congregations and establish a representative congregational organization." When he was called to the pulpit of Cincinnati's Bene Jeshurun in 1854, Wise was on his way to an amazing career as teacher, preacher, orator, editor, author, organizer, and administrator.

The American Israelite, which he founded in 1854, is now the oldest existing American Jewish periodical in English. In 1855, he opened the short-lived Zion College in Cincinnati, the earliest attempt at creating a Jewish university. The same year, he convened a conference of rabbis and laymen in Cleveland in the hope of establishing a synod empowered to legalize moderate changes in ritual. Because his interpretation of Judaism aimed at preserving it in America and adopting it to the needs and desires of American Jews, his life's ambition was a seminary to train American Jewish youth for service as rabbis. Bitterly opposed by Jews in the east, he was more successful in the west and south. On July 8, 1873, he gained his first major objective when the Union of American Hebrew Congregations was organized at a conference of congregational representatives convened by the president of Bene Jeshurun. Two years later, Hebrew Union College was opened. The first group of American-trained rabbis was ordained on July 11, 1883. In 1889, when a sufficient number of rabbis had been graduated, Wise brought into being the Central Conference of American Rabbis, the first permanent body of Jewish religious leaders. When Wise died in 1900, his dreams had been realized. The trio of great national institutions he created had helped bring order out of chaos in Jewish life, made public

worship dignified, and set the organizational pattern for all other segments of American Jewry.

Hebrew Union College Chapel, 3101 Clifton Ave., has four windows honoring noted HUC personalities: Moses Mielziner, professor of Talmudic literature; William Rosenau, rabbi, scholar, and author; Dr. Julian Morgenstern, the College's third president; and colleagues, alumni, and students of HUC who served their country in World Wars I and II.

Hebrew Union College-Jewish Institute of Religion Klau Library, 3101 Clifton Ave., dedicated in 1961, replaced the older Isaac W. Bernheim Library opened in 1913. Named for David W. Klau of New York, a one-time vice-chairman of the College's Board of Governors, the library is one of the great repositories of Jewish scholarship. The library contains over 250,000 printed books and more than 7,000 manuscripts. The famous Eduard Birnbaum Music Collection, consisting of 9,000 books and manuscripts housed in the Rare Book Room, is regarded as the finest collection of Jewish music in the world. The Library also has one of the most complete collections of books relating to Spinoza.

Among the latest and most historic additions is a collection of Hebraica and Judaica, some dating to the 1500s. It was assembled by the Jews of Mannheim, Germany, over the centuries and saved from Nazi destruction and Allied bombing in World War II when the Mannheim librarian buried them. The collection was later given to Col. Henry Tavel, Jewish army chaplain who was stationed at Mannheim after the war, and he deposited it in the HUC Library.

In the Rare Book Wing, there are 120 Hebrew and non-Hebrew incunabula; a fine group of 16th century Hebrew books; 59 Chinese-Hebrew manuscripts from Kai-Feng-Fu; an immaculate, complete set of the first edition of the Babylonian Talmud, unique in this condition; an almost complete collection of sermons preached at the autos-da-fe of the Portuguese Inquisition, 1612-1748; and a representative collection of Samaritan manuscripts. One of the newest acquisitions is the collection of responsa assembled over a long career by Rabbi Solomon B. Freehof of Rodef Shalom Congregation, Pittsburgh.

Hebrew Union College Museum, housed in the Old Bernheim Library building on the HUC campus, contains a collection of Jewish ceremonial objects used on holidays and related to all phases of Jewish life.♦

Hillel House, 320 Straight St., houses the Hillel Foundation, University of Cincinnati. The Lt. Albert Franklin Library is a memorial to one of Cincinnati's Jewish war heroes, who was killed on a special mission with the Air Force in 1951 after he had been recalled to duty during the Korean War. Noah's Place, a Jewish student coffee house, is in the basement of Hillel House.

Max Hirsch Recreation Center, 3630 Reading Rd., is a public recreation area named for Max Hirsch, a member of the Cincinnati Recreation Commission from 1933-1945.

Jewish Community Center, 1580 Summit Rd.

Jewish Community Relations Committee, 906 Main St.

Jewish Family Service, 1710 Section Rd.

Jewish Federation, 200 W. 4th St., memorializes Max Senior, who founded the Federation's predecessor, the United Jewish Charities, in 1896, the second oldest Jewish federation in the country.

Jewish Hospital, 3200 Burnet Ave., was founded in 1850, is the oldest Jewish Hospital Association in America, but its first building was not opened until New York's Jews' Hospital - now the Mount Sinai Medical Center - which was founded in 1852, had opened its first building in 1855.

Jewish Vocational Service, 660 Sternblock Lane.

Kneseth Israel Cong., 1515 Section Rd. (Roselawn).

Robert S. Marx Law Library, Clifton Ave., the newest wing of the Alphonso Taft Hall, College of Law, University of Cincinnati, is named for the late Judge Marx. Marx memorabilia are displayed in the library. The court room in the Law School memorializes Joseph L. Meyer, a prominent attorney who was a member of the class of 1896.

Robert S. Marx Playhouse, Mt. Adams Dr., in Eden Park, is named for the late Judge Robert S. Marx, the youngest person ever elected to the Superior Court of Ohio. Captain of the University of Cincinnati's football team, Marx won the DSC for heroism in World War I and was elected the first national commander of the Disabled American Veterans.

National Council of Jewish Women House, 6200 Montgomery Rd., in Pleasant Ridge.

New Hope Cong. (Cong. Tikwoh Chodshoh), 1625 Crest Hill Ave., (Roselawn).

Northern Hills Synagogue (B'nai Avraham), 715 Fleming Rd.

Ohio Senior Citizens Hall of Fame, Lausche Bldg., Ohio Fair Grounds, features among the first 17 members of the Ohio Citizens Hall of Fame, Aaron M. Wiesen and Dr. Albert Sabin. Wiesen was a member of the 1961 and 1971 White House Conferences on Aging, and Dr. Sabin was the research developer of the Sabin polio vaccine.

Orthodox Jewish Home for the Aged, 1171 Towne St.

Philada Apartments, 7732 Greenland Pl., independent housing for the aged.

Plum Street Temple, 8th and Plum Sts., dedicated in 1866, was the second building of Cong. Bene Jeshurun. It was rededicated in 1973 as part of the Isaac M. Wise Temple-Bene Jeshurun's reaffirmation of faith in the city's downtown area. It is listed in the National Register of Historic Places.

Rabbinical College of Southern Ohio (Yeshiva Gedolah), 1636 Summit Rd.

Rockdale Temple, 8501 Ridge Rd., Amberley Village, is the pioneer congregation in the west, having been founded in Cincinnati in 1824 as Kahal ha-Kodesh Bene Israel. The congregation's last building at Rockdale and Harvey Aves., in the Avondale section of Cincinnati, was sold to the city of Cincinnati in 1973. The new temple was dedicated Sept. 6, 1969.

Seasongood Pavilion, in Eden Park, is named for Murray Seasongood, a former mayor of the city and a leader of the reform movement which smashed the city's political machine in the 1920s. One of the country's leading authorities on municipal government, Seasongood was a pioneer in the development of the commission form of government.

Seasongood Square, at Reading Rd. and N. Crescent Ave., is a little park named for Lewis Seasongood, member of one of the city's oldest Jewish families. For many years a leader in the Union of American Hebrew Congregations, Seasongood was one of the originators of the Cincinnati Exposition and a founder of the Southern Railroad. His heirs deeded the park site to the city.

Sephardic Beth Shalom Cong., 1262 Manss Ave. (Price Hill).

William J. Shroder Junior High School, 3500 Lumford Pl., Kennedy Hts., memorializes a prominent Jewish communal leader.

Rabbi Eliezer Silver Memorial Park, adjacent to the Orthodox Jewish Home for the Aged, 1171 Towne St., honors the late leader of the city's Orthodox Jewish community.

Temple Shalom, 3100 Longmeadow Lane, Amberley Village.

United Jewish Cemetery, in Walnut Hills, 3400 Montgomery Rd., is the last resting place of Isaac Mayer Wise.

War Memorial, Sidney Rd., near Crookshank Rd., is a shrine to Jewish war dead whose bodies are buried overseas. Established by the Cincinnati B'nai B'rith lodge, the memorial in the Covedale Cemetery contains a granite marker, bronze tablets, and a list of servicemen honored.

Irvin F. Westheimer Plaque, Fountain Square, commemorates the civic contributions Westheimer made as the founder in 1903 of the first Big Brothers Association in Cincinnati.

Isaac M. Wise Temple, 8329 Ridge Rd., Amberley Village, is the congregation made famous by the ministry of Rabbi Isaac Mayer Wise. In 1931, the original K.K. Bene Jeshurun Congregation merged with the Reading Road Temple, which in turn was a product of an earlier amalgamation in 1906 of Congregation Ahabath Achim, founded in 1848, and Shearith Israel, organized in 1855. In 1973, the congregation sold the Isaac Wise Temple at Reading Rd. and N. Crescent in Cincinnati to the First Pentecostal Church.

Yad Charutzim, Tifereth Israel Cong. (North Avondale Synagogue), 3870 Reading Rd.

CIRCLEVILLE

Pickaway County Historical Museum, 133 W. Main St., has a section set aside as the Ted Lewis Wing, housing memorabilia of the late noted musical comedy and vaudeville star who was born here in 1891 as Theodore Friedman.

CLEVELAND and CLEVELAND HEIGHTS

Ahavath Israel Cong., 3448 Euclid Heights.

American Jewish Committee, 1220 Huron Rd.

American Jewish Congress, 23715 Mercantile Rd.

Alfred A. Benesch Public School, Cuthwaite Ave. and E. 35th St., memorializes the late Jewish communal leader.

Bet Friedland, 2030 S. Taylor Rd., is the city headquarters of the Bureau of Jewish Education. The bureau's main office is now in Beechwood.

Bethaynu Cong., 25400 Fairmont Blvd.

Beth El Cong., 15808 Chagrin Blvd.

Beth Israel-The West Temple, 14308 Triskett Rd.

Black Place, E. 110th St. from 10910 Mt. Carmel Rd. south to 10821 Woodland Ave., is named for Morris Black, a Hungarian Jewish businessman and civic leader.

Brith Emeth, 27575 Shaker Blvd.

Case Western Reserve University

♦ Chabad Building on Campus, 2057 Cornell Rd., is named for Helen and Irving I. Stone, local philanthropists. The building's kosher cafeteria is known as "Noah's Ark." The center serves Jewish students at Case Western Reserve University campus.

♦ I.F. Freiberger Library, East Blvd. and Bellflower Rd., is named for the philanthropist, banker, and former president of the company which publishes the *Cleveland Plain Dealer*. He rose from newsboy to president of the Cleveland Trust Co. A graduate of the class of 1901, Freiberger was one of the city's leading civic leaders.

♦ Beaumont Hall, 2035 Abington Rd., is named for Commodore Louis Beaumont, née Schoenberg, son of a Leadville, Colo., pioneer merchant, who became a prominent department store executive.

♦ Hillel Foundation, 11291 Euclid Ave., occupies a prize-winning building designed by William A. Gould. Hillel operates a coffee house and has the only kosher restaurant in Cleveland. The building, which shares a plaza area with the Catholic Newman Club and the Protestant Church of the Covenant, is also the home of the Hillel Foundations at Cleveland State University, John Carroll University, Oberlin College, Baldwin Wallace, Hiram College, and Cuyahoga Community College.

♦ Treuhaft Collection, Beaumont Hall, is named for William Treuhaft, a leading industrialist and civic leader.

Chabad House, 2004 S. Green Rd.

Cleveland Hall of Fame, Public Square, lists among its 28 honorees one Jew, Dr. Albert A. Michaelson, a professor at the Case Institute of Technology, who won the Nobel Prize in Physics in 1907, the first American Nobel laureate.

Cleveland Health Museum and Education Center, 89th and Euclid Ave., has the Kahn Memorial Hall, memorializing Harold H. Kahn, Jewish lawyer and communal leader.

Cleveland Jewish Archives, Western Reserve Historical Society, 10825 East Blvd., consists of historical records reflecting the activities of the Jewish community and of scores of its leaders.

Cleveland Jewish News, 13910 Cedar Rd.

Cleveland Museum of Art, 11150 East Blvd., has among its permanent collections five paintings whose titles contain the word "Jewish." They are Goya's "Jewess of Tangiers," William Rockenstein's "Jewish Synagogue-Spitalfields," Arent DeGelder's "Jewish Bride," Rembrandt's "Jewish Bride," and Ruisdale's "Jewish Graveyard." There are two large medieval stained glass windows depicting the Purim story and King Solomon, and a painting by Murillo depicting Laban searching the tent of Rachel and Jacob.

Cleveland Public Library, 325 Superior Ave., has two memorial collections of Judaica and the Leo Weidenthal Collection on the American and English theatres. The library's John Griswold White Department of Judaica and Hebraica emphasizes classical Jewish life and thought. These holdings were enriched by the special Alan Edward Klein Collection of Judaica and six other memorial collections. The library's combined holdings in this field total 3,000 volumes, many of them rare. The Weidenthal Collection, a gift of the late Leo Weidenthal, editor and publisher of the *Jewish Independent*, whose family was one of the early settlers in Cleveland, consists of programs, playbills, letters, autographs, and portraits dealing with the American and English theatres. In the library's treasure room are Enrico Glicenstein's bronze "Jeremiah," a bronze bas-relief of Maimonides, a number of rare Judaic manuscripts, and clay tablets excavated at biblical sites in Palestine.

Cleveland Temple Memorial Funeral Home, Euclid Ave. and E. 90th St., is a designated national historic landmark. It is the building erected as the 19th century mansion of sewing machine magnate, Henry Packard White.

Coleman Court, which runs south from Prospect Rd., from 2111 E. 1st St. to east of E. 4th St., is named for an early Jewish settler whose name was originally Samuel Loeb Kalman. He came

to Cleveland in the late 1830s. His daughter married the famous editor, Edward Rosewater (see Nebraska).

Community Temple Beth Am, 3557 Washington B.vd., also houses the Solomon Schechter Day School.

Cory Methodist Church, E. 105th St., occupies the former home of the Park Synagogue. The Ten Commandments can still be seen under the peak of the roof.

Council Gardens, 2501 Taylor Rd., is an apartment complex for senior citizens, sponsored by the National Council of Jewish Women.

Cuyahoga County Courthouse, 1 Lakeside Ave., has a statue of Moses above its entrance as one of a series of sculptures of notable lawgivers.

Downtown Minyan meets each weekday in a suite on the 20th floor of Central National Bank Bldg., in office of Haase, Dempsey & O'Loughlin, for services at 12:45 p.m.

Frank's Hebrew Book Store, 1647 Lee Rd.

Green Rd. Synagogue, 2437 Green Rd.

Hadassah, 1855 S. Taylor Rd.

Hebrew Academy of Cleveland, 1860 S. Taylor Rd.

Hebrew Cultural Garden, is one of 22 cultural gardens which span 35 acres in Rockefeller Park, between the upper and lower boulevards of the city's West Side park system. Each of the gardens symbolizes the cultural background of one of the 19 ethnic groups that make up Cleveland's population.

The Hebrew Cultural Garden dates from 1926, but earlier efforts to establish it were made by the Gan Ivri Women's League. Chaim Nachman Bialik and Dr. Chaim Weizmann planted trees on the site selected for the garden when they visited Cleveland in the 1920s.

The central feature of the garden is the Philosophers' Circle, with paths laid out in the form of the Star of David, honoring Baruch Spinoza, Moses Mendelssohn, Moses Maimonides, and Ahad Ha'am. An area adjacent to the Circle honors Jewish composers. There is also a memorial area to Henrietta Szold, founder of Hadassah; Emma Lazarus, poetess, whose sonnet is engraved on the Statue of Liberty; and Rebecca Gratz, member of the notable Gratz family of Colonial Philadelphia. There are also sections honoring German Jews and an American Cultural Garden featuring the Brotherhood Shrine dedicated to the Four Chaplains of World War II. ♦

Hebrew Shelter Home, 1775 S. Taylor Rd.

Jewish Community Center, 3505 Mayfield Rd. On the Center's lawn stands a massive steel sculpture that is known as the David Berger Monument, a memorial to Cleveland-born David Berger, who was one of the 11 Israeli athletes murdered at the 1972 Olympic Games in Munich by Arab terrorists. The monument, which also honors the ten other athletes, has been designated a national landmark by the United States Senate.

Jewish Community Federation, 1750 Euclid Ave.

Jewish Family Service, 2060 S. Taylor Rd.

K'hal Yereim Cong., 1711 S. Taylor Rd.

Kosher Restaurant, Davis Colonial Plaza, is operated by Yankel and Moishe Berkowitz, two brothers who emigrated from the Soviet Union. They also operate the Kinneret Kosher Dairy Restaurant at 1869 S. Taylor Rd.

Marcus Auditorium, Women's General Hospital, 1940 E. 101st St., is named for Dr. Sarah Marcus, for many years the hospital's chief gynecologist and its president for 15 years.

Menorah Park Home, 27100 Cedar Rd.

Montifiore Home, 3151 Mayfield Rd.

Mosdos Ir Hatorah, a Hebrew school, is housed in "cheder" type education rented from the Sinai Congregation, 3246 DeSota Ave.

Mount Sinai Hospital, 1800 E. 105th St.

National Council of Jewish Women, 3535 Lee Rd.

Oer-Chodosh Anshe Sfard, 3466 Washington Blvd.

Pioneer Women/Na'amat, 13969 Cedar Rd.

Abba Hillel Silver Park, Ansel Rd., is named for the late rabbi of The Temple, one of American Jewry's great orators and a leading figure in the successful efforts to establish the State of Israel.

Park Synagogue, 3300 Mayfield Rd. The synagogue, a city landmark with a domed roof, is situated on the promontory formed by two streams. An open-air theatre is at the end of the promonotory. A bridge-like structure connects the sanctuary and school area to the building housing the Kravitz Memorial Library. The library houses the congregation's notable collection of Jewish ritual art. The area connecting the main building with Kangesser Hall is used as an art gallery to display Jewish and Israeli art. Formerly known as the Anshe Emeth Synagogue when it was founded in 1859, it was called the Cleveland Jewish Center before it adopted the present name.

Shomre Shaboth Synagogue, 1801 S. Taylor Rd.

Sinai Congregation, 3246 DeSota Ave.

Soldiers and Sailors Monument, S.E. quadrangle of Public Square, memorializes Cuyahoga County citizens who served in the Civil War, including a number of Jews.

Alfred I. Soltz Recreation Center in the King-Kennedy Public Housing Development, E. 59th St. and Woodland Ave., honors the former board chairman of the Cuyahoga Metropolitan Housing Authority.

Suburban Temple, 22401 Chagrin Blvd.

Taylor Rd. Synagogue, 1970 S. Taylor Rd.

The Temple, 105th St. and Ansel Rd., Cleveland's second oldest congregation, having been founded in 1850s as Cong. Tifereth Israel, is a city landmark. The 12-sided structure of the domed older section of the building represents the twelve tribes of Israel. A museum of Jewish history and one of the largest Judaica libraries is housed in the synagogue. The Temple is listed in the National Register of Historic Places.

Temple on the Heights, 3130 Mayfield Rd., has a domed sanctuary built in Byzantine style. This congregation, the first to move from Cleveland to the suburbs, has a new building at Pepper Pike.

Tree of Life Cong., 25501 Fairmont Blvd.

Warrensville Center Synagogue, 1508 Warrensville Center Rd.

Willet Street Cemetery, Fulton Rd., the oldest Jewish cemetery in the Cleveland area, dates from the 1830s.

Workman's Circle, 1980 S. Green Rd.

Young Israel, 14141 Cedar Rd.

Zemach Zedek Synagogue, 1922 Lee Rd.

Zionist Organization of America, 2055 Lee Rd.

COLUMBUS

Beth Jacob Cong., 1223 College Ave. The daily chapel is built with six walls to commemorate the six million Jewish victims of the Holocaust.

Columbus Hebrew School, 1125 S. College Ave.

Cong. Agudas Achim, 2568 E. Broadway (Bexley), has in the atrium of its new wing Alfred Tibor's sculpture, "Remembrance," a memorial to the victims of the Holocaust. On the base are carved the names of all the death camps and a passage

from the poetry of Emma Lazarus.

Cong. Ahavas Sholom, 2568 E. Broad St.

Cong. Beth Shalom, 3100 E. Broad St.

Cong. Beth Tikvah, 3100 Indianola Ave. A new building is to be erected at 6121 Olentangy River Rd.

Cong. Tifereth Israel, 1354 E. Broad St.

Great Ohioans Hall of Fame, Columbus Ave. at 17th Ave., includes eight Jews: Charles Fleischmann, whiskey distiller who first produced compressed yeast; Joseph B. Strauss, who constructed the span over the Ohio River at Bridgeport; Gus Sun of Springfield, builder of a statewide chain of vaudeville theaters; Dr. Isaac Mayer Wise; Charles and Daniel Frohman, theatrical impresarios who came from Sandusky; and Dr. and Mrs. Julius Weil, director of the Schnurmann Foundation of Cleveland.

House of Tradition, 115 E. 12th Ave., on the Ohio State University Campus, has a modern Jewish library and reading rooms staffed with instructors who teach courses in Jewish studies and organize discussion groups. Kosher Buckeye, a kosher restaurant is open Saturday evenings and Sundays.

House of Tradition, 207 E. 15th St.

Jewish Center of Columbus, 1125 College Ave., provides modern facilities for day-care, pre-school, a kosher restaurant, and a physical education center, in addition to its present club rooms, etc. The new Center will be part of a campus setting providing ball fields, tennis courts, swimming pools, Heritage House (home for the elderly), Heritage Tower (independent apartments for the elderly), The Melton Community Service Bldg., which houses the Federation, Jewish Family Service, Anti-Defamation League, and the Community Relations Council.

Jewish Community Council, Jewish Family Service, Bureau of Jewish Education, and Community Hebrew School, 4501 Denlinger Ave., are all centrally housed at this address.

Lubavitch, c/o Rabbi C. Capland, 57 E. 14th Ave.

Ohio Historical Center, Columbus at the 17th Ave. exit of Interstate 71, is the site of a project documenting the history of Columbus Jewry which is conducted in conjunction with the Ohio State University Jewish Studies Program and the United Jewish Fund and Council. The collection of institutional records, manuscripts, newspapers, and oral histories is being assembled by

the Ohio State Historical Society for use in preparation of a history of the Columbus Jewish community.

Ohio Jewish Chronicle, 2831 E. Main St.

Ohio State University-College of Law Building, 1659 N. High St., has six quotations on its northeast corner, two of them by Supreme Court Justices Louis D. Brandeis and Benjamin N. Cardozo.

Ohio State University-Melton Center for Jewish Studies, established through a $1 million gift from Samuel M. Melton Foundation, founded by a Columbus businessman. The Center promotes the study of Jewish history, language, and culture, both at the University and in the larger community around it.

State Capitol Building, in a park bounded by High, Broad, State, and 3rd Sts., has at the entrance to the rotunda a memorial tablet honoring 51 leaders of the Ohio Woman's suffrage movement, among them Judge Mary Grossman of Cleveland. Elected to the Cleveland Municipal Court in 1923, Judge Grossman was one of the first women to hold a judicial office in the U.S. She was also one of the first two women elected to membership in the American Bar Association.

Temple Israel 1617 Wildwood Ave.

Torah Academy, Noe-Bixby Rd.

DAYTON

Air Force Museum at Wright Air Force Base, 11 miles east of Dayton on State Route 414, at the west end of Main St. in Fairborn, displays a large plaque on which are listed pioneer flyers who were trained at the old Wright Brothers Field. The fifth name on the list is Al Welsh, a Jewish flyer from Washington, D.C., who was one of the first students of the Wright Brothers and later became one of the country's first flying instructors.

Aviation Hall of Fame, in the Dayton Convention and Exhibition Center, includes two Jews: Dr. Henry W. Walden, a dentist who invented and flew the first monoplane in 1911, and Harry F. Guggenheim, who underwrote many aeronautical research projects and befriended Charles Lindbergh. In the museum hangs a portrait of Lt. Meyer Levin, one of the Air Force's first World War II heroes.

Beth Jacob Synagogue, N. Main St. at Lynnaway.

Bureau of Jewish Education, 184 Salem Ave.

Cong. Beth Abraham, 1306 Salem Ave., has a bronze memorial plaque honoring the 6,000,000 victims of the Holocaust. Among the congregation's Torah Scrolls is one composed of fragments from 33 torn Torahs found in concentration camps after World War II.

Covenant House (Jewish Home for Aged), 4501 Denlinger Rd.

Dayton Jewish Chronicle, 118 Salem Ave.

Hillel Academy, 6560 N. Main St.

Jewish Community Center, 4501 Denlinger Rd.

Jewish Community Council and Jewish Family Service, 4501 Denlinger Rd.

Montgomery County Historical Society, Montgomery County Court House, 3rd and Main Sts., displays a Torah Scroll given by the Dayton Jewish Community as a bicentennial gift in 1976.

Shomrei Emunah Cong., 1706 Salem Ave.

Temple Israel, 1821 Emerson Ave.

Temple Israel-South, 1136 W. Centerville Rd. (Rte. 725), is the new extension into southern Dayton of the Dayton Reform Congregation. It serves the newly-moved Jewish community.

University of Dayton, 300 College Park Ave., has two buildings named for Jews: the Victor Emanuel Library is named for a Jewish financier and public utility magnate, and Miriam Hall, home of the School of Business Administration, is named for Miss Miriam Rosenthal, a long-time friend of the University.

DELAWARE

Camp Lazarus, a Boy Scout encampment donated by and named for Jeffrey Lazarus, Columbus civic leader, is located just north of here. A plaque in honor of Lazarus, one of whose ancestors helped found the Jewish community in Columbus in the late 1830s, hangs in the camp's training center.

EAST LIVERPOOL

Beth Sholom Cong., 401 W. 5th St.

Cong. B'nai Israel, 401 W. 5th St.

ELYRIA

Temple B'nai Abraham, 530 Gulf Rd.

EUCLID

Temple Ner Tamid, Lake Shore Blvd. and E. 250th St.

FREMONT

Cong. Beth Israel, 514 Birchard Ave.

Hayes State Memorial, Hayes and Buckland Aves., memorializing President Rutherford B. Hayes, has in its library correspondence between the President and prominent Jews of the time.

HALLE PARK

Halle Park, 23 miles east of the Cleveland Heights area is the site of a year-round Family Camp Conference Center. Grants of $750,000 from the Edith Anisfield Wolf Fund and $1,750,000 from the Blanche S. Halle and Eugene S. Halle Memorial Funds made this center possible.

HAMILTON

Mosler Avenue is named for the Mosler family, which produced Henry and Gustave Mosler, the noted painters. The Moslers own a company manufacturing more than half of the world's safes and bank vaults.

KENT

Hillel Jewish Student Center, Kent State University, 202 N. Lincoln.

Memorial to the "Kent Four," honors the four students who were killed by the Ohio State National Guard in 1970. Three of the students were Jewish: Allison Krause, Sandra Lee Scheuer, and Jeffrey Glen Miller. A memorial garden is located outside Stopher Hall, near Eastway Rd., on the opposite side of the street from Bowman Hall. In the garden there is a six-foot high structure of metal framework on which is a plaque describing the inspiration for the structure.

KINGS MILLS

National Football Foundation's College Football Hall of Fame, includes six Jewish All-Americans. They are: Joseph Alexander, Benjamin Friedman, Marshall Goldberg, Philip King, Sidney Luckman, and Fred Sington.

LIBERTY

Temple El Emeth, Logan Way, Liberty Township, near Rte. 304.

LIMA

Bernard M. Dorfman Memorial Book Collection, an unusually fine collection of Judaica, is a memorial to Rabbi Bernard M. Dorfman, spiritual leader of Temple Israel from 1931 to 1943. The collection is a part of the Lima Public Library.

Federated Jewish Charities, 217 S. Dale Dr.

Temple Beth Israel Shaare Zedek, Lakewood and Glenwood Ave.

LORAIN

Agudath B'nai Israel Cong., 1715 Meister Rd.

MANSFIELD

Cong. B'nai Jacob, 973 Larchwood Rd.

Temple Emanuel, 473 Cook Rd.

MARIETTA

Cong. B'nei Israel, 522 4th St.

MARION

Temple Israel, Mt. Vernon and Seffner Ave.

MAYFIELD HEIGHTS

Mayfield-Hillcrest Temple, 1732 Lander Rd.

Schnurmann House, 1223 Julius Weil Dr., and Luther House, 1221 Drury. This housing complex for older adults of any race memorializes Miss Cornelia Schnurmann, a Jewish refugee from Europe, who bequeathed the funds she received from West Germany to launch the project.

Weil Drive is named for Miss Schnurmann's friend Julius Weil, who is director of the housing project.

MIDDLETOWN

Temple Beth Sholom, 610 Gladys Dr.

NEWARK

Holy Stones of Newark, whose "discovery" in 1860 among the remains of the mounds outside of town created tremendous excitement because of the claim that they proved the Israelite origin of the mound builders, the earliest inhabitants of North America. Unearthed by David Wyrick, a Newark printer, the stones contained Hebrew inscriptions, an incomplete reproduction in Hebrew of the Ten Commandments, and a stone carving of Moses. Some rabbis to whom the stones were submitted were not ready to pronounce them frauds until Dr. Abraham Geiger, the German-Jewish scholar, to whom photos of the stones had been sent, denounced the finds as "the bungling work of an unskilled stone mason" and a piece of "religious hocus pocus." Wyrick's fraud was prompted by his fanatical belief in the Hebrew origin of the mound builders and his willingness to go to any lengths to substantiate his theory.

Temple Ohev Israel, 214 Sherwood Downs, N.

NORTH COLLEGE HILL

Isaac Mayer Wise Park, Goodman Ave., a memorial to the great leader of Reform Judaism, is a small part of the farm on which Dr. Wise lived for many years. When it was sold by the Wise heirs in 1964, a small plot was reserved as a memorial park, which was dedicated in 1969.

OBERLIN

Hebrew House, Oberlin College, is a student residence. Hillel Foundation is in Wilder Hall.

OXFORD

Arthur Beerman Center of Hillel Foundation, Miami University, 11-15 Walnut St., was built with support of the Beerman Foundation.

PAINESVILLE

Temple Am Sholom Jewish Community Center of Lake County, which serves Painesville, Mentor, Eastlake, Kirtland, Willoughby Hills, and Wickliffe, uses the facilities of Lake Erie College and East Shore Unitarian Church. Its post office address is PO Box 721, Painesville, Ohio.

PEPPER PIKE

B'nai Jeshurun-Temple on the Heights, Fairmont Blvd. and Brainard Rd., has in its new building the Moskowitz Sanctuary donated by the family of Mr. and Mrs. David J. Moskowitz, and their sons, Ronald and Jan. The roughly-textured walls of the sanctuary represent the stone of the old City of Jerusalem. It also contains the Nickman Chapel, the Jacobson Library, the Youth Center, and the Gross Atrium. The auditorium is named for the late Rabbi Rudolph M. Rosenthal.

Brith Emeth Temple, 27575 Shaker Blvd. and Brainard Rd., is a temple-in-the-round. The first synagogue designed by the famous architect Edward Durell Stone, the round structure resembles a Star of David from the air.

Nathan L. Dauby Science Building, Ursuline College for Women, 2000 Lander Rd., is named for the late philanthropist who died in 1963.

PIQUA

Cong. Anshe Emeth, 320 Caldwell St.

PLEASANT RIDGE

National Council of Jewish Women House.

PORTSMOUTH

Cong. B'nai Abraham, 8th and Gay Sts.

SANDUSKY

One of the nation's most imposing monuments, The Perry Memorial, is located on South Bass Island in Lake Erie. The large column is a memorial to Commodore Oliver Hazard Perry, who defeated the British during the War of 1812. The monument was designed by Joseph H. Freedlander.

SPRINGFIELD

South Fountain Avenue Temple, 536 S. Fountain Ave.

STEUBENVILLE

B'nai Israel Cong., 128 S. 5th St.
Temple Beth El, 608 N. 5th St.

TOLEDO

Darlington House, Jewish Home for the Aged, 2735 Darlington Rd.

Hebrew Academy, 2727 Kenwood Blvd.

Hillel Foundation, University of Toledo, 3436 Goddard Rd.

Jewish Community Center, 6465 Sylvania Ave., (Sylvania).

Jewish Family Service, 5151 Monroe.

Jewish News, 2506 Evergreen Rd.

Jewish Welfare Federation, 5151 Monroe.

Temple B'nai Israel, 2727 Kenwood Blvd., is located on a site which has a unique interfaith story. In 1952, the congregation, the Ursuline Convent, and the city of Toledo were competing for the right to buy 11.7 acres from the Owens-Illinois Glass Co. On the initiation of the synagogue, the three groups worked out an arrangement under which the synagogue purchased the entire tract and donated part of the site to the Convent, and gave one acre to the city for a park.

Temple Shomen Emunim, 6453 Sylvania Ave. (Sylvania).

Toledo Museum of Art, 2449 Monroe St., has in its Stevens Gallery a rare 15th century scroll of the Book of Esther, as well as several other objects of Jewish interest.

Woodley Avenue Synagogue, 3853 Woodley Ave.

TWINSBURG

Temple Beth Shalom, Western Reserve Synagogue, a new Reform congregation in northern Summit County serving Jews in Twinsburg, Hudson, South Solon, Nordonia Hills, Macedobia, Aurora, and surrounding areas, has been holding services in the Twinsburg Public Library, but travelers planning to be in the area should write to Temple Beth Shalom, 10005 Serene Court, Twinsburg, Ohio.

UNIVERSITY HEIGHTS

Bellefaire, 22001 Fairmount Blvd., a residential treatment center for disturbed children, is one of the oldest Jewish child care centers in the country. It was founded in 1868 by B'nai B'rith as the Cleveland Jewish Orphan Home to care for children orphaned by the Civil War.

Cleveland Jewish News, 13910 Cedar Rd.

Heights Jewish Center, Cedar and Wrenford Rds.

Jewish Children's Bureau, 21811 Fairmount Blvd. Bellefaire is one of its affiliates.

Jewish Vocational Service, 13878 Cedar Rd.

Temple Emanu-El, 2200 S. Green Rd.

WARREN

Beth Israel Temple Center, 2138 E. Market St.

Jewish Federation, 901 Melwood Dr., N.E.

WICKLIFFE

Rabbinical College of Telshe, Euclid Ave. and E. 284th St., occupies a complex of more than 20 buildings on an old estate. Founded in Telshe, Lithuania, in 1875, the rabbinical institution, once one of Eastern Europe's greatest centers of Talmudic scholarship, moved to Japan after the Nazi occupation of Poland. The surviving students and teachers reached Japan by a dangerous overland route through Siberia. In 1941, the yeshiva moved to Cleveland where it remained until 1957 when it moved to suburban Wickliffe. It is virtually a self-contained community where 300 students from many parts of the world live on the campus. Yeshiva families live in adjacent garden apartments. Kosher foods are delivered by Cleveland establishments. The campus is named in honor of Joseph and Faye Tanenbaum, Toronto philanthropists.

WOOSTER

Freedlander Park is named for the late Herman Freedlander, philanthropist and department store owner, who gave the city 30 acres as the site of the park. Freedlander, who died in 1974 at the age of 94, had owned a department store in Wooster founded by his father in the 1870s.

Freedlander Theatre, Wooster College, is named for Herman Freedlander, a major benefactor of the college.

Knesseth Israel Temple, 1670 Cleveland Rd.

WYOMING

Valley Temple, 145 Springfield Pike at Clark St.

XENIA

Greene Joint Vocational School, 2960 W. Enon Rd., has in its lobby a portrait of the late Sol Arnovitz who donated 25 of the 40 acres on which the school stands.

YELLOW SPRINGS

Fels House, on Livermore St., houses the block-long Fels Research Institute for the Study of Human Development at Antioch College. It is named for the late philanthropist, Samuel Fels, whose wife is memorialized in the institute's Jennie May Fels Library.

YOUNGSTOWN

Arms Museum, 648 Wick Ave., whose holdings include artifacts and memorabilia of old Youngstown, has a small collection of material about the history of Youngstown Jewry assembled in a project sponsored by the National Council of Jewish Women.

Cong. Children of Israel, 1701 Ohio Ave.

Cong. Ohev Tzedek Shaarei Torah, 5245 Glenwood Ave.

Heritage Manor, Jewish Home for the Aged, 517 Gypsy Lane.

Jewish Community Center, 505 Gypsy Lane. In the main lobby is a bas-relief portrait of Clarence J. Strouss whose leadership inspired the building.

Jewish Family Service and Jewish Federation, 505 Gypsy Lane.

Jewish Times, 2339 Selma Ave.

Temple Anshe Emeth Emanu-El, 5th and Evergreen, represents a 1973 merger of Temple Anshe Emeth and Temple Emanu-El. The latter's sanctuary is used by the combined congregations.

Temple El Emeth, Logan Way (near Rte. 304).

Temple Rodef Sholom, Elm and Woodbine Sts.

Cong. Beth Abraham, 1740 Blue Ave.

ZANESVILLE

Cong. Beth Abraham, 1740 Blue Ave.

Wisconsin

Not until 1759, when France surrendered the Northwest Territory to the British, could Jews risk being found in what is now Wisconsin without "forfeiture of their bodies and estates." Any professing Jews living or trading in the area now encompassed by Wisconsin were subject to the penalties of the Black Code of 1724, which outlawed Jews and Judaism in all the French colonies from New Orleans to Wisconsin.

After the British took over the Northwest country, Jews from Canada who had engaged in the fur trade in Michigan extended their business to northern Wisconsin. Ezekiel Solomon (see Michigan), the Jewish pioneer of Michigan, was one of 14 traders licensed by the British in 1770 to exploit the Wisconsin fur trade. Probably the first Jewish resident of Wisconsin was Jacob Franks who came to Green Bay, the state's oldest settlement, in 1794 from Canada. He had been sent by Ogilvie, Gillespie & Co., a Montreal mercantile house, to look after its Wisconsin trading posts. Although the British left the Northwest Territory in 1783 which placed Wisconsin nominally under American control, the fur trade and the Indians remained under the influence of British traders until after the War of 1812. One of these was Franks, who went into business for himself in 1797, after securing a 999-year land grant from the Menominee Indians.

By 1800, Franks was one of the most influential men among Wisconsin's 200 white residents. He had opened a trading post at Fond du Lac in 1797, owned one of the first blacksmith shops in Green Bay, employed the only carpenter in the Northwest Territory, and exported large quantities of deer tallow. He was also one of the early traders at the "gathering place by the river," which later became Milwaukee. Franks had an agent there in 1804 doing "a summer business" in raw deerskins with the Indians more than 30 years before Solomon Juneau laid out the town of Milwaukee. In 1809, Franks erected Wisconsin's first grist and sawmill near DePere.

Franks remained a resident of Wisconsin until about 1810, when he moved to Mackinac, Michigan. While he lived in Green Bay, Franks was a squawman, fathering several children by Indian women. When he returned to Canada after the War of 1812 - he remained a loyal British subject all his life - Franks spent his last days with his Jewish wife, Mary Solomons of Montreal. When Franks left Wisconsin, he turned over his business interests to his nephew, John Lawe, who came to Green Bay in 1797 at the age of 16. Son of Franks' sister and an English sea captain, Lawe was one of the many Green Bay residents who served with the British forces in the War of 1812. He returned to Wisconsin after the war and, as a naturalized citizen, became one of the leading figures of Wisconsin Territory between 1820 and 1840. After John Jacob Astor gained control of the Northwest fur trade, he made Lawe one of his Wisconsin agents. Lawe greatly expanded his uncle's business. He was an organizer of the Fox River Hydraulic Co., formed in 1836 to build a dam across the Fox River. Lawe founded the first temperance society west of the Great Lakes in 1831 and became an associate justice of the first court held in Brown County in 1836. He was also elected to the first Wisconsin Territorial Legislature.

Married to the daughter of an Englishman and a Chippewa woman, Lawe abandoned the faith of his mother and uncle. He financed the first Protestant Episcopal mission at Green Bay in 1825. At the time of his death in 1846, he had been an Episcopalian for 20 years. His children became Catholics. John Lawe left many documents, some of which record his loss of Jewish interest and adoption of Christianity. He belongs, however, to

this story of Wisconsin because he was a Jew by origin and his contemporaries always referred to his Jewish ancestry.

Until the mid-1830s, the only Jews in Wisconsin were probably stray traders or peddlers along the Mississippi and around Green Bay. A history of Brown County published in 1876 records the tragic end of one of these lone and unnamed Jews, "a Jew peddler," who was murdered near Kaukaukana about 1820. He was slain by three Indians who "committed the deed to obtain the goods he carried in a pack on his back." The Wisconsin Territory had only just been separated from the Michigan Territory when Gabriel and Emanuel Schoyer and Henry Newhouse opened clothing stores in the traders' town of Milwaukee in 1836. These three were the vanguard of the Jews who migrated to Wisconsin in the 1840s and 1850s with the great influx of German and Bohemian immigrants following the collapse of the European revolutionary movements. Within a single decade, Jews from central Europe had made their way to all corners of the state.

The first Schoyers were joined by their brothers Meyer, Samuel, William, and Charles in the 1840s, and by Moses Weil. Isaac Neustadtl and Solomon Adler reached Milwaukee in 1844. Henry Friend had a store in Green Bay in 1842. Samuel Snow came to La Crosse in 1843, two years after it was founded. John Meyer Levy, one of the chief builders of La Crosse, arrived in 1845 with his wife. An Indian agent to the Winnebagos, Levy fought to prevent the government from driving the Indians off their ancestral hunting grounds. Isaac Marks, who settled at Prairie du Chien in 1846 and then moved to La Crosse in 1848, opened the first trading post at the Winnebago Indian agency. Snow, who was a doctor, received his naturalization papers at La Crosse in 1849 before heading west for California. Levy was twice mayor of La Crosse.

Lyon Silverman arrived in Mequon in 1845 and became a leading businessman in Washington County. He served in the State Legislature in the early 1850s. Samuel Klauber came to Lake Mills in 1848 and then moved to Madison where he was joined by his brothers, Charles, Isaac, and Sigmund. Lyon Silverman served as postmaster of Port Washington from 1849 to 1852, was elected sheriff in 1852, sat in the State Legislature in 1858, and a year later was the Democratic nominee for state

treasurer. S. Maddewitch, who opened a clothing store in Fond du Lac in 1849, was the first Jewish resident there. Isaac Harmon was an early settler in Racine where he served as town clerk, 1849-1852 and again, 1854-1855. One of the pioneer machinery manufacturers in the state was Charles Alschuler who went to Racine in the 1850s.

Bernard Schlesinger Weil, who came to Wisconsin around 1845, engaged in farming at Cedar Lake. At one time, he owned several thousand acres of land and was one of the state's most influential men. Weil was elected to the State Legislature in 1852, the first Jew to serve in that body. He was one of the stockholders of the Prairie du Chien Railroad Co., and was involved in many other industrial enterprises. In 1855 Weil became brigadier general of the State Militia. Isolated though he was, Weil brought in a teacher from Chicago to instruct his four children in Hebrew, and sent his two sons to Milwaukee to prepare for their bar mitzvahs. Weil was the donor of one of the first Torahs owned by one of the early Milwaukee congregations. As a member of the Legislature, he arranged for a rabbi to open one of its sessions in the 1850s.

Louis Hirshheimer, his wife, aged mother, five sons, and a daughter, reached La Crosse in 1856 in a prairie schooner. His mother, Sarah Hindel Hirshheimer, who died in 1858, was the first burial in the Jewish cemetery. After years of working as timber choppers, he and his sons opened a small foundry. The foundry grew into the La Crosse Plow Co., the largest manufacturing firm in the entire area, until it was absorbed by the Allis Chalmers Co. Thousands of people in the midwest owned plows, fences, railings, shutters, safes, and door frames made by Hirsheimer.

Bernard Heller and his wife and two children arrived in Milwaukee by train in 1848. Henry Stern came in 1850. Bernard Heller was an early sausage maker in 1858. Louis Frank was dealing in cattle in 1851. Nick Simon was a tobacconist in 1847. Milwaukee's first Jewish doctor was Dr. Charles Schoyer who began practicing in 1851. The second physician was Dr. Louis Adler (1862). Nathan Pereles was the first Jewish lawyer (1857). Theodore Schoenfeld taught music as early as 1854. Grocer Isaac Neustadl, a Bohemian, headed an association for the relief of political refugees from the 1848 revolutions in Europe. Beloit's city directory of 1857 listed Henry Rosenblatt and Aaron

Reitler as dealers in clothing. Samuel Leopold, who had been a trader at Mackinac, Michigan, in the 1840s, joined his brothers, Mark and Louis, and Julius Austrian in business at LaPointe in 1853. Morris Glickman and Edward Poznanski came to Chippewa Falls in 1854, where the latter was mayor from 1874-1882.

Among the European intellectuals, professionals, and political refugees who found their way to Wisconsin in the 1840s were several Jews. One of Carl Schurz's group at Watertown was David Blumenfeld, a brother-in-law of Rabbi Bernhard Felsenthal of Chicago. Blumenfeld had no interest in Judaism, and permitted his children to attend services and classes at both Catholic and Protestant churches. One of his children, Ralph, who was born in Watertown, later became famous as editor of the *London Daily Telegraph* and for introducing American newspaper methods into England. Ralph Blumenfeld got his journalistic start on the *Watertown Democrat* founded by his father in the 1850s. The elder Blumenfeld also edited a German language newspaper. Prague-born Simon Sekeles, who came to Wisconsin in 1847 and settled in Madison, edited a widely-read German language daily, the *Madison Democrat*, and held several public offices. Before departing for New York in 1863, Sekeles served as cantor and reader of the congregation founded in Madison in 1856. In New York, Sekeles became a well-known contributor to the Jewish press and the author and translator of Jewish literary works.

The second Jew to be appointed minister to any country was Marcus Otterbourg (the first was August Belmont - see Belmont State Park, New York) who arrived from Bavaria in Wisconsin in the 1840s. Although he was well-versed in languages, Otterbourg's first undertaking was a vinegar distillery in Milwaukee. Later he became the offical reporter for the State Legislature in Madison. He joined Carl Schurz in helping to organize the Republican party in Wisconsin. Otterbourg made the acquaintance of Abraham Lincoln during the 1860 Presidential campaign after which Otterbourg went to Washington as a newspaper correspondent. Otterbourg was only 33 when President Lincoln appointed him United States Consul to Mexico. Otterbourg remained at his post throughout the Civil War and played a leading role in the diplomatic events associated with Emperor Maximilian's attempt to establish a French-controlled empire south of the Rio Grande. While help-

ing to protect Americans and other foreigners, Otterbourg sought to prevent Maximilian's execution by the Mexicans. He was also involved in the negotiations that led to the surrender of Mexico City by Maximilian's forces. Appointed Minister to Mexico in 1867 by President Andrew Johnson, Otterbourg served in that post for several months, although he was never confirmed by the Senate.

Wisconsin's first Jewish community was organized in Milwaukee by 12 men meeting at the home of Isaac Neustadtl in 1847 for Rosh Hashanah services. The next year the services were moved to a room above Nathan Pereles' grocery store. In 1849, these services became the basis for the state's first congregation. A year earlier the group had acquired a cemetery plot on Hopkins Road. The congregation was named Emanu-El. There were reports in 1849 of plans for a second congregation in Milwaukee.

This may have referred to the group that organized Congregation Ahabath Emunah in 1852 and which conducted services on East Wells Street. In 1856, Emanu-El and Ahabath Emunah consolidated under the name of Congregation B'ne Jeshurun, with Nathan Pereles as president, and opened Wisconsin's first synagogue on North 4th Street, between West State Street and West Highland Avenue. A new synagogue was dedicated on North 5th Street, between Wells and Cedar Streets, soon after Milwaukee's third congregation, Anshe Emeth, was formed in 1856. Gabriel Schoyer, who had been the first president of Emanu-El in 1847, was president of Anshe Emeth, which merged with Emanu-El in 1859. Another congregation was formed in 1869 when 35 of the 85 members of B'ne Jeshurun seceded. For 58 years, the congregations went their separate ways, until they were reunited in 1927 as Congregation Emanu-El B'ne Jeshurun. In 1856 there were 200 Jewish families in Milwaukee supporting three congregations. One of the early Jewish settlers, Henry Mendel, was instrumental in building the city's first large hall, The Academy of Music.

An unsigned letter, dated October 9, 1851, published in the November, 1851, issue of the *Occident and American Jewish Advocate*, described a Yom Kippur observance at Berlin, Marquette County, probably the first Jewish service in Wisconsin outside Milwaukee.

Wisconsin's second Jewish community came into being at Madison in 1856, when 17 Jewish families formed Congregation Ahavath Achim but later changed the name to Congregation Shaare Shomayim and erected a brick synagogue in 1863. Death and removal caused the decline of the congregation and the sale of the synagogue in 1922, but it has recently been saved from destruction and made a state historic landmark. In LaCrosse, a third Jewish community was established in 1857 with the organization of the Anshe Chesed Congregation, an outgrowth of the Anshe Chesed Cemetery Association, founded several years before. The congregation in the Mississippi River town existed until the 1920s when its six remaining members disbanded it. The cemetery, however, is still maintained. Rabbi Julius Wechsler of St. Paul, Minnesota, often came to LaCrosse to preach and supervise the religious school during the 1870s. By 1860, there were nearly 1,300 Jews in Wisconsin, and over 300 of them served in the Civil War.

Before the mass migration of Russian, Polish, and Rumanian Jews began in the 1880s, Wisconsin had 2,550 Jews. Most of them were of German, Hungarian, and Bohemian origin. After the Civil War, new Jewish communities sprang up. A cemetery association was formed in Appleton in 1872, a congregation was founded in 1878, and a synagogue was built in 1887. Jewish peddlers began staying the weekend at Oshkosh in the 1870s, laying the foundation for the community that was established in the 1880s. Other communities took root in Two Rivers and Wausau. Elias Rindskopf, a founder of Milwaukee's first congregation, was elected to Congress in the 1870s, but never took his seat because it was belatedly discovered that he had never been naturalized.

One of the first groups of Russian Jews assisted by European committees reached Milwaukee in October, 1881. Another hundred came in the spring of 1882, followed by 350 more later that year. From 1901 to 1903, nearly 800 skilled and unskilled workers were sent to Milwaukee by the Industrial Removal Office. All told, the IRO placed 3,709 Jewish immigrants in 74 Wisconsin towns and cities, a greater number than those settled in any other state except New York, Ohio, Missouri, Michigan, Illinois, and California. These newcomers established new communities in cities where none had existed before: Oshkosh, where B'nai Israel was founded in 1895; Beloit, where

Congregation Bnei Abraham was established in 1907; Superior, where worship services were first held in 1889 and synagogues formed in 1890 and 1895; Madison, where the East European immigrants created a new community in the early 1890s; Janesville, where the first Jewish arrivals in the 1890s worked in the city's tobacco factories; and also in Ripon, Sheboygan, Kenosha, Monroe, and Hurley. At the beginning of the 20th century, Wisconsin had over 11,000 Jews.

A group of Russian Jews was settled on farms at Arpin in 1904 by A.W. Rich, a Milwaukee philanthropist who had been an itinerant optician. In a former lumber camp in Wood County, 730 acres were acquired by Rich, who was the head of the Milwaukee branch of the Industrial Removal Office. A loan was given to each prospective colonist to buy 40 acres, livestock, and tools, and for construction of a house. The first five families arrived in 1904 and by 1906, they had each cleared ten acres and had begun to sell crops and cord wood which enabled them to meet the interest due on their loans. Rich made frequent visits to the colony, which was 150 miles northwest of Milwaukee. By 1911, adverse economic and weather conditions drove some families off the land, but new settlers arrived in 1913. In 1915, they erected the first and only synagogue in Wood County on an acre of land donated by Samuel Pittleman, one of the colonists. The Torah was a gift from Rich. Often on the Sabbath when rain threatened, Christian neighbors turned up to transfer the hay from the fields to the barns, a good turn that the Jewish farmers returned on Sundays, Christmas and Easter. Ultimately the struggle against weather, drought, and economic depression proved too much, and the colony was gradually reduced as the children grew up and left the farms. Arpin fluctuated between six and fifteen families, but some of its residents eked out their skimpy farm income by peddling. By the end of 1920, the settlement had disintegrated and its synagogue fell into ruin.

Most colorful of the East European Jews who settled in Wisconsin after 1880 was Solomon Levitan. A penniless immigrant of 16 when he landed in Baltimore in 1880, he found work at street paving at $1 a day. With his meager savings, he purchased a small stock of merchandise and began peddling his way west from Maryland and Pennsylvania where the Pennsylvania Dutch

"understood" his broken English and encouraged their children to teach him the ABCs while he traded a night's lodging for farm chores and baby-sitting. Gradually, he reached Chicago and then moved to New Glarus, Wisconsin, a Swiss community in Green County. His honesty, native wit, and good humor made him a welcome visitor among the farmers, some of whom posted signs reading "No Peddlers Allowed - Except Sol." He became so well-liked that, even though he had no knowledge of the law, the farmers elected him a justice of the peace soon after he opened a country store in 1887.

While visiting the home of Eli Peterson, a farmer, he met the farmer's nephew, young Robert M. La Follette, Sr., who was running for district attorney. Levitan and La Follette formed a friendship on an intimate political and personal level that was to last 40 years. At the first meeting, Levitan sold the future governor and senator a pair of suspenders, and thereafter boasted that he had supported La Follette all his life. Levitan's popularity in Green County became a great political asset to La Follette, who won renomination for governor in 1904 only because the erstwhile immigrant from Lithuania had lined up the Green County delegates to the Republican State Convention. Year after year, the white-maned Levitan campaigned with and for La Follette for governor and United States Senator, winning thousands of friends for himself and La Follette, and becoming a political power in his own right.

In 1918, he was approached to run for lieutenant-governor. Characteristically he said: "Why do you want me to run for lieutenant-governor? I have not had enough of an American education to be the presiding officer of the Senate, and the lieutenant-governor must be familiar with 'Robert's Rules of Order,' and it would take me fifty years to learn that! If you want to give me some recognition for the work I have done, why don't you elect me state treasurer? I can count money in the middle of the night and I wouldn't give a nickel too much." So they ran him for state treasurer in 1920, but lost on his first try. However, in 1922, he was elected and was reelected every two years by huge marjorities until the Democratic landslide of 1932. Meanwhile, he had backed La Follette for President in 1924 as the candidate of the Progressive party, which Levitan had helped organize. He was reelected in 1936 and retired in 1938, two years before he died.

Levitan's ability to count the state's nickels as carefully as his own became a state legend. For years, there was a sign on his door in the State Capitol reading "Uncle Sol, Your State Treasurer, Welcomes You." Until the 1950s, Levitan's portrait hung in the State Capitol. In 1912, he was a Republican Presidential elector. Twenty years later, he was elected honorary president of the State Auditors, Comptrollers and Treasurers Association of the United States. Next only to his pride in his Jewishness, which he never ceased to proclaim, and his long association with the La Follettes, Levitan was proudest of the fact that he had served as a regent of the University of Wisconsin. In 1928, he became the first Jewish Winnebago chief at tribal ceremonies where he was named "Tchay-Ska-Kah," or "White Deer."

One of Levitan's contemporaries was Victor Berger, who arrived in Milwaukee from Hungary in 1876 and became one of the national leaders of the Socialist party. He was elected to Congress in 1911, the first Socialist to win a seat in the House of Representatives. Among the offspring of the immigrants were Edna Ferber, the novelist, and Ben Hecht, author and newspaperman.

On the eve of World War I, Wisconsin had a Jewish population of 28,581. The wide dispersion of Jews through the state was indicated by the fact that one or more Jews served in the United States armed forces in World War I from 122 cities, towns, and villages. By 1937, the state had 39,917 Jews, 29,600 of whom lived in Milwaukee. Madison, with 1,350 Jews, was the second largest community. Sheboygan had 1,000, Kenosha 950, Superior 900, and Racine 850. There were also Jewish communities in Appleton, Beloit, Fond du Lac, Green Bay, La Crosse, Manitowoc, Marinette, Oshkosh, Wausau, Stevens Point, Janesville, and Whitefish Bay. There were 30 places with 11 to 50 Jews each, and 81 places with less than 10 Jews. Two of the latter were Wilton and Waupeca. In Wilton, Dr. Sam Salan, the town's only doctor for nearly 50 years, was a beloved figure. In Waupeca, the owner of the general store was something of a Hebrew scholar who saw that his eight children received a Jewish education, one of them being Rose Lightman, a social worker in Washington for a quarter of a century.

The state's Jewish population peaked at 38,400 in 1960 and

then declined to 31,930 in 1974. Milwaukee has remained the largest community, with 23,900 Jews, a decline from 30,000 in 1960. Madison, home of the state university and the state capital, was the second largest community (2,900). Other communities of some size were Racine, Appleton, Green Bay, Sheboygan, Superior, Wausau, Marinette, Waukesha, Manitowoc, Fond du Lac, Eau Claire, Oshkosh, and Beloit. There were smaller communities in Janesville, La Crosse, Prairie du Chien, Neenah, Kenosha, Ashland, Chippewa Falls, and Ripon.

While no Jewish office holder ever attained the popularity of Sol Levitan, a few held important public posts. David Rabinowitz was appointed a Federal judge by President John F. Kennedy, and Myron Gordon, the first Jew to sit on the State Supreme Court, was named to the Federal bench by President Lyndon B. Johnson. William B. Rubin, one of the leaders of the state Democratic party in the 1930s and 1940s, was twice the gubernatorial candidate of the liberal wing of the Democratic party and was a delegate to four Democratic national conventions. Joseph A. Padway resigned a judgeship to become general counsel to the American Federation of Labor before it merged with the CIO. Max Raskin was city attorney of Milwaukee in the 1930s, when a Socialist mayor was elected. Maurice Pasch, one-time district attorney of Dane County, was secretary to Governor Philip La Follette and United States Senator Robert M. La Follette, Jr. Charles Aaron served as a circuit court judge for 24 years. Mrs. Joseph Jastrow was for many years head of the woman's suffrage movement in Wisconsin. Thomas Pereles was commissioner of the public debt under two governors. Leonard Bessman was chairman of the State Public Service Commission. Sidney Goldstein and Robert Levine were chairmen of the State Commission on Human Rights. Morris Slaveney was chairman of the State Employment Relations Board, Ben Marcus served as State Motor Vehicles Commissioner, and Philip Lerman was chairman of the State Department of Industry, Labor and Human Relations. Robert Levine was State Selective Service Director. In 1917, Albert C. Wolfe of La Crosse was United States Attorney for western Wisconsin. Milton Lorman, a Republican member of the State Legislature from rural Jefferson County and the city of Whitewater in 1977, was the son of a Russian immigrant who settled at Ft. Wilkinson in 1913 and went into the scrap metal business.

Jews who have served as mayors are: H.A. Weil, Ripon; David Hammel, Appleton; Edward Poznanski, Chippewa Falls; John Levy, La Crosse; Joseph Mann, Two Rivers; Herman Wertheimer, Watertown; and Paul R. Soglin, Madison. The latter was elected in 1973 as a 27-year old radical candidate with the aid of the student vote. As a student at the University of Wisconsin in the 1960s, he was twice arrested during anti-war demonstrations. Reelected in 1975, he carried into office with him 21-year old Robert Weidenbaum, a unversity student who won a seat on the City Council.

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APPLETON

Cong. Beth Israel, 1720 W. Reeve St.

Cong. Moses Montefiore, 3131 N. Meade St.

Temple Zion, founded in 1878 but which went out of existence in the 1940s, had as its first acting rabbi, Samuel Meyer Weiss, father of the famous magician, Harry Houdini. Houdini, whose real name was Eric Weiss, was not, as sometimes claimed, born in Appleton. He was born in Budapest on March 24, 1874.

United Jewish Charities, 3131 N. Meade St.

ARPIN

A Jewish agricultural colony was located here from 1904-1920.

BARABOO

Lion Fountain, honoring Zacharay Onikul, Jewish civic leader who has served Baraboo for 37 years in a variety of projects, has been erected in Ochsner's Park, 903 Park St., by the Baraboo Lions Club in recognition of his goodwill ambassadorial service. An interpreter of Judaism to Jews and non-Jews, he is widely known in the area.

BELOIT

Cong. B'nai Abraham, 725 Oak St.

DE PERE

Adolf and Ella Frankenthal Memorial Room in the library of St. Norbert College, is a reading room memorializing a couple who were refugees from Nazi Germany. They established a packing plant in Green Bay and became active members of the community. The plaque in the memorial room says it was named for the Frankenthals as a "symbol of the triumph of liberty and knowledge over the destruction of learning and dictatorship."

EAU CLAIRE

Temple Sholom, 1223 Emery St.

FOND DU LAC

Temple Beth Israel, 6 Woods Pl., is the successor to the first congregation established here in 1905. Out of that group which met in the home of Jacob Cohen, there developed Jacob's Congregation named for Cohen in 1914, and later renamed Kehilath Jacob when it dedicated a synagogue at Military Rd. and Ruggles St. The old synagogue was sold and the building converted into an office building.

FOX POINT

Temple Shalom, 7600 N. Santa Monica Blvd.

FREDONIA

Judah Bleich Memorial Theatre, at the Milwaukee Jewish Community Center's residential camp, is named for a prominent Yiddish actor who, for many years, directed and produced Yiddish plays at the center.

GLENDALE

Jewish Educational and Community Activity Center, 4650 N. Port Washington Rd., located on a 7-acre campus, houses Hillel Academy, the Milwaukee Board of Jewish Education, the Hebrew High School, and Finjan. The latter is a youth facility jointly operated by the Milwaukee Jewish Community Center, Jewish Vocational Service, and Jewish Family Service. The

center also houses some Jewish Community Center physical education activities. The facility, known as the Jewish Educational and Culture Campus, is designed to provide group work, guidance, and family and personal relations counsel, as well as Jewish education, under one roof. On the campus is a sculpture dedicated to the children who died in the Ma'alot massacre in Israel.

Temple Sinai, 8223 N. Port Washington Rd.

GREEN BAY

Cong. Cnesses Israel, 643 S. Clay.

Jewish Welfare Fund, P.O. Box 335.

Lawe St., between Monroe and Baird Sts., memorializes John Lawe, son of a Jewish woman and non-Jewish English sea captain, who settled in Wisconsin in 1797 as an employee of his uncle, Jacob Franks, the state's first known Jewish resident. At one time, Lawe and his partners owned a large part of the present site of Green Bay, but they lost it through indebtedness to John Jacob Astor. A successful trader who expanded his uncle's business, Lawe was elected to the first Wisconsin Territorial Legislature in 1836. Before that, he had served as judge of the Brown County Court when that county was still part of Michigan. The present Green Bay Jewish community has no connection with either Lawe or Jacob Franks, since it dates from the 1880s when Russian Jews settled there.

KENOSHA

Cong. B'nai Zedek, 1600 56th St.

Jewish Welfare Fund, 6537 7th Ave.

Temple Beth Hillel, Library Sq.

LA CROSSE

Anshe Chesed Cemetery, Losey Blvd., established in 1857, is all that remains of Cong. Anshe Chesed, the second to be founded in Wisconsin. One of the organizers of this congregation was John Meyer Levy, who with his wife, settled here in 1845, four years after the village was first occupied by whites. Levy had come from St. Louis to Prairie du Chien and then to La Crosse with his partner, Isaac Marks. Until the Winnebago Indians were moved from around La Crosse to Minnesota, Levy was a successful trader. Although the Indians and other traders sought

to persuade him to follow them to Minnesota, Levy remained in La Crosse.

Levy, his wife, and young son, were the fifth white family to reach La Crosse, arriving on a Mississippi River steamboat with a horse, dog, and two cats. There were then only a few rough shanties on the riverfront, and the total white population consisted of nine men and four women. Levy became a close friend of the Indians, who once held a pow-wow in his house. When the Federal government sought to move the Winnebagos west of the Mississippi in 1848, they were reluctant to leave and engaged Levy to plead their case. He argued for them unsuccessfully in correspondence with President James K. Polk and the Bureau of Indian Affairs. In 1847, Levy won a contract to carry the U.S. mail between Prairie du Chien and Fort Snelling, Minn. That year La Crosse's first religious services were held in his cabin by Episcopalian and Methodist missionaries working with the Indians.

An enterprising fellow, Levy built La Crosse's first hotel, boat wharf and dock, and speculated in real estate. The panic of 1857 bankrupted him, but he remained one of the town's leading citizens, serving as alderman, tax assessor, mayor, and, briefly as a judge. Levy was one of the founders of the Hebrew Indigent Sick and Burial Society which established the Jewish cemetery and a congregation. For many years, Levy taught in the synagogue's religious school and lectured to the B'nai B'rith lodge. He died in 1910 at the age of 90.

Cong. Sons of Abraham, 1820 Main St.

LAKE DELTON

Florence Weiss Perlstein Park, named for Mrs. Perlstein, a prominent Chicago Jewish communal leader, is a complex of buildings designed for easy housekeeping by senior citizens. It was built by the Jewish Community Centers of Chicago, and was cited by the American Institute of Architects with a distinguished design award.

LANCASTER

United Israel Altar, headquarters of a sect of Christians who have adopted the Hebraic faith without conversion and who are affiliated with the United Israel World Union, is located on the hillside farm of the Bohringer family. It was dedicated on Sukkoth 1953. Members of United Israel observe all Old Testament commandments.

MADISON

Beth Israel Center, 1406 Mound St.

Chavurah, 408 W. Washington Ave., a Jewish student cooperative.

Filene House, 1617 Sherman Ave., national headquarters of the Credit Union National Association, which was dedicated in 1950 by President Harry Truman, is named for Edward A. Filene, Jewish department store tycoon of Boston, who pioneered credit unions in his store.

Hillel Foundation, University of Wisconsin, 611 Langdon St., is housed in the Louis Behr Memorial Building, named for one of the university's most distinguished alumni. President of Hillel as an undergraduate, he was captain of the basketball team and received the Kenneth Sterling Day Award for "Christian worth." Hillel houses a kosher eating and meat-buying cooperative.

Jastrow House, 237 Langdon St., built in the 1890s and still a civic showplace, was the home of Dr. Joseph Jastrow, professor of psychology at the University of Wisconsin from 1888 to 1927. Jastrow was president of the American Psychological Association in 1900. Mrs. Jastrow was Rachel Szold, sister of Henrietta Szold, founder of Hadassah. Mrs. Jastrow was president of the Madison Women's Club, a prime mover in the completion of the Madison General Hospital, and head of the state's woman suffrage movement.

Jewish Community Council, 303 Price Pl.

Kibbutz Langdon, 142 Langdon St., is an old mansion converted by Jewish students into an all-Jewish commune.

Lubavitch Chabad House, 613 Howard Pl.

The Reporter, 303 Price Pl., is a community newspaper.

Shaare Shomayim Synagogue (Gates of Heaven Synagogue), in James Madison Park, is the oldest existing Jewish house of worship in Wisconsin. In 1971, it was moved from its original site at 214 W. Washington Ave., and was declared a national historical landmark. The city of Madison has title to the building. The downstairs level has been restored with funds from the local American Bicentennial Committee. The upstairs restoration is being completed by The Gates of Heaven Preservation Committee.

Erected in 1863 by the city's earliest Jewish congregation, Shaare Hashomayim, founded in 1856 by 17 Jewish families, the little synagogue remained a Jewish house of worship until the

dwindling congregation rented the sanctuary to the Unitarian Society. Later, the congregation, by then known as Shaare Shemaim, was dissolved and the building sold. Over the years, it has housed the Women's Christian Temperance Union, a tri-faith chapel, Christian Science and Lutheran churches, an undertaking establishment, a tea room, a government warehouse, a veterinarian's office, a dental office, and a Congressman's campaign headquarters. Dr. and Mrs. Norton Stoler spearheaded the campaign to have the old synagogue named a historical site. They organized the effort to move the building to a new site and to begin its restoration. The lower level of the synagogue is now called Klauber Hall in memory of Samuel Klauber, pioneer Jewish settler.

State Historical Society of Wisconsin, 816 State St., has in its collection family photos of the four daughters of Baltimore Rabbi Benjamin Szold, including one of Henrietta, founder of Hadassah, and Rachel, wife of Prof. Joseph Jastrow of the University of Wisconsin. One photo shows Mrs. Jastrow stumping for women's suffrage in an open car. In the Historical Society Archives, are many documents related to the business activities of John Lawe of Green Bay, and to Mr. and Mrs. John Levy of La Crosse. The John R. Commons Collection of Labor History Materials is rich in data on the beginnings of the Jewish labor movement in the U.S.

Temple Beth El, 2702 Arbor Dr.

Wisconsin Jewish Archives, housed in the State Historical Society of Wisconsin, 816 State St., contains some 30,000 manuscripts, letters, reports, memos, minute books, newspaper clippings, and printed materials related to many facets of Wisconsin Jewish history. The Archives was established in 1954 under the leadership of Rabbi Joseph L. Baron. Among its collections are Rabbi Baron's papers; records of Congregations Emanu-El and B'ne Jeshurun; papers of Lizzie Black Kander, founder of the settlement house in Milwaukee that gave birth to the *Settlement Cook Book*; the papers of Judge Charles L. Aarons; records of various Jewish communities in the state; and the Wisconsin Jewish military service records of World War II. The Archives is supported by the Wisconsin Society for Jewish Learning.

MANITOWOC

Cong. Anshe Poale Zedek, 8th and State Sts., also serves Two Rivers.

Jewish Federation, Cong. Anshe Poale Zedick, 8th and State Sts.

Manitowoc County Mental Center, 339 Reed Ave., was formerly known as the Simon Schwartz Mental Health Center in honor of the local philanthropist who gave the city $75,000 in 1961 on his 75th birthday.

MARINETTE

Cong. Mose Montefiore and Sons of Jacob, 1824 Division St.

MILWAUKEE

American Jewish Committee, 759 N. Milwaukee St.

Victor L. Berger Elementary School, 3275 N. 3rd St., is named for Victor L. Berger, the first Socialist elected to Congress. Born in Hungary in 1860, he settled in Milwaukee in 1880 where he became a metal polisher. Later, he taught school and founded the *Milwaukee Forward*, the second German-language Socialist daily in the state. One of the founders of the Socialist party and an ally of Eugene V. Debs, Berger introduced modifications in Socialist doctrine and practice that became known as "Milwaukee Socialism" after 1894 when he emerged as a party leader.

From 1911 until his death in 1929, Berger edited the *Milwaukee Leader*, a Socialist journal. He was the organizer of the political group which elected a Socialist mayor in Milwaukee for many years. Elected to Congress in 1911, he was defeated in 1913, but was again elected in 1918 and 1920, being denied his seat both times because of his militant opposition to American participation in World War I. His pacifist views led to his trial and conviction of disloyalty, but the U.S. Supreme Court reversed the conviction and quashed all charges against him. In 1922, Berger was again elected to Congress, retaining his seat until his death.

Beth Am Center, 5418 W. Burleigh St., has been completely rededicated with a grant from the Federal Government and the Milwaukee Jewish Federation. Opened in the 1940s by a group of Labor Zionists, it then became a community-owned facility where some 250 older adults have their own activities.

Beth Midrash of Milwaukee, housed in Beth Am Center, is a free learning center for Jewish education.

Chabad House of Lubavitcher Movement, 3109 N. Lake Dr.

Cong. Agudas Achim, 5820 W. Burleigh St.

Cong. Anshe Emeth, 8075 W. Appleton Ave.

Cong. Anshai Lebowitz, 3100 N. 52nd St., has a giant Menorah outside.

Cong. Anshe Sfard, 3447 N. 51st St.

Cong. Beth El Ner Tamid, 3725 N. Sherman Blvd.

Cong. Beth Israel, 6880 N. Green Bay Ave., a sanctuary of Wisconsin's largest Orthodox synagogue, is approached by seven columns. In the lobby is a 25-foot wall, a memorial sculpture to the victims of the Holocaust.

Cong. Beth Jehudah, 2700 N. 54th St.

Cong. B'nai Jacob, 3056 N. 55th St.

Cong. Shalom, 7630 N. Santa Monica Blvd.

Cong. Sinai, 8223 N. Port Washington Rd.

Fourth St. Elementary School, where Golda Meir attended as a child, is now known as the Golda Meir Elementary School. A plaque is affixed to the school building. The school's library is also named for the late Prime Minister of Israel.

Morris Fromkin Memorial Collection, University of Wisconsin-Milwaukee Library, 2321l E. Hartford Ave., was established by the family of the late Milwaukee and New York lawyer who won landmark cases in labor law. Russian-born, Fromkin practiced in Milwaukee after his graduation in 1920 from Marquette University. Among his important cases was a suit before the U.S. Supreme Court in which he successfully argued the right of a labor union to picket a firm the union was trying to organize. The memorial collection relates to the search for social justice from the end of the Civil War to the start of the New Deal, and deals largely with the labor movement, radical reform, and socialism.

Helfaer Federation Community Building, 1360 N. Prospect Ave., houses the Milwaukee Jewish Federation, the Jewish Family and Children's Service, the Milwaukee Jewish Council, the B'nai B'rith Youth Organization, the Anti-Defamation League, and the *Wisconsin Jewish Chronicle*, the community-owned Jewish weekly. The building, a gift of Evan P. Helfaer, Milwaukee philanthropist, in memory of his wife, has a Marc Chagall tapestry, designed especially for this building, that symbolizes the history of the Jewish people.

Helfaer Promenade, 929 N. Water St., at the Milwaukee Center for Performing Arts, is a tribute to Evan Helfaer's contributions to the city's art, music, drama, and educational institutions.

Home for Aged Jews, 1414 N. Prospect Ave.

Jewish Community Center, 1400 N. Prospect Ave., is a by-product of the *Settlement Cook Book*. In the 1890s, Lizzie Kander, known as "Milwaukee's Jane Addams," founded the Keep Kleen Mission as a bath house for Jewish immigrants from Eastern Europe. Out of this mission, which was housed in the vestry rooms of Congregation B'ne Jeshurun, grew the Abraham Lincoln Settlement House where Mrs. Kander taught cooking classes. Her pioneer book of recipes, first published in 1910, was the ancestor of the *Settlement Cook Book.* The board of directors of the Lincoln Settlement House thought that $18 was too much for the printing of Mrs. Kander's recipe collection, and so a friendly printer came to her aid. With the first profits from the sale of the book, Mrs. Kander offered the Settlement board money to buy a lot for a new building. Half in jest, the board agreed to "accept any returns of your little venture," which eventually earned hundreds of thousands of dollars for many Jewish and non-Jewish philanthropies, including $50,000 for the present modern Jewish Community Center building - the successor to the settlement house.

The Center has the city's only kosher restaurant, known as the Kander Kosher Restaurant, which it co-sponsors with the Jewish Vocational Service. Open Monday through Thursday, the restaurant serves only dairy lunches. The building also houses the community's memorial to Jewish war dead, a "Wall of Fame" honoring outstanding Jewish athletes throughout Wisconsin, and a collection of art.

Jewish Chaplaincy Service, 1339 N. Milwaukee St.

Jewish Community Center, 1400 N. Prospect Ave.

Jewish Convalescent Home, 5555 N. 51st Blvd.

Jewish Council, 1360 N. Prospect Ave.

Jewish Family and Children's Service, 1360 N. Prospect Ave.

Jewish Federation, 1360 N. Prospect Ave.

Jewish Student Service-Hillel Foundation, University of Wisconsin-Milwaukee and Marquette University, 3035-37 N. Stowell Ave.

Jewish Vocational Service, 1339 N. Milwaukee St.

"Lost" Jewish Cemetery, at triangular corner of W. Chamber and W. Hopkins Sts., in the city's northwest area, is "lost" only in the sense that few people know of its existence. One of the oldest, if not the oldest, Jewish burial grounds in the state, it is located on a side street far from any Jewish neighborhood and hidden behind a high wall of shrubbery. The oldest tombstone that can still be read is dated 1858, but many of the markings on the stones have worn off. The cemetery is preserved with support from Cong. Emanu-El B'ne Jeshurun. It was established in 1858 and has not been used since 1888.

Lubavitch Nursery School, at Jewish Educational and Cultural Campus, 4650 N. Port Washington Rd.

Marquette University has the Helfaer Tennis Stadium and Recreation Center, Clybourn and 16th Sts., a gift of the late Evan P. Helfaer in memory of his wife, Marion. The Evan P. and Marion Helfaer Theatre, a futuristic geometric building off Clybourn St., is also a gift of Helfaer. He was president of the Lakeside Laboratories before it was acquired by Colgate Palmolive in 1959.

Marquette University campus at N. 14th St. on the Mall, has a rebuilt 15th century French chapel that was a gift of Marc N. Rotjman, a New York philanthropist and former Milwaukee industrialist. The small stone building, an outstanding example of medieval architecture, is said to be the only medieval structure in the western hemisphere still used for its original purpose - the worship of God. Rotjman acquired the rebuilt chapel in 1962 when he bought a Long Island, New York estate whose owner had had the chapel dismantled in 1927 and restored and rebuilt on her property. He gave it to Marquette in 1964, together with many paintings. Rotjman's connection with the chapel is identified by a bronze tablet on the chapel's facade near the front door. Marquette has also received murals, paintings, and sculptures through a unique annual contest among local artists whose works were bought by Gimbel Bros. Department Store through a project developed by Charles Zadok when he headed the store.

Golda Meir House, 1567 N. Prospect Ave., next door to the Jewish Community Complex, is a federally-subsidized, low-income housing project of the Milwaukee Jewish Federation, for the elderly and handicapped.

Milwaukee County Court House has in one of its reception rooms a portrait of the late Judge Charles L. Aarons, one of the city's most distinguished citizens, who was judge of the County Circuit Court from 1925-1950.

Mount Sinai Glendale Health, 6925 N. Port Washington Rd., is a geriatric care center and hospice for terminally ill cancer patients affiliated with Mount Sinai Medical center.

Mount Sinai Medical Center, 948 N. 12th St.

Temple Emanu-El B'ne Jeshurun, 2419 E. Kenwood Blvd., is the oldest existing congregation in the state. It is the product of a merger between Cong. B'ne Jeshurun and Cong. Emanu-El, founded in 1847, and Ahabath Emunah, founded in 1852, and an 1859 merger with Anshe Emeth, founded in 1856. Another Cong. Emanu-El was organized in 1869 and it was this congregation that merged in 1927 with B'ne Jeshurun to create Temple Emanu-El B'ne Jeshurun. The consolidated congregations occupy the temple built in 1923 by Emanu-El. An addition to the temple, dedicated in 1976, includes the Rabbi Dudley Weinberg Memorial Library.

Temple Menorah, 9363 N. 76th St.

University of Wisconsin

◆ Rosenberg Art Collection in the Fine Arts Galleries consists of 157 pieces, including Chagalls, Picassos, Roualts, Moros, and Utrillos. It was bequeathed to the University by Mr. and Mrs. Henry Rosenberg in 1974. Rosenberg was a manufacturer of knitted goods, president of Temple Sinai, and vice president of the Mount Sinai Medical Center.

◆ Golda Meir Library. In 1979, the Board of Regents of the University of Wisconsin System approved a recommendation to name the University of Wisconsin-Milwaukee Library for the late Prime Minister of Israel and the institution's most famous alumnus. The approval came amid protesting and petitioning Arab student groups and other radical organizations trying to block the renaming of the library. The library has a fine collection of over 10,000 volumes in its Judaic collection which is used by the Hebrew department.

◆Hillel Foundation, 3035 N. Stowell Ave., (also serves students at Marquette University).

War Memorial Center, 750 N. Lincoln Memorial Dr., houses the Milwaukee B'nai B'rith Council.

Wisconsin Jewish Chronicle, 1360 N. Prospect Ave.

Wisconsin Society for Jewish Learning, 6264 N. Lydell Ave., sponsors scholarships, engages in research, issues publications, supports the Department of Hebrew Studies at the University of Wisconsin in Madison and Milwaukee, and sponsors the Wisconsin Jewish Archives at the State Historical Society of Wisconsin at Madison.

Wisconsin Sports Hall of Fame, in the Milwaukee Arena, 500 W. Kilbourne Ave., has plaques honoring Charles "Buckets" Goldenberg and Joey Sanger. Goldenberg, who played football for the University of Wisconsin, later played for the Green Bay Packers in the National Professional Football League and was named to the All-Pro team. Sanger was a popular bantam weight prize fighter who beat most of the leading fighters of his weight, but never won the championship.

MUKWONAGO

B'nai B'rith Beber Camp, a center for summer recreational leadership, and Jewish educational activities for teenagers and young adults, is sponsored by the B'nai B'rith of Omaha. They founded Aleph Zakik Aleph, the teenage boys unit of the B'nai B'rith Youth Organization, in 1924.

OCONOMOWOC

Olin-Sang-Ruby Union Institute of the Union of American Hebrew Congregations.

OSHKOSH

Temple B'nai Israel, 721 Washington Ave.

RACINE

Cong. Beth Israel Sinai, 944 S. Main St.

Jewish Welfare Fund, 944 S. Main St.

ROTHSCHILD

The Rothschild banking family gave this Marathon County village its name indirectly. When a lumberjack who built a shack near the Wisconsin River was dubbed "Baron Rothschild" because of his supposed wealth, the falls on the river came to be known as Rothschild Falls. A railroad station and paper mill also took the name. When the village was incorporated in 1913, it too adopted the name Rothschild.

SHEBOYGAN

Cong. Ahavas Sholem, 2115 N. 13th St.
Cong. Beth El, 1007 North Ave.
Jewish Welfare Council, 1404 North Ave.

SLINGER

Schlesinger was the original name of this Washington County town when it was founded in 1850 by Bernard Schlesinger Weil. The town was known as Schlesinger until 1921 when it was changed to Slinger. Born in Alsace in 1802, Weil came to New Orleans about 1840, and after a brief stay, settled at Cedar Lake, Wisconsin. He opened the first general store in the neighborhood and acquired a large tract of government land which he sold in small parcels to immigrants. Weil's landholdings and identification with pioneer industries, including the Prairie du Chien Railroad, built in 1854, made him one of the most influential citizens in the state.

In 1852, he was elected to the State Legislature, the first Jew so honored in Wisconsin. Weil served intermittently in both houses until 1880. In 1855, he was named a brigadier general of the State Militia. Although he lived far from other Jews, he remained a loyal and active Jew. He was one of the founders of the Milwaukee Chevra Bikur Cholim in 1851 and an early member of Milwaukee's Congregation B'ne Jeshurun. To provide for the Jewish education of his four children, he brought a Hebrew teacher from Chicago and sent his two sons to Milwaukee to be bar mitzvah. Weil, who was credited with a leading role in the Legislature's abolition of capital punishment, died in 1893 at the age of 91.

SPRING GREEN

Taliesin Fellowship, site of the famous house and architectural workshop of Frank Lloyd Wright, where the famed architect is buried, is also the last resting place of Wright's star pupil, Prof. Mendel Glickman, professor of architecture at the University of Oklahoma from 1949-1974. Glickman, who worked with Wright in creating the famed Guggenheim Museum in New York, and the Johnson Wax Co. office building and tower in Racine, Wisconsin, is buried beside Wright.

STEVENS POINT

Beth Israel Synagogue, 344 Water St.

STOUGHTON

Memorial Forest to Israel, on the farm of Allan and Judith Hinderstein, members of Temple Beth El, Madison, was planted in 1974 by the children of the Temple Beth El religious school on the side of a hill. Over 600 trees were planted on the 26th anniversary of Israel's independence.

SUPERIOR

Hebrew Brotherhood Cong., 1404 N. 6th St.
Temple Beth El, 603 Faxon St.

TWO RIVERS

Joseph Mann Public Library is named for a pioneer Jewish settler, who, with his brother, Henry, settled in Two Rivers in the 1860s. The Manns started the town's first industry, a saw mill. Joseph Mann was elected mayor in 1886. The library was established in 1890 through a bequest from his widow.

WAUKESHA

Cong. Emanu-El, 830 N. Moreland Blvd.

WAUSAU

Mt. Sinai Cong., 622 4th St.

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