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HISTORY

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JEWS OF CHICAGO



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HISTORY

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JEWS OF CHICAGO

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JEWISH HISTORICAL SOCIETY OF ILLINOIS
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DEDICATED

TO THE PIONEERS OF YESTERDAY
AND THE COMMUNITY
BUILDERS OF TODAY

Preface



EVENTY-FIVE years ago the Jews not only of Chicago but of the entire Northwest totaled less than 300; to-day they number close to 300,000 in Chicago alone. This unparalleled growth is a most interesting chapter in the history of the miracle city that in less than a century has risen from a marshy waste to the second city in the land and the fourth in the world.

That this chapter must be worthy the recounting, is manifest. But, though several attempts have been made in the past to gather and publish the annals of Jewish Chicago, this volume represents the first endeavor to treat this phase of local history as its importance deserves.

The earliest account of the Jewish community of Chicago appears to be that of Dr. Bernhard Felsenthal, whose eventful life figures so largely in the history of Jewish activities almost since the beginning. In 1894, he prepared for the American Jewish Historical Society a seven-page tract entitled, *The History of the Jews of Chicago*. Three years later Dr. Felsenthal and Herman Eliassof published a *History of Kehilath Anshe Maarav* (K. A. M. Congregation), the first Jewish house of worship in Illinois, and the following year Dr. Felsenthal presented *The Beginnings of the Sinai Congregation*, a detailed account of the establishment of Sinai Temple, in which he had taken a leading part.

These three sketches, besides papers presented before various societies by Henry Greenebaum, Leopold Mayer and Mayer Klein, were the only efforts made to present and preserve data bearing upon Jewish life in Chicago, until 1901. In that year there appeared the most detailed account so far given of the local Jewish community—that prepared by Eliassof and published in the *Reform Advocate* in its annual number dated March 4, 1901.

Nothing further was attempted in the way of a comprehensive outline of Jewish life, until 1917, when the editor of this volume, on the eve of the Illinois Centennial Celebration, projected a history of the Jews of Illinois and was instrumental in calling into existence the Jewish Historical Society of Illinois. Dedicated to the task of collecting, preserving

and publishing historical material relating to the Jews of the state, the society planned as its first step the production of the proposed history, on artistic and scholarly lines. When this project was called to the attention of Governor Frank O. Lowden, he gave it his most enthusiastic approval, writing in a letter to the society:

> I am very glad indeed that the Jewish Historical Society of Illinois proposes to publish a book entitled *The Centennial History of the Jews of Illinois*.
>
> We are just closing the first century of our existence as a state. The record of the hundred years is rich in achievement. The Jews have taken a conspicuous part in every activity in Illinois during that time. They have fought bravely in our wars; they have contributed largely to our commercial successes; they have won foremost places in increasing numbers in the professions of law and medicine; they have brought much to the development of our arts and letters; they have shown genius in the organization and conduct of charitable societies.
>
> Your Society is to be congratulated upon its patriotism and enterprise in seeking to present to the world the achievements of the Jews of Illinois, under a free government, through the medium of such a beautiful book as you are preparing, which is in itself a noteworthy achievement.

The war interfered with the plans to publish the history, and the project had temporarily to be given up. Much valuable material had been assembled, however, including a study completed by Professor Edward Chauncey Baldwin, of the University of Illinois, on the part played by Jews in colonial times in this state. These data, as well as others that were being gathered continually, were carefully preserved, and in March, 1922, the Jewish Historical Society of Illinois was reorganized and active effort put forth to produce a trustworthy and comprehensive history of the Jews of Chicago. This volume is the result, Professor Baldwin's contribution being published herein as an introduction.

In its production many hands have served, and acknowledgment is due a number of persons without whose co-operation it might never have been brought forth. The editor takes this belated opportunity to express his gratitude for the invaluable aid given by the late Dr. Emil G. Hirsch, of revered memory, who was vice-president during the first three years of the society's existence and served as acting president when the president, Julius Rosenwald, was called to war service. To M. E. Greenebaum an expression of indebtedness is also long overdue for his unfailing encouragement and vigorous support from the very start. Dr. Otto L. Schmidt, president of the Illinois State Historical Society, and president of the Illinois Centennial Commission, has repeatedly extended all

manner of kindly assistance, as has also Professor Edmond James, former president of the University of Illinois. The Chicago Historical Society has likewise been most obliging at all times in permitting the use of its facilities as well as the reproduction of its records and illustrations.

Since the reorganization of the Jewish Historical Society of Illinois, S. J. Rosenblatt has been a leading factor in its progress. Rabbi Joseph Stolz, Max Shulman, and Rabbi Saul Silber, executive members, and Nathan D. Kaplan, former vice-president, have been of great assistance to the editor personally as well as to the organization, and particular thanks are owing for their consistent interest and helpfulness.

Acknowledgment is also due Joseph L. Gatzert, that staunch pioneer of Chicago Jewry, for his zealous co-operation in the securing of data embodied in the early chapters. The venerable Elias Greenebaum, since deceased, whose ninety-six years did not deter his interest in the project, furnished much valuable information, as did also Henry L. Frank.

To the late Herman Eliassof, the projectors of this volume are particularly indebted He placed at their disposal his voluminous records and writings on Chicago Jewish history, and his kind guidance was of great aid in the early stages of the work

Here an explanation of the arrangement of the book may be desirable. There are three sections, of which the first, Part I, comprises a narrative of the development of the local Jewish community from the arrival of the first settlers to the present year. Its fourteen chapters are intended to afford an adequate perspective of what the Chicago Jew has wrought in a communal sense. Part II contains accounts of what he has accomplished in the various fields of individual effort—the arts, the professions, industry and commerce, public service, and so forth. Part III is devoted to the leading Jewish organizations and institutions of the city, giving a separate history of each and an outline of its present-day activities.

Naturally, a certain overlapping of material is unavoidable, as between these three phases of treatment. The endeavor has been made to reduce duplication as much as possible, consistent with adequate handling of the subject matter in each category. And to enable the reader to correlate the different references to any subject as it appears in the various parts of the book, an alphabetical index is appended at the end.

In all three sections the text is interspersed with the life stories of the men and women prominently mentioned therein. In these personal sketches, as throughout the book, moderation of tone has been striven for, and extravagance of expression avoided. The aim has been to produce a history of Chicago Jewry, authentic and reliable in form as well as in substance. As for the substance, it has been drawn from the most author-

native sources available, and nothing has been set down which has not been verified by good authority.

Carefully as the material for this *History* has been compiled, however, it is not claimed that errors have not been made or that it is complete and final. The scarcity of records, the impossibility of positive verification, and the lack of co-operation, all of which were encountered in various instances, make historical accuracy and completeness an ideal hardly within reach. Those responsible for this work claim only that all possible care has been used to present the significant facts as correctly and comprehensively as possible. In this connection, it is hoped that the volume will stimulate interest in local Jewish history and bring to light important historical material, the existence of which was not known or which was not available when this account was compiled.

While this *History* is primarily for Jewish readers, it is felt that our fellow-Chicagoans of other faiths will also be glad to read of what Jews have done in Chicago and for Chicago from the earliest times when the advance guard of men and women of Jewish stock and tradition, fleeing like the Pilgrim fathers from distant lands overseas, where the future held for them only continuing and cumulative oppression, cast in their lot with Chicago's other pioneer settlers; what these first arrivals and those who soon began to follow them made of themselves and did for others under the inspiration of American freedom and opportunity, with nothing to start with but their intelligence, their integrity, their application, and their confidence in themselves and their beloved "*gebenschte Land*," as they fervently called their adopted country.

In a word, it is hoped that in this detailed account of the spirit in which the Jews of Chicago, as a distinct group in the community, have lived and labored—in no wise different from the manner in which their brethren in other communities have ever conducted their lives—the non-Jew will be furnished with an insight into Jewish life that will enable him to see into its very heart, and cause him to agree heartily with Professor Baldwin when the latter, as a true American, says:

> To one who reads history with his eyes and not with his prejudices, the debt of America to Jewish philanthropy, to Jewish patriotism, and to Jewish energy, must become increasingly evident. And with a recognition of that obligation, the senseless prejudice against the Jew, based on lack of knowledge, must inevitably disappear and cause non-Jews to substitute for grudging tolerance a generous respect.

To Jews, it is hoped, the *History* will sound a ringing call to community loyalty and service by the examples herein given. Many are the names on the honor roll of the Chicago Jewish community, the names of

those who led the way in carrying the community burden, stalwart souls who felt that community service is mandatory on all Jews, and who proved that they could give their best thought and effort to the general welfare and still not neglect their families or their private interests.

Proudly at the head of that roll of honor stand the names of those who labored to bring into existence Chicago's first Jewish organizations. Some of these earlier workers are still happily active in our midst. The deep Jewishness that inspired their creations, the ability manifested in establishing and maintaining them, the zeal shown in developing them, reveal a spirit that all pray may never fail the community. But these first communal leaders were pioneers in another beneficent and far-reaching way. The good account they gave of themselves, the confidence in Jewish dealings and standards they at once won from non-Jews, and the ready and hearty way they entered into civic life, won esteem for them and insured for their brethren who came later, a hospitable welcome and the most favorable conditions for their rapid advancement.

And yet their splendid efforts were only a beginning in the life of the great Chicago Jewish community, whose unanticipated growth during the last thirty years has called for and brought out the highest qualities of leadership, qualities that have been furnished in as great a degree by the newer settlers as by the older ones and their descendants. No less meritorious and inspiring than the noble work of the early comers has been the splendid citizenship of the great orthodox population, and their unfailing, generous response in common with that of their un-orthodox brethren to the demands of their faith and their folk at home and abroad.

Seventy-five years is not a long time from the point of view of the historian, but great things have been done by the Jews of Chicago in that comparatively brief period of time. It is our duty to preserve for coming generations a clear and careful record of their accomplishments, so that all may know something about those who went before, and feel and continue the spirit in which they labored, the spirit of American loyalty and Jewish brotherhood, ever upholding the honor and advancing the interests of our common country and our common faith

DAVID E. HIRSCH, *Associate Editor* H. L. MEITES

Chicago, *March, 1924*

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The Jewish Influence upon the Colonial Development of Illinois

By Edward Chauncey Baldwin, Ph.D.



THAT the state of Illinois owes much to Jewish energy and to Jewish idealism is widely recognized. Few, however, are aware of the importance of the share taken by Jewish merchants during the Colonial period in molding the future of our state.[1] It has been said on good authority[2] that there were no Jews in Illinois prior to 1838; but the influence of Jewish commercial energy certainly antedates that year by more than half a century.

The settlers of the Atlantic seaboard early realized the importance of developing the West, both as a means of resisting the encroachments of the French, and as a source of wealth to the colonies. The fertility and prospective value of "The Illinois," as the region was then commonly designated, was to eastern settlers even in the middle of the eighteenth century a matter of common knowledge. In 1754, Benjamin Franklin drew up a plan of western colonization, the introduction to which ran as follows:[3]

> [illegible]

To Franklin belongs the credit of having first formally urged the desirability of western colonization. In his Plan, which he took to England and presented to the Duke of Cumberland in 1756, he gives the following five reasons in support of it:

> (1) Our people being confined to the country between the sea and the mountains, cannot much more increase in number, people increasing in proportion to their room and means of subsistence.
>
> (2) The French will increase much more by that acquired room and plenty of subsistence, and become a great people behind us.

[1] "These trading groups formed a much more important element in trade, land-speculation, and politics than historians have generally credited them with. All large enterprises were promoted by such groups, or by confederation of such groups." C. W. Alvord, *The Mississippi Valley in British Politics*, Vol. II, page 202.

[2] *Jahrbuch der Deutsch-Amerikanischen Historischen Gesellschaft von Illinois*, Jahrgang 1914, page 359.

[3] *Works of Benjamin Franklin*, edited by Sparks, Boston, 1844, Vol. III, page 69, ff.

"The country of The Illinois on the Mississippi is generally allowed to be the most fertile and pleasant part of all the western territory. . . . The French Canadians have long called it the 'Terrestrial Paradise.'" Written by Gov. William Franklin of New Jersey in 1666.

(3) Many of our debtors and loose English people, our German servants and slaves will probably desert to them and increase their number and strength to the lessening and weakening of ours.

(4) They will cut us off from all commerce with the Western Indians to the great augmentation of Britain by preventing the sale and consumption of manufactures.

(5) They will both in time of peace and war, as they have always done against New England, set the Indians on to harass our frontiers, kill and scalp our people and drive in the advanced settlers; and so in preventing our obtaining more subsistence by cultivating of new lands, they discourage our marriages and keep our people from increasing, thus,—if the expression may be allowed,—killing thousands of our children before they are born.

Though his plea was at that time unsuccessful, and the king's proclamation of October 7, 1763, expressly forbade the colonization of British America beyond the heads of the Atlantic coast rivers, the colonial schemes of western settlement continued.

The first serious attempt to carry out these schemes was made immediately upon the close of the French and Indian War, when The Illinois was ceded by France to England in 1763. The organizer and promoter of this western movement under the Franklin plan providing for self-governing commonwealths in the West was Colonel George Croghan, who made his first expedition into The Illinois in 1765. The venture was financed wholly by Jewish capital. Securing Indian goods suitable for barter with the Indians to the amount of £2,037:11:10½ from Simon Levy & Company of Lancaster, Pennsylvania,[1] Colonel Croghan left Fort Pitt (now Pittsburgh) May 15, 1765, and journeyed by water down the Ohio. The party reached the Falls of the Ohio on the first of June. They remained six days at an old Shawnee village on the north bank of the river (the modern Shawneetown in Gallatin County) making friendly arrangements with the Wabash Indians. On June 6 they were attacked near the mouth of the Wabash river by eighty warriors of the Kickapoo and Mascouten tribes, who killed two of the whites and wounded several others including Colonel Croghan. The Indians then plundered the goods, and, making prisoners of the whole party, marched them off to Vincennes,[2] and thence up the Wabash two hundred and ten miles to Ouitanon. Here, after deliberating upon the propriety of burning Colonel Croghan at the stake, the Indians finally set the whites free. At Ouitanon Colonel Croghan met Chief Pontiac together

[1] Between 1750 and 1774 this firm, headed by Joseph Simon, included the most enterprising "merchant venturers" and pioneers in America. They aspired not merely to become merchant princes through the coveted fur trade of the Mississippi Valley, but to become founders of towns, cities and "governments." Joseph Simon began business in Lancaster in 1742, and was actively engaged in the Indian trade for forty years. He died January 24, 1804, at the age of 92. Some of his descendants still reside in Baltimore.

A list of the articles for which Colonel Croghan gave his note to Simon, Levy & Company is of interest as showing what was used for barter with the Indians. It read as follows:

1 Silk Shirt	19 Dozen Jews Harps	3 Dozen looking glasses
10 Dozen silk handkerchiefs	10 Lbs White beads	5 Tin kettles
7 worsted caps	14 Snaffle bridles	40 Dozen Cutteaux
10 Gro Scarlet gartering	44 Curb do, with bosses	5 Pair shoes
40 Gro Bed Lace	20 Hunting saddles	52 Pewter basins, $1 lb.
20 Pi's Ribbons	[illegible]	[illegible]
29 Yards Linen	1[illegible]	
30 Lb Vermillion	[illegible]	

—*MacAllister MSS*, Ridgeway Library, Philadelphia.

[2] Vincennes was then a French settlem[illegible] numbering between eighty and ninety families.

with other chiefs of the four nations of The Illinois, and concluded an agreement which opened up the West to the eastern trade.[4]

Upon Croghan's return to Pennsylvania by way of Detroit, he proposed to Governor Franklin of New Jersey to organize a colony in The Illinois upon the lines laid down by Benjamin Franklin in 1754-6. The first Illinois Company, which was the result of these proposals, failed, but the second Illinois Company, composed mainly of Jewish merchants, was successful. The leading members were Moses and Jacob Franks of London, England, Joseph Simon and L. A. Levy of Lancaster, Pa., David and Moses Franks and the brothers Barnard and Michael Gratz of Philadelphia, Pa.[5]

In behalf of the new company Captain Murray, a Scotchman, came to The Illinois in 1773, and at Kaskaskia on July 5 secured from a council of chiefs of the Kaskaskia, Peoria, and Cahokia tribes of Indians two grants of land. The southern grant extended from the Mississippi below Kaskaskia to the mouth of the Ohio, and thence north with the Mississippi; the northern grant extended from a point opposite the mouth of the Missouri river up the Mississippi to the mouth of the Illinois, and up the Illinois "to Chicagou or Garlick Creek," thence, with a northern extension, and a return to the place of beginning. The amount paid for these grants was £37,328.17, or nearly four times the sum ($10,000) paid by Penn for Pennsylvania.[6]



A French Trader

Although the Jewish interest in The Illinois was purely commercial and speculative, the indirect effect of it in shaping the destinies of the new country was incalculably great. Indeed, the extent of the influence upon the French population of the English-speaking traders and settlers who came westward in the years following the cession of the country to England is hard to overestimate. By opening and maintaining communication between the West and the East they prepared the western population to accept American ideas, and, when they should come, American troops. Without the leavening influence of the English-speaking traders, the French population would have been totally unready to accept or even to understand, free institutions.

This scattered population—less than one thousand, we are told,[7]—was mostly of the *habitant* or *Coureur de bois* types, similar to those of Canada, from which, indeed, for the most part they originally came. In general they were illiterate and

[4] The discussion ended with a speech by Pontiac which closed with the following moving appeal: "Father, you stopped up the rum barrel when we came here, till the business of this meeting was over; as it is now finished, we request you to open the barrel that your children may drink and be merry." Croghan's Journal, August 30, 1765, *Illinois Historical Collections*, Vol. XI.

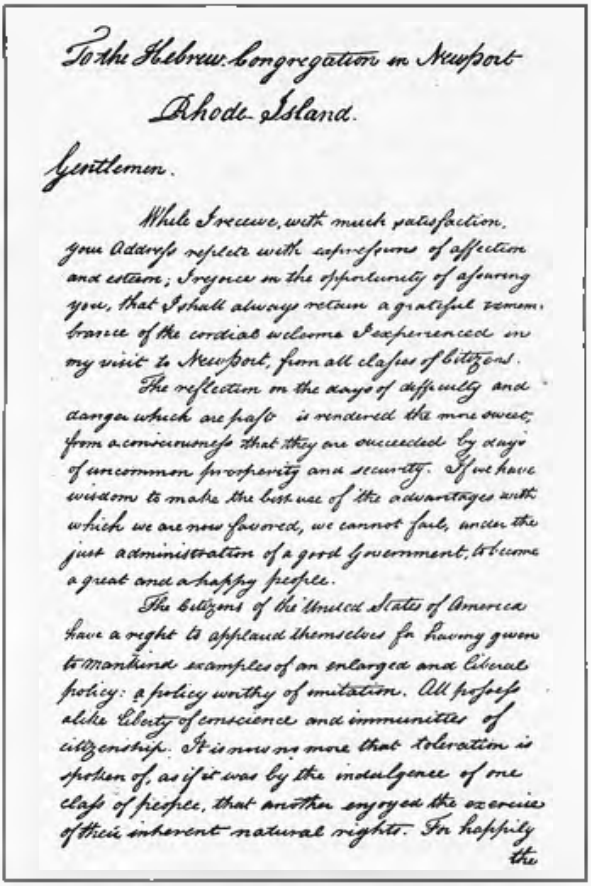
[5] Barnard and Michael Gratz, wealthy merchants of Philadelphia, were brothers of Rebecca, who because of her beauty and benevolence, was admired by Washington Irving. He, on his visiting England, described her to Sir Walter Scott, who is said (by Gratz Van Rensselaer in the *Century Magazine*, Vol. XXIV, No. 5, Sept., 1882) to have had her in mind in his portrayal of Rebecca in *Ivanhoe*.

[6] *Gratz Papers*, pages 136-7.

[7] Alvord, *Illinois Historical Collections*, Vol. II, page 15.

superstitions. During the French dominance they had lived under a kind of military and spiritual dictatorship headed respectively by a commandant and a group of Jesuit priests. The former was empowered to take the men from the farms, even in time of harvest, and to seize at his own discretion the crops for military uses.[10] Scarcely less autocratic were the French priests,[11] whose influence even outside ecclesiastical affairs seems to have been considerable. They made some attempt to encourage both by precept and example habits of industry and thrift. Such encouragement was badly needed. The Creoles were very unenterprising farmers, preferring the excitement of hunting to the humdrum work of the farm.[12] Their reputation for sobriety and integrity was distinctly low. Lieutenant Alexander Fraser, who traveled among them, reported as follows:

> Nothing can equal their [the Indians'] passion for drunkenness, but that of the French inhabitants, who are for the greatest part drunk every day while they can get drink to buy in the colony. . . . They have a good many negroes, who are obliged to labor very hard to support their masters in their extravagant debaucheries. Anyone who has had any dealings with them must plainly see they are for the most part transported convicts or people who have fled for some crimes. Those who have not done it themselves are the offspring of such as those. [are imprisoned, inheriting their forefathers' vices. They are cruel and treacherous to each other and consequently to strangers; they are dishonest in every kind of business. . . .][13]



To the Hebrew Congregation in Newport
Rhode Island.

Gentlemen.

While I receive, with much satisfaction, your Address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and a happy people.

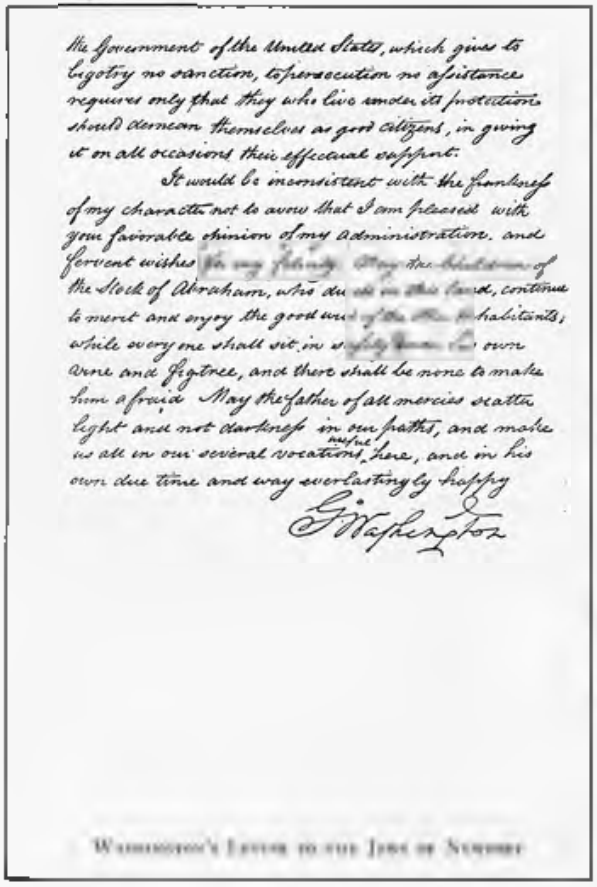
The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy: a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the

[10] Gov. William Franklin, *Reasons for Establishing a Colony in The Illinois*, 1946.

[11] The Jesuit Mission had existed from 1681. In 1763, when the Illinois was abandoned, there were six priests and one lay brother. Connected with it also were sixty-eight negroes who cultivated the land belonging to the Mission. This land was the best cultivated of any in the region.

[12] Schoolcraft, *Illinois*, page 26.

[13] *Illinois Historical Collections*, Vol. XI, page 101.



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.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants; while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G. Washington

WASHINGTON'S LETTER TO THE JEWS OF NEWPORT

In contrast to such a population the English-speaking traders and settlers were shrewd, intelligent, enterprising. Moreover, they were full of the independent spirit which in the Colonies of the Atlantic seaboard was soon to flame into open revolt.

When the revolt came, and the little army of one hundred and eighty Virginians under Colonel George Rogers Clark made their famous forays into The Illinois in 1778, they met with no resistance on the part of the British. Kaskaskia was captured on July 4 without the loss of a man, and the population, led by Father Gibault, promptly took the oath of allegiance to the new government; and the other settlements, including Ouitanon and Cahokia and Vincennes, immediately followed their example.

The ease with which the conquest of The Illinois was effected can be explained only as a result of the friendly attitude of the population;" and that, in turn, can be accounted for only by recognizing the influence in moulding public opinion exercised by English-speaking traders and settlers sent into the country during the preceding decade by Jewish merchants. That their influence was indeed responsible for the fiasco of British resistance is attested by the letter written by Rocheblave, the British agent in The Illinois, to Sir Guy Carleton, British commander in Canada, in which he attributes the failure of British rule to the "abuse of the treacherous English, especially those named Daniel Murray, Richard Winston, and John Hanson."[1]

[1] This has been commented upon by modern historians. "But the attitude of the inhabitants," says Roberts (Illinois, page 38), "it seems to me, was the decisive factor in the collapse of British rule in Illinois."

[2] This letter will be found in Early Chicago and Illinois, by Edward G. Mason, page 408. It is noteworthy that the David Murray referred to was a brother of the William Murray who printed the first papers from the Indiana in 1771. He had settled in The Illinois, and engaged in business in Kaskaskia.

Nothing better illustrates the essential qualities of the Jewish character than this neglected chapter of Illinois colonial history. Here is exemplified to the full the baffling and apparently contradictory characteristics that mystify the non-Jew in his attempt to understand the Jewish temper. Here is illustrated the idealism that makes Jewish young men see visions and their old men dream dreams, coupled with a shrewd insight into practical affairs that is often mistaken by outsiders for mere sordid self-seeking.

To one who reads history with his eyes and not with his prejudices the debt of America to Jewish philanthropy, to Jewish patriotism, and to Jewish energy must become increasingly evident. And with a recognition of that obligation, the senseless prejudice against the Jew, based on ignorance, must inevitably disappear. Not the least of this service the Jew has rendered to the country of his adoption was the opening up of the West to the influx of eastern ideas. A fuller recognition of this service should do much to cause non-Jews to substitute for grudging tolerance a generous respect. It is high time, in view of our debt to Judaism, both ancient and modern, to exemplify in our attitude toward this people the spirit of Washington's open letter to the Jews of Newport on the occasion of his visit to that city in 1790.* In this letter he wrote as follows:

The citizens of the United States of America have the right to applaud themselves for having given to mankind examples of an enlarged and liberal policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights, for happily 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.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration and fervent wishes for my felicity. May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid. May the Father of all mercies scatter light and not darkness in our paths and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G. Washington.

* From *Jewish Encyclopedia*, article "Newport."

Early Chicago

[This article is a partial reprint from a "Description and Historical Sketch" by J. W. Norris which appeared in the directory of Chicago published under date of December 1, 1843 (Bills and Pamphlets). It is interesting not alone for its portrayal of the Chicago of that day, with its contrasts to the metropolis we know, but also for the prophetic statements heralding the greatness to which the little town was destined.—Editor's Note.]



CHICAGO, Cook County, Illinois, is situated on the South-western shore of Lake Michigan, at the head of Lake navigation, in lat. 41 deg., 45 m., North, and long. 10 deg., 45 m. West. The site of the City occupies a level prairie, on both sides of the main stream, and the North and South Branches of Chicago River, and covers an area of about three and a half miles in length, North and South, and two and a half in breadth, East and West, about a mile and a half square of which is already regularly built upon, and the streets opened and graded. The streets are regularly laid out, parallel and at right angles to the Lake, and are conveniently wide and spacious. There are several extensive blocks of brick buildings, principally occupied as business houses and public offices, three and a half and four stories in height. The dwellings are principally of wood, many of them, however, very fine specimens of correct architecture. The portion of the City extending several miles along the shore of the Lake, is sandy, and consequently at all seasons, dry. The portion removed from the Lake partakes of the character of all level prairie, being in the spring and fall wet and muddy. The site of the City being a plain, does not afford, either from the Lake or the surrounding country, a very interesting field of vision. Chicago River and its branches, which run through the heart of the City, and admit at all seasons, vessels of every class navigating the Lake, some distance into the interior, afford peculiar facilities for a harbor, and give to Chicago advantages, in a commercial point of view unsurpassed by any City in the West. The Illinois and Michigan Canal, which is shortly to be completed, will add greatly to the natural advantages of Chicago, making it a principal point, and necessarily a place of transshipment on the great Northern route connecting the Atlantic States with the valley of the Mississippi. The City is bounded on the South and West by a prairie, varying from ten to twelve miles in width, some portion of which is high, and of a very superior quality. It is surrounded in every direction, by a country the most productive in the world, already brought into a state of successful cultivation, and sending to its market annually, a vast amount of produce of every description for sale, exchange for goods, or shipment, as the case may be. The climate is healthy and salubrious, as much so as any in the West. In 1837, Chicago became an incorporated City, the act of the legis-

lature conferring its charter being granted and approved March 4th of that year. The City is divided into six Wards. The first and second Wards, divided by Clark Street, are bounded by the South Branch, Chicago River, and the Lake—the first Ward lying East, and the second West of Clark Street. The third and fourth Wards, dividing Randolph Street, are situated on the West side of the North and South Branches—the third South, and the fourth North of Randolph Street. The fifth and sixth Wards, divided by Clark Street, are bounded by the North Branch, Chicago River, and the Lake—the fifth being West, and the sixth East of Clark Street. The government of the City is vested in a Common Council, composed of the Mayor and twelve Aldermen, two for each Ward, all chosen annually. The Common Council, in addition to their other powers and duties, are constituted, by virtue of their office, Commissioners of Common Schools, with power to levy and collect taxes for their support, and to exercise a general supervision over matters pertaining to them. In 1832, and the beginning of 1833, Chicago had about 100 inhabitants and five or six log houses, exclusive of the Fort and its appurtenances. In 1840, the population had increased to 4853. The present population exceeds 7580, and may be said at this time to amount to 8000. The period of the greatest prosperity of Chicago, was from 1833 to 1837. The revulsions and reverses of '36-7, greatly retarded its growth. It continued, however, though more gradually, to increase in business and resources until 1840-1, from which time business received a new impulse, and it is now enjoying a degree of prosperity equal to any former period of its history.

What the destiny of Chicago is to be, the future can alone determine. Judging by the past, it seems difficult to assign a limit to its advancement. It presents, undoubtedly, one of the most remarkable instances of sudden rise to commercial importance, to be found in our age. So rapid, indeed, has been its growth—with such gigantic strides has it moved onward in its career, that little space is left to mark and calculate the successive stages of its progress. We behold it, from a distant and isolated colony, inhabited only by some five or six families clinging to a lone and solitary military post for protection, and dependent for subsistence upon the uncertain arrival of some chance vessel from Mackinaw, in the short space of eight or ten years, become a mighty City, teeming with a busy and enterprising population, the


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By J. W. NORRIS

CITY OF CHICAGO INCORPORATED 4TH MARCH 1837

Chicago

ELLIS & FERGUS, PRINTERS, SALOON BUILDING

1844

Title Page of Norris' Directory of 1844

centre of a widely extended and flourishing commerce To those who have been here from the beginning, and there are many among us, the change must be striking —the contrast between what is, and what was—great indeed. History, in this instance, has assumed the air of romance. Truly has a change come over the spirit of our dream. It seems difficult to reconcile to the mind, that the spot now covered with stately blocks of buildings, and alive in every direction with a busy and eager multitude, actively and profitably employed in the numerous departments of our growing commerce, was, so recently, a low and marshy plain, of which the wild beasts of the prairies were almost the solitary tenants; that but yesterday, compar-



Courtesy Chicago Historical Society

Old Fort Dearborn, erected in 1803

atively, the wild Indian held here his council-fire, and roamed abroad unmolested in the enjoyment of his native freedom.

A country so recent as this cannot be presumed to afford very abundant materials for history. The incidents, however, connected with the rise and progress of the City—the causes which first gave it an impulse—and the works of public and domestic improvement, upon which its future prosperity depend, together with such events as transpired upon the spot, at an early day, may, perhaps, furnish a narrative not altogether uninteresting, and not inconsistent with our present purpose. For a western settlement, Chicago can claim no inconsiderable degree of antiquity. In regard to its earlier history, however, very little can be affirmed with any degree of certainty. The original proprietors and first inhabitants of the region, were, of course, the aborigines. The description of the first appearance of the vicinity, by some of its earliest explorers, leads to the belief, that they were here from a very early period; that this was, then, and from time immemorial had been, the site of an Indian village. Major Long, among others, mentions the number and apparent antiquity of the trails centering here, as evidence of the truth of this position. It is to be regretted that so little can be ascertained with certainty, of the lives and fortunes of the various tribes which, at different times, flourished on the spot. The

melancholy truth, that they have passed away from their ancient dwelling-places, constitutes about all we know of them. Those wild races of primitive men have been swept away by the onward march of civilization. Their rude wigwams and bark canoes have given place to the princely dwellings and the stately ships of another and a different class of beings. Chieftain and warrior are gone. It is only occasionally that a miserable remnant find their way back from their new homes in the more distant west to witness the transformation which is going on in this land of their forefathers. Their visits are becoming less and less frequent. Each year witnesses so many changes, that soon they will cease to recognize, in the scene, any semblance to its former self. All will soon be changed—save only the beating of the waves on the shores of the lake over which man can exercise no control. The Illinois, the Shawnees, and the Potawatamies will be no more. They may survive for a time beyond the fathers of waters, or on the shores of the Pacific—but fate seems to have decreed, that ultimately the whole race are to become extinct.



"Wolf Point" in 1832.
View of the west side of the river, at the junction of the north and south branches.

Until 1832, and even so late as 1833, little or nothing was done towards making a commencement of the City—it probably not entering into the imagination of any one, previous to that time, that a town of any importance was to be here at all, at least, not for many years. In 1832, its appearance and condition was much the same as in 1823, when Major Long, who visited the place that year, describes it "as presenting no cheering prospects and containing but few huts, inhabited by a miserable race of men, scarcely equal to the Indians, from whom they were descended—and their log or bark houses as low, filthy, and disgusting, displaying not the least trace of comfort, and as a place of business, affording no inducements to the settler—the whole amount of trade on the Lake, not exceeding the cargoes of five or six schooners, even at the time when the Garrison received its supplies from Mackinaw." This picture, though perhaps too highly colored, presents, in the main, a correct view of Chicago, in 1832. In 1830, there had been a sale of Canal lots, the best bringing only fifty or one hundred dollars, many of which have since become the most valuable in the City. Up to about that time, the present most densely populated part of the City, was fenced and used by the Garrison, for some purpose of husbandry, or pasturage. So late as '35 or '6, the fires usual on the prairies in the fall, overran the third and fourth wards. There were only some five of six houses, built mostly of logs, and a population of less than one hundred.

One of these houses, formerly the property of the Fur Company, was, until a short time past, occupied by Col. Beaubien. About 80 rods to the south of that, stood a house, once occupied by Colonel Owings, but since washed away by the lake. A house, known as "Cobweb Castle," on block No. 1, was formerly the abode of Dr. Alexander Wolcott.

The dwelling of Mr. John Kinzie stood East of the Lake House. A log building at the corner of Dearborn and South Water Streets, and the once celebrated tavern of Mr. Mark Beaubien, on the site of the Sauganash, generally known as the Eagle, together with a building on block 14, and a cabin, occupied by Robinson, the Indian Chief at Wolf Point, constituted all the buildings, except the Fort, to be found here in 1832. Sometime this year, however, Robert A. Kinzie built a



Courtesy Chicago Historical Society

CHICAGO'S FIRST POST-OFFICE, 1831
Log building near the present site of the Lake Street bridge, east end

store at Wolf Point, the first frame building in Chicago. In 1834, several brick buildings were erected.

The commerce of the place, up to this period, was equally insignificant. In fact, there was none, unless the traffic of the Fur Company can be dignified with that name. Vessels occasionally ventured here, but so seldom, that the arrival of a schooner was an event of no little moment, and created a sensation throughout the community. The year 1832, may then be regarded as the period from which to date the commencement of the City. Many causes, the Indian war among them, conspired, about this time, to bring Chicago into general notice. What was called the "Western Fever," had begun to rage generally, throughout the country. Thousands were flocking from the East, to seek homes in the West. The first premonitions of the speculating mania had manifested themselves. Eligible sites for towns and cities were sought out, and eagerly appropriated. The superior advantages of Chicago, in this period of general inquiry, when interprise was universally aroused, and incited by the hope of sudden wealth, could not long escape public attention.

The attention of Congress had been called to the importance and necessity of a harbor, and an appropriation was confidently relied upon at the next session. Gen. Scott, who explored the country during the Indian war, took a lively interest in this work, and addressed a letter in relation to it, which was subsequently laid before Congress. The construction of the Illinois and Michigan Canal had also been finally resolved upon by the State legislature. Active measures were being taken to survey the different routes and to estimate the cost of the various plans proposed. Hence the commencement, and completion of this important work at no distant day, might confidently be relied upon. The resources of the State, too, were beginning to be more generally known, and better appreciated. The most alluring reports of the character of the soil—its productiveness—the facilities for making farms on our prairies—together with the salubrity of the climate, were circulated far and wide. The most strenuous exertions were made, and with the most signal success, to promote emigration. Enterprise, stimulated by interest, and the hope of gain, was aroused, calling forth and concentrating upon this one object, all the resources and capabilities of the age. Capital was enlisted, and credit and unlimited confidence invoked to its aid. Money, owing to excessive bank and even private issues, was abundant, and loans to any amount were effected with the greatest ease. The West suddenly became the center of men's thoughts and wishes, and Chicago, as the most important point in the West, the goal to which all directed their aspirations.

Such are some of the prominent causes which may be said, at the period referred to, to have given the first impulse to the City. That it grew and prospered as it did, under their operation, will excite no surprise — the result could not well have been otherwise. Its progress, accordingly, until about '37, has no parallel—it was rapid in the extreme. Buildings went up as if by magic—stores were opened by the hundred, and speedily filled with merchandise; people of every calling and pursuit in life, laborers, mechanics, and professional men, influenced by a common purpose—the hope of success in their several spheres of action — came together here, and entered at once with a zeal and activity into the schemes of improvement projected. The sale of Canal lots in 1830 has been already mentioned. In 1833, a great Indian payment was held here, near the present site of the Lake House. In the latter part of this year, the work on the harbor was commenced — and during the same year, the present Light-house was erected, the old one having fallen down. In 1835, the population of the place was said to amount to 5,500, a computation which probably included transitory persons, a great many of whom were here at the time. The actual population, however, that year, could not have been much less than 3,000. In 1836, another sale of Canal lots took place, which was attended with much excitement, and occasioned a large collection of people from distant quarters. The prices were extravagantly high. In 1836, a branch of the State Bank was located here. On the 4th of July, 1831, the ceremony of breaking the first ground on the Canal took place at Canal Port, in presence of a large concourse of spectators. During the winter of '36-7, the act to incorporate the City passed the State Legislature; and in April succeeding, the first election under the Charter was held, which resulted in the choice of W. B. Ogden to the office of Mayor. The growth of commerce, thus far, kept pace with everything else. The community were dependent, during the first few years, entirely upon supplies from abroad; this, together with

with the great influx of emigration, and the travel which began to set in this direction, gave employment to a considerable amount of shipping, and Steamboats and Schooners began to ply regularly between this port and Buffalo.

During this brief but exciting period, the community fortunately found time to devote some attention to things of greater importance than the accumulation of this world's goods. Before or during 1836, as many as six Churches had been organized, and suitable buildings provided for their accommodation. These Churches, together with such as have since been established, have always received a liberal support, and are now in a flourishing condition. Neither was the subject of



From a watercolor by C. E. Petford
THE FIRST COURTHOUSE, BUILT IN 1835

education wholly neglected. The school section, which fortunately lay contiguous to the City, and was proportionably valuable, was disposed of in 1834, and the avails applied to the support of Common Schools. Means for the diffusion of general intelligence were also provided.

In 1834, John Calhoun commenced the publication of the *Chicago Democrat;* and in the following year, Thos. O. Davis established the *Chicago American*, both of which papers still exist, the latter under the name of the *Chicago Express*, being published daily. These papers, together with the *Prairie Farmer*, Agricultural; the *Western Citizen*, Abolition; the *North Western Baptist*, Baptist; and the *Better Covenant*, Universalist, which have since been started, are ably conducted, and have an extensive circulation.

The year 1837, is especially memorable in the annals of Chicago, as the period of protested notes. It was during this year that the consequences of speculation, which had hitherto operated most favorably for the West, were experienced to a most ruinous extent. Chicago was intimately connected with speculation, through all its progress. It was in its incipient stages, at the period of the commencement of the City; but a disposition and tendency to it was apparent even then. It raged with

great violence during '35-6, and a portion of '37, at which time it gave color and direction to most business transactions.

The history of this singular delusion is replete with instructive incidents. It seems unaccountable to the more sober judgment of these times, how men, under any circumstances, could have been led so far astray—how prudence, foresight, and sagacity could, to such an extent, have lost their dominion and control over the human mind. But so it was. The rapid and unprecedented rise in the value of real estate, and the certainty of that rise, exerted a most seductive influence; very few were found able to resist the temptation; all classes of people ultimately abandoning the usual avocations of society, devoted themselves exclusively to speculation, and hazarded their all upon this sea of chance. This wild spirit found its way ultimately into the halls of legislation, and controlled the conduct and policy of states, as it had done that of individuals. It was under the influence of this spirit that those stupendous schemes of internal improvement originated in many of the new states, which have entailed upon subsequent times the evils of debt—taxation—and in some cases, national disgrace and dishonor. Speculation led, in short, to the perpetration, on all hands, of acts of folly and absurdity, seldom before heard of. The sources of wealth being regarded as inexhaustible, naturally created extravagant ideas of prosperity, and afforded to all the apparent means of indulging in every species of expenditure. It would be useless to follow speculation through its stages, as one act of absurdity succeeded another in rapid succession. Are not these times and their consequences written in effaceless characters upon the memory of every reader? . . .

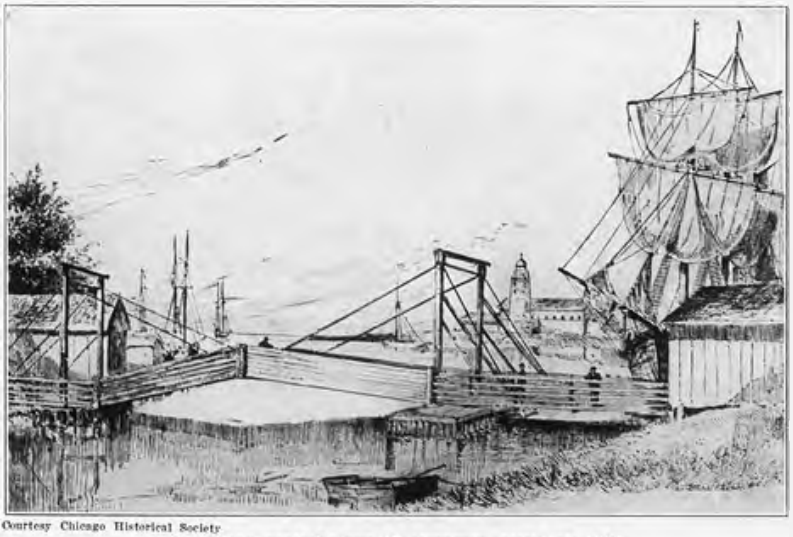
To Chicago, in an especial degree, was the stroke which was thus inflicted upon the business interests of the country injurious and calamitous. It was to her a season of mourning and desolation. Many of her most business and enterprising citizens were insolvent—all, to a greater or less extent, embarrassed in their circumstances. She had gone on hitherto in a state of uninterrupted prosperity—nothing had thus far occurred to check the progress of improvement. Could that state of prosperity have continued, Chicago would, by this time, have ranked among the proudest cities of the land. But calamity came suddenly and unexpectedly; and, for a time, she quailed under its effects.

But she was not, and could not be entirely prostrated. Her position was too favorable and her redeeming powers too abundant to permit her very being to be seriously affected by any calamity, however great. She had, in common with the west, gained much by speculation. What had been accomplished could not be undone. Her works of improvement survived—her population was left to her, and more than all her great and inexhaustible natural resources remained to bear her on to the consummation of her high destiny. Her citizens returned to their habits of industry and economy, from which the force of evil example had seduced them. Her business men, taught a severe lesson by the past, bent all their energies, and called into requisition all their experience to build up their injured credit, and to restore their business to a safe and permanent foundation. The consequences began gradually to develop themselves. But little was gained during '38-9; but in '40, things assumed a more favorable aspect, and since that time the increase of business and population has been most rapid. This will be more fully illustrated by a

reference to the census of different periods, and to the tabular statements of the amount, value and character of the export and import trade of the place during each year, contained in another part of this volume.

It is with feelings of pride and satisfaction that the friends of Chicago can refer to the experience of the past six years, as furnishing an enduring monument to the industry, enterprise and perseverance of her people, and as establishing, beyond controversy, the existence and permanency of her sources of prosperity. If, with an impoverished community, at a period of general prostration of the business interests of the country, under the pressure of heavy municipal and enormous State liabilities, with resources comparatively undeveloped, and the works of public improvement unfinished, Chicago has accomplished so much, what may not reasonably be expected when these and all obstacles are removed from her way?

A glance at her geographical position will convince the most skeptical that Chicago is but the nucleus about which is destined to grow up, at no remote period, one of the most important commercial towns in the West. Situated on the waters of the only great Lake exclusively within the United States—being the termination, on the one hand, of the navigation of the Lakes, and on the other, of the Illinois and Michigan Canal—affording great natural facilities for a harbor, by means of Chicago River and its branches—the excelling site for a capacious ship basin in the very heart of the town, at the junction of said branches—having dependent upon it a region of country vast in extent, and of extraordinary fertility, it must always be the dividing point between two great sections of the Union, where the productions of each must meet and pay tribute. It is susceptible of the easiest demonstration that the route by the Lakes, the Canal and the Western Rivers, when once the chan-



Courtesy Chicago Historical Society

THE DEARBORN STREET DRAWBRIDGE, BUILT IN 1834

nels of communication are completed, will, for cheapness, safety and expedition, possess advantages superior to every other. Among the advantages of this route, the climate, so favorably adapted to the preservation of produce, deserves especial notice.

The commercial interests, then, of the East, and especially of the great valley of the West, will be intimately connected with Chicago, as a place of transshipment and deposit—and the value and amount of the trade in produce, in lumber, salt, and in every description of merchandise which will center here, is beyond our present powers of computation, and can only be measured by the future wants and capabilities of the country. . . .

In conclusion of our subject, it may be proper to refer more particularly to some important considerations and facts connected with the present condition of Chicago, hitherto only incidentally alluded to.

The city, for some time past, has been considerably embarrassed with debt, in consequence of the necessity which has existed of borrowing money to carry on its works of improvement. The existing liabilities of the city amount to $8,977.55, viz.: bonds to Strachan & Scott, $5,000; bonds for Clark Street Bridge, $3,000; bonds for barrier to the Lake, and interest, $977.55. The increasing revenues derived from taxation and other sources will soon afford the means to extinguish these liabilities entirely. The tax of the present year, at the rate of assessment of this year,

	1st ward.	2d ward.	3d ward.	4th ward.	5th ward.	6th ward.	Total.
Males 10 years of age and under,	245	284	57	65	160	257	1008
Over 10 and under 21,	146	133	41	36	63	143	562
Over 21 and under 45,	627	614	130	102	155	439	2067
Over 45 and under 60,	25	39	7	8	9	40	128
Over 60,	5	8	2	2	0	10	27
Total,							3792
Females 10 and under,	217	271	87	64	98	280	1017
Over 10 and under 21,	186	183	31	27	37	166	630
Over 21 and under 45,	398	384	94	73	106	338	1393
Over 45 and under 60,	27	29	7	6	11	36	116
Over 60,	7	7	1	1	2	16	34
Total,							3190
Colored males under 21,	2	6	0	0	0	4	12
Colored males over 21,	9	14	2	2	0	3	30
Colored females under 21,	2	4	0	0	0	3	10
Colored females over 21,	2	9	0	0	0	2	13
Total,							65
Transient persons,	87	246	50	28	19	103	533
Number of Irish,	170	206	29	50	175	143	773
Germans and Norwegians,	104	217	32	21	90	352	816
Natives of other countries,	134	156	80	84	50	163	667
Grand Total,							7580

Whole number of Families, 1177.			
Population,	1840.	1843.	Increase.
1st ward.	1197	1986	789
2d ward.	1467	2231	764
3d ward.	251	509	258
4th ward.	179	414	235
5th ward.	436	600	164
6th ward.	1323	1840	517
Total,	4853	7580	2727

EXPORTS.		IMPORTS.	
1836.	$ 1,000.64	1836.	$325,203.90
1837.	11,065.00	1837.	373,667.12
1838.	16,044.75	1838.	579,174.61
1839.	33,843.00	1839.	630,980.26
1840.	228,635.74	1840.	562,106.20
1841.	348,362.24	1841.	564,347.88
1842.	659,305.20	1842.	664,347.88

ARTICLES EXPORTED DURING THE YEAR 1842.

Wheat,	586,907 bushels.	Flour,	2,920 bbls.
Corn,	35,358 "	Beef,	762 "
Oats,	53,486 "	Pork, Hams,	15,447 "
Peas,	484 "	Fish,	915 "
Barley,	1,050 "	Lard,	367,200 lbs.
Flax Seed,	750 "	Tallow,	151,300 "
Hides, No. of	6,947	Soap,	2,400 "
Brooms, No.	5,587	Candles,	500 "
Maple Sug.	4,500 lbs.	Tobacco,	3,000 "
Lead,	59,990 "	Butter,	24,200 "
Feathers,	2,469 "	Wool,	1,500 "
Fur and Pelt,	446 Packs		

ARTICLES EXPORTED DURING THE YEAR 1843.

Wheat,	628,967 bushels	Tobacco	74,900 pounds
Corn,	2,443 "	Lead,	360,000 "
Oats,	3,767 "	Wool,	22,050 "
Flax seed,	1,920 "	Candles,	4,900 "
Pork,	11,112 barrels	Soap,	5,200 "
Lard,	2,823 "	Packages Furs	293
Beef,	10,380 "	Brooms	180 dozen
Tallow,	1,133 "	Flour,	10,786 barrels
Hides,	14,536 "		

ARTICLES IMPORTED DURING THE YEAR 1843.

Merchandize	2,012 tons	Shingles	4,117,025
"	101,470 p'k'g's	Sq. timber	16,600 ft.
Salt	27,038 barrels	Staves	57,000
Whiskey	2,585 "	Bark	430 cords
Lumber	7,545,142 feet		

CHICAGO STATISTICS OF 1842-3
Two pages from Norris' directory

amounts to $7,852.45; the school tax, at half a mill per cent., to $685.24. A large amount of city property, which heretofore has been unproductive, will, the next year, become taxable, particularly the canal lands and the reservation. The amount of the tax for the coming year, unless a reduction should take place, may safely be estimated at $12,000. In addition to this, there is now in the treasury, unappropriated, $1,854, and the current expenses paid. The management of the fiscal affairs of the city, by our present common council, is entitled to the highest praise. The financial ability of the mayor has been recently tested in the management of a negotiation at New York, by which a reduction of three per cent. has been effected upon the interest of the largest debt of the city, and may be regarded as equivalent to a new loan. The credit of the city is now established upon a permanent foundation, and cannot be easily shaken. City scrip for some time has been at par.

Our common schools are worthy of especial notice. They are sustained in part by the school fund, and in part by taxation. The fund originally amounted to about $39,000; but nearly one-half of this amount has been lost by injudicious loans. These schools are justly the pride of the city, and the interest which is manifested in them is an evidence of the importance which the community attaches to education. We have also a medical college chartered by the Legislature in 1857, and several schools sustained by private munificence. Independent of these, we have several other institutions, which are exerting a beneficial influence. Among them, the Mechanics' Institute and the Young Men's Association are prominent in importance. These institutions, while sustained as they have been hitherto, will be both useful and ornamental to the city. Both of them have libraries, containing, in the aggregate, about 2500 volumes. The Mechanics' Institute has a department in the Prairie Farmer, devoted exclusively to the interests of the mechanical arts—the Young Men's Association a reading room, where most of the publications of the day are regularly received, and accessible to the public. There is, in addition to these libraries, a circulating library, containing about 1500 volumes. We have other societies designed to meet the intellectual wants of the community, among which may be mentioned the Chicago Lyceum—the oldest literary society in the place. Our theatre—a very pretty one—has been in operation the past season, and met with some encouragement; but it must be confessed that, at present, the prospects of the drama are not flattering.

In facilities for the accommodation of the traveling public, Chicago has made great progress. In early times our inns were miserable in the extreme. Now we have eighteen hotels and houses of public entertainment, some of them large and splendid establishments, not inferior to any in the West. The great amount of travel passing through here during the season of navigation renders tavern keeping a very profitable branch of business.

An extensive staging business has grown up here, and may be referred to as an instance of enterprise and public spirit on the part of those engaged in it. The several lines of stages centering here, for speed, safety and comfort, are not excelled by any in the country.

The Hydraulic Company, designed to supply the city with pure water from the Lake, was incorporated in 1836, and has already been the source of great utility to the city, both in supplying water for domestic purposes and for the extinguishment

of fires. The stock is owned principally by merchants, and in time must become the source of great profit.

Ship building has been carried on here to some extent. A steam propeller, registering 270 tons, was built the past season, and a schooner of about 200 tons burthen, to be called the Maria, is now in process of construction by the same builder, and will probably be launched in the spring.

It will be seen by reference to the statistical tables of this year, that a large amount of beef has been packed here the present season. We have four large packing houses and all of them have done a heavy business thus far.

Much might be said in commendation of our Fire Companies—all of which are highly efficient, and bespeak the public spirit of our citizens. Our Military Companies will speak for themselves.

Considering the age of the city, and the fact that our population has been derived from almost every nation under heaven, and speak so many different languages—the existing state of its society confers distinction upon Chicago. Among the new cities of the West, we shall be entitled, in this particular, at the present time, to an enviable position; the means now adopted to improve the condition of society will, at no distant day, enable us to rank with any city in the land. . . .

It will be impossible in this connection to mention particularly all the institutions which testify the public spirit and benevolence of the community. Reference however, can be had to subsequent parts of the book, where they are more particularly described.

We have now followed our subject to its conclusion. We have attempted to exhibit Chicago as it was in gone-by days—to mark the successive stages of its progress—and to delineate its condition at the present time.

We have reason to be proud of our city—not so much on account of its relative size among the other cities of the land—of its present population—and the amount of value of its commerce—but as affording a sublime illustration of what man, under circumstances of great difficulty and embarrassment, can accomplish in a short space of time.

In the hope that its future history may be worthy of the past—that the experience of the next and each succeeding year, may justify our favorable predictions of it in regard to its high destiny—we must, for the present, bid adieu to the QUEEN CITY OF THE NORTH WEST!

Part I
The Community



Seek ye the welfare of the city whither I have sent you, and pray for its sake unto the Lord, for in its welfare shall ye fare well.

CHAPTER 1

From the First Arrival to the First Congregation

THE WESTWARD MIGRATION—EARLIEST JEWS IN ILLINOIS—FIRST PERMANENT SETTLERS IN CHICAGO—THE FIRST JEWISH CHILD BORN IN CHICAGO—EARLY COLONIZATION EFFORTS IN SCHAUMBERG, COOK COUNTY—THE FIRST MINYAN—THE FIRST BURIAL SOCIETY AND THE FIRST JEWISH CEMETERY—ESTABLISHMENT OF K. A. M. CONGREGATION—THE COMMUNITY IN 1847.

THE number of Jews in the United States in 1818, when Illinois became a state is estimated by Mordecai Noah at 3,000, the total population of the United States in that year being about 9,000,000. Distributed among the eastern seaboard cities, the Jewish population consisted mostly of *Sephardim*, Spanish and Portuguese Jews whose forbears had come to America between 1650 and 1750.

In the movement toward the Mississippi Valley that began early in the nineteenth century they took no part, leaving the call of the West to be responded to by their *Ashkenazic* brethren, mostly from Germany. These, chafing under the severe restrictions applied against Jews in the various principalities in which they lived, began to arrive in the United States when the westward migration was in full progress.

The only Jew who is known to have come to Illinois prior to its admission into the Union (August 26, 1818) was John Hays, whose lineage could scarcely be guessed from his name but who was of Jewish stock nevertheless. Son of Baruch Hays, a lieutenant in the American Revolution, and scion of one of the oldest and most patriotic American Jewish families, John Hays settled in Illinois as early as 1793 and served for twenty years as sheriff of St. Clair County, in the southwestern part of Illinois, which was the most populous section of the State in its early days. In the *History of St. Clair County* published by Brink, McDonough and Company in 1881 appears the following regarding this pioneer Illinois Jew:

> In the year 1793, John Hays became a resident of Cahokia (Illinois). He was born in the city of New York in 1770, and when very young entered the Indian trade in the Northwest in which he is a veteran leader in Canada. At one time, near the headwaters of the Red River, he and two Canadians were caught in a severe snow storm on the prairie and were compelled to lie under the snow for three days and nights, being unable to travel, and with only a scant supply of dried meat and their blankets. They suffered most from want of water. On settling at Cahokia he embarked in trade with the Indians on his own account. He afterward turned his attention to agriculture. For a number of years he held the office of postmaster at Cahokia, with an credit to himself, but for the accommodation of his neighbors. Governor St. Clair in 1790 appointed him sheriff of St. Clair County, and he continued to exercise the duties of this position till 1818, when the state government was organized. For several years subsequent to 1822 he was stationed at Fort Wayne, Indiana, where he acted as Indian agent for the Potawatomi and Miami tribes. He returned to Cahokia, where he spent the balance of his days, and where, in old age, he died.

According to the scant records that are available, the first Jew to come to and settle in Chicago was J. Gottlieb, a peddler,

who is said to have arrived in the future western metropolis in 1838, when its population numbered a little over 4,000, less than it had the year before when it was incorporated as a city. Nothing further can be definitely affirmed concerning this supposedly first arrival, who is believed to have gone further west shortly after his appearance in Chicago, eventually, it is said, reaching California during the gold rush of 1849.

An individual whose name, so far as we know, has never been mentioned in any previous account of the earliest Jewish activities in Chicago, is Peter Cohen, who despite his priestly surname may not have been a son of the Covenant. It is possible that he was a German with a Jewish name, as Gottlieb was a Jew with a German name. Until it is definitely established, however, that Peter Cohen, pioneer Chicagoan, was not a Jew, he remains a proper subject of inquiry by the Jewish historian, and accordingly we give the following facts that we have ascertained about him: He was prominent in Chicago as early as 1833 when the history of Chicago proper, though only as an incorporated town, begins. His name appears as a subscriber of Chicago's first newspaper, the *Chicago Weekly Democrat*, and also as an advertiser beginning with its first issue in which he called attention to his place of business at "the east end of South Water Street" where he had on hand "a large and splendid assortment of winter clothing" as well as "a fresh supply of provisions, groceries and liquors." His name appears also in the early lists of voters in Chicago, and in the first attempt at a directory of Chicago, made in 1839, where he is entered as "Peter Cohen, merchant, S. Water St." We find his name in Fergus' directory for the year 1843, where he is mentioned as a dealer in "ready-made clothing," on Lake Street. According to Fergus, he went south, settling near New Orleans.



From Wild, *Valley of the Mississippi*, (1841).
CAHOKIA

In the directory of 1839 appears also the name of Morris Baumgarten, who is mentioned in Andreas' *History of Chicago* as having come here in 1832. In addition to Peter Cohen and Morris Baumgarten, two other names have come down to us from this early time which sound convincingly Jewish but have not been authenticated as such. These are Aaron Friend and Isaac Hays, mentioned in the first extended letter-list appearing in the *Chicago Democrat's* issue of January 7, 1834, advertising unclaimed mail at the Chicago Postoffice. No information is available about either. They were probably peddlers like Gottlieb and did not remain here very long. Isaac Hays interests us particularly because of the connection the surname suggests with John Hays, Illinois' pioneer Jew.

The foregoing is all that is known of Jewish activity in Chicago prior to the '40s. It is fairly certain, however—and this is perhaps all that really matters in this narrative—that none of those we have mentioned played a part in the early Jewish community.

We begin to step on firm and secure ground in our study of Jewish beginnings in Chicago with the year 1841 when, or shortly before, there came to Chicago four of our earliest Jewish arrivals, each of whom became prominent in the community and helped to shape its activities in the ensuing decade. These men were Benedict Shubart, Philip Newburgh,

Isaac Ziegler, and Henry Horner, whose names are the only Jewish names appearing in Chicago's first real and trustworthy directory, that issued by Robert Fergus for the year 1843 after years of careful checking. In addition to Fergus' directory there is another compiled by J. W. Norris and issued December 1, 1843 (see "Early Chicago," preceding), which makes no mention of Horner although it lists Shubart, Newburgh and Ziegler,



BENEDICT SHUBART came to Chicago in 1841, at the age of twenty-nine, where he soon became one of the most prosperous merchant tailors in the city. He had been here but a short time when he and some of his neighbors formed the first *minyan* assembled in Chicago. Always an ardent Jew, he became one of the founders of K. A. M. Congregation, the first Jewish religious body established in Chicago. On April 3, 1853, at the age of forty-two, he died, shortly after his second marriage, and now lies buried in Mt. Ma'ariv Cemetery, where a weatherbeaten tombstone that may be read with difficulty, marks his grave, as well as that of his first wife.

and also mentions "J. Fischbein, merchant," and "Solomon Phillip, merchant," whose residence is in both cases given as Washington Hall, a temperance hotel of the time on North Water Street near the Clark Street bridge, where Ziegler also stayed. Fergus also mentions the names of Fischbein and Phillip. Norris' and Fergus' directories both contain the names of two tailors employed by Benedict Shubart—Joseph Leindeivener and Joseph Paintor—who presumably were not Jewish, although this is not certain. Fergus, who printed Norris' directory, says that Norris compiled it "from a careless and indifferent canvass" which probably accounts for the fact that it does not contain the name of Henry Horner. In Andreas' *History of Chicago*, the date of the establishment of Henry Horner's retail and wholesale grocery business is given as 1842. Newburgh, Shubart and Ziegler were already here when Horner arrived.

Benedict Shubart and Philip Newburgh are the two most important of the earliest names. They were related by marriage, Shubart's sister, Ernestina, becoming Mrs. Newburgh. Shubart and Newburgh were both in their late twenties when they came to Chicago. Both conducted merchant tailoring establishments on Lake Street, then and for some time after, Chicago's main retail business thoroughfare. Both lived above their stores (Newburgh at 151 Lake Street, near La Salle, and Shubart at 187, a block farther west) in the manner of the day applying to those who were well-to-do as well as those whose material lot was more modest, although the differences in worldly station in those days in



PHILIP NEWBURGH was born in Sulzberg, Bavaria, February 6, 1813. He emigrated to New York in 1837, going later to Pottsville, Pennsylvania, where he met and married Ernestina Shubart, sister to Benedict Shubart. After the birth of their son, Louis, they came to Chicago in 1841, where their daughter, Pauline, was born. She, and her brother, Henry, appear to have been the first Jewish children born in Chicago. In 1852, just after Louis became a Bar Mitzvah, the family moved to New York, and in 1864 settled in Cincinnati, where they lived until 1892, in which year Newburgh and his wife died within one day of one another, and were buried in the same grave.

Chicago were not very wide among its inhabitants.

The dignified and aristocratic appearance of Benedict Shubart, with his sideburns and his marked resemblance to a Scotchman, caused him to be known among Gentiles as "Scott Benedict," usually written "S. Benedik," under which name he conducted and advertised his business and is listed in the early directories. He soon became Chicago's

leading fashionable merchant tailor and its first prosperous Jew, being earliest able to afford a brick residence, then an unmistakable sign of wealth. Quiet in his ways, throughout his life he was an earnest and observing Jew. He was a member of the first *minyan* assembled in Chicago, and one of the founders of the first religious body to be established here. Just prior to his death in 1853, his wife passed away, and he married again, his widow later becoming Mrs. Fleischman, known after the death of her second husband as "the widow Fleishman." Her goodness of heart and helpful ministrations caused her praises to be sung by all


P. NEWBURGH,
DRAPER AND TAILOR,
151 LAKE STREET.

S. BENEDIK,
MERCHANT TAILOR,
[illegible]
[illegible]
[illegible] CLOTHING, &c. constantly kept on hand

ADVERTISEMENTS OF SHUBART AND NEWBURGH
[illegible]

in the community. Many anecdotes were told about her and her motherly interest in struggling Jewish boys. One of the best-known of these stories, having to do with two boys who later became merchant princes in Chicago, tells how she patched the only pair of trousers each had, while they betook themselves to bed during the operation. The name of "the widow Fleishman" is one of the first in a long line of splendid women who blessed the Jewish community from the beginning.

Philip Newburgh, Shubart's fellow-tradesman, apparently did not fare so well in the tailoring line, for he gave it up and became a tobacco dealer, being listed as the first Jewish one in Illinois. His daughter, Pauline, born in 1841, the year of the family's arrival in Chicago, seems to have been the first Jewish child born in this city. She died at the age of six. Louis Newburgh, the first child born in Pennsylvania two years prior to the family's arrival here, was the first to become *Bar Mitzvah* in Chicago, in 1851. A third child, Henry, born in 1846, is from all accounts the first Jewish male child born in Chicago. In 1852 the Newburghs moved to New York, later settling in Cincinnati, where the father and mother passed their remaining days. Both died in 1892.

From Henry Newburgh, who is still living in Cincinnati, and from Aaron Shubart (born in Chicago February 20, 1853, shortly before the death of his father, Benedict Shubart, and deceased in 1921), much valuable material was obtained for this *History* regarding their respective families and the early days of the Jewish community in Chicago.

Isaac Ziegler was in humbler circumstances than either Benedict Shubart or Philip Newburgh. He first peddled in and around Chicago and later entered the grocery business. He was well known in the city and liked for his simple, honest ways. It is said of him that he spent much of his time helping to extricate teams that had sunk into the mud on Madison and Clark Streets in front of his place of business and finally, in an effort to divert traffic, caused signs to be put up in the middle of the road reading "Bottomless" and "Road to China." He lived continuously in Chicago until his death, October 10, 1893.

Henry Horner, grandfather of Judge Henry Horner, little realized when he came to Chicago, an unmarried young man in his early twenties, and opened a modest retail and wholesale grocery at the corner of Randolph and Canal streets, that his name would be one of the best known in Chicago. It was not long,

however, before he rose to prominence in Chicago's commercial life. He laid the foundations of Chicago's wholesale grocery establishment and helped to call into being the Chicago Board of Trade. He raised a family of eleven children, all born in Chicago, of whom the eldest was Mrs. Dilah Horner (Levy), mother of Judge Horner. The eldest son, Joseph Horner, born October 22, 1852, is still living. Henry Horner took a quiet but earnest and loyal part in communal life until his death, February 11, 1878. Thereafter his business interests as well as the care of a large household were ably looked after for many years by his widow, Mrs Hannah Horner. She, like "the widow Fleishman," was an outstanding figure in Jewish women's activities until her death, February 15, 1902.

These first Jewish settlers in the early '40s—Benedict Shubart, Philip Newburgh, Isaac Ziegler and Henry Horner—fitted immediately into the life of Chicago. They were not left long alone, however, in their crude and lonely new home. Compatriots kept coming and by 1845 Chicago had a promising little Jewish colony, the new arrivals including Levi Rosenfeld, Jacob Rosenberg, and three Kohn brothers—Julius, Abraham and Meier—all leading personalities who have left their impress upon Chicago. Practically all of these arrivals as well as many who followed them during the next decade were young, unmarried men when they came to Chicago, whom religious oppression had driven to America from their homes in bigoted lands in Europe where regulations were in force limiting the number of Jewish marriages.



ISAAC ZIEGLER



HENRY HORNER, coming to Chicago in his early twenties, played an important part in the communal life of the city, and became a power in the commercial world. After establishing one of the first wholesale groceries in Chicago he was instrumental in forming the Chicago Board of Trade. In addition to his knowledge of finance, he possessed a great love for books and study. He almost lost his life during the great fire of 1871 in his endeavor to save his library—one of the finest in Chicago—from the conflagration, and had to be hurried out of his burning home. He died February 11, 1878, leaving a widow, Mrs. Horner, and eleven children.

The conditions that then prevailed in the German principalities are described by Judge Max B. May in his life of Isaac Mayer Wise who landed at New York as a youth during the period we are considering. Judge May says:

The number of Jewish families allowed in a district was fixed by law and no one was permitted to marry without a special license which was difficult to obtain, except by the eldest son of the family unless there was a vacancy created by death. Even where marriages were permitted, the bride groom had to be twenty-two years of age.

The right to marry was called a "familiantenrecht."

There were exceptions of the richer and influential who, as in most Jewish Mayer Wise learned of the way he violated it), but these and other intolerable conditions and the memory of the Judengasse, learned in those days "like a fairy tale" as one of them, who later came to Chicago, said, and they longed to shake the soil of the cursed so-called fatherland from their boots and reach as fast as they could, although having it means and knowledge of the language of the new country, the land they found welcomed us and later also with reverence and gratitude called the unbearable Lord ("the blessed land")—America.

Thus was started in motion the first great Jewish emigration to America during the years 1830-1840. Most of these early immigrants remained in New York and other eastern centers but the more adventurous pushed farther west, and thus Cincinnati, Cleveland, St. Louis, Chicago, and other communities in the West and Northwest and also in the South came to have their first considerable number of Jewish immigrants

One of these early immigrants, Mayer Klein, who arrived in New York in 1840 and several years later made his way to Chicago, has left us an interesting account of the life of these first Jewish arrivals from central and eastern Europe. We quote from this account because it gives the background of Chicago's earliest Jewish settlers

It was on the first of September in the year 1840 [says Mayer Klein], just at a time when great excitement prevailed in New York, in fact all over the country, on account of the election between Harrison and Van Buren, that I landed in New York, a stranger in a strange land. There were no steamers at that time, and people came from Europe in sailing vessels; all were dumped in New York and lived together as best as possible.

Now began the problem of how to succeed to make a living, for the majority of the immigrants were poor, and strangers to the language and customs of the country. Upon the advice of those who were here before them, the greater part of the Jewish young men were peddling. There were two or three Jewish merchants who supplied Jewish peddlers with "timber measure" which they called *Kaleh Measin*. The principal merchant was dubbed *Shenker Gaon*, he treated them all, instructed them what to sell things and how to offer them for sale.

There was a synagogue in New York called the "Anshi Rashier shul" because it was principally established by peddlers whose stock in trade was mostly shawls.

All these shawls [each] home herried to the city on a holiday in order to be there for the service. On one occasion, two young men who were staying at a Jew house requested the farmer to awaken them at four o'clock in the morning, saying, "We have eight miles to Sing Sing and we want to be there in time to take the boat to New York." They started off early and arrived just in time to see that the boat had left. There was no alternative; they had to walk and hoped to be in Harlem in time to take the street car down to the city, for Harlem was then a suburb, seven miles from New York. This was the only street car in America and stopped running at nine o'clock in the evening. They tramped and tramped until Harlem was reached, when the last car had just left. Impelled by the religious fervor and devotion instilled under the paternal rule, they were still bent on reaching their destination, traveled the remainder of the distance, which is all made literal enough, and in consequence of circumstances were compelled to take to their beds for three days.

The families had all brought with them their old-country pots and also their Sabbath lamps with six or seven arms, filled with vegetable oil, made out what wicks he found, and on Friday evening before the beginning of the Sabbath would light them, then offer a consecrative prayer and after that would not touch fire and, of course, had to have a few women Sabbath goys, whenever a light or fire was needed on the Sabbath. They had a congregational room in which all who belonged brought their pots and kettles on Friday afternoon. The room was heated, the pots placed in, and the oven doors sealed with clay in order to retain their heat, and kept closed until Saturday noon, when they came to get them. The coffee for the Sabbath morning was kept [on] over night on top of the oven. At one time I was favored with an invitation by an acquaintance of mine to participate in eating a genuine German Sabbath Kugel. When seated at the table, the five women came in and wanted his money for his services, when the wife said, "We don't put money on Sabbath. You come tonight and we husband will pay you."

Mayer Klein's interest in Chicago and the West was aroused by the active efforts then being made by his cousin, William Renau, at whose home in New York, he stayed, to establish Jews as farmers in the West. Renau was one of the most prominent Jewish leaders of his day. He was one of the founders of the Independent Order B'nai B'rith, and a project that was close to his heart was a Jewish colonization society which, after much earnest and devoted effort, he finally succeeded in organizing. His object in launching this organization is stated by Mayer Klein to have been to lift his brethren from the low plane they occupied in economic and social life as peddlers.

Renau sent Henry Meyer west to look the ground over and locate the most de-

sirable place for a settlement of Jewish farmers. After spending several weeks looking at various places, Meyer finally picked out a tract of land in Schaumberg, Cook County, not far from Chicago, and with rare vision pointed out in his report to the Colonization Society that "this part of the land, especially the town of Chicago, opens a vista into a large commercial future."

The tract of land picked out by Meyer consisted of 180 acres which he was authorized to buy from the United States government. Land then sold for a trifle, the finest land being obtainable for from $1 to $1.25 an acre. Meyer was quite enthusiastic about the site and its prospects and eagerly looked forward to a considerable Jewish settlement. A number came but either left shortly after, going to Chicago and other western communities, or else bought small holdings on their own account which they worked for a while as farmers. Meyer was joined by his brother-in-law, M. Kling, and one or two others. But that was as far as the great Schaumberg project got, and finally Meyer sold his holdings and came to Chicago where he invested his money in real estate and advised every one he could influence to do the same. Those who took his advice became very wealthy as a result but Meyer himself did not amass great wealth. He, however, helped to call attention to Chicago and the West and has the historic distinction of being the first Jew to buy land in Cook County and to work it as a farmer. He is also listed as the first Jewish real estate dealer in Chicago.



MAYER KLEIN, one of the early immigrants, arrived in Chicago in 1843, and being unimpressed by the possibilities of the city, he went on to LaSalle County. In 1845, he returned in order to lead the first *Rosh Hashonah* and *Yom Kippur* services in Chicago. He was the first cantor in Illinois, and with his wife, a former Miss Rubel, was prominently identified in the activities of the Jewish community of Chicago, ever since settling here permanently in 1851. Several children were born to them, and they lived here until his death on August 19, 1908.

Meyer Klein came to Schaumberg with high hopes also, but it did not take him long to make up his mind to leave. Coming to Chicago, he was unimpressed and could not see how a person could hope to make a living here. Accordingly he left for Troy Grove, in La Salle County, where he thought prospects were brighter than they were or ever would be in Chicago. He returned to Chicago soon after going to Troy Grove, in order to be present at *Yom Kippur* services, the first held in Chicago, in 1845, and made Chicago his home in 1851.

About the same time that Henry Meyer and Mayer Klein found their way to Chicago and vicinity, Levi Rosenfeld and Jacob Rosenberg, and the first three members of a family—the Kohns—that was a force in the early days in Chicago Jewry, were attracted here by the glowing accounts they had received in the East, of the great opportunities to be found in Chicago. Rosenfeld and Rosenberg formed a partnership under that name and engaged in the retail and wholesale dry goods business at 155 Lake Street, next door to Philip Newburgh, where they soon became one of the leading firms in their line in Chicago and the West, at a time when Marshall Field was a struggling clerk. Besides having business ties, they were related by marriage, Mrs. Rosenfeld and Mrs. Rosenberg being sisters, members of the famous Reese family which included Michael Reese, Chicago Jewry's first multi-millionaire and its first great philanthropist.

At the store of Rosenfeld & Rosenberg at 155 Lake Street, many important communal matters were taken up and in the earliest days it was a center of Jewish

activity. Over this store, in a small room, religious services were held for a while before the formation of the first congregation, which also took place in this famous store. Both the Rosenfelds and the Rosenbergs soon became numbered among the wealthiest Jewish families in Chicago and gave liberally of their means to further worthy causes. Rosenberg also became prominent in civic life, giving his services as a volunteer fireman before the formation of a paid fire department, and serving for a term as alderman of the old Second Ward. He was also influential in the efforts put forth to advance Chicago commercially in the early days, acting as auditor of the Chicago Industrial Exposition, the forerunner of the World's Fair and the Pageant of Progress of our day.

One of the most interesting early Jewish families in Chicago was the Kohns, the first three members of which, Julius, Abraham and Meier, reached Chicago



JACOB ROSENBERG was born in Altenburg, Bavaria, March 25, 1819. He came to America in 1837, and after four years in the east, moved to Chicago in 1841, where he soon joined forces with Levi Rosenfeld and established the firm of Rosenfeld & Rosenberg. In 1849, at the first Jewish wedding in Chicago, he married Hannah Reese, with whom he later endowed, jointly, the Michael Reese Hospital. He was a prominent factor in the civic life of the city, acting as volunteer fireman, alderman for one term of the old Second Ward, and auditor of the Chicago Industrial Exposition. He became one of the wealthiest Jews in the city and contributed liberally to all worthy causes. He donated to K. A. M. Temple, of which he was a founder, the land for Mt. Ma'ariv Cemetery, and at his death on March 31, 1900, bequeathed nearly $40,000 to charity. He was survived by four children, his wife having passed away on January 16, 1890.

in 1843 or thereabouts and entered the clothing business, first under the name of A. Kohn & Brothers, at 85 Lake Street, and later under the name of A. & M. Kohn, at 111 Lake Street. They were joined shortly after by two brothers, and later still by their mother, the pious Mrs Dilah Kohn, their only sister, and another brother. The six Kohn brothers were a source of strength in the early community. The three brothers who were the first of the family to come to Chicago, had peddled together for a while in the East, carrying with them in the trunk the *Sefer Torah* given them by their sister and mother when they left their native home in Bavaria. In Massachusetts, they were so unfortunate as to travel in a section where the people belonged to the Millerites, a religious sect that believed that the world was about to come to an end, and therefore, bought nothing. Hearing that Chicago was a progressive town, where the people were looking forward to a great future, the brothers hastened here as fast as they could. From the beginning Abraham Kohn stood out as a forceful figure in the community. He was prominent in a number of ways. He may properly be called the first Jewish national figure of Chicago, for he became widely known for the position he took not only in local matters but also in American Jewish questions, as we shall see later on.

With such stalwart Jews in Chicago as the Kohns, Philip Newburgh, Jacob Rosenberg and others, it was not long before efforts were made to marshal a

LEVI ROSENFELD was born in Germany, February 21, 1816. At the age of twenty-three he came to America, and three years later made Chicago his home. As an organizer of K. A. M. and other communal institutions, he took an influential part in Jewish affairs of early Chicago. He was a member of the dry goods firm of Rosenfeld & Rosenberg, and was rated one of the wealthiest and most prominent Jews in the city. His wife was Henriette Reese, a sister of Michael Reese, who shared her husband's benevolent activities and continued them after his death. He died August 17, 1887.



minyan for the fall holidays of 1845. Matters were facilitated by the fact that there were then four members of the Kohn family in Chicago, Mayer Kohn having joined his brothers since their arrival. Only four others however could be found in Chicago, these being Philip Newburgh, Benedict Shubart, Jacob Rosenberg and Harry Benjamin. Levi Rosenfeld was in New York at the time, and Henry Horner and Isaac Ziegler were also out of the city. The day was saved by the appearance of Mayer Klein from Troy Grove, and of S. Friedheim from the settlement of Pigeon Woods, just west of Elgin. Thus, the necessary quota of ten loyal sons of the Covenant was recruited, and the first public religious services of Jews in Chicago were held on *Yom Kippur*, 1845. The services were held in a room above a store on Wells Street near Lake. The *Sefer Torah* brought to Chicago by the Kohn brothers was used at these services, and Philip Newburgh and Mayer Klein divided the task of chanting the prayers. Since just ten were present, the services were suspended whenever one of the worshippers left the room. Thus for the first time in Chicago, prayers arose in public service from Jewish hearts and the immemorial Hebrew was first intoned in what was then an outpost of civilization, with a total population of 12,000. Two relics remain of this historic scene in the life of Chicago Jewry, the *tallith* worn by Mayer Klein, and the *Sefer Torah* used at the services—symbols of the deathless Jewish spirit!

Apparently the first *minyan* could not be kept together, for the next public religious services we hear of were those held a year later, on Yom Kippur, 1846, this time above the store of Rosenfeld & Rosenberg. At these services Philip Newburgh divided the cantor's duties with Abraham Kohn, and Levi Rosenfeld, who had returned from New York where he had gone the year before to get married, was present. The names of all who were present at these services have not been preserved but it is said that there was not only a full *minyan* but also a few to spare. By this time the new arrivals included Jacob Shubart, a brother of Benedict, and William Clingman (both of whom were employed as tailors by Benedict Shubart), Samuel Cole, Morris L. Leopold, J. Benjamin, S. and J. Marks, and B. Weigselbaum, all of whose names appear in Norris and Gardiner's directory of 1846. These were followed shortly after by Isaac Wormser, Michael Greenebaum and Leon Greenebaum, Reuben Becker, Henry Braunschild, Henry Fuller, Jacob Fuller, Louis Leopold, Henry Leopold, Louis Goldman, Bernhard Stern, J. and A. Friedman, Martin Friedman, and Isaac Engle, whose names appear for the first time in Norris' directory of 1847. In this directory Reuben Becker's name appears as Reuben Baker, B. Weigselbaum's as B. Weselbaum and Isaac Engle as Isaac Angel. Others believed to have been here by the spring and summer of 1847, although their names do not appear in the directory of that year, were Mrs. Dilah Kohn, mother of the Kohn brothers, her only daughter, Clara, and the last of her children, Hirsch. Mary L. Mayer, A. Frank, Marcus Peiser, Morris Einstein.



LOUISA FLEISHMAN (née Meyer) was born in Ohringstadt, Germany, on January 21, 1829. She arrived in Chicago in 1846, and seven years later married Benedict Shubart. After the death of her husband, which ensued shortly thereafter, she became Mrs. Fleishman. Affectionately termed in her second widowhood "the widow Fleishman," she was widely known in the community for her many kind and helpful acts. After a long life of usefulness, she died July 8, 1900. Her son, Moses Fleishman, still makes Chicago his home, and is a jeweler here.

Martin Clayburgh, Louis Mayer, Levi Klein and Isaac Wolf.

The invariable accompaniments of a Jewish settlement everywhere have always been the assembling of a *minyan* and the forming of a burial society, followed by the purchase of ground for a cemetery. Chicago was no exception to the rule, and accordingly we find a Jewish Burial Ground Society in existence before 1847. Isaac Wormser took the lead in establishing this. Chicago's first permanent Jewish organization. The Society bought from the city one acre of ground for the sum of $40, to be used as a cemetery. The purchase is the first record of Jews as a corporate body in the state of Illinois. The location of this first *Beth Haboroth* was along Lake Michigan east of North Avenue, then outside the city limits but now a part of Lincoln Park. It was near the present site of the Ira Couch monument. Here, the first to pass away in the early Jewish community were tenderly laid to rest beside the spreading waters over which they had first come to Chicago. During the ten years when it was used as a cemetery, before the swirling and shifting sands gradually covered the graves and made it hard to find them, and before the expansion of the city made it necessary to move farther north, there were 150 interments. This is at the rate of fifteen a year, an unusually high death-rate, considering the number that then constituted the Jewish community in Chicago.

The substantial increase of the population in 1846 and 1847 was sure to cause attention to be given to forming a permanent congregation before long; but impetus, it is said, was given in this direction by Mrs. Dilah Kohn's scrupulous observance of the dietary laws which resulted in her refusal to partake of the meat then obtainable in Chicago because it had not been slaughtered by a properly-accredited *shochet*. Abraham Kohn, alarmed, with the other members of his family by the effect upon the frail physique of his mother of the precarious diet of bread, potatoes, and the like, upon which she subsisted, began to work to call into being a congregation that should maintain a *shochet*. A meeting was finally held at Rosenfeld & Rosenberg's store, November 3, 1847, at which twenty appeared. These agreed to form a congregation, to be known as the *Kehilath Anshe Ma'arav* (Congregation of the Men of the West), colloquially run together as "Khilanshe Mayriv." The Burial Ground Society turned over its property to the new congregation and was merged in it. The next day a constitution was adopted and signed by fourteen members, these being:



MRS. DILAH KOHN

(From an oil painting still in the possession of the family). Born in Moenichsroth, Bavaria, she came to Chicago in 1846 (?), where her rigid adherence to the dietary formulae led to the formation of the first synagogue, K. A. M. She died in the cholera epidemic of 1849.

[illegible] Kohn — [illegible] Rosenfeld
[illegible] Rosenberg — [illegible] Fuller
[illegible] Cole — M. Becker
Morris L. Leopold — [illegible] Wormser
Philip Newburgh — [illegible]
Benedict Shubart — M. Bettenschild
Leon Greenebaum — [illegible] Kohn

At this meeting also officers were elected, Morris L. Leopold being chosen president. He was one of the later arrivals and had not been long in the community but in spite of this fact and the further consideration that he was only twenty-six years of age, he was elected, and filled the office acceptably until he left Chicago, in 1851. Abraham Kohn was chosen vice-president and treasurer, and Philip Newburgh secretary. Benedict

Shubart, Levi Rosenfeld, and Leon Greenebaum were named trustees, and the Reverend Ignatz Kunreuther, whom Abraham Kohn had made a special trip to New York to secure for the congregation, was elected *shochet* and reader. This choice revealed the religious predilections of the members of Chicago's first congregation. Kunreuther was a man of upright and kindly character, well versed in the Talmud and Hebrew lore, and clung to traditional orthodox ways throughout his life. For six years he continued to be the spiritual head of the community and then rather than modify his uncompromising orthodoxy to suit the times, he resigned, remaining in Chicago, however, until his death, in 1884. Several of his descendants, including a daughter, Mrs. Harriet Kunreuther Sonnenschein, still live in Chicago.

Thanks therefore to Mrs. Dilah Kohn, as well as to her attentive son, Abraham, and those he was able to influence to join in forming a congregation, divine services were held regularly in the Chicago Jewish community beginning with the fall of 1847. For the first few years, until the congregation was able to erect its own house of worship, these services were of necessity conducted on a very modest scale, in a room appropriately fitted up as a synagogue on the second floor of a building on the southwest corner of Lake and Wells Streets. Women as well as men worshippers were regular attendants. Owing to the absence of a gallery, the women worshippers sat on the same floor as the men but they occupied the rear seats. The ritual was transplanted in its entirety from the old country, the *Minhag Ashkenaz* being the prayer book in use. The traditional Sabbath was scrupulously kept by the members, who closed their places of business on the Jewish day of rest. "On holidays," observes Mayer Klein in his reminiscences of early times in Chicago previously quoted, "it was customary to close all places of business, and in the wholesale as well as in the retail district one could observe notices in the windows and doors of every



MORRIS L. LEOPOLD was born in Laubenheim, Wurtemberg, April 10, 1821, and came to America in 1839. In 1845, shortly after his marriage to Rose Goodheart of Cincinnati, he moved to Chicago, where he remained until 1851. In 1847, although only twenty-six years of age, he became the first president of K. A. M. Congregation, and proved, during his administration, to be a man of tact, understanding and unusual executive ability. While he resided in Chicago he was prominently identified with Jewish activities. In 1851 he moved to Cincinnati, and from there to New York, where he died, October 22, 1889.



ABRAHAM KOHN was born in 1819, in Moenichsroth, Bavaria. When a youth he came to New York and for the first years made his living by peddling in Massachusetts and the state of New York. He came to Chicago in 1843, engaged in the clothing business and two years later sent for his three younger brothers, Hirsch, Meier and Joseph Kohn, as well as his only sister, Clara, and his mother, Dilah Kohn. Kohn quickly became a prominent figure in the community. He was endowed with a fine mind, of a truly religious cast, fortified by an excellent education secured in his native town. Rapidly acquiring the English language he became active in civic and national affairs. In 1860 he was appointed City Clerk under Mayor John Wentworth. In the same year, while Abraham Lincoln was on his way to Washington to be inaugurated, Kohn presented the President-elect with a beautiful American flag on which he personally inscribed in Hebrew a passage from Joshua, bidding Lincoln to "be strong and of good courage"—which gift the more famous Abraham gratefully acknowledged in an autograph letter. The flag is now in the museum of the War Department in Washington. In the agitation against the Swiss treaty which excluded Jews from the rights accorded other citizens, Kohn took an active part. He was also an enthusiastic advocate of the establishment of a rabbinical college in this country and wrote several treatises on the subject. He died March 31, 1871. The funeral sermon delivered by Dr. Liebman Adler has been preserved and is in the possession of the Jewish Historical Society of Chicago.

Jewish business house with the inscription, 'Closed on Account of Holiday.'[1]

A thoroughly observant spirit, thus, marked the lives of Chicago's earliest Jewish population. They lived within a few blocks of one another in what is now the Loop and were often to be seen at one another's homes. Simple and earnest and neighborly, they kept the faith as they had been taught to keep it, although separated thousands of miles from the homes and influences in which they had been reared.



IGNATZ KUNREUTHER came to Chicago on November 5, 1847, as the first *shochet*, reader, and rabbi of K. A. M. Congregation, where he remained for six years. He was ultra-orthodox, and rather than accept the liberal views prevalent among members of his congregation, he resigned and retired to private life. He then engaged in the real estate and loan business and became very successful in this work. A man of exceptional character and integrity, Kunreuther was also a scholar of Hebrew literature, and until his death, June 27, 1884, at the age of seventy-three, he clung to the orthodox customs and traditions, many of which had been abandoned by members of the congregation.

It is interesting to note that although in 1847 the number of Jews in Chicago was small, numbering less than a hundred souls in a total population of nearly 17,000, Lake Street, the main business thoroughfare, had a goodly sprinkling of Jewish firms.

Isaac Wormser was engaged in the clothing business at 83 Lake Street. Next door, at 85, was A. Kohn & Brothers. Samuel Cole, also in the clothing business, was at 131. B. Stern & Company, dealing in dry goods, was at 134, Philip Newburgh was at 153, and next door at 155 was Rosenberg & Rosenfeld. S. & J. Marks, clothing, was across the way at 154, Leopold & Goldman was at 171, Henry Braunschild at 176, J. & A. Friedman, dry and fancy goods, at 177, Benedict Shubart at 183, and Greenebaum & Becker, dry goods, at 202.

Leopold & Fuller, clothing, was on S. Water Street, between Dearborn and Clark. Michael Greenebaum was not yet in business for himself but was employed as a tinner at Wheeler's hardware store at 141 Lake Street and boarded at Talmadge's, on Monroe Street between Clark and Wells.

The Kohns lived together at 54½ State Street, on the west side of the street between Randolph and Lake; Isaac Ziegler lived on the west side of Wells Street between Lake and Randolph; Isaac Engel ran a boarding-house at the southwest corner of Dearborn and South Water streets, and Henry Fuller lived considerably south at that time, on State Street near Jackson. Henry Horner was the first West-Sider, living on Randolph near Canal Street. The rest lived above or near their places of business on Lake Street, or at the various hotels.

Thus all were within easy walking distance of each other, and since they were from neighboring communities in Europe, they clung closely together, visiting one another Friday evenings and on the Sabbath and holidays. There were no Chicagoans more high-minded, industrious and thrifty than they.

CHAPTER II

A Growing and Contentious Decade, 1847-1857

ARRIVAL OF THE GREENEBAUMS—THE GOLD RUSH AND THE CHOLERA EPIDEMIC—DEDICATION OF THE FIRST SYNAGOGUE—THE HEBREW BENEVOLENT SOCIETY—KEHILATH B'NAI SHOLOM—CONVERSION AND INTERMARRIAGE—HISTORIC "45 CLARK STREET"—THE FIRST JEWISH ALDERMAN—THE CHÉVRA GEMILATH CHASSODIM UBIKKUR CHOLIM—RAMAH LODGE—THE FIGHT AGAINST THE SWISS TREATY—THE COMMUNITY IN 1857.

IN THE history of Chicago the year 1848 is notable. That year the city may be said to have shed its backwoods character and linked itself up with civilization, for it brought on January 15, via Milwaukee, the first telegraph message received in Chicago; the Licking, April 10, of the first boat through the completed Illinois and Michigan Canal connecting Lake Michigan with the Mississippi River and Buffalo and the eastern seaboard with New Orleans; and the running, October 25, of the first locomotive, with tender and two cars, out of Chicago.

The same year brought here two men who occupy an established and honored place in the history of the general Chicago community as well as of the Jewish community, one of whom took a vital part in the growth of both for over seven decades, and the other for almost as long a period, revealing an energy and a range of communal and civic interests and achievements unsurpassed by any other Chicagoans. These men were the Greenebaum brothers, Elias and Henry, who had been preceded two years before by their elder brothers, Michael and Jacob. Elias Greenebaum reached Chicago April 14, 1848, being then twenty-six years of age. He made his way here by stages, clerking in country stores in Ohio and other states in the Middle West. Upon reaching Chicago, he was first employed as a clerk in the dry goods store of Francis Clarke at 168 Lake Street where his wages were meager and his working hours long and arduous. Henry Greenebaum was a mere lad when he followed Elias to Chicago, arriving October 25 of the same year. Although only fifteen years of age, he began at once to earn his own living, his first position being that of a salesman in the hardware store of W. F. Dominick. Michael Greenebaum was still employed as a tinner at Wheeler and Company. Such were the humble beginnings of a family that for many years has been counted one of the most distinguished and influential in Chicago.

During the year of the arrival of Elias and Henry Greenebaum, and the following year, when the additions to the Jewish population of Chicago included also the Rubel brothers, A. and R., Benedict and Simon Schlossman, and David Witkowsky, the great topics of talk and concern were the discovery of gold in California, and the outbreak of Asiatic cholera in Chicago. In later years Elias Greenebaum confessed that the temptation for young, unmarried men in Chicago to

join the gold rush to California was great, but he said with a sigh, "I had so much trouble getting this far that when I reached Chicago I made up my mind I had gone as far in America as I cared to go." Several members of the Greenebaum family, however, went to California, including Leon Greenebaum and his partner, Reuben Becker, who lost their lives in a great fire that broke out in San Francisco in 1851. Many others, including Jacob Shubart and Michael Reese, were drawn to the Pacific Coast by the gold magnet, and, whether they fared well or not, remained there. For many years California continued to beckon, and more responded to the call.

MICHAEL GREENEBAUM, a native of Eppelsheim, Germany, where he was born February 20, 1824, came to Chicago in 1846, where he became a tinner and plumber. He married Sarah Spiegel, of New York, and both he and his wife played a prominent part in many leading activities of the Jewish community. He was the father and first president of the Zion Literary Society, the first organization of its kind in the city, and was a member of K. A. M., Sinai, and Zion Congregations, in each of which he held office. He also was a founder of the Hebrew Benevolent Society, and became its first president. Four sons and six daughters survived him, when he died, September 18, 1894, after a life during which he did much to further the spiritual and material advancement of the Chicago Jewish community.



During the early days of the gold rush, Chicago was swept by an outbreak of cholera which did not spare the little Jewish community struggling for a footing. Among the victims was Mrs Dilah Kohn, whose frail body could not withstand the disease. It was some time before the community recovered from the epidemic, and for months the cemetery in Lincoln Park was the scene of many a sorrowing procession.

These funerals [Mayer Klein tells us] were conducted with the utmost [illegible] ... coffins were [illegible] ... rabbi ... [illegible] ... Kohn ... [illegible] ... Hebrew ... "Zedekah Tatsil Mimoveth," ("Charity saves from death")

But grief for the dead had to yield to the needs of the living. With the remarkable contrast that marks life, the same year the cholera laid its ruthless hand on the community, and caused widespread mourning, the first Jewish wedding took place in Chicago. This was that of Jacob Rosenberg and Hannah Reese who had come to Chicago shortly before to visit her sister, Mrs. Levi Rosenfeld, and remained to become Mrs. Jacob Rosenberg The marriage ceremony was performed by Philip Newburgh, instead of, as one would suppose, by the Reverend Ignatz Kunreuther, head of the congregation. Apparently in those days in Chicago all or none were rabbis. Newburgh was the secretary of the congregation and appears to have been authorized to officiate at marriages. He was a close personal friend of Jacob Rosenberg and enjoyed

ELIAS GREENEBAUM, born at Eppelsheim, Germany, June 24, 1822, came to America in September, 1847, settling in Chicago April 14, 1848. He became a clerk in a dry-goods store, and later entered the banking house of Richard K. Swift. In 1855 he entered the firm of Greenebaum Brothers, and in 1877 started the firm which still bears the name, Greenebaum Sons, and is Chicago's oldest banking house. He married Rosina Straus March 3, 1852, with whom he had three sons, Henry Everett, Moses Ernst, and James Eugene, who were associated with him in business, and one daughter, Emma E. (Mrs. Goodman). Elias Greenebaum took an active part, during the ninety-seven years of his life, in the civic and communal affairs of Chicago, and was one of the founders of Sinai Congregation, acting at different times as director, treasurer, vice-president and president. He was also a member of the Hebrew Benevolent Society, the second oldest Jewish charity organization in the city, and president for ten years. A man of honor and influence, he was a vital factor in the growth and development of Chicago, until his death here on July 25, 1919.



his respect, and this probably caused the honor of performing the first Jewish wedding in Chicago to be given to him. But perhaps the explanation once given by a leading Chicago rabbi with a reputation for witty sallies, when this procedure was mentioned to him, is more credible as well as more clever—namely, that "maybe Newburgh charged less!"

This first wedding was a communal affair. All were present as at a family gathering and found some consolation in it for the sorrow caused by the cholera epidemic. It was a typical old-fashioned Jewish wedding, with a *chuppah*, the breaking of glass, and other traditional Jewish wedding customs.

Although the cholera thinned the ranks of the little community, it did not check the new arrivals, who kept coming in spite of all, and soon the worshippers became too many to be accommodated at the rented quarters of K. A. M. Congregation which in 1849 leased a lot on Clark Street between Adams and Quincy Streets and began to build on this site a frame synagogue, the first in Chicago.

While these important developments were going on, there arrived in Chicago a man of outstanding personality who at once began to take a leading part in Chicago's Jewish life. This man was Leopold Mayer, a graduate of a teachers' seminary in Europe and the first trained Jewish teacher to come to Chicago. His brother, Marx L. Mayer, was already settled here. Almost fifty years after his arrival, "*Lehrer* Mayer" as he was known in the early days when he taught Hebrew and German before he entered the banking business, read a paper, November 13, 1899, before the Council of Jewish Women, on *Jews and Judaism in Early Chicago Days* which gives interesting information about Jewish life in Chicago when he came here. This paper was published in full in the *Chicago Journal* in its issue of the following day. After telling how after a stormy voyage of eighty-five days on the ocean he arrived in New York on February 15, 1850, and reached Chicago April 23 following, he says:

When I came to Chicago the Jews numbered possibly two hundred. The congregation had 28 contributing members, and on the very first day I was introduced to most of them, including the president and minister. The congregation provided for a reader, a chazan and a shochet. The German arrangement of prayers was in vogue, but it was so abbreviated that I often [illegible] what prayer was read although the addition or omission of a prayer was an infringement upon the religion, and as I remember there as late as 1858 the omission of a certain prayer caused a riot in the synagogue.

HENRY GREENEBAUM was born in Eppelsheim, Germany, June 18, 1833, and came to Chicago October 25, 1848, where for many years he was the leading spirit in the Jewish life of the city. His business activities were varied. He became a hardware salesman in the establishment of W. F. Dominick, and after two years there entered the employ of R. K. Swift as a clerk, where he learned the banking business. Four years later he and his brother, Elias, organized the firm known as Greenebaum Brothers, and still later he became president of the German Savings Bank. Among the numerous organizations which owe their existence to a great extent to this energetic man are the Chicago Public Library, the Chicago Historical Society, the Astronomical Society, the 82nd Illinois Volunteer Regiment of Veterans, Ramah Lodge No. 33, and several congregations which he helped establish in various parts of the city. He served the City Council as alderman for the Sixth Ward, was presidential elector on the Douglas ticket, represented Cook County on the first Equalization Board, in 1856, and was a member of the West Chicago Park Commission. In 1855 he married Emily Hyman of New York, and after the death of their only child, one year after its birth, they raised some of their orphaned nephews, and a niece, bestowing upon them the love and care of real parents. Nor did his bounty demand blood ties! Many artists and musicians who are well known and prosperous today owe their educations to the generous and foresighted couple who determined to do for other children what they were denied the privilege of doing for their own. Busy as was his philanthropic life, his communal activities demanded even more of his time and seemingly unlimited energy. He was at various times first president of Zion and Isaiah Congregations, first president of District Grand Lodge No. 6, I. O. B. B., founder and first president of the United Hebrew Relief Association, secretary and honorary member of Congregation B'nai Sholom, and an honorary member of the Jochannah Lodge. His life was devoted to service, for the city, for the Jewish community, and for individuals who came to his notice, and at his death, on February 2, 1914, Chicago lost one of her most honored and loyal citizens.



Instruction in both the tenets and the morals of Judaism was lacking. Every Jew was his own teacher and rabbi. A religious school for children was not necessary, as there were but few children of school-age here.



MARX L. MAYER, born in Abenheim, Germany, August 7, 1817, came to Chicago in 1843. He was a brother of the well-known Leopold Mayer, and was settled here for seven years before the latter arrived. He was married in Chicago on April 20, 1847, and lived to celebrate his golden wedding, surrounded by his children and grandchildren. He was one of the six early Jewish settlers of Chicago who were still alive in 1900. He died at the ripe age of eighty-seven, in 1904.

The two previous years, 1848-49, had been trying for the Jewish colony on account of the cholera which not only bore away a number of its members but left the survivors in constant dread of its return. A burial ground had been purchased from the city as early as 1846. It is remarkable how anxious the Jews are to provide a resting place for their dead when as yet they have scarcely a foothold for the living. This is noticeable through all their history. To the praise of the Jews then here, I must say, that they clung together in sorrow and in joy. The good fortune of one was the happiness of the other, while the gloom of one cast a shadow over all. Thus, on my first Friday night in Chicago, I watched, with one of my brothers, at the bedside of the sick child of a friend.

The place of worship was then located on the southwest corner of Lake Street and what is now Fifth Avenue [Wells Street], on the third floor. The narrow, uninviting entrance was unpleasantly obstructed by the goods of an auctioneer who occupied the store floor below. Already at this period the Sabbath was more or less violated. It is true that most of the women and many of the men were regular attendants, but the latter, as a usual thing, left hurriedly for their places of business. Many stores were already open, and the younger men, engaged as clerks, were invisible in the synagogue. The younger women, likewise, were few, and of children under fifteen, there were scarcely any.

With the help of Elias and Henry Greenebaum who, he tells us, introduced him to several private schools, Leopold Mayer secured some pupils to whom he gave private lessons in German, this being accomplished under difficult circumstances since he could not yet speak or understand English.

[illegible] first lesson must be given to the head of the congregation.

Notwithstanding these difficulties, he persisted, and soon had the satisfaction of conducting the first *Bar Mitzvah* in Chicago, in January, 1851, when a pupil of his, Julius Newburgh, the son of Philip Newburgh, read his *parshah* in the *Torah* to the great delight of the congregation. A week later another pupil, Martin Barbe, son of Bernard Barbe, a member of K. A. M., was similarly inducted into the Covenant, and did equal justice to his teacher. These ceremonies took place in the temporary synagogue on Lake and Wells streets, for the synagogue was not yet ready for occupancy. It was dedicated on Friday, June 13, 1851, and on the following day, when impressive ceremonies were held which are described in



MARTIN BARBE was born in Cincinnati, Ohio, in 1841. Coming to Chicago in 1845, he attended the public schools of this city, being a member in the first class of the first high school in Chicago. In his younger days he was a pupil of Leopold Mayer, and in January, 1851, became the second *Bar Mitzvah* in Chicago, a week after the first of such ceremonies in this city was consecrated. Lizzie T. Spiegel, daughter of Colonel Marcus Spiegel, became his wife in 1876. For many years he was engaged here in the wholesale clothing business. He was a member of B'nai B'rith, and at one time, of the executive board of Sinai Temple. He died October 29, 1914, survived by his wife and four children.

detail in the daily papers of the time. The *Chicago Daily Journal* in its issue of Saturday evening, June 14, has this to say of the occasion:

CONSECRATION OF THE JEWISH SYNAGOGUE

Yesterday afternoon at three o'clock the impressive and ancient ceremonial of consecrating the new synagogue was witnessed by one of the most respectable and numerous congregations we have ever seen in the West, among whom were many of the clergymen of the city, the Rev. Mr. Isaacs of New York conducting the services.

It was a novel and yet beautiful spectacle; the house tastefully decorated with evergreens and flowers—the altar and its appurtenants elegant; the veil, depending in rich and massive folds from the columns; the silk with its adornings; the Rolls of the Law in their coverings of satin and velvet; the capers burning at the four corners of the altar; the pulpit in his dark and flowing robe, and his assistants in dark fringed white; the galleries and the lower part of the house filled with ladies while the men with covered heads occupied the remaining seats.

Now one of Israel's ancients addresses himself, and reverently sang to the chair in the well known words

, the latter part being rendered responsively by the congregation.

Then came a prayer in English for "the powers that be," after which the Rev. Mr. Isaacs pronounced an interesting, eloquent, liberal, and sometimes eloquent discourse from the words: "And let them make me a Sanctuary, that I may dwell among them." Exodus XXV, 8.

Such was the scene, and surely it was not a sin to gaze now and admire the beauty of many a face directed toward that temple-veil and altar; that type of beauty which has come down unmarred from the time when the classic writers of Judea gave forth the bright glances of Judah's proudest daughters.

Now rose the Hebrew chant in sweet and mournful harmony, and now the sacred parchments were borne in solemn procession, while still the choir went on; and now as Sol threw farthest where the patriarchs' tombs were nearly hewn, those rolls were laid within the ark, and then consigned to the mystery behind the veil.

The discourse being concluded, the Hebrew Hallelujah was sung by many a sweet and blended voice. It was one of the most melodious things to which we have ever listened; and as it floated through the darkened and trembling air, it brought back the memories of that old glorious time-hewn chronicle, when a royal singer touched the harp of mingled prophecy and song, when Ophir gave up her gold, and Lebanon her cedars, and the Temple without the sound of the hammer, "the same till now, that wondrous house grew," the type, in Earth's most precious dust, of that greater "Temple not built with hands, eternal in the heavens," the emblem for the translated thrones of the Master, and the worthy presence-chamber of Him who viewed them.

The *Daily Democrat* was equally eulogistic. In its issue of Saturday morning, June 14, 1851, it gave three-quarters of the first column on its editorial page to the dedication, commenting as follows:

DEDICATION OF THE JEWISH SYNAGOGUE

The ceremonies at the dedication of the first Jewish synagogue in Illinois, yesterday, were very interesting indeed. Although tickets of admission were given out in order to prevent a crowd, an immense number had to go away from inability to gain admittance. There were persons of all denominations present. We noticed several clergymen of different religious denominations.

The Jewish ladies cannot be beaten in decorating a church. The flowers, leaves and bushes were woven into the most beautiful drapery that Chicago ever saw before. The music, consisting of a large number of ladies and gentlemen, did credit to the occasion and the denomination.

No person that has made up his mind to be prejudiced against the Jews ought to hear such a sermon preached. It was very captivating and contained so much of real religion as any sermon we ever heard preached. We never could have believed that one of those old Jews we heard discussed so much, could have taught so much liberality towards other denominations and so eminently recommended a thorough study of the Old Testament (each one for himself) and entire freedom of opinion and discussion.

We would never have taken him for one of the independent order of free thinkers, than a Jew. Mr. Isaacs is an Englishman and is settled in New York City. There are Jewish synagogues at the west in Buffalo and Cleveland.

The Jews in our city are not numerous, but are wealthy, very respectable and public spirited.

The Jewish Sabbath is on Saturday, and a very interesting service takes place today. The whole Mosaic law written on parchment (that never leave it except for church services) will be unrolled from a large scroll and read from. Rev. Mr. Isaacs will serve priest. The service will commence at eight a. m. and last until eleven a. m. The earlier part of the service will be most interesting.

Gentlemen are requested to keep their hats on and to take seats below. The ladies will take seats upstairs, according to the Jewish custom of separating the sexes.

When the following hymn was announced to be sung to the tune of "Old Hundred," Christians generally who could sing, clergymen and all, joined the Jewish choir with a great deal of zeal; but for some reason (weak lungs, we suppose) their zeal gradually abated until the last verse, when the Jews had the singing all to themselves, and they did it beautifully:

HYMN

I

Be thou, O God, exalted high
And as Thy glory fills the sky,
So let it be on earth displayed
Till here on earth, as there, obeyed.

II

The temple in Thy hallow'd place
Is ruined. The glory no more is
Here we our sins' forgiveness crave,
Our hearts from secret pangs to save.

III

Vouchsafe this boon Thy kind regard,
And to our prayer incline Thine ear;
O, let us deadness once unheard
And blessings to repentance cheer.

IV

O grant that Israel soon may see
Jerusalem in its ere restor'd;
When all men's hearts, from sin set free,
Shall sound Thy praise with one accord.

In the singing of the following hymn, which we recommend to all the young children and old people who read our pages to commit to memory, the members of the Christian denominations took no part. We were sorry to see it, as it showed that they, or the majority of the Christian Democrats, do not understand Hebrew.

MAH TO-FU

Mah, to fu O'Le Ko, Ja-Koff,
Mish-Cno, Se-Ko, Jes-ru-el,
Fa-a-si, Bref, Kas-de-Ko,
O fou, Be-Se-Ko, Esh-tak-te,
El-he-Kal, Kod-she Ko.
Ba-ser-O-ne-Ko, Ado-Noy,
O-kah', Mamor, Bene-Ko,
Im, Kem, Mish-Kan, Kfo-de-Ko.
Ta-ne, Eth tak-bit, Tilk Kane
Ef-Ro-Ko, Life-Ne, Ado-Noy
Ousi, Fa-ani, Tfi, Lost-L'-Ko,
Ado-Noy, Ee-Kenu E-lo-kin,
Bref Kas-de Ka-Kas-ee
Be-a-mec, Jeu ou Ko.

HA-LE-LU-YOH

Ha-Le-Lu-Hu Bir-Kia, Uso.
Ha-Le-Lu-Hu Bik-lu-Ro-saf,
Ha-Le-Lu-Hu Ke-Rof Gud-lo
Ha-Le-Lu-Hu Bac-Ka, Sh-for
Ha-Le-Lu-Hu Bne-fel Tehi-Nor.
Ha-Le-Lu-Hu Bsof. Un e-Kol
Ha-Le-Lu-Hu Bne-ine E-la-Kef
Ha-Le-Lu-Hu Be-alo-ele Tene.
Kol Hansho, Moh Te hu, Lel yoh
Ha-Le-Lu-Yol
Kol, Hansho, Moh, &c.

Rev. Mr. Kamenetsky has preached in the Jewish congregation here for the last two years and will still continue in that capacity.

Apparently "those old Jews" gave early-day Chicagoans something to think about.

The synagogue thus dedicated was a frame building, one and one-half stories high, which occupied a lot on the site of the present Postoffice building during the following three years. When the lease on the lot expired, the little building was moved to the northeast corner of Adams and Wells streets where it stood for many years and for some time was the only synagogue in Chicago. It is claimed that the building is still in existence, though inquiry has failed to bring it to light. It was vacated and sold before the fire and moved farther south where it was not harmed during Chicago's great conflagration. Many interesting incidents took place in it while it stood on its original

מַה טֹּבוּ אֹהָלֶיךָ יַעֲקֹב מִשְׁכְּנֹתֶיךָ
יִשְׂרָאֵל: וַאֲנִי בְּרֹב חַסְדְּךָ אָבֹא בֵיתֶךָ
אֶשְׁתַּחֲוֶה אֶל הֵיכַל קָדְשְׁךָ בְּיִרְאָתֶךָ: יְיָ
אָהַבְתִּי מְעוֹן בֵּיתֶךָ וּמְקוֹם מִשְׁכַּן כְּבוֹדֶךָ:
וַאֲנִי אֶשְׁתַּחֲוֶה וְאֶכְרָעָה אֲבָרְכָה לִפְנֵי יְיָ
עֹשִׂי: וַאֲנִי תְפִלָּתִי לְךָ יְיָ עֵת רָצוֹן אֱלֹהִים
בְּרֹב חַסְדֶּךָ עֲנֵנִי בֶּאֱמֶת יִשְׁעֶךָ:

הַלְלוּהָ הַלְלוּ אֵל בְּקָדְשׁוֹ הַלְלוּהוּ בִּרְקִיעַ עֻזּוֹ:
הַלְלוּהוּ בִּגְבוּרֹתָיו הַלְלוּהוּ כְּרֹב גֻּדְלוֹ: הַלְלוּהוּ בְּתֵקַע
שׁוֹפָר הַלְלוּהוּ בְּנֵבֶל וְכִנּוֹר: הַלְלוּהוּ בְּתֹף
וּמָחוֹל הַלְלוּהוּ בְּמִנִּים וְעֻגָב: הַלְלוּהוּ בְּצִלְצְלֵי שָׁמַע
הַלְלוּהוּ בְּצִלְצְלֵי תְרוּעָה: כֹּל הַנְּשָׁמָה תְּהַלֵּל יָהּ הַלְלוּיָהּ:

"MAH TO-FU" AND "HA-LE-LU-YOH"

Hebrew original from which the Daily Democrat made the quaint translation given above.

spot. The first thing the father of Henry L. Frank did, when both came to Chicago *erev Yom Kippur*, 1852, was to appear at the synagogue where they were introduced to all the members, in accordance with the custom that then prevailed and was continued for many years.

Although the community was small, K. A. M. Congregation did not attract or absorb all its energies. Some did not feel they could afford to belong to the congregation and others even then wanted a more advanced form of worship and a more decorous way of holding meetings. Thus, in the same year that K. A. M. dedicated its first synagogue, an organization was formed of a semi-religious character under the name of Hebrew Benevolent Society, which, like K. A. M., is still in existence, although it has not been very active for a number of years. The founders of this society, the third Jewish organization in Chicago (if we consider the Jewish Burial Ground Society which was merged in K. A. M. as the first), were Michael Greenebaum, Elias Greenebaum, Moses Rubel, Mayer L. Klein, Levi Klein and Isaac Wolf. The purposes of the society were clearly stated in the preamble to a constitution which was carefully drawn up, as follows:

As the republican form of the United States, founded on equality and toleration to all men, either citizens or sojourners, grant the right to associate for lawful and good purposes; therefore we, agreeing to associate together to provide in time of health for each other's [illegible] and also to pay the last duties and homage to what must fall to all living, and being anxious while we are able to do good unto our brethren and fellow-men while life is granted to us; therefore we have formed ourselves into a body corporate by the name and style of the Hebrew Benevolent Society of Chicago in the county of Cook, state of Illinois, and have agreed and by these presents do agree, that the following shall be our constitution and by-laws by which we mutually assent to be governed.

Three acres of ground were bought in the town of Lake View near Graceland for the sum of $600, to be used for a cemetery, the second Jewish cemetery in Chicago. Michael Greenebaum was the first president. Meetings were held once a month at the homes of the members and these were always marked by commendable decorum, as the meetings of other Jewish organizations in the early days unfortunately were not.

The members of the Hebrew Benevolent Society were of the same group that belonged to K. A. M. which was known as the *Bayerische Shul* because its membership consisted of Bavarian Jews who were quite clannish and held themselves aloof from all who did not hail from some Bavarian hamlet. They did not associate even with the German-speaking Jews from German Poland, who soon followed them to Chicago. Some of the latter, the first so-called Polish Jews to come to Chicago, were already here in 1851, these being S. Marks, David Witkowski, Solomon Harris, Caspar Summerfield, and others. Of these, S. Marks appears to have been the first to arrive, his name and also that of J. Marks appearing in the directory of 1846. David Witkowski's name appears for the first time in the directory of 1848. By 1852, there were enough in Chicago of these *Herzogthümer* as they were called by the Bavarian element, because they came from the *Herzogthum* or Duchy of Polish Prussia, to form a congregation of their own and they accordingly in May, 1852, formed one under the name of Kehilath B'nai Sholom (Congregation of Men of Peace). The charter members were S. Harris, Caspar Summerfield, Jacob Pieser, Jacob Frost and Jacob Auerbach. This congregation was known as the "Polish *Shul*," pronounced "Bolish" in the broad accent of the Bavarians. It first met in rooms above the clothing store of Solomon Harris, the first president, on Clark Street between Washington and Randolph, and the Reverend A. Alexander officiated. Henry Greenebaum, although not a "Bolish" Jew, showed the

breadth of his spirit by joining the congregation, and was elected its first secretary. He did not remain long, however, because he was threatened with the loss of his membership in K. A. M. if he continued to be a member of B'nai Sholom, the by-laws of K. A. M. forbidding membership in any other congregation. Both congregations worshipped on Clark Street only a few blocks from each other but they were miles away in their viewpoint, as far as they had been when in Europe. The prayer-book of K. A. M. then was *Minhag Ashkenaz*, and the prayer-book of B'nai Sholom was *Minhag Polen*. To each, its prayer-book was sacred, departure from or modification of which was not to be thought of. Although K. A. M. was the more influential and the more substantial congregation, B'nai Sholom quietly grew in strength and influence and soon began to play an important role in the community, at one time having the finest Jewish house of worship in Chicago.

How fast Chicago was growing in the early '50s may be seen by contrasting the population figures of 1850 with those for 1853. In 1850, the population was 28,269 which in less than four years mounted to more than twice this number, the population in 1853 being 60,662. By 1857 the figures of 1850 were more than trebled, the population at the close of the decade we are reviewing being 93,000. The growth of the Jewish population was reflected in the growth of the membership and resources of K. A. M. Congregation which, at the expiration of its five-year lease on the property on Clark Street near Adams, where its first synagogue stood, moved the building in 1851 to a larger lot at the corner of Adams and Wells Streets, where a basement was built in which provision was made for the holding of a day school. This day school is still remembered by many present-day Jewish Chicagoans who attended it. Many interesting anecdotes are told of it. Two of its best-loved teachers were Irishmen, Gleason and Brewster, who taught the first-born Jewish generation in Chicago not only the rudiments of a grammar school curriculum but also trained them for the choir, drilling them in the Hebrew responses with the utmost zeal and with a pardonable lack of precision in Hebrew pronunciation. Among those who attended the school and sang in the choir were Max Frank, Aaron Shubart, the Mandel brothers, Emanuel and Leon, Moses Fleischman, and others. The records of the School Board of this interesting early communal institution are still in existence, being among the few documents of early times that were not destroyed in the fire of 1871. The synagogue of K. A. M. stood on the Adams and Wells Street site from 1853 till 1865. Its entrance was on Wells Street and thus the worshippers faced east. During the larger part of this period it continued to be the only synagogue in Chicago, Sinai not having a house of worship until 1861, and B'nai Sholom until 1864.

Important developments took place in K. A. M. during the early '50s. Morris L. Leopold, the first president, resigned the office in 1851, when he left Chicago, and was succeeded by Levi Rosenfeld who headed the congregation for two years, after which he was succeeded

AARON SHUBART was born in Chicago, Illinois, on February 20, 1853, the son of Benedict and Louisa (Fleishman) Shubart, and is among the very earliest Jewish births recorded in the city. He was graduated from the elementary and high schools of Chicago, and entered the law offices of Rosenthal & Pence, to study law. Later he became a real estate operator, in which field he remained until 1899, when mining lands claimed his attention. He was a prominent Mason, being at one time Worshipful Master of Covenant Lodge No. 526. He married Theresa Wendell, November 30, 1875, and three sons were born to them: Benedict, Eugene and Charles. He died July 21, 1921.



by Abraham Kohn who placed the congregation on a firm foundation. Kohn not only caused the constitution to be revised and the congregation chartered by the Legislature of the State of Illinois, but also revised the ritual in order to satisfy a growing element that wanted some changes to be made in the service. He was far from being a reform Jew, however, and later opposed with all his strength the radical reform tendencies that asserted themselves in K. A. M. and in the community. Ignatz Kunreuther thought that even Abraham Kohn's mild changes, which were an improvement, were not in harmony with traditional Judaism, and clinging to his *Minhag Ashkenaz,* resigned as head of the Congregation in 1853, his place being taken by the Reverend Isidor Lebrecht who not long after followed his predecessor into retirement for similar reasons.

One of the last things Kunreuther did before he vacated the pulpit of K. A. M. was to serve on a board of three rabbis called a rabbinical collegium that gave its approval to the application of Caroline F. Hamlin of Lymanville, Stark County to be converted to Judaism. The applicant was the wife of Marcus Spiegel, as noble a son of the Covenant as Chicago or any community ever had, who came to Chicago with the lady of his choice in 1853 when Mrs. Spiegel made the request to be inducted into the Jewish faith. The rabbinical board consisted of Rabbi Kalish of Cleveland, Kunreuther, and Samuel Straus (father of Simeon Straus), who was prominent in the early religious activities in Chicago although he was not ordained as a minister. The Board reported August 21, 1853, that it found her "conscience capable and worthy of conversion" and gave her the Jewish name of Hannah *bath* Abraham. Under the conditions that prevailed in early days in Chicago, intermarriages were inevitable but in most of the cases, formal conversion took place and those so converted were among the most devoted and loyal adherents of Judaism to be found in Chicago. Intermarriage without conversion was frowned upon. One of the by-laws of the Hebrew Benevolent Society refused admission to those who had intermarried but had neglected to have their wives converted, and also to those who failed to observe *Yom Kippur.*

Beginning with the year 1855, the Jews



CONVERSION CERTIFICATE.

Chicago, Cook County, Illinois, United States of America.

REV. RABBI KALISH, REV. I. KUNREUTHER, REV. SAMUEL STRAUS, *Constituted Rabbinate Collegium*

TO

HANNAH בת ABRAHAM, THE PATRIARCH.

Know All Men by These Presents, that

Whereas, CAROLINE F. HAMLIN, from Lymanville, Stark County, in the State of Ohio in the United States of America, personally appeared before us and declared, *That* from her own free will she desires to become a Jewess; that she has no earthly advantage nor fear in view, but from inward persuasion of the high and sacred truths of Mosaism, she can find her perfect happiness only in the faith of Israel.

In Reference Thereto we have caused an investigation into her principles and found her, according to our knowledge, conscience capable and worthy of conversion. And we hereby certify, that we have this day converted her to Judaism, according to Jewish rites, to the name of

חנה בת אברהם

In witness whereof we hereunto set our hands this 21st August, 1853 A. M., Chicago, Ill.

ISIDOR KALISH, [SEAL]
I. KUNREUTHER, [SEAL]
SAMUEL STRAUS, [SEAL]

CONVERSION CERTIFICATE OF CAROLINE HAMLIN

of Chicago began to write their name large in the book of history. The forces that were quietly maturing during the previous years began to manifest their strength and accordingly from that time on the communal annals are full of the most interesting and dramatic happenings. By that time the community contained besides the leading personalities we have already mentioned, such men as Godfrey Snydacker, Isaac Greensfelder, Abraham and Henry Hart, M. M. Gerstley, Edward Salomon, Nathan Eisen-

drath, Conrad Witkowski, Herman Felsenthal, J. L. Gutzert, Julius Rosenthal, Lazarus Silverman, and others, all outstanding leaders whose influence soon began to be felt in the community. These proved to be valuable additions to the



Metropolitan Block

forces making for progress. Fortunately they were all public spirited and took a lively interest in public matters, making their mark at once not only in the Jewish community but in the civic life of Chicago as well.

The developments began with the very first day of January of the remarkable year of 1855 when Elias and Henry Greenebaum, feeling that they had served their apprenticeships first as general salesmen and later as clerks in the most prominent banking establishment in Chicago in that day, that of R. K. Swift, where Julius Rosenthal and other promising Jewish young men also found employment, formed a partnership under the name of Greenebaum Brothers, first in the Metropolitan Block, Randolph and La Salle Streets, a year later at 59 Wells Street, and shortly afterward at 45 Clark Street (new number 177-179).

The firm of Greenebaum Brothers at 45 Clark at once became what the firm of Rosenfeld & Rosenberg had been in an earlier day. It was the scene of many important historic Jewish happenings. There the underlying principles of the reform movement in Chicago were outlined, debated, and formulated, and other significant communal activities discussed and carried out.

Soon the Greenebaum brothers began to be heard of in Chicago's political and civic life, for a year after the founding of the famous firm which is today the oldest banking house in Chicago, Henry Greenebaum was elected alderman of the Sixth Ward, and Elias Greenebaum was entrusted with the duties of school agent. Prior to his election to the Common Council, where he was made chairman of the important Finance Committee, Henry Greenebaum for several years rendered efficient service as a member of the volunteer fire department, rising to prominence as an important official of the Firemen's Benevolent Association which looked after the needs of disabled and incapacitated firemen. In appreciation of his services he was presented with a gold-headed cane by the members of the Fire King Company, the leading volunteer fire brigade. Others prominent in volunteer fire activities included Jacob Rosenberg and Joseph Schlossman who also filled



Briggs House, 59 Wells Street
The Greenebaums' second location

responsible posts and proved to be among the readiest and bravest volunteer firemen Chicago ever had.

At this time, there was formed an organization which like K. A. M., B'nai Sholom and the Hebrew Benevolent Society, has continued until the present

time. Its members were drawn in the main from the same element that composed the membership of B'nai Sholom. It was organized October 26, 1856, under the name of Chevra Gemilath Chassodim Uhikkur Cholim with the same objects as the Hebrew Benevolent Society, namely, for burial purposes and for assistance in cases of need. Its charter members were the following:

N. Alexander	L. Kalisky
M. Anhold	Solomon Levy
A. Bauer	L. Lindenmeyer
I. Boberg	L. H. Mertz
B. Cohen	M. Nelson
M. L. Cohn	F. Schwartz
Morris Cohn	H. Shier
L. Danenberg	S. Shildberger
N. Danenberg	I. J. Ulan
M. Jackson	K. Youngman

Before the end of the year these were joined by L. Loventhal, Marcus Sirelitz, Abraham Perlinsky, Moses Ohnstein, D. Michael, K. Levy, A. Herzog, Isaac Stokler, A. Alexander, and M. Jacobs. Wolff Peretz, who joined the organization June 7, 1857, is the only one of the first members still living. The minutes of this organization from the beginning are still in existence. They are written in German and are featured by beautiful decorative designs with Hebrew lettering. This society bought an acre of ground in Graceland from the Hebrew Benevolent Society, the third of three original acres purchased by the Hebrew Benevolent Society in 1851 being bought by B'nai Sholom. These three cemeteries have thus adjoined one another from the early days.





Early Portraits of Emma and Henry Greenebaum

So by 1857, Chicago had four well-established Jewish organizations and each prided itself on having its own cemetery. The thought must have come to many, "Why so many cemeteries? Isn't there need in Chicago of an organization for the living, that should promote sociability, and labor to break down the divisions existing in the community?" Such a question would naturally suggest itself to a mind like that of Henry Greenebaum who, as before shown, did not share the provincial feelings that he found prevailing in the group to which he belonged. His was a rich *Kol Yisrael* spirit and he could not rest until he had done all he could to promote harmony and unity in the community. Accordingly, when a move was made early in 1857 to establish an organization in Chicago to work for harmony and brotherly love among Jews it found in Henry Greenebaum a ready listener and an eager worker. In 1855 he had joined the Independent Order B'nai B'rith, becoming a member of Solomon Lodge No. 16 of Cleveland. He was anxious that there should be a B'nai B'rith lodge in Chicago. So were a few others.

The lead in this movement seems to have been taken by Rudolph Rosenthal, the Reverend G. M. Cohen, who at that time was the head of K. A. M., succeeding Isidor Lebrecht; and Joseph L. Gutzert. Together they secured the first signatures applying to District 2 of the Order, whose headquarters were in Cincinnati, for a charter for a lodge in Chicago. This was granted and at once Henry Greenebaum applied for a card of withdrawal from the Cleveland lodge and joined the Chicago lodge which was organized as Ramah No. 33 and instituted June 15, 1857. The installing officers were Dr. Lilienthal of Cincinnati, and William Renau, the same gen-

tlemen who had visions in the early days of a colony of Jewish farmers living prosperously and happily at Schaumberg in Cook County. The Reverend G. M. Cohen was chosen president, and Rudolph Rosenthal vice-president, and the lodge at once became a great influence for good in the c o m m u n i t y. "Here," said Henry Greenebaum later, "some of the best minds of German and Polish Jews joined hands to remove the miserable provincial barriers existing in Chicago, and the motto of the order, 'Benevolence, Brotherly Love and Harmony,' became the living motto of all their actions in the outside world. The members of Ramah Lodge cooperated in every true and noble movement that was urged, either in the Hebrew Benevolent Society or in the existing congregations, and after a term of two years of self-imposed preparation, Ramah Lodge had the proud satisfaction



CHARTER OF RAMAH LODGE
This is a duplicate of the original, which was destroyed in the fire of 1871

of uniting our existing Jewish organizations, Polish and German, in one common organization"—the United Hebrew Relief Association, the first consolidation of Jewish effort in Chicago, first suggested and successfully consummated by Ramah Lodge in 1859, and dealt with at length in the next chapter.

Appreciative of the assistance given by the District Grand Lodge in instituting the first B'nai B'rith lodge in Chicago, resolutions were drawn up and sent to the *Israelite* in Cincinnati, which published them in its issue of July 19, 1857, as follows:

Chicago, Ill., June 15, 1857.

The undersigned Committee on Resolutions for Publication, appointed by Ramah Lodge, No. 35, I. O. B. B., agree upon the following:

Whereas, The Hon. D. G. Lodge I. O. B. B., of Cincinnati, has been pleased to grant a charter to Ramah Lodge, No. 35, in Chicago, installed this day by Bros. Wm. Rosen and Rev. Dr. Liberthal as representatives of said Grand Lodge;

Resolved, That the Hon. D. G. Lodge is hailed with sincere congratulations by this younger daughter; the joy of our birth is mingled with a filial love and gratitude;

Resolved, That the Hon. D. G. Lodge, in the choice of her representatives to install the lodge, has selected gentlemen of the highest tone of mind and of unqualified dignity. They are among our fellows who have risen by merit to the highest place, and their names is [illegible] by the united blessings of the Lodge, by the most fervent prayers of all its members for their long life, health and prosperity. Long will they dwell in our memory, although unsung, still not forgotten;

Resolved, That the members of this Lodge are under great obligations to Bros. Lowenstein of Cincinnati, and Singsen of Jeffersonville Lodge, Baltimore, Md., for their valuable aid in the installation of this Lodge and its officers.

G. M. Cohen
Henry Greenebaum
H. Felsenthal
Committee.

A few months after the formation of Ramah Lodge, the Jews of America were stirred and the voice of American Jewry began to be heard and heeded for the first time, proof to the world that a new era indeed had dawned for the Jew, and a new power called into being to aid him mightily in his fight against unjust treatment. The cause of this first crystallization of American opinion, non-Jewish as well as Jewish, was the treaty between the United States and Switzerland which was ratified by the United States Senate November 6, 1855, and proclaimed three days later by President Pierce although it contained a clause which had been objected to in 1851 by President Fillmore when the treaty was first submitted to the Senate, because it refused to accord to Jewish citizens of the United States in Switzerland the same rights given non-Jewish citizens of this country. Switzerland at that time discriminated against its Jewish population and in the treaty insisted upon extending this discrimination to Jews of this or any other land, whatever their status in other lands. Matters were brought to a head when two American Jewish citizens, A. H. Gootman of New York and a Mr. Wurmser of Boston were expelled from Switzerland and appealed to the American Minister in Switzerland for the intervention of the United States Government in their behalf. Soon the voice of America began to be heard, and Chicago was not silent, thanks to Abraham Kohn, M. M. Gerstley, Samuel Cole and others who led the fight here. Matters came to a head in the summer of 1857 when the *Israelite* of Cincinnati, in its issue of Au-



Samuel Cole

gust 7, headed its first page with the following vigorous and fearless appeal:

AGITATE!

CALL MEETINGS!

Ensnare the Press in your favor!

Israelites, Freemen and Citizens! Let not the disgrace of the treaty between the United States and Switzerland remain upon the history of our country. Do not stand the insult heaped upon the Jewish citizens, by unprincipled diplomacy. Hold public meetings; give utterance to your sentiments, resolve upon a proper course of action against that unjust and illegal instrument made in violation of the constitution of the United States. Try to win the press in favor of your cause, and rest not until this outrage is blotted from the United States' records. Slaves and cowards only will submit to such an outrage; we are not, and must be treated as such. Decide, in your meetings, upon efficient measures to have your voice heard. Publish your resolutions in your local papers, and send us a copy thereof, that a concert of actions be secured.

Abraham Kohn did not hesitate. On August 3, he wrote the *Israelite* the following letter which was published in its issue of August 14:

CHICAGO, August 3rd, 1857.

Rev. I. M. Wise, Editor of the Israelite:

DEAR SIR: As one of your subscribers, I am thankful to you for the interest you have taken in that treaty with Switzerland, arousing the right spirit among the Israelites in the whole country.

The subject has been taken hold of by the press of this city, a copy of which I send you with this. We have also made up our minds to see our Senator, Mr. [Stephen A.] Douglas, about the subject, and if you could send us here the copy of the treaty, it might be of benefit to the cause to show it to Mr. Douglas.

After the conversation with Mr. D. we shall write you the result. Messrs. Cole, Greenley and myself will see him tomorrow. I shall urge him to point out a remedy.

I only wish that every Israelite in the United States would feel the wrong done to us as citizens of this Republic, and demand justice at the proper quarters.

Yours respectfully,

A. KOHN.

The editorial enclosed by Abraham Kohn was as follows:

ISRAELS-ARAB BIGOTRY — OUR GOVERNMENT IMPLICATED.

Most readers of the newspapers during the last few weeks have either openly or silently condemned the miserable bigotry which has impelled a majority of the English House of Lords to deny to Jews the right, when selected by a large and intelligent constituency to unite in making the laws under which they shall live. We Americans very justly and loyally say that the English Lords have exhibited themselves—that they are disgracefully clinging to the bigotry of the dark ages—that so far as their influence and example go, they have brought disgrace upon the boasted intelligence and liberality of the nineteenth century. Still, if we cannot excuse, we can at least explain their conduct. To start with, we exonerate the bishops from being actuated in any morbid conscientiousness in the matter. Most who are in the daily practice of simony, who drive a perpetual trade in church livings, dealing out fat benefices to the sinners, starving the earnest, and in consequence of spiritually starving the people to order that they may rise without stint upon the emoluments of the church, cannot be imagined to feel in their secret hearts any very painful solicitude about the integrity of the Thirty-nine Articles to which Baron Rothschild refused to subscribe. We look upon them as the jealous guardians of a large close corporation, which so long as it can be kept close, will yield unlimited loot and pudding to those who are so lucky as to hold the keys of the larder, and therefore consider their conduct quite natural.

But what shall we say of a similar exhibition of bigotry where no such powerful motives exist—where the parties interested are the two model republics of the world, and one of them our own? "Incredible!" the reader may be disposed to exclaim, but let him wait until we have stated a few facts.

In the year 1850 a Convention was concluded between the United States and the Swiss confederation, the professed design of which was to establish a reciprocity between the citizens of the two countries in their intercourse with each other. Mr. Dudley Mann, acting for our government, having drawn up the articles of the Convention. It was supposed as a matter of course that no invidious distinctions were stipulated for by Switzerland, to some were desired by us; that all persons fully recognized as citizens of the United States would be recognized and favored as such if exploration or business should induce them to take up their abode in the Helvetian Republic. But on a critical examination of the document, it was found that Jews were excluded from the benefits of the treaty. It appeared that according to certain laws dating from the darkest days of the Middle Ages, and still in force in several of the Cantons, they were not permitted to "reside temporarily, domiciliate or establish themselves permanently," and of course in those districts they were still under ban. Attention having been called to the article of exclusion, letters of remonstrance were addressed to the late Daniel

Webster, then Secretary of State, and other distinguished men, and the treaty was rejected.

In 1855 the treaty again came up, somewhat altered in language, but still in substance retaining the objectionable feature referred to. Mr. Marcy was then Secretary of State, and to him Rev. Isaac M. Wise, a Jewish Rabbi of Cincinnati, addressed a letter upon the subject. The substance of the reply was that the treaty was yet a secret, no part of which could be divulged, but he and his people might rest assured that nothing unjust or unfriendly would be done. With this assurance, Mr. Wise felt satisfied that the objectionable article would be struck from the treaty before its ratification; and his surprise may be imagined when only a few weeks since, he learned through a communication from the American representative at Berne, that the



DR. ISAAC MAYER WISE

Jewish citizens of the United States are excluded from its benefits. Mr. Wise immediately addressed a note to Gen. Cass making inquiries upon the subject; the reply of the General was almost as brief as his famous letter to the Rives and Hunter Commission, but he inclosed a copy of the treaty in question, one clause of which shows that the objectionable features remain. The rights granted to our citizens on the part of the Swiss Government are made to depend on reciprocal laws expressed in the clause "where such admission and treatment shall not conflict with the constitution or legal provisions, as well *Federal as State and Cantonal*, of the contracting parties." That this provision refers to the oppressive laws above referred to is abundantly evident from the fact that certain Jewish citizens of Boston have lately suffered in consequence of their interment.

There is but one comment to be made on the above state of facts. In the language of Mr. Webster, this is a treaty "not fit to be made." It is disgraceful in the age and to the country. We have of course no right to dictate to Switzerland what shall be the nature or spirit of her local laws; but in treating with foreign countries involving matters of personal rights, our Government is bound both by its dignity and the fundamental law of the land, to demand equal privileges for all our citizens, irrespective of their religious faith, and to break off negotiations at once when such privileges are denied.

We trust, in charity to the dead, believe that Mr. Marcy had not fully considered the clause in the treaty referred to, but its significance could not have escaped the attention of senators when the treaty was under consideration, nor that of Gen. Cass when questioned upon the subject. As we choose to infer that the Administration is disposed, with its own spirit, to waive the rights of our class of our fellow-citizens in deference to the unjust and intolerant laws of other nations! We hope so, and yet the facts above detailed would naturally lead to such a conclusion. At all events, the people will never sanction so disgraceful a policy, and the sooner it is repudiated by the government the better it will be for the credit of those by whom it is administered.

The *Chicago Daily Journal* also came out against the treaty, saying:

> It is, or at least always has been understood to be, one of the fundamental principles of our republican government, that no man or set of men shall be proscribed politically or in any other respect on account of their religious faith. Every man is accorded the right to worship God as his own free conscience dictates; no [illegible] authorized to ask his whereabout.
>
> It is a deep disgrace to our Government that such an unjust and proscriptive treaty should be allowed to stand for a moment longer; and it will be a deep disgrace to the Buchanan administration, should its attention [illegible] to it, if it is suffered to continue in force another year.

The results of the interview with Senator Douglas were reported by Abraham Kohn in a letter to Dr. Wise which was published in the *Israelite*, August 21, as follows:

> We have seen Senator Douglas about the treaty with Switzerland. He says that the only remedy would be, to get up a memorial to the President of the United States, stating all the facts in the case, and have it signed by as many Israelites as possible. If you will cooperate in the matter, and send us the facts as they took place with the man from Boston, giving dates, names—in short, the particulars, we will get the matter attended to here, and have Mr. Douglas write a letter with the memorial to the President.

Various suggestions were made throughout the country as to the best way to proceed to have the objectionable arti-

cle in the treaty removed. Finally, a committee in Baltimore suggested that delegates be named from as many communities as possible who should meet in Baltimore October 26, and "proceed in a body to Washington and to lay our grievance before his excellency the President of the United States." The Baltimore committee felt that "there is good reason to believe that the federal executive is disposed to do justice to his fellow-citizens of the Hebrew faith, and that the place recommended above, which the committee has been induced to adopt, on the advice coming from a reliable source, is the one best adapted to insure success in the effort to abrogate a treaty so prejudicial to the honor and interests of American Israelites."

Dr. Wise concurred in this suggestion and on October 9, this "Call to the Community" appeared in the *Israelite:*

The Swiss question has been discussed long enough. Action, decisive action is necessary. We believe that the proposition of the Baltimore Committee is the best. Let the representatives of the various different cities meet in Baltimore October 28, proceed to Washington, and lay our grievance before the President, and we entertain no doubt redress will be had.

Elect your representatives to meet in Baltimore on the 28th inst., and let us do our duty. It is an honest and honorable struggle in behalf of justice and principles. Let none stand back. The honor of our country and the principles of liberty, as has often our hearts abroad, imperatively demand that we act. Do it at once, without delay.

The Baltimore Convention assembled October 28 and among its delegates was M. M. Gerstley, who took a very important part in its proceedings. His name appears as one of the seven signers of a memorial drawn up on October 29 and he was one of the delegation that presented it to President Buchanan two days later. His name also heads the list of seven signers of the official communique of the Convention, as follows:

Pursuant to a call for a National Convention of Israelites to consider what steps to take in reference to the treaty between the United States and the Swiss confederation, the delegates of various states met at Baltimore, Md., on Wednesday, 28th inst., and after due deliberation adopted a memorial setting forth their grievances, and resolved to present the same to the President of the United States. Notice being given of their object, the President appointed the 31st of October at one o'clock P. M. for their reception, where they were presented in a body by the Hon. F. Phillips, of Alabama, in an elegant and dignified address to the Executive.

After listening to the views and objects expressed, and receiving the memorial, the President entered at some length into the principle involved in that treaty; expressed his conviction that the treaty would never have received the approval of his predecessor had it been understood in its proper effect, and unequivocally promised a speedy and energetic course of action with a view to a remedy, not inconsistent with international faith.

We feel satisfied that the Israelites of the United States may place implicit confidence in the Executive, and that their rights as citizens of the United States will be zealously maintained.

We publish these cheerful facts in the discharge of our duties as delegates, with the request to our correspondents to abstain from further agitation of the subject.

M. M. Gerstley	M. J. Cohen
L. F. Leopold	H. Hochheimer
M. Bijur	Ph. Hartogensis
	Isaac M. Wise

Washington, D. C., October 31, 1857

It is interesting to note that four of these seven names were of men of the West. Two were from Ohio—Isaac M. Wise from Cincinnati, and L. F. Leopold, from Cleveland; one was from Kentucky, M. Bijur hailing from Louisville; and one represented Illinois, our own M. M. Gerstley.

Isaac M. Wise wrote to his paper, on the same day the official statement of the Convention was issued:

Our mission has proved successful. The President to-day received the delegation in the most friendly manner. His response to our address was clear and decisive. He considers the clause in the Swiss treaty (as construed by that government), "violative of constitutional principles," which neither the Senate nor the previous administration intended, and ratified home fide the said treaty. The initiative to redress our just grievances are already in the hands of the Secretary of State, who assured us that he would exercise all his influence to induce Switzerland to a fair settlement of the pending question. The delegates leave the city highly gratified, and consider this auspicious occasion settled to our favor, so far as our operations are considered.

The first decisive step in giving the Swiss treaty a death blow was taken by Abraham Lincoln when as one of his first official acts he appointed in March, 1861, a Jew, Mr. Bernays, as United States Consul to Zurich. The grim humor of this action was appreciated by all. Finally, the matter was settled for all time in 1874 when full religious equality was announced in the new Swiss constitution of that year which also made the treatment of aliens a federal, not a cantonal matter.

Abraham Kohn's absence from the Baltimore convention is explained by the fact that during that time he had a serious conflict on his hands at home. K. A. M. in 1857 was a miniature battlefield of the opposing religious tendencies of the day. In 1856 he resigned the presidency and was succeeded by Samuel Cole, but he was uncompromising in his orthodox views and did all in his power to prevent reform ideas from making inroads in the congregation. Seeing the impossibility of making headway, some members of K. A. M. with advanced views, led by Samuel and Leon Straus, broke away and formed a new congregation. Notice of the formation of this new congregation appears in the Cincinnati *Israelite's* issue of August 21, 1857, which published a letter received from Samuel Straus as follows:

Chicago, August 5, 1857.

Some 40 men of our faith united themselves on the 26th of July, to establish an Israelitic Reform Society in this city, and Rev. Mr. O. M. Cohen is our able leader. We will have service in the style of Temple Emanu El in New York, at the Light Guard Hall, next New Year's days. Day of Atonement and Feast of Tabernacles. A new organ and a good organist are already provided for that purpose, and all who like to attend a service K'dat Moshe V'Yisroel on the days above named, are invited to call on us.

The majority members of K. A. M. with reform views, however, decided to fight the matter out in the congregation and a spirited struggle took place which culminated at the election of officers held September 27, 1857. At this memorable election, two separate tickets were placed in the field, the conservative group headed by Samuel Cole, and the radical reform adherents, led by Elias Greenebaum. The latter element would not be satisfied with anything less than the introduction of the prayer-book of the Reform Temple in Hamburg, Germany, while the former stood firm for the *Roedelheimer Siddur*, then in use in the congregation. The treasury of the congregation benefited from the struggle, for considerable sums were paid to cover the arrears of those members whose vote was desired. The reform ticket made a clean sweep of the election, as is seen from the following jubilant announcement of the election result by a member of the victorious party, which appears in the *Israelite*, in its issue of October 2, 1857:

10 o'clock A. M. Chicago, Sept. 27, 1857.

The Congregation "Kehilath Anshe Ma'arib" has just closed its meeting, having passed through a most spirited and closely contested election for their officers for the ensuing year.

There were two formal organizations appearing their respective candidates, and upon distinct platforms.

"Equality, Reform and Education," was the motto of the successful party. Equality among members to be inaugurated in lieu of a self-constituted privileged class (of but few), who have from time immemorial contrived to manage the



M. M. GERSTLEY was born in the village of Fellheim, Bavaria, August 17, 1812, and came to Chicago in 1848, after several years spent in New York and Pennsylvania. He held the offices of secretary, director of the school board, and president of K. A. M. Congregation, in turn, and proved efficient, capable and tactful during his administrations. He was deeply interested in charitable work, and was for some years vice-president of the Hebrew Relief Society, being actively identified with the work of that organization until ill-health forced him to resign. After a long and useful life he died April 29, 1893.

congregational affairs in accordance with their own natural-born ideas: *Reform* in the divine service; decorum and harmony in prayer; introduction of a choir; the maintenance of decorum by the members, which has been most sadly neglected; *Educa-*



LEOPOLD MAYER was born in Abendheim, Germany, March 3, 1827. In 1850 he came to Chicago, where he taught German and Hebrew in private families. From the time of his arrival he was a power in the community, and helped pave the way for reform Judaism in Chicago and in Illinois. He conducted the first *Bar Mitzvah* in Chicago in January, 1851, and strongly advocated the necessity for systematic religious instruction. He was instrumental in founding K. A. M. Congregation, and was one of the moving spirits in the establishment of Sinai Congregation. He was prominent also in the Reformverein, founded by friends of the reform movement. When he died at the age of seventy-six in 1903, he left a number of generous bequests to Jewish and non-Jewish institutions.

"Observer" was is not known, but it might have been Leopold Mayer who, ever since his arrival in Chicago seven years previously, had kept hammering on the importance of improving divine services and the religious life of the community.

Abraham Kohn struck back with a rejoinder on October 5 which was published in the *Israelite* October 16, 1857. He headed his reply with the Hebrew words *Shimeon ben Ahikam* and said:

Sir! Your correspondent "Observer" from this city must have been aware when he wrote you on the 27th of last month, in such great haste at 10 A. M. that what he was stating to you and to your readers was untrue. It was not for principles but for men that the election of officers of our congregation was fought and won. If the plain truth had been communicated to you, the writer of this would have passed the subject in silence, but misstating facts must be refuted. There was no question of Reform at issue, but let it be known that a party of our congregation, mostly from Bohemia Bavaria, with many others joining them, opposed to our acting President, Mr. S. Cole, who by the way, is a native of Poland, and a gentleman in every respect, held a caucus meeting when each and every one had to pledge their honor, to vote for their candidates. Mr. E. Greenebaum and in order to strengthen the ticket the regularly nominated vice-president was put up as their candidate. Mr. S. Cole, who was unanimously elected last year as President, after the latter resigned the office, was requested by all those members who appreciated his services for the congregation, to office and not of it, for a second term, and when he declined running they selected as their candidate Mr. M. M. Gerson, who worked for the benefit of the congregation as secretary for the last two years, gratis, for which service the congregation had formerly to pay a salary. Those privileged few, of whom your kind correspondent speaks in such flattering terms, have while in office and out of it, brought the congregation to such a state of prosperity, as regards its financial affairs, that this little society of ours owns at present property to the amount of 32 to 1800 dollars, being indebted on the same 2800 dollars, payable after ten years, on which paper those privileged few had the pleasure to sign their names. Mr. I. Rauenberg, who worked for the welfare of the congregation from the day of starting the Society until this hour as Superintendent of Burial Ground, or *Gody Sey Hayim*, was voted down in the regular meeting, and with all the old members, it must be a man from a Pfalz.

Before the election took place, they paid a considerable amount for such members as were in

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Before the election took place, they paid a considerable amount for such members as were in

[illegible] with their dues, in order to get their votes. Sir, these are facts, and if necessary, names might be given. Many voted against the defeated ticket, who are and will remain strong orthodox, as you would call them, and three of the strongest reformers of our congregation voted and acted with our party, whose motto was "Peace, Harmony, and Moderate Reform."

From this plain statement, Mr. Editor, you will perceive that the issue at our election was not reform but conscription, a principle that should be abhorred by every Israelite whether he be a reformer or orthodox. The future will show whether the party now in power will work for the welfare of the congregation: those who voted have done their duty.

with his election." The choice of a rabbi seems to have been made to satisfy those who had been defeated at the election, for he adds, "Rev. Mr. Mensor, from Dublin, Ireland—one of the correspondents of your *Israelite*—was elected Rabbi of our congregation. The orthodox party advocated the election of a Rabbi, and particularly Rev. Mr. Mensor, for his knowledge of the English language. Though the present financial revenue of the congregation is not an exceedingly large one, Mr. A. Kohn unreservedly took the responsibility upon



Chicago in 1855

Thus, with both sides of the case presented, an effort was made to bring about harmony, and this laudable spirit seems to have made headway rapidly, for on October 18, some one who did not sign his name — possibly "Observer"—wrote to the *Israelite* as follows:

The reform party does not desire to keep up hard feelings, and wishes to retain the opposition and the good will of all members, and to pacify those who were so much aggrieved by the defeat of the recent election. Let the matter pass by, to the desire and gratification of all, and expect a better fate. We look to the future and hope for the best.

The correspondent also added that "Mr. Marx, from Alsheim, from Rhinehessia, was elected *chasan* and teacher" and that "the members are well satisfied himself to elect Mr. Mensor at a salary of $1000 per year. We hope that our new Rabbi will advance the interest of our congregation, and satisfy all parties."

Up to the time of his arrival, Dr. Mensor was the biggest pulpit figure the Chicago community had known. It was dazzled by the fame that preceded him, which his priestly bearing and eloquent sermons bore out. Dr. Wise announced the election by K. A. M. of Dr. Mensor "with much gratification, not only because it shows the earnest desire of the congregation to contribute their part to the improvement and advancement of the cause of Israel—but also because the Rev. Dr. Mensor is a man of extensive learn-

ing and decided principles, a moderate reformer of the legal school, and a man who has acquired already a fair reputation among our literary people." Everything therefore promised well for the new incumbent and the congregation to whose pulpit he had been called.

Dr. Mensor did not arrive in Chicago to take up his duties until the end of January, 1858. He preached his inaugural sermon Saturday morning, January 31, of that year, "to the utmost satisfaction of his audience," the *Israelite* tells us. A public reception followed at which Dr. Mensor assured all that he was "a friend of progress and enlightenment within the proper limits of legality," which pleased all. He continued to make a good impression and in a short time became very much liked.

He addressed the members of the Hebrew Benevolent Society, most of whom were in sympathy with radical reform and succeeded in winning their confidence and gratitude, as the following communication in the *Israelite* of February 12, 1858, shows:

CHICAGO, February 5, 1858.

At a meeting of the Hebrew Benevolent Society held the 7th inst., after Rev. Dr. Mensor had addressed the meeting in a most eloquent style, on the object and aim of the Society, and had generously offered his assistance and services for their furtherance and welfare, it was unanimously

Resolved, That the thanks of this society are due, and are hereby tendered to the Rev. Dr. Mensor for his address and kind offer;

Resolved, That these resolutions be published in the *Israelite*.

By order of the Society,

M. Kaufman, Secretary.

Thus in the closing months of 1857 and the opening months of 1858, after the storm that had broken shortly before, everything seemed peaceful and promising. B'nai Sholom, living up to its name, had no trouble during its fall elections of 1857, the following being chosen officers for the following year: Caspar Summerfield, president; Jacob Pieser, vice-president; Jacob Frost, treasurer; A. Alexander, secretary; trustees: S. Witkowsky, D. Michael, L. Abraham, and Jonas Moore, S. Long, superintendent of the burial ground. No rabbi was chosen but a chazan and shochet were elected whose names the secretary did not deem it important enough to mention in his communication to the *Israelite* announcing the election. The congregation was still worshipping in rented quarters, then at the corner of Jackson and Clark streets, where the Grand Pacific Hotel was later erected.



MRS. HANNAH (MARKS) SIMON, a native of Hauptstadt, Germany, came to America with her parents in 1848, when four years old. In 1855, her parents settled in Chicago—because, as she says, they were told it was so "honest." She was one of the war brides of her day, being married in 1862. After the Chicago fire, her home was thrown open to those who were destitute, and for her charity during those desperate days she endeared herself to the whole of Chicago Jewry. She was a staunch supporter of the Jewish Hospital and of the Altenheim, and has been president of the Women's Society of the Home for Aged Jews; vice-president of the Sewing Society of Zion Congregation; founder of the Women's Auxiliary which succeeded the Sewing Society; and active in a host of other undertakings which served to strengthen the respect and esteem in which the community holds her.

D. B. Cooke & Company's *Directory of Chicago* for 1858, issued January 1 of that year, and therefore recording the names of those living here in 1857, is liberally filled with Jewish names, which shows the great growth of the Jewish community. Clark Street now vied with Lake Street in the number of Jewish firms, but others were to be found in considerable number on Wells, Randolph and La Salle streets, and some were north of the river. The older, more substantial settlers were grouped on Edina Place and Buffalo Street, now Plymouth Court and Federal Street, respectively. Thus, in 1857, we find living on Edina Place the following: M. M. Gersley at number 9,

Benedict Schlossman at 11, Samuel Cole at 18, Mary Fuller, widow of Jacob Fuller who died in 1856, at number 19, and Elias Greenebaum, at 105. On Buffalo Street were Jacob Frost at number 10, August and Jacob Friedman at 14, Isaac Blumenthal at 15, Martin Clayburgh at 17, Henry A. Kohn, cousin of Abraham Kohn, at number 21, and Abraham Kohn at 31. These two streets before the fire were what Michigan Avenue and Grand Boulevard became afterward. Clark Street and Wells Street had many Jewish places of business and residences. The two former spiritual leaders of K. A. M., Ignatz Kunreuther and Isidor Lebrecht, were in business for themselves, the former being a tobacconist at 277 South Clark Street, and the latter serving the community as a butcher and living at 107 South Wells Street. Gerhard Foreman lived at 215 South Wells and Isaac Greensfelder was at 261 South Clark Street. Levi Cline was engaged in the clothing business at 258 South Clark Street, and others made these two streets representatively Jewish.

Cooke's *Directory* lists the Greenebaum Block which was located on Hubbard Street, two blocks north of Kinzie, between Wood and Cornelia streets where all the Greenebaums, except Elias and Michael, then lived together. Michael lived on Union Street at the corner of Eagle. Nathan Eisendrath lived at 100 Ohio Street between Market and Franklin—considerably north then—and William Clingman lived "out in the country," on Wabash avenue, corner New Street, seven blocks south of Twelfth, where the houses were not yet numbered.

Other interesting revelations of the *Directory* are the following: Samuel Alschuler, uncle of the present Judge Samuel Alschuler, was a member of the firm of Alschuler & Florence, daguerreotypists, at 142 Lake Street, and lived at 213 South Wells Street; Bernard Barbe, who was engaged in the clothing business at 211 Randolph Street, lived at 168 Madison, then a residential street; Benjamin Bruneman conducted a hotel which was frequented chiefly by Jewish patrons, at 39 La Salle Street; Joseph Schlossman, the owner of a hotel bearing his name, at 71 Randolph Street, was a prominent figure in political circles and an intimate of Stephen Douglas who always called him "Joe" and whom the latter greeted with "Steve." Weineman's was a boarding house on Clark Street between Madison and Monroe; David Witkowsky was the proud owner of four clothing stores at 97½ and 102 Lake Street and at 33 North Clark and 311 South Clark Street, and lived at 111 Monroe Street. Conrad Witkowsky, then being engaged as a clerk in the store at 102 Lake Street; Henry L. Frank was a teller in the bank of Hoffman & Gelpcke and lived with his widowed mother, Eliza Frank, one of the Reese sisters, at 54 West Randolph Street, beyond the river; Moses Goodman is listed as a butcher at 118 West Harrison Street, then between Clinton and Jefferson, where he was the only Jew at that



WOLFF PERETZ

time; and Joseph L. Gutzert was then a clothier at 64 West Lake Street.

These and others not so well known composed the Jewish community in Chicago in 1857, all but a few of whom have passed on to their reward. The survivors of those early times still living in Chicago and enjoying a hearty old age are Henry L. Frank who came in 1852; Benjamin

W. Eisendrath, who was brought here as a boy by his father, Nathan Eisendrath, who came here in 1853; Mrs. Hannah Simon, who also came in 1855; Joseph L. Gatzert who arrived in 1856, in which year also came Wolfi Peretz, oldest living member of the old Chevra Gemilath Chassodim. Besides these there are the present-day Chicagoans who were born here before 1857, including Joseph Horner, son of Henry Horner, born in 1852; Henry E. Greenebaum and Moses E. Greenebaum, sons of Elias, born here September 1, 1854 and March 17, 1858, respectively; Eli B. Felsenthal, son of Herman Felsenthal, born in Milwaukee in 1853 and brought to Chicago in 1854, and Simeon Straus, son of Samuel Straus, born here in 1855. Thus, although most of the old settlers are gone, a comparatively large number happily still remain whose recollections are clear, if not of the period we have been considering, of the days that immediately followed.



CHICAGO'S FIRST RAILROAD STATION



A VIEW ON CLARK STREET IN 1857

CHAPTER III

Reform and Relief, 1853-1860

EARLIEST REFORM EFFORTS IN CHICAGO—THE OHABEY OR CONGREGATION AND THE JÜDISCHER REFORMVEREIN—BERNHARD FELSENTHAL'S TWENTY-SEVEN THESES—"KOL KORE BAMIDBAR"—THE UNITED HEBREW RELIEF ASSOCIATION; NON-JEWISH HELP; FIRST YEAR'S WORK—EFFORTS TO EFFECT REFORMS IN K. A. M.; WITHDRAWAL OF REFORM ELEMENT—FOUNDING OF CHICAGO SINAI CONGREGATION.

ALTHOUGH Dr. Mensor, immediately following his arrival in Chicago late in January, 1858, made a favorable impression outside his congregation as well as within it, and gave promise of being able to reconcile the varying religious viewpoints that were first sharply brought into opposition with each other in the fall of 1857, one group in the community, the first to take a stand for radical reform, would not be swerved in its course. This group as we have seen, led by Samuel Straus, G. M. Cohen, and others, making a total of about forty persons whose names have not been preserved, as early as July 26, 1857, organized an "Israelite Reform Society" and conducted services "in the style of Emanu El in New York" with an organ or "prelodean" (the first used in Jewish religious services in Chicago) during the fall holidays in 1857. Nothing further seems to have been done by this group until about a month after Dr. Mensor's arrival. Whether this delay was caused by a wish to learn what Dr. Mensor's views were, or came from a desire to move slowly and lay solid foundations for a reform congregation, is not known. That the members of this group were not impressed with Dr. Mensor is shown by the action taken February 15, 1858, when a reform congregation was called into existence. A report of the organization of this, the first reform congregation in Chicago, appears in the Cincinnati *Israelite*, February 26, 1858, as follows:

Pursuant to a call, a meeting of Israelites of this city was held on Monday, February 15, at 7 o'clock P. M., in No. 166 South Clark Street, and after Louis Straus was appointed Chairman and Samuel Straus, Secretary of this meeting, the following Resolutions were passed:

Resolved, That the persons here assembled shall form henceforth be a religious congregation, under the name and title "Israelite Congregation Ohabei Ch" under the statutes of the State of Illinois, in such cases made and provided.

Resolved, To adopt the Constitution and By-Laws, made by the members of the Congregation, in the respect Law of said Congregation, subject to said statutes of the State.

Resolved, To elect now paid officers of said Congregation for a term beginning with the 15th of February, 1858, and ending with the 15th of April, 1858.

On motion, the following gentlemen were elected by unanimous vote:

Louis Straus, president; Isaac Greenebaum, vice-president and treasurer; Herman Felsenthal, secretary.

Trustees: Levi J. Cone, Meyer Strauss, John Cohen, L. Rothen, M. Ackels.

Also the Standing Committee of Religious Matters to wit: Samuel Straus, Simon Rosenfeld, J. M. Rosenberg, Dr. G. Schiff.

On motion, the undersigned Committee was appointed to publish the proceedings of the meeting in the Israelite and in the Sinai [Dr. Einhorn's paper published in Baltimore].

The Board of Administration will enter into [illegible] with the [illegible] gentleman, Rev. Dr. Isaac M. Wise, of this city, for his engagement with the congregation as Rabbi, preacher, teacher of Religion, and superintendent of the school of the congregation, for a term of four years.

On motion, the meeting adjourned until next Friday.

[illegible]
Secretary Pro Tem.

[illegible]
[illegible]
[illegible]
Committee.

CHICAGO, February 16, 1858.

Thus, Chicago's earliest friends of reform cast the die. Dr. Isaac Mayer Wise's *Minhag America* was adopted, a hall was consecrated Friday, March 26, as a temporary place of worship, and services were held the following day and on Passover, a week later. Dr. Wise noted with approval the progress made by the congregation and in the issue of the *Israelite* of April 16, 1858, observed, "There is every reason to believe that the congregation will succeed, and by the fall of the year will stand co-equal with other sister congregations." It probably would have done so but for an unlooked-for happening, the seemingly casual arrival of one man in Chicago, who changed the course of events, and the "Lovers of Light," although they made the beginning, were combined with and absorbed in another reform movement that made its appearance shortly after the Ohabey Or was called into being.



SAMUEL STRAUS was born at Kirchheimbolanden, in the Rhein-Pfalz, on January 22, 1823. He graduated from the seminary at Kaiserslautern and was a teacher in Germany prior to his leaving for America. He came to Chicago in 1852 and was married here a year later. In 1855 he moved to Milwaukee, but returned the following year to Chicago. He had joined K. A. M. Congregation in 1854 and often assisted in reading the prayers. In August, 1853, he was one of the collegium of three rabbis who officiated at the conversion to Judaism of Mrs. Marcus M. Spiegel. Straus [illegible] to the bar some years later. He died July 3, 1878, leaving two sons, Simeon and Joseph, and one daughter, Mrs. Samuel Despres.

This man whose gifted personality at once began to have a powerful influence in the community was Bernhard Felsenthal who arrived in Chicago, April 18, 1858, not heralded nor summoned as Dr. Mensor had been, but unannounced and unnoticed. Although a teacher, he apparently came to Chicago with the expectation of entering business, at least temporarily. He at once secured a position as clerk in a bank. He was a man, however, of scholarly interests, followed closely the reform ideas of the time, and was eager to further them to the best of his ability.

Apparently, the Ohabey Or constitution and viewpoint did not appear to him to be adequate, for two months after his arrival, he was instrumental in having a meeting called in the office of Greenebaum Brothers at 45 South Clark Street, on June 20, 1858. The object of this meeting, to use his own words, which are to be found in his account of the beginnings of Sinai Congregation, was "to come together and to found, if possible, a society for the purpose of fostering Jewish reform." Besides himself, the following were present at this historic gathering: Gerhard Foreman, Elias Greenebaum, Michael Greenebaum, Raphael Guthmann, Leopold Mayer, Leopold Miller, Isaac Greensfelder and Samuel Straus. Leopold Mayer was chosen chairman, and Felsenthal acted as secretary. The proceedings were conducted in German. The main business of the meeting was to hear presented an outline which had been carefully worked out by the bank-clerk *bochur*, consisting of twenty-seven propositions or "theses" as he called them. In these theses, he stated more clearly and fundamentally than anyone else had done, in Chicago or outside of Chicago, the objectives for which,

in his opinion, a reform body should strive, and the spirit that should mark its endeavors.

He then proposed for the furtherance of this object that there should at once be formed in Chicago a society under the name of the *Jüdischer Reformverein* (Jewish Reform Society). He elaborated on the specific things such a society should work for, declaring in his Third Thesis, "All religious truths shall be based on free investigation and demonstration. All specifically Jewish doctrines are based exclusively on unprejudiced investigation and examination of the recognized sources of the Jewish religion." He gave as "the sources for the knowledge of universal religious truth," "nature surrounding us—the universe—the nature within us—the spiritual life—and the history of mankind," and as the "sources for the knowledge of specifically Jewish doctrines," "the history of Judaism and its adherents" which included the twenty-four books of the Bible, the Talmud, and the post-Talmudic literature, the thorough knowledge of which, he insisted, was essential to an understanding of Judaism and its development.

With this as his starting-point, he declared for religious self-determination, in the following theses:

5. Every Israelite has both the right and duty to investigate for himself as much as he can, the religious sources with the aid of the mental powers which God has given him. For it is our thoughtful acceptance of the views of others that has become responsible for the truth. The light of divine truth does not penetrate the human spirit from without, but emanates from within.

9. By virtue of reason, which we consider a divine manifestation, as well as the whole of nature, we distinguish in Holy Scripture the treasures of eternal truth which are deposited in it, from that which is merely the result of primitive conceptions of the time and of faulty views of the world and

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BERNHARD FELSENTHAL was born January 2, 1822, at Muenchweiler, near Kaiserslautern, in the Rhenish Palatinate. He received his early education in the elementary school of his native village, and in 1838 he graduated from the "Kreisgewerbschule" in Kaiserslautern. While still a young boy he was introduced to rabbinic and talmudic literature, studies which remained a passion with him throughout his life. When continuing his studies at the Polytechnic High School in Munich he conceived the idea of entering the Civil Service of Bavaria, but soon learned that, as a Jew, he could have no hopes in that field. He took up teaching and graduated from a Teachers' Seminary in 1843. In 1854 he emigrated to America where he was employed as a tutor for the first two years in Lawrenceburg, Indiana. He accepted his first ministerial post in 1856 in Madison, Indiana. Two years later, April, 1858, he came to Chicago, and became a clerk in a banking-house, continuing his talmudic studies during his leisure hours. In 1859, while secretary of the Jüdischer Reformverein, an organization of his founding, he published *Kol Kore Bamidbar; Über Jüdische Reform*, a pamphlet which did much to promote the reform movement in Chicago. It was in the spring of 1861 that he was started on the career that made him one of the most outstanding figures in the Jewish religious world. The Reformverein formed the Sinai reform congregation and after much pressure was brought to bear on him from many different sources, finally persuaded Bernhard Felsenthal to accept the position of the first rabbi of what was destined to grow into one of the foremost reform congregations in America. He occupied the pulpit for three years. He had left the pulpit of Sinai but a few months when he was called to lead the newly organized Zion Congregation, a position he held until he was honorably retired with pension in 1886. During all these years and almost to the end of his life, he was active as a writer, publishing many treatises on Jewish subjects, and achieving an international recognition as one of the powerful leaders of Israel. Among his writings were *Jüdisches Schulwesen in Amerika*, 1866; *Practical Grammar of the Hebrew Language*, 1868; *Kritik des christlichen Missionswesens*, 1869; *Jüdische Fragen*, 1896; *Jüdische Thesen*, 1901. In 1866 he was honored by the old University of Chicago with the degree of Doctor of Philosophy. It was largely through his efforts that the Chicago Rabbinical Association was formed in 1873, he being elected first president. From the inception of Zionist movement he was its enthusiastic advocate, and became one of the most prominent American leaders in the cause. Dr. Felsenthal was married twice. His first wife, Caroline Levi, whom he married in 1862, died two years later. He was married again, to Henriette Blumenfeld, in 1865, and five children were born to them. On January 12, 1908, Dr. Felsenthal died, widely mourned as one who had seen the light in Israel, and preached it.



of life, and also from that which was merely meant as law under transitory conditions which have long since become obsolete.

10. If we apply this rule to the Bible, we may [illegible] the rule to ceremonial enactments, statutes and institutions of post-biblical times and to maintain that which we have recognized as true in doctrine and worthy of preservation in conduct from that which is recognized as antiquated dogma, or, for practical purposes as being no longer appropriate.

11. We recognize our task more in the positive work of cultivating and upbuilding than in the negative work of eliminating and abolishing. Such doctrines as we know to be true, but which to a great extent have lost their hold on the consciousness of our contemporaries, will have to be implanted anew and more firmly. Such institutions as will stimulate religious sentiment and which will beneficially influence religious life, shall be preserved, appropriately changed, or if necessary, so modified or created anew as to be adapted to our present conditions.

Declaring that "our only dogma which we will consider as binding upon every one of our members is 'perfect freedom of belief' limited to us who stand on Jewish ground, only in so far as we consider that un-Jewish which opposes the eternal and unchangeable doctrines which follow clearly and unequivocally from the sources of Jewish religion," he laid down the following declaration of congregational democracy:

We do not recognize any privileged clerical order whose members should have an exclusive right to perform certain ecclesiastical acts. There is no priestly caste, neither by inheritance nor by ordination, which as such has special power. Obligations and privileges, such as preaching, consecration of marriages, etc., which are incumbent upon the clergy, are merely mandates of the congregation. As a matter of principle, this may be done by every Israelite who possesses the necessary capabilities.

That the brilliant formulator of these theses had his feet solidly on the ground as well as his eyes upon the stars, is shown clearly in his Twentieth Thesis, which declared:

Practice of moral duties in their entire scope constitutes the principal feature of the worship of God. Improvement of the material conditions of our fellow-men, according to an eternal law of nature, first of all of the members of our society and our faith, occupies by no means the last position in the service of God; and it is the aim of this Society to be active also in this direction. This improvement in the material condition of others appears so much the more as the service of God when we consider that a man's material condition exercises a great influence upon his spiritual and moral deficiencies. According to the Mosaic Law, we shall uphold the brother if he be in straits upon and his hand fail with us. This commands our attention so much the more because in so doing we also minister to the man who is in danger of falling spiritually.

The broad, and, one may say, catholic character of the Reform Society is indicated in the Twenty-first Thesis, as follows:

Anyone born of a Jewish mother who has not yet joined another religious denomination, and also anyone born of a non-Jewish mother who adopts explicitly Judaism as his religion, may become a member of the Society, if he subscribes to the fundamental principles of the same. Particular by-laws concerning this point shall be enacted at a future time.

The profound and critical study of Judaism revealed by these thoroughly worked-out and clearly-presented theses commanded attention not only in the little gathering assembled to hear them but also in reform circles in the East and in Germany. They stamped their author as the intellectual giant of the community of his time and as the logical leader of the Reform Society, which was called into being on that memorable Sunday afternoon in the summer of 1858. He was only thirty-six years of age at the time.

The general principles laid down in Felsenthal's theses were accepted practically in their entirety by the group to whom they were addressed. The only changes made were verbal ones. Subsequent meetings were held during the summer and fall of 1858 at which the matter of establishing a reform congregation in Chicago was taken up. The Chebey Or was given up by its founders, who joined the Reformverein.

While these important developments were taking place, Dr. Mensor's influence began to wane, to the great disappointment of the "moderate reform" ele-

men who still clung loyally to K. A. M. and would have nothing to do with the Reformverein, although some of the leading members of K. A. M. were the pillars of the new movement while still retaining their membership in K. A. M. Trouble began in April when Dr. Mensor tried, or was believed to be about to try, to abolish the second day of holidays. By July there was serious trouble. In the issue of the *Israelite* of July 2, 1858, we find the following:

We are sorry to record that the congregation Anshe Ma'ariv is again troubled by the leaders of the conservative party who, never satisfied, attempt to nullify the reforms proposed by Rev. Dr. Mensor, and accepted unanimously by the congregation a few months ago. The very men who then moved the acceptance of the proposed reforms now oppose them openly and earnestly. . . . Will the friends of progress make a speedy end to these unhappy quarrels? Anshe Ma'ariv is one of the most flourishing congregations in this country, consisting of many prominent gentlemen. No attempt to arrest the progress or disturb the peace of this congregation should be countenanced.

Apparently there were growing objections to Dr. Mensor besides his leaning to radical reforms. He found himself increasingly unpopular and finally in the blunt language of Elzas in his *History of K. A. M.*, "In November, 1858, he was paid for nine months' salary in advance, given traveling expenses, and this German-Irish gentleman, with his high-priest cap, his Hibernian wife and his plagiarized stock of sermons, was sent back to the Emerald Isle, and nothing more has ever been heard of him in a Jewish pulpit." K. A. M.'s pulpit remained vacant for some time after the disappointing experience with Dr. Mensor, the *chazan* taking charge of the services, while Lipman Levi, a very devoted and capable man, ably conducted the school.

While the opposing forces in K. A. M. were gathering for another clash, and the more progressive element began to realize the impossibility of harmonizing the varying viewpoints, the Reformverein sent a letter on November 24, 1858, to Dr. S. Adler, rabbi of Emanu El Congregation, New York City, asking his opinion on four points—whether or not it was advisable to establish a reform congregation in Chicago, what prayer-book should be used, what ways were to be pursued for the furtherance of reform aims by a mixed congregation, and what ways were to be pursued by an unmixed reform congregation. Dr. Adler replied at length December 21. The reform leaders in Chicago were so encouraged by Dr. Adler's reply that they issued on December 28, in the name of the Chicago Reformverein, a call in which they urged all friends of reform in Chicago to unite to form a congregation and to show their intention by signing their names thereto. The call was as follows:

We, the undersigned, have frequently had occasion to notice that in the Jewish religious circles of this city there exists a great indifference to religious affairs



CONSTITUTION

OF

KEHILATH ANSHE MAYRIV.

PREAMBLE.

We, the undersigned, members of the Religious Congregation of the Israelites of the city of Chicago, founded on the third day of October, 5607, A. M., by fifteen members, do hereby adopt, and agree to obey, the following Constitution, and the several By-Laws that may be enacted in accordance with its provisions.

ARTICLE I.

Name of Congregation.

The name of this Congregation shall be

קהלת אנשי מערב

KEHILATH ANSHE MAYRIV.

ARTICLE II.

Officers of Congregation.

The affairs of the Congregation shall be managed by one President, one Vice-President, five Trustees, and one Secretary, subject to the provisions hereinafter contained.

ARTICLE III.

Election of Officers.

1. The officers of this Congregation shall be elected by ballot, at a meeting to be held annually on the first Sunday

REVISED CONSTITUTION OF K. A. M.

Such an indifference threatens to make life more and more base and materialistic, and stifles all nobility of thought, all participation in the higher endeavors towards the holiest possessions of mankind. On the other hand, a genuine religious life which is as it ought to be, remains the most powerful factor in the sanctification of thought and conduct, in the purification of aim and life. In order to participate in the blessings of religion to the greatest possible extent and in the most efficacious manner, and in order to bequeath them as the best heritage of the congregation of Jacob to the succeeding generations, we herewith unite for the purpose of founding a Jewish congregation which shall awaken and cultivate a religious spirit, shall spread knowledge of Jewish doctrines and shall make Jewish life nobler and purer. For this purpose the congregation which is to be founded shall first consider the following points:

1. The creation of a liturgy which in its contents is genuinely Jewish and true, and therefore shall avoid the expression of views which have lost their hold on our consciousness, while it will the more strongly accentuate the views which the Judaism of the present era has recognized clearly and distinctly as more important. This service shall in its appearance be adapted to the needs of the times and shall really edify and elevate the worshipper.

2. Fostering and cultivating of a Jewish religious sentiment in the families by an endeavor to abolish customs and rites which are either defunct or are based on erroneous views, and to create such rites as shall be full of life and truth and capable of bringing forth blissful results.

By our signatures we promise to work with love and all our power for the attainment of these aims.

This call was issued over the signatures of Elias Greenebaum, Leopold Mayer and Bernhard Felsenthal, and among the first to add their names were Samuel Alschuler, Nathan Mayer, Isaac Liebenstein, Raphael Guthmann, Isaac Greensfelder, Gerhard Foreman, Henry Greenebaum and Jacob Greenebaum.

Some who were in sympathy with reform withheld their names because they wanted to know the specific changes in services and in observance that the new congregation intended to make, and accordingly, a committee was named on January 30, 1859, to present a report that should make it clear to all just what changes were contemplated. This committee which consisted of Bernhard Felsenthal, Leopold Mayer, Leon Straus and Elias Greenebaum, submitted its report on February 27, 1859, as follows:



GERHARD FOREMAN was born in Dermstein, Germany, April 29, 1823, and came to Chicago in 1857. Here he entered the banking business, in which he continued until 1885, when he retired, having founded the banking house that has grown into the great dual institution now known as the Foreman National Bank and the Foreman Trust and Savings Bank. He started his life as teacher, and later became an expert in the world of finance. On August 17, 1856, he married Hannah Greenebaum of Chicago, and nine children were born to them. He was prominent as a member and officer of Sinai Congregation, and was one of the founders of the Standard Club. He died on August 13, 1897.

We propose to you at present the following points:

1. As sacred days we consider the weekly Sabbath which shall be celebrated according to tradition on Saturdays, and the seven biblical holy days, to wit: First and Seventh days of Passover, one day of Pentecost, one New Year's Day, one day of Atonement, one day of Tabernacles, and one day of *Atzereth*.

2. Besides these there shall be distinguished in public worship the days of *Chanukah* and *Purim*, New Moon, and *Chol-Hammoed* and the Ninth day of *Abh*.

3. In every public worship, even on those days on which according to tradition, the Torah is not read, the reading of a portion from the Torah shall form an integral part of the services.

4. The Torah shall be read in a cycle of three years. The Prophetic portions however shall be independently selected and adapted to this triennial cycle.

5. The reading of the Torah shall be in the original Hebrew. The Prophetic portions however shall be read either in the mother-tongue intelligible to the congregation or in the language of the country.

6. Of the traditional prayer-book, there shall be retained some portions which scientific investigation has recognized as most ancient and which on that account already possess a high degree of religious power. Still we reserve the right to make such changes as are necessary to bring these prayers in harmony with our convictions. Besides these old liturgical portions, prayers and hymns in the vernacular shall have a prominent place.

7. From the liturgy everything that is contrary

to the conviction of the congregation shall be eliminated. Other parts, however, which in our days possess a greater edifying power shall be more strongly accentuated.

8. Services shall be held with the greatest possible solemnity, and if feasible, shall be made more impressive by solemn choral song and organ music.

9. In the public worship of the congregation there shall be no discriminations made in favor of the male and against female worshippers.

10. The congregation does not recognize any privileged clerical orders, the members of which should have the exclusive right to perform certain ecclesiastical acts. There is no priesthood, either by inheritance or by ordination, nor is there any clergy which as such possesses special power. Obligations and privileges such as preaching, consecration or marriages, etc., which are incumbent upon the clergy, are merely a mandate of the congregation. As a matter of principle these acts may be performed by every Israelite who is able and qualified to perform them.

This report was virtually accepted in its entirety with the exception of having the question of the observance of the second day of New Year left open for the time being, and the committee was instructed "to prepare other points for consideration at the next meeting." Apparently, the members of the Reformverein intended to make their position so clear that no doubt would be left as to what their intentions and objectives were. On March 13, 1859, the committee submitted an additional report as a result of which the following resolutions were adopted at that meeting:

1. The Jewish congregation with regard to its position towards outsiders recognizes no human power outside of its own ranks as binding and to which it would have to submit. The Jewish congregation is autonomous. It may participate in conferences and synods and it will gratefully honor all well-meant resolutions of such bodies. Whether, however, such resolutions shall be accepted and carried out, will be decided by the congregation as the highest and last authority. We should have neither an individual bishop nor a collective bishop by the name of Sanhedrin, synod, consistory and the like, who by authority of his position could authoritatively prescribe what in religious affairs shall be believed or shall be done or left undone.

2. Just as the congregation protects its independence as against outside forces, so it concedes to its members independence from the congregation in such matters as are not congregational affairs proper. The majority of the congregation by its resolutions can only recommend something to the religious life of the individual but cannot enforce it.

3. Doctrines and regulations which do not naturally follow from the historical development of Judaism, or which contradict it, are un-Jewish and shall not find official recognition in the congregation.

4. As a more explicit commentary on Article 7, adopted at the meeting of February 27th, the following is recommended:

a. From public worship there shall be removed wishing over oppression and persecution, also the prayers for the restoration of the sacrificial cult, for Israel's return to Palestine, the expression of a hope for a personal Messiah, and of a resurrection of the body.

b. Bombastic words, exaggerations and bad taste shall have no place in public worship. Therefore, all unnecessary repetition shall be done away with.

c. On the other hand, the exalting and inspiring thought shall be strongly and emphatically accentuated that Israel is a priestly nation among the nations of the earth, the people chosen by God to bring about the Messianic Kingdom, i. e., the kingdom of truth, of virtue and of peace.

The work preliminary to the definite establishment of a congregation was now completed. Almost a year had been



ISAAC GREENEBAUM came to America in 1848 from Germany, where he was born April 9, 1827, in Leutershausen, Bavaria, the son of Nathan and Therese Greenebaum. Having learned the tinsmithing trade in his native town, it was work in that line he taught when he came to Chicago in 1851. He succeeded far beyond his modest expectations, and when he retired, in 1900, he was the head of one of the largest wholesale iron and steel establishments in the middle west. He interested himself from the very start in the welfare of the community. When the Hebrew Relief Association was founded in October, 1859, he was one of its prominent and active leaders, being president for more than thirty years. He was a charter member of Kesef, founder of the Jewish Orphan Home, and a member of the Standard Club, as well as a life director of the Michael Reese Hospital. He married Emelie Wiess, and seven children, Nathan, Louis, Adolph, Julius, Thekla, Rose, and Bella, were born to them. He died at the age of eighty-six, November 11, 1913.

spent in formulating its views, a procedure not matched by any other kahal congregation. Dr. Einhorn followed the earnest little Chicago group's deliberations with the greatest interest, later observing in *Sinai*, his publication, "We hardly believe there is another reform congregation in America which at the very beginning had such clear conception of its aims."

At length, on April 10, 1859, the members of the Reformverein announced, "We are ready to form a reform congregation upon the principles heretofore adopted by the Jewish Reform Society, and to pay at least $12 a year to it, if thirty members can be found to join it." The following were then members of the Reformverein:

Jacob Aschkler	Henry Kastman
Samuel Aschkler	Lazarus E. Lebolt
Bernhard Felsenthal	Isaac Liebenstein
Gerhard Foreman	Leopold Mayer
Elias Greenbaum	Nathan Mayer
Henry Greenbaum	Leopold Miller
Jacob Greenbaum	Moses Rubel
Michael Greenbaum	L. Rubens
Isaac Greenebler	Moses Schields
Raphael Guthmann	Leon Straus
Simon Haas	Samuel Straus
Moses Hirsch	Isaac Wassel

In the hope of securing the necessary number, a mass meeting was held on April 17 in a large public hall. The hall was crowded and all listened attentively to the addresses of Bernhard Felsenthal and Leopold Mayer. The proceedings were carefully reported in the *Illinois Staats Zeitung* of the following day, as well as in Dr. Einhorn's *Sinai*. Prior to this meeting a brochure prepared by the unwearying secretary of the Reformverein had been circulated with a view to acquainting the community with the need of a reform congregation along the lines planned. This brochure is the earliest significant literary production of the Chicago Jewish community. It was published as well as written in Chicago, leaving the press of Charles Hess in March, 1859. It carried the Hebrew title, *Kol Kore Bamidbar* (A Voice Calling in the Wilderness). Its sub-title as well as the text was in German, as follows: *Über Jüdische Reform. Ein Wort an die Freunde derselben, von B. Felsenthal, Sekretär des jüdischen Reformvereins in Chicago* (Concerning Jewish Reform. A Word to its Friends by B. Felsenthal, Secretary of the Jewish Reform Society of Chicago). This little treatise of thirty pages, filled with citations from the Talmud and with its close and clear reasoning and daring spirit, attracted wide attention abroad as well as in this country. It was praised and also attacked. It fixed the eyes of the Jewish world for the first time upon Chicago and brought to the local Jewish community a recognition that it had never before attained.

The Felsenthal brochure was in truth a voice crying in the wilderness, "*Jüdische Reformfreunde von Chicago, lasst uns zusammen treten und eine Reformgemeinde bilden!*" ("Friends of Jewish reform in Chicago, let us come together and build up a reform society!") The large mass-meeting brought no immediate results in spite of the earnest and able addresses of Bernhard Felsenthal and Leopold Mayer, and the favorable comment made thereon. Fear probably dissuaded many from joining the new movement, fear that they would be pointed at as disloyal to the ideas and practices that had been inculcated in them. Others clutched their purse-strings tightly; they turned out to hear addresses made on reform when there was no cost attached thereto, but they balked at helping to support a congregation, reform or even conservative. Personal reasons probably operated in other cases. Probably, too, some were not wanted, or felt out of place among "Bavarians." These and other considerations served to make the task of establishing the new reform congregation most difficult. Again with the object of arousing interest, another mass meeting was held September 29, 1859, on the afternoon of *Rosh*

Hashonah. Again the attendance was good and the sentiment favorable, but otherwise there were no other immediate results.

Members of the Reformverein however continued to meet and agitate their ideas but it was a year before the tide began to turn in their direction, and their efforts were crowned with the establish-



KOL KORE BAMMIDBAR

Ueber Jüdische Reform.

B. Felsenthal.

Chicago, 1859.

Title Page of Kol Kore Bammidbar

ment of Sinai Congregation. Before the steps in the final foundation of Sinai are traced, attention should be given to a great achievement of the year 1859 which, unlike the reform efforts, met with an immediate and united response in the community. This was the establishment of the United Hebrew Relief Association, the first central Jewish relief organization in Chicago.

The idea of centralizing Jewish relief activities in Chicago appears to have originated with Henry Greenebaum who brought the matter to the attention of Ramah Lodge and was successful in influencing its members to take the lead. The conditions that existed in Chicago when the first efforts were made to form a united and efficient relief body, are made clear in the following description given a year later by Henry Greenebaum:

For several years past, various Jewish organizations of this city have maintained a special Relief Fund for the assistance of non-members. There was also one society whose sole object was the relief of non-members. The several presidents were dispensing charity to applicants. In most cases relief was granted to strangers many of whom were worthy of support, while resident families of the city, too modest or self-reliant to ask assistance, were in actual distress, for want of an organization whose duty it might have been to seek them out. The idea was conceived that a great deal might be accomplished by concerted action of all the Jewish societies; first, by saving a distressed person the trouble and heart-burning of running about town to half a dozen or more organizations to explain his condition to so many different executive officers, and receive a small donation from each; second, by systematizing charity, examining each case, and not throwing money away upon undeserving paupers.

Henry Greenebaum not only pointed out the need but showed the members of Ramah Lodge the way to meet it. He suggested that a committee of the Lodge be appointed to get in touch with all Jewish organizations in Chicago with the object of interesting them in a convention to be called as soon as possible, each organization to be represented at the convention on the basis of one delegate for each ten of its members. This was done and the work of the committee was soon crowned with success.

The convention met in the vestry-room of K. A. M. Temple in the fall of 1859. Nine organizations were represented by thirty-seven delegates, as follows:

M. M. Gerstley, Abraham Kohn, Godfrey Snydacker and J. Cook represented the Hebrew Relief Society, the relief body maintained by K. A. M.

Raphael Guthmann, Jacob Liebenstein, Isaac Greensfelder, Abraham Hart, B. Schoeneman, Moses Schields, J. M.

Stone and L. Fiechberger appeared for the Hebrew Benevolent Society.

Henry Greenebaum, L. J. Unna, Jacob Greenebaum, Sr., Bernhard Barbe, Herman Felsenthal, Julius Hamburger, J. L. Gatzert and B. Brunneman attended for Ramah Lodge.

Edward S. Salomon, J. Beiersdorf, M. Morris and B. Engel were sent by the Young Men's Fraternity, an organization formed shortly before by Edward S. Salomon and others.

A. Alexander, A. Barnett, A. Herzog and S. Levy were the delegates of Relief Society No. 2, the relief body of B'nai Sholom Congregation.

Mrs. J. Hyman, Mrs. Jacob Greenebaum, Mrs. R. Foreman and Mrs. Joseph Liebenstein were chosen by the Ladies' Benevolent Society, the first Jewish women's organization in Chicago, which had been in existence for a number of years.

Mrs. A. Rubel, Miss E. Stiefel and Miss F Salomon were seated as the delegates of the Young Ladies' Benevolent Society.

In addition to these, the presidents of the two congregations were present: Benedict Schlossman, elected president of K. A. M. to succeed Elias Greenebaum in 1859, just prior to the convention, and Jonas Moore, president of B'nai Sholom.

Beginning with the opening session the convention was a model of harmony, bearing out the words later spoken by Henry Greenebaum, "Whatever division of sentiment there may be among us, with reference to politics or other matters, on this subject we all agree, for charity is the characteristic trait of every Israelite."

Soon a constitution was agreed upon, an executive board chosen, and the United Hebrew Relief Association was born under the most harmonious conditions that have attended the creation of any Jewish body in Chicago. Two funds were provided for in the constitution, a Relief Fund and a Reserve Fund. The Relief Fund was to provide for immediate cases and the Reserve Fund was set aside for "the final object of this Association, to provide for a hospital in which poor co-religionists shall be attended to when sick, and for an asylum to receive Jewish widows and orphans without means." To the Relief Fund went minimum membership revenue (the minimum membership was fixed at fifty cents a year), while all communal contributions after deducting the minimum for all members, were applied equally to both funds. All individual donations also were divided equally between the two funds unless otherwise specified. In addition to money contributions, donations of clothing, provisions and fuel were invited and the donors of such informed that such contributions would be "thankfully received."



GODFREY SNYDACKER was born in Enger, Westphalia, Germany, September 7, 1826, and came to America in 1846. He came to Chicago three years later as the German consul, and immediately became prominent in the various communal activities of the day. When the United Hebrew Relief Association was formed in 1859, he was one of the leaders of the movement and the first vice-president of the consolidated organization. His governmental post also called him prominently with congressional work, and in 1861 he was made president of Sinai Congregation. [illegible] and old organizations which came into existence at the following decades all had his active assistance. In the many months of office president as the building of the Michael Reese Hospital particularly, Godfrey Snydacker was an important figure. He married Hannah Frank, and six children, Joseph, Clara, Emanuel, Arthur, Max, and Nina, survived him at his death, April 12, 1892.

The Constitution provided for an executive board of seven but the first Executive Board which held its first meeting November 20th, 1859, and continued to meet weekly thereafter until the following spring, and then every two weeks, was composed of six officers, as follows: Henry Greenebaum, president; Godfrey

Snydacker, vice-president; Isaac Greensfelder, treasurer; Jacob Liebenstein and Julius Hamburger, trustees, and A. Alexander, financial secretary.

The work of the United Hebrew Re-



BERNHARD MERGENTHEIM was born in Leubbeck, Westphalia, December 25, 1825, his ancestral home being Mergentheim, Germany. He came to America in 1848, but did not take up residence in Chicago until eight years later. Upon arriving here he engaged in the leather business, in which he remained and prospered until his retirement about forty years later. He was very well-known in charitable, religious, and social organizations, being for twenty-two years an officer of Sinai Congregation. He was a member of the Board of the United Hebrew Relief Association, and a member of the Standard Club. He married Babetta Hirsch, and was survived by five children, Aaron, Moses B., Mrs. Ida Caspary, Mrs. Emma Loeb, and Mrs. Ella Seligman, when he died, June 12, 1906.

lief Association was commended by Mayor John C. Haines who signed his name to a "To Whom It May Concern" letter, dated December 6, 1859, and reading in part as follows: "It is with pleasure that I take cognizance of this organization and cheerfully recommend them to the liberality of those with whom they may officially negotiate for the purchase of fuel, provisions, etc.; and I further recommend them to the liberality of our citizens generally."

The Mayor's letter was followed by an offer of help from Dr. Ralph N. Isham, professor of Surgical Anatomy in Lind University, who wrote the officers of the U. H. R. A., without solicitation, on December 19, 1859:

I hereby offer my gratuitous services in any deserving cases of charity which may fall under your notice requiring medical aid, feeling that in any work of this nature I may render you, I shall be but discharging to myself in a manner most gratifying, the debt which every man owes to his profession and the common cause of humanity.

I am informed that you meditate the organization of a hospital at no distant date; . . . I have always entertained a deep interest in every such project. I feel that under your auspices it would not fail to be successful, and when your plans approach maturity, I should be happy to aid you with suggestions and experience in arranging the details of such an Institution.

This generous offer was thankfully accepted and Dr. Isham proved to be a real friend.

Towards the end of the year, the organizations affiliated with the U. H. R. A. were made an even ten in number when the Clay Literary Society, founded by Henry N. Hart and others for the purpose of cultivating literary interests and speaking and debating ability among the Jewish youth of Chicago, joined the central body December 28, 1859, sending as its delegates Louis Reitler, Morris Barbe and Aaron Schloss.

The first year's activities of the United Hebrew Relief Association are carefully and interestingly presented in the first annual report of the Executive Board, submitted October 4, 1860. From this we learn that the Association came through its first year with a balance of ninety-four cents in the treasury after Isaac Greensfelder, the first treasurer, had generously



Dr. Ralph Nelson Isham

advanced $20 out of his own pocket to meet the calls for relief made during the year 1859-60. That the operations were not stupendous is seen by the fact that $492 was expended during the first year for relief. The money raised for the Re-

lief Fund totaled $472, of which the ten component societies contributed $238, and committees collected $139 more. The sum of $89.75 was raised by benefits, lectures, etc., and $5 was returned by a relieved person. The largest sum raised during the year was secured through the efforts of the women's societies who united in conducting a fair in June, 1860, which yielded the handsome total of $550 that formed the bulk of the Reserve Fund during the first year. The Reserve Fund totaled $629 by October, 1860, the component societies contributing $50.50, and committees collecting $28.50. As we look at the matter now, it required a good deal of courage to talk about a hospital and an asylum for widows as well as for orphans with a little over $600 in hand but the workers took much pride then in the condition of the Reserve Fund.

It is interesting also to note the spirit in which the work of the United Hebrew Relief Association was first conducted. The *First Annual Report* begins with this deeply religious paragraph:

With a deep sense of gratitude to the Lord, our God, the God of our fathers, the father of the widow and orphan, the true source of charity, whose all-seeing eye penetrateth the most secret recesses of the heart, who seeth and knoweth all things and by whose mercy we are enabled to aid and comfort those of our brethren who are justly entitled to our sympathy, to grant relief to the needy, to attend the sick and comfort the dying, the members of the Executive Board respectfully submit to the directors, and through you to our members at large, the first annual report of the operations of the Association.

Succeeding reports open in the same devout spirit and in some Hebrew passages are liberally and sometimes profusely interspersed. It requires one who is learned in Hebrew to understand some of the earliest annual reports of the U. H. R. A.

The *First Annual Report* is appealing also for the light it throws on the manner in which relief was conducted first on an organized scale. The *Report* observes:

You know full well that many brothers in our midst of even the necessities of life are too proud to beg. We have said many occasions . . . to find out such families. We have found them in the midst of winter without fuel, and often without bread and even then had to argue with and persuade them that it was not dishonorable for them to take what they had not asked, in order to make them the recipients of our charity. And thus in one case, even while the children asked for bread, and the mother had it not to give them, she thanked us kindly for our kind endeavor but said she could not take anything from us, as she was from honorable parentage and had not come to America to receive charity. And not until we . . . did the care-worn, half-starved mother that . . . she might refund to the Association when she would be able to do so, could we take courage to place some money in her hand and leave the house, not willing to witness her humiliation.

It is time to return to see how the fortunes of Reform fared while Relief was



HERBERT STORRS

doing, for those days, so well. The same man, Henry Greenebaum, who was the greatest single factor in uniting the community in the United Hebrew Relief Association and in placing that body on firm foundations during its first year of existence, was also the greatest single factor in giving an impetus to the formation of Chicago's first permanent reform congregation.

We have seen that the second mass-meeting of the Reformverein held on Sept. 29, 1859, the afternoon of *Rosh Hashanah*, was as barren of immediate results as was the first mass-meeting held the previous Passover. This was due to the fact that the members of K. A. M.

who desired reform services held aloof from the Reformverein because they hoped they might be able to usher in a reform régime in the old congregation.

RUBEN RUBEL was born in Kaiserslautern, Bavaria, in 1826. He came to America in the year 1842 and arrived in Chicago in 1856, where he went into the live stock and real estate business. In 1859 he married Harriet Frank of Cincinnati, and five children resulted from the union. He was an active member of the old Zion Congregation, and one of the first members of Sinai Congregation. During the great fire of 1871, as a member of the Jewish Charities, he offered his premises on Green Street for relief supplies and distribution. He died December 12, 1900, at the age of seventy-four.



Benedict Schlossman's election as president of K. A. M. in 1859 was a victory for the reform party as well as that of Elias Greenebaum two years previously had been. Elias Greenebaum had already left K. A. M. and was taking a leading part in the activities of the Reformverein. Benedict Schlossman started at once to further the desires of the reform members of K. A. M. He succeeded in having attention paid to a well-conducted school shortly after his election, and in having the place, vacated by Dr. Mensor, filled with an incumbent with pronounced reform ideas, Dr. Solomon Friedlander, who some years before had been an associate preacher of Dr. Holdheim in the Berlin Reform Society. Dr. Friedlander assumed his duties in March, 1860. Eliassof in his *History of K. A. M.* tells us, "He was a highly gifted and promising man of thirty-five years of age, who gained friends very fast." He was soon looked upon as the man who would do what Dr. Mensor failed to do—bring about harmony in K. A. M. The third reform carried through by the energetic and determined Benedict Schlossman was the introduction of an organ and a trained choir in the services of K. A. M. This event took place May 28, 1860, when the organ was consecrated, with a well-known organist, Molter, in charge, and with Mrs. S. Alschuler impressing the congregation with her solo from *Min Hammitzar* by Halevi. Slowly reform was gaining the ascendancy in K. A. M. when an unforeseen happening changed the course of events. At the height of his popularity and influence, Dr. Friedlander fell victim to a spider-bite and died of blood-poisoning, August 22, 1860. His death cast a shadow over the community and undid nearly all the work that had been accomplished. To some of the orthodox group this sad event must have seemed as a veritable sign from heaven, warning against reform. It intensified the feeling that it was fruitless to try to reconcile the two elements in K. A. M., and when, at Henry Greenebaum's suggestion, a committee was named to recommend to the congregation a suitable

LAZARUS SILVERMAN, born in Oberschwarzag, Bavaria, February 29, 1830, arrived in the United States at the age of eighteen. In Chicago, to which city he came at once, he established himself as a banker and became known as an authority on finance. Numerous philanthropies received his support, without sectarian distinction, though he was always alert and responsive to the Jewish welfare. He married Hannah Sachs of Louisville, Ky., April 12, 1859, who ardently shared his communal interests. Their daughter, Shalah, is Mrs. Edwin Romberg. Lazarus Silverman died in 1909.



prayer-book, the committee, comprised of Henry Greenebaum, Levi Rosenfeld and Lazarus Silverman, unanimously reported that it was irreligious for the majority to force upon the large minority a ritual that was repugnant to their views and repulsive to their feelings, and recommended that the members of the reform party in K. A. M. resign and form

a reform congregation among themselves This suggestion was carried out, and twenty-six of K. A. M.'s most substantial members, led by Benedict Schlossman, withdrew after the fall holidays of 1860 and joined the Reformverein, thus assuring the establishment of a reform congregation along the lines worked out by Bernhard Felsenthal. A committee of the Reformverein at once began working on a constitution for the new congregation which it was decided to call the "Chicago Sinai Congregation," to differentiate it from and yet to mark its resemblance to "the Baltimore Sinai," with the views of whose great leader, Dr. Einhorn, the members of the Reformverein were in complete accord.

Important, significant, and dramatic as were these developments in the Chicago Jewish community, they were fast being overshadowed by the great American national struggle which was rapidly reaching a crisis and which more and more began to claim the attention and demand the sacrifice of all, that freedom might prevail in "the land of the free," and the Union be preserved. Everything else after the election of Abraham Lincoln in November, 1860, was subordinated to the great issue that the South elected to have settled by the sword. What part the Jews of Chicago took in the "irrepressible conflict" and in the events that led up to it, and what account they gave of themselves in that first test of their loyalty and devotion, is narrated in detail in the next chapter.

CHAPTER IV

Civil War Days, 1861-1865

EARLY ANTI-SLAVERY ACTIVITIES—ORGANIZING THE REPUBLICAN PARTY IN CHICAGO—ABRAHAM KOHN'S FLAG—JEWISH RECRUITS—SINAI'S FIRST TEMPLE—CHEVRA KADDISHA UBIKKUR CHOLIM AND THE "SECESH SHUL"—THE LADIES' SEWING SOCIETY — JEWISH TROOPS — CHANCELLORSVILLE AND GETTYSBURG—RETURN OF THE JEWISH COMPANY — ZION CONGREGATION — B'NAI SHOLOM'S TEMPLE—LINCOLN'S FUNERAL.

THE Jews of Chicago needed no appeals to make them appreciate the boon of Freedom. They had suffered from oppression in Europe and realized the supreme importance of perpetuating free institutions. Many of them had belonged to the German Revolutionists who during the year 1848 gave promise for a time of overthrowing their oppressive rulers and inaugurating a constitutional régime, and had fled here after their promising efforts were crushed out. Those who were already settled in Chicago watched the developments in Europe during the exciting days of 1848 with the closest interest and some even felt a desire, as Dr. Isaac Mayer Wise of Cincinnati tells us in his autobiography he felt, to return and add their strength to the forces fighting for human rights overseas.

It was natural therefore for the Jews of Chicago to feel from the very beginning the wrong of slavery and its menace to the life of the nation. In the first sharp phase of the struggle, sentiment in Chicago as throughout the North expressed itself in firm opposition to the enforcement of the fugitive-slave law which required the giving up to a United States marshal of all slaves who had run away from their masters, even when such slaves had succeeded in reaching a "free soil" state. Accordingly, in the early '50s in Chicago, it was a common sight to behold a marshal struggling to get escaped slaves away from crowds that insisted upon protecting them and preventing their return to their masters. Michael Greenebaum seems to have been the hero in one of these encounters. Leopold Mayer wrote of the affair in the Chicago *Times-Herald* in its issue of June 9, 1895, as follows:

It was sometime in 1853 when a United States Marshal, on the corner of Van Buren and Sherman streets, arrested a poor devil of a negro as a fugitive. A crowd of citizens, led by Michael Greenebaum, liberated the prisoner and on the same evening a big meeting was held to ratify the act. The enthusiasm in this meeting reached its highest pitch when "Long John" Wentworth entered the hall and publicly declared from the platform that he would be with us in resisting the enforcement of this barbaric law.

Apparently, therefore, Leopold Mayer was also at the meeting if he was not in the crowd that effected the rescue. Who else in the Jewish community took part in this and other affairs of a like nature is not known.

But the Abolitionists were not satisfied with merely stopping slave-owners from recovering their "property." They organized a chain of "underground

stations" running from the border separating the Southern states from the Northern, to Canada, and made systematic efforts to get as many slaves away from their masters as they could. This, however, only appealed to the extremists. It was said that Abraham Kohn and others were active in these "underground" activities and it is possible they were, but this cannot be said with authority.

When slavery became a political issue and the Republican party was born, we find several members of the Chicago Jewish community taking a leading part in laying the foundations of that party in Chicago. Julius Rosenthal was elected the first secretary of the first Fremont Club in Chicago, his name with those of Adolph Loeb and Leopold Mayer appearing among the first five names signed to the first official call for a mass meeting to join the Republican Party, and Charles Kozminski was elected president of the Washington Club which was subsequently formed.

Although Douglas had several staunch Jewish friends in Chicago, among them Henry Greenebaum, Edward Salomon, Joseph Schlossman, and others, Lincoln had many admirers among Chicago's Jews before his election to the presidency. The greatest of these was Abraham Kohn who was elected city clerk of Chicago in 1860 and while occupying this office sent the martyr President just before his departure from his home in Springfield for Washington, in February, 1861, a satin flag in the white folds of which were written in Kohn's own hand, in Hebrew, verses 4-9 of the first chapter of Joshua. This flag was carried personally to Lincoln at his home in Springfield by John Y. Scammon, who brought back with him the written personal thanks of the Emancipator for the thoughtfulness that prompted the action and for the reassuring message it bore. This incident was mentioned by Governor McKinley, later President of the United States, in a speech at Ottawa, Kansas, June 20, 1895, in which he said:

What more beautiful conception than that which accepted Abraham Kohn of Chicago in February, 1861, to send to Mr. Lincoln, on the eve of his starting for Washington, to assume the office of President, a flag of our country bearing upon its silken folds these words from the first chapter of Joshua: "Have I not commanded thee? Be strong and of good courage. Be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses so shall I be with thee. I will not fail thee nor forsake thee."

Could anything have given Mr. Lincoln more cheer, or been better calculated to sustain his courage or to strengthen his faith in the mighty work before him? Thus commanded, thus assured, Mr. Lincoln journeyed to the capital, where he took the oath of office and registered in heaven an oath to save the Union. And the Lord, our God, was with him, until every obligation of oath and duty was sacredly kept and honored. Not one man was able to stand before him. . . . .

Later, McKinley in reply to a letter sent him by Mrs. Dankmar Adler, daugh-



ADOLPH LOEB was born in the old historic German city, Bingen on the Rhine, March 9, 1839, the scion of a family that had been prominent in Germany for generations. At the age of fourteen he was brought to America and spent his youth in New York City. From there he went South, and lived for a number of years in Memphis, Tennessee, where he early gave promise of the communal figure he was destined to become. It was while he was in Memphis that he married Lucille Hart. While still a youth he had entered the insurance field, a line in which he remained for the rest of his life, prosperous and successful. He came to Chicago in 1873 and almost immediately started upon a career of communal activity which at one time or another brought him into official connection with many of the large Jewish enterprises and organizations of his day. Having been prominent in B'nai B'rith affairs in Memphis, he was heartily welcomed by District Grand Lodge No. 6, and served ten terms as secretary and two terms as president in the ensuing association. He was one of the organizers and first president of the Russian Refugee Aid Society, a director of the Standard Club for five terms, and president of Sinai Congregation from 1899 to 1902. He founded the firm of Adolph Loeb & Sons shortly after his arrival in Chicago, and at the time of his death, October 8, 1906, he was an official of many of the leading insurance companies then active in the Middle West.



מִמִּדְבָּר וְהַלְּבָנוֹן הַזֶּה וְעַד־הַנָּהָר הַגָּדוֹל נְהַר־פְּרָת כֹּל
אֶרֶץ הַחִתִּים וְעַד־הַיָּם הַגָּדוֹל מְבוֹא הַשָּׁמֶשׁ יִהְיֶה גְּבוּלְכֶם:
לֹא־יִתְיַצֵּב אִישׁ לְפָנֶיךָ כֹּל יְמֵי חַיֶּיךָ כַּאֲשֶׁר הָיִיתִי עִם־
מֹשֶׁה אֶהְיֶה עִמָּךְ לֹא אַרְפְּךָ וְלֹא אֶעֶזְבֶךָּ: חֲזַק וֶאֱמָץ
כִּי אַתָּה תַּנְחִיל אֶת־הָעָם הַזֶּה אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי
לַאֲבֹתָם לָתֵת לָהֶם: רַק חֲזַק וֶאֱמָץ מְאֹד לִשְׁמֹר לַעֲשׂוֹת
כְּכֹל־הַתּוֹרָה אֲשֶׁר צִוְּךָ מֹשֶׁה עַבְדִּי אַל־תָּסוּר מִמֶּנּוּ יָמִין
וּשְׂמֹאול לְמַעַן תַּשְׂכִּיל בְּכֹל אֲשֶׁר תֵּלֵךְ: לֹא־יָמִישׁ סֵפֶר
הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בּוֹ יוֹמָם וָלָיְלָה לְמַעַן תִּשְׁמֹר
לַעֲשׂוֹת כְּכֹל־הַכָּתוּב בּוֹ כִּי־אָז תַּצְלִיחַ אֶת־דְּרָכֶךָ וְאָז
תַּשְׂכִּיל: הֲלוֹא צִוִּיתִיךָ חֲזַק וֶאֱמָץ אַל־תַּעֲרֹץ וְאַל־תֵּחַת כִּי
עִמְּךָ יְהוָה אֱלֹהֶיךָ בְּכֹל אֲשֶׁר תֵּלֵךְ:

From the wilderness, and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the Great Sea toward the going down of the sun, shall be your border. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee, nor forsake thee. Be strong and of good courage; for thou shalt cause this people to inherit the land which I swore unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses My servant commanded thee; turn not from it to the right hand or to the left, and thou mayest have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. JOSHUA, 1:4-9.

ter of Abraham Kohn, thanking him for speaking in such a laudatory way of her father, wrote:

The president thanks you for what I first learned of it, and I have taken occasion to use it, as in my speech at Ottawa, to which you refer.

I am very glad to have been able to give publicity to this striking incident, and I am sure that the family of Mr. Kohn should feel very proud of his patriotic act.

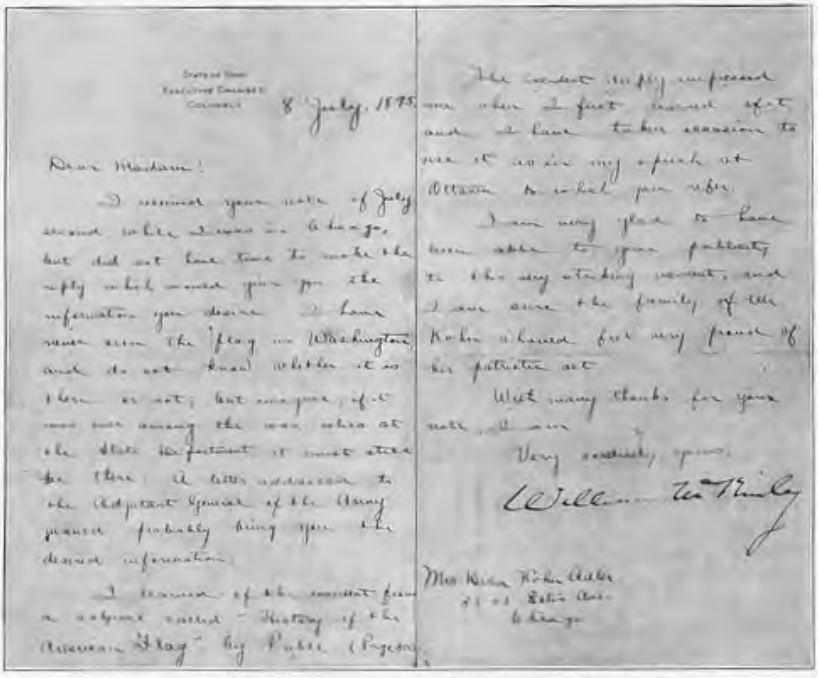
Even before Lincoln left Springfield for Washington, a movement started in Chicago to let the country know where Chicago stood in the approaching crisis that was becoming more tense each day. A call for a general mass meeting at Bryan Hall was signed by leading citizens without distinction of party. Among these names we find Julius Rosenthal, Edward Salomon, Leopold Mayer and Adolph Loeb. Chicago's position was defined at this meeting as follows:

In view of what is transpiring in South Carolina, and other of the Southern States, and of the threats to prevent the inauguration of a president constitutionally elected, it is incumbent upon the loyal people of the several States to be prepared to render all aid, military and otherwise, to the enforcement of the Federal Laws, which may be necessary when thereunto constitutionally required. As long as men in any part of the country are plotting the destruction of the Government, or engaged in lawless outrages upon the public property—while the flag of the nation is insulted, and its public defenses seized upon—while the authority of the laws is denied and resisted, we will ignore all political distinctions and divisions, and forgetful of whether we are Democrats or Republicans, remember only that we are citizens, and stand shoulder to shoulder in defense of the Constitution, the Union, and the laws.

This spirit was unwaveringly asserted in Chicago throughout the war, and nowhere more faithfully than in the Jewish community, as we shall soon see.

When the war-storm broke a month after Lincoln was inaugurated, and Illinois was asked to furnish six regiments, a recruiting office was opened in Chicago on April 18, at the corner of Clark and Randolph streets. The second man to offer his name and be accepted was Joseph B. Greenhut who was immediately assigned to the 12th Illinois Infantry. Right on Greenhut's heels was Edward S. Salomon who was then alderman of the Sixth Ward, having been elected the previous fall. He cast his lot with the 24th Illinois, commanded by the famous Colonel Hecker, and popularly known as the "Hecker Jaegers." This regiment was the first full regiment of troops to leave Chicago for the front, June 18, 1861. Salomon went as first lieutenant in Company H, known as the "Pioneer Corps." Marcus M. Spiegel, then living in Ohio, enlisted in the 68th Ohio Infantry, in which he soon rose to the rank of lieutenant, later becoming captain, then lieutenant colonel, and finally, for bravery on the field of battle, he was named colonel of the 120th Ohio Regiment. He favored Chicago with his presence on *Yom Kippur* when he appeared in full regalia in the synagogue and was accorded the honors he richly deserved, being presented with a horse by his friends in Chicago. There was not a braver soldier on either side of the great struggle than Colonel Spiegel, who later died from wounds received in battle.

The war put Chicago Jewry on its mettle. Factional differences were laid aside and forgotten and all cooperated to make the Jewish record a notable one. K. A. M. soon recovered from the effects of the "secession" which caused it the loss of twenty-six of its most substantial members, and under the presidency of M. M. Gerstley took on new life, mainly because of Liebman Adler who was elected rabbi of K. A. M. in the spring of 1861. At last K. A. M. had a rabbi of whom it and the community could be proud, a rabbi who was a tower of strength to the congregation and the community for many years, and who won recognition at once not only for his high-mindedness and earnest Jewish spirit but for his timely patriotic endeavors. He preached many a memorable sermon against slavery, some of which were printed and distributed, and gave a striking proof of the



8 July, 1895.

Dear Madam:

I received your note of July second while down in Chicago, but did not have time to make the reply which would give you the information you desire. I have never seen the flag in Washington, and do not know whether it is there or not; but suppose, if it was ever among the war relics at the State Department it must still be there. A letter addressed to the Adjutant General of the Army would probably bring you the desired information.

I learned of the incident from a volume called "History of the American Flag" by Peter (illegible)

The incident deeply impressed me when I first learned of it and I have taken occasion to use it as the text of a speech at Albany to which you refer.

I am very glad to have been able to give publicity to the very striking incident, and I am sure the family of Mr. Kohn should feel very proud of his patriotic act.

With many thanks for your note, I am

Very cordially yours,

William McKinley

Mrs Rosa Kohn Adler
3141 Lake Ave.
Chicago

WILLIAM MCKINLEY'S LETTER ON THE FLAG INCIDENT OF ABRAHAM KOHN

sincerity and depth of his war spirit by sending his son, Dankmar Adler, a mere lad, to the front. Dr. Adler's arrival in Chicago was most timely and seemingly providential.

The element that had withdrawn from K. A. M. lost no time in adding their strength to that of the members of the Reformverein and by April, 1861, the constitution of the new Chicago's first reform congregation was ratified and Sinai was launched with Benjamin Schoeneman as the first president, and Bernhard Felsenthal as the first rabbi. The latter did not seek the office of spiritual head of Sinai and was prevailed upon to take it only after Dr. Einhorn, and Dr. S. Adler of New York, urged him to do so. A Christian church on the north side of Monroe Street between Clark and La Salle was purchased and remodeled, and on June 21, 1861, it was dedicated by Dr. S. Adler as a Jewish house of worship, Chicago's first "temple." Dr. Felsenthal remarks in his account of the beginnings of Sinai Congregation:

It should be remembered the religious views prevailing generally among our Jewish people in those years, when in this connection we state that at the time the congregation was negotiating for the acquisition of its first temple, objections were raised by some members to the locating of the temple building proposed, for the reason that in this building the congregation would have to sit with their faces toward the northern wall, while a Jewish congregation, for religious purposes assembled, in accordance with law and custom, should turn their faces towards sunrise, that is, towards the east. In order to quiet the religious scruples of some, the rabbi [illegible] was asked to give his opinion in writing about the matter, and he did so.

Like Dr. Liebman Adler, Dr. Felsen

that revealed the finest patriotic spirit during the war and aided the Northern cause powerfully. It was not long before the members of Sinai were called upon to do their share in the war and they did it handsomely as we shall soon see. First, however, let us take note of an incident in the community that took place in November, 1861, among the so-called "Polish" Jews, and led to the formation of as uniquely named a body as the annals of the Chicago Jewish community record —"the Secesh *Shul*."

With "secession" uppermost in every one's mind in 1861 and the following years, any disruptive movement was promptly called a "secesh" movement by the members of the older body. We have already seen that in 1856, there was organized among the "Polish" Jews a burial and sick-relief society similar to the Hebrew Benevolent Society, which was called the Chevra Gemilath Chassodim Uhikkur Cholim. Personal differences arose among its members which resulted in a "split" in the fall of 1861 and in the incorporation, November 24, of that year, of the Chevra Kaddisha Uhikkur Cholim, similar in almost every way to the older organization, even in name. The founders of this new organi-



SINAI'S FIRST TEMPLE
Monroe, Between Clark and La Salle Streets



born July 6, 1825, at [illegible]. He received his education in his native country, and in 1849 emigrated to America, coming to Chicago in 1852, where he engaged in the banking business, in which he was very successful. He held office for many years in Sinai Temple, being its first president, and in the United Hebrew Charities. Later he was instrumental in forming the Jewish Education Society of Chicago. He was married twice, his second wife, Miss Unger of Cologne, Germany, being his first wife's sister. Upon his death he was survived by his wife and four children, Simon, [illegible].

nation were: David Adams, George Fox, Isaac Levy, Phillip Levy, Levi Leland, Casper Burgheim, S. D. Witkowsky, Joseph Plotke, Boas Cohn, and Solomon Levy, who were joined a week later by L. Abrams and Henry Abrams. The younger organization, unlike the older one, maintained religious services during the fall holidays, meeting in a hall on Wells Street between Randolph and Washington streets. The name, "Secesh *Shul*" was at once given to this body and it stuck. It is an interesting outgrowth of the psychology of Civil War times. This organization, without the religious features, is still in existence, being known since 1915, when the name was changed, as the Chicago Hebrew Benevolent Society.

Another organization that was brought into existence at this time was the Ladies' Sewing Society, in the formation of which Mrs. Jacob Greenebaum, Jr., Mrs. Joseph Liebenstein, and other members of the Ladies' Benevolent Society and the Young Ladies' Benevolent Society took

the leading part. The Ladies' Sewing Society was formed September 22, 1861, and soon had close to a hundred members. Primarily meant to provide clothing for the United Hebrew Relief Association of which it was a member, it rendered fine service during the Civil War in the way of meeting the needs of the soldiers, that grew as the war continued. These needs soon manifested themselves and in April, 1862, the officers of the United Hebrew Relief Association, although they had all they could do to raise enough money to provide for their distressed brethren, after a committee of ten had personally canvassed the community and by heroic effort succeeded in raising a little over $700, named another committee to raise the sum of $200 in aid of the wounded soldiers of Pittsburgh Landing. This sum was raised and forwarded to the Chicago Sanitary Committee whose president, Mark Skinner, in a letter thanked the Jews of Chicago for their timely help. But this was only a beginning.



LIEBMAN ADLER was born January 9, 1812, in the town of Lengsfeld, in the Grand Duchy of Saxe-Weimar. Hebrew and talmudic studies became the greater part of his educational work almost as soon as he was able to read. Many prominent Hebrew scholars were his instructors, among them his father and the father of the Reverend Ignatz Kunreuther. In 1854, after years of teaching, he emigrated to America, where he became the minister of a Detroit congregation, remaining until 1861. In that year he was called to occupy the pulpit of K. A. M., a position he occupied continuously, with the exception of the four years from 1872 to 1876, until he was retired with pension in 1882, on the occasion of his seventieth birthday. During those years he brought fame to the names of both Liebman Adler and Kehilath Anshe Ma'ariv. Not as a preacher alone did his fame spread, but also as a writer. He was a frequent contributor to the Jewish journals of his day, and wrote many scholarly articles on a variety of subjects. During the last two years of his life he gathered his inimitable sermons together and published them in two volumes which he called *Tsenoh Verennoh*, for which excellent work the press throughout the country paid him a just tribute of praise. On January 29, 1892, he died, one of Chicago's great Jews.

Intensely patriotic as were all the Jewish organizations in Chicago during the Civil War, patriotic fervor was at its highest in the Concordia Club, formed early in 1862, of which Henry Greenebaum was president. Through its efforts and in its hall on Dearborn Street, near Monroe, a great demonstration was made in August, 1862, which won the highest admiration for Jews throughout Chicago. President Lincoln was at that time calling for new troops, and Colonel Hecker, owing to friction that developed in the 24th Illinois, had resigned as its leader and was organizing a new "Hecker regiment," the 82nd Illinois, with Edward S. Salomon, then a major, as lieutenant colonel. The idea was conceived of fitting out a Jewish company of the new regiment. The company was to consist of one hundred members and each man was to be given a bonus of $100 for joining the company. Thus, the sum of $10,000 was needed, and the Jews of Chicago started out to raise it.

A mass meeting was called for Wednesday night, August 13, 1862, at Concordia Hall. The place was crowded and many were turned away. M. M. Gerstley presided and opened the meeting. At the suggestion of Henry Greenebaum, a committee of five was named to draft resolutions expressing the sentiment of the meeting. The committee consisted of Henry Greenebaum, Benjamin Schoeneman, M. Selz, Godfrey Snydacker and Samuel Cole. The feelings of all who were present were brought to an enthusiastic pitch by speeches by Major Salomon (who with Henry Greenebaum typified the war spirit of Chicago Jewry), Leopold Mayer, Abraham Kohn and Lyon Silverman of Port Washington. All urged the utmost efforts by the Jews of Chicago for the Union cause. Then the committee on resolutions reported the following:

WHEREAS, The present crisis in the affairs of our nation directly appeals to every citizen enjoying the inestimable blessings of American freedom, to

vent himself to his utmost in assisting the government in its effort to maintain the integrity of the Union and the crushing out of the rebellion, which must and shall be done; a number of Israelites of this city have met together as such, for the purpose of making a united effort in support of a vigorous prosecution of the war, it is hereby

Resolved, That as Israelites we disclaim towards each other any and all relations, aside of our common religious belief, except such as should exist among citizens. In all questions of a political nature, the Israelite is unfettered and free to act for himself, and does exercise his individual judgment and discretion;

Resolved, That having contributed individually heretofore, whenever called upon, in support of the war, we are impelled only by the deepest sense of patriotism and a sincere attachment to the land of our choice and love to make a united effort in behalf of our country;

Resolved, That we shall raise the sum of $10,000 or more, among the Israelites of this city, for the purpose of immediately recruiting and organizing a company for active service in the war;

Resolved, That an Executive Committee of Seven be appointed by the Chairman of the meeting to carry out the object of these resolutions;

Resolved, That the Jewish Company will join the new Hecker regiment.

Subscription lists were then opened and in ten minutes the sum of $6,200 was raised, establishing a record. The *Tribune* carried a half-column story of the meeting in the next morning's issue, with the caption: "THE ISRAELITES AROUSED — ENTHUSIASTIC WAR MEETING — STRONG RESOLUTIONS AND SPLENDID LIBERALITY." Its own comment, at the conclusion of the article, was: "The Israelites have taken hold of this matter with a determination to succeed. All honor to them for their patriotic efforts and munificent liberality. It cannot be surpassed."

A recruiting office was opened on Thursday morning following the meeting at the Concordia Club and almost half the quota was filled the first day. These recruits, forty-two in number, headed by Captain Jacob La Salle and a band, marched into Concordia Hall Thursday night when the second war meeting was in progress. With the sum of $7,568 in hand, it was decided to hold the third and final meeting Friday night in an effort to reach the goal. This third meeting was the most enthusiastic of all. It was addressed by Lieutenant Governor Francis A. Hoffman. It adjourned with $11,000 subscribed and with ninety-six names on the muster roll of the company, already mustered into service as the Concordia Guards. A beautiful flag was unfurled which cost the sum of $152, raised by the women who with their own hands inscribed on it the words, "82nd Regiment Illinois Volunteers." This was the flag of the regiment, and the Jewish company proudly carried it during the war. After the final meeting, a procession was formed, headed by a band, followed by Captain La Salle and the company that had been raised, and the women who carried the flag. After saluting the various newspaper offices, the procession dispersed.

In its issue of Saturday morning, August 16, the *Tribune* paid the following tribute to the Jews of Chicago:

Our Israelite citizens have gone beyond even their most sanguine expectations. Their princely contribution of $11[illegible] is a record which must ever redound to their particulars. The rapidity with which the company was enlisted has not its equal in the history of recruiting. In hardly thirty-six hours time they have enlisted a company reaching beyond the maximum of gallant, strong-armed, stout-hearted men, who will make themselves felt in the war. The ladies have set an enduring example by their contributions, their earnest work and their hearty encouragement of the recruits. In two days, the Israelites have paid in over $11,000; in a day and a half have raised more than a full company and mustered it in; in one day the ladies have subscribed for and made a beautiful flag. Can any town, city or state in the North show an equally good two days' work? The Concordia Guards have our best wishes for their future and our hopes that victory may always crown their arms.

The *Tribune* in its issues of Friday and Saturday morning published the names of the contributors, who, with the exception of a few smaller givers, are listed on next page.

After the rousing meeting of Friday

night when the great success attained in record-breaking time was celebrated with a parade, two interesting ceremonies were held, one on Saturday afternoon when Captain La Salle was presented with "an elegant sword, sash and belt," and the other on the following Monday night when Bryan Hall, the largest and finest in the city, where the most notable civic demonstrations took place, was crowded for a public reception tendered Colonel Hecker, and the flag of his regiment was

CONTRIBUTORS TO FUND FOR EQUIPPING JEWISH COMPANY IN CIVIL WAR

[illegible]	$ [illegible]	Mrs. A. Hart	$ [illegible]	Henry Kaufmann	$ 5
[illegible]	[illegible]	Mrs. H. Hart	[illegible]	Oppenheimer & Metzger	[illegible]
[illegible]	10	H. Isaacs	[illegible]	[illegible]	[illegible]
Aggerman & Smith	50	J. H. Hench	[illegible]	M. Palmer	[illegible]
[illegible]	25	[illegible]	[illegible]	Weld Perry	[illegible]
[illegible]	10	[illegible]	25	S. Price	[illegible]
[illegible]	20	A. Herzog & Co.	[illegible]	[illegible]	[illegible]
[illegible]	10	S. Hellman	20	G. Rehn	[illegible]
S. Barnett	50	Ignatz Herzog	[illegible]	Regensberger & Co.	[illegible]
[illegible]	[illegible]	Hyman	[illegible]	Moses Reinman	[illegible]
[illegible]	15	L. Hirshberger	10	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	10	Jacob Jacobs	10	Moses Rosenberg	[illegible]
Mrs. L. M. [illegible]	10	E. A. Kassel	[illegible]	Rosenbluth & Rosenberg	[illegible]
[illegible]	[illegible]	C. A. Kassel	50	Hyman Rosenthal	[illegible]
[illegible]	[illegible]	Simon Klein	25	Isaac Rosenthal	[illegible]
[illegible]	10	Julius A. Kelp	[illegible]	Rosenthal & Co.	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	I. Rothschild	[illegible]
[illegible]	[illegible]	H. A. Kohn & Bro.	[illegible]	[illegible]	[illegible]
Mrs. H. Cole	10	M. Kohn (per Mrs. [illegible])	10	R. Rubel	[illegible]
[illegible]	[illegible]	A. Kirk	[illegible]	Samuel Rosalsky	[illegible]
[illegible]	25	[illegible]	[illegible]	A. Rehan	[illegible]
[illegible]	[illegible]	Mrs. La Salle	[illegible]	Meyer Schoenhofen	[illegible]
A. Harris	10	Leopold Meyer & Company	[illegible]	S. Sayer	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	M. Schwarzenberg	[illegible]
Dan. Dyer	[illegible]	Mrs. Lane	10	A. Schmala	[illegible]
[illegible]	100	James Long	25	B. & [illegible]	[illegible]
[illegible]	[illegible]	I. Lewi	15	[illegible]	$1
[illegible]	[illegible]	M. Levy	10	[illegible]	[illegible]
Isaac Bernard	20	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	50	A. Tuska	50	[illegible]	[illegible]
[illegible]	50	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	10	[illegible]	[illegible]
[illegible]	50	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	10	[illegible]	10	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	25	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	50	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	10	[illegible]	[illegible]
Joseph J. Gutzeit	10	I. B. Tarpold	25	M. Sabby	25
M. M. Gerstley	25	[illegible]	100	[illegible]	[illegible]
M. D. Goldberg	[illegible]	[illegible]	[illegible]	D. Simons	[illegible]
[illegible]	50	Jacob Max	[illegible]	[illegible]	[illegible]
[illegible]	10	A. Mayer	[illegible]	[illegible]	[illegible]
[illegible]	10	Theo. Mayer	10	L. [illegible]	[illegible]
D. [illegible]	10	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	Isaac Marks	50	[illegible]	[illegible]
[illegible]	[illegible]	Abraham Mayer	25	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	S. Wampold	[illegible]
[illegible]	[illegible]	[illegible]	10	Moses Weil	[illegible]
[illegible]	50	M. Morgens	[illegible]	[illegible]	[illegible]
[illegible]	20	Isaac Mirzelewitz	10	Wineman, Frank & Co.	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	D. W. [illegible]	[illegible]
[illegible]	10	[illegible]	25	S. W[illegible]	[illegible]
[illegible]	200	[illegible]	25	S. [illegible]	[illegible]
[illegible]	50	D. Morgenthaler	25	[illegible]	[illegible]
[illegible]	100	[illegible]	[illegible]	Wolfner	[illegible]

formally presented to and graciously received by him and in turn entrusted to the color guard of the 82nd, the Concordia Guards. The latter in their uniforms made a thrilling sight on the platform where they occupied the place of honor behind Colonel Hecker, Lieutenant Colonel Salomon and Captain La Salle. At this meeting, M. M. Gerstley who presided, called attention to the fact that the sum of $11,000 that had been raised, the greatest amount raised in Chicago by any one single group and in any single effort, and the company of one hundred men, all Jewish, that had been raised, enrolled and mustered in, was the work of a community of loyal citizens, "numbering only about a thousand souls." It is not saying too much to call this the first great patriotic endeavor of the Jews of Chicago, an outstanding local achievement of the Civil War.



EDWARD S. SALOMON came to Chicago shortly before 1855, and first became prominent in the Jewish community some three years later when he founded the Young Men's Fraternity. Though a Douglas man, when Lincoln sent out his first call for volunteers in 1861, Salomon was one of the first Chicagoans to enlist, being at the time alderman of the Sixth Ward. His was probably the most brilliant war record among all of Chicago's Jews. When the war ended he had risen to the high rank of brigadier general. After the war he reëntered politics and in the course of time President Grant appointed him governor of Washington Territory, a position he filled for four years, as Simon Wolf says, "to the satisfaction of the citizens and to the increased industrial prosperity of the Northwest."

An interesting incident following the formal presentation of the flag to Colonel Hecker, which was made in a neat speech by Mrs. Mary Leopold, was the handing of the flag to Capt. La Salle by Mrs Charles Degenhardt in the name of her two boys who were too young to enter the service. Mrs. Degenhardt was in mourning for her eldest son, a drummer in Colonel Turchin's famous Zouave Regiment, who had been killed the year before. Thus was symbolized the perfect service of the Jews of Chicago to the nation—in money, men, and life.

On the preceding page is given a partial list of the men of the Jewish company, Co. C, and other Chicago Jews in the 82nd Regiment, as contained in Simon Wolf's *The American Jew as Patriot, Soldier, and Citizen.*

Joseph B. Greenhut, the first Jew in Chicago to answer President Lincoln's call for troops and the second Chicagoan on the enrollment list, went out with the 12th Illinois and took part in all its campaigns under General Grant in Kentucky and Tennessee until at the battle of Fort Donelson, in February, 1862, he was severely wounded in the right arm. He went back into action again with the 82nd Illinois where he was commissioned as captain of Co. K in October, 1862.



MARCUS M. SPIEGEL was born in Abenheim, Germany, in 1829, the son of Moses and Regina Spiegel. He came to America in 1848 and settled in New York City, and from there he moved to Uniontown, Ohio. He came to Chicago in 1853, with his wife, Caroline F. Hamlin, a non-Jew, who was converted to Judaism in the first ceremony of its kind in Chicago. He was among the starters of the Hebrew Benevolent Society in Chicago, with which he was actively identified until he moved to East Liberty, Ohio, where he engaged in the dry-goods business. When the Civil War broke out he raised a company in Millersburg, Ohio, and was made its captain. He served all through the campaign of the Southwest, and, after Vicksburg, where he was wounded, was promoted to the rank of colonel of the 120th Ohio Regiment for bravery on the battlefield. He was sent home as disabled but, although compelled to use crutches, he insisted on returning to active service. While on the Red River expedition to reinforce General Banks, [illegible] brigadier generalship were already prepared and signed at the time of his death.

Dankmar Adler, son of Dr. Liebman Adler, enlisted also in August, 1862, when the Jewish youth of Chicago an-

swered the call in such great numbers, but he was attached to the artillery, serving in Battery M, First Illinois Artillery until six months before the close of the war when he was with the topographical department of the Engineer Corps of the Military Division of the Tennessee. He had just reached his eighteenth birthday when he enlisted. He was wounded at Chickamauga.

The movements of the 82nd Illinois were followed with especial concern and solicitude by the Jews of Chicago. When the Regiment reached Camp Butler, near Springfield, a delegation headed by Henry Greenebaum, the tireless "Little Giant," visited it, bringing remembrances dear to the hearts of soldiers from their brethren in Chicago; and all through the war, a committee kept in touch with the boys and their families. The record made by the 82nd was one of the best of all Illinois Regiments. What this record was may be seen from the following summary, in part, given by Andreas in his *History of Chicago* (Vol. II, pages 233-35):

On November 3, 1862, the 82nd left Camp Butler, nine hundred strong, under orders to join the Army of the Potomac. It arrived at Arlington Heights, November 9; was attached to General Frank Sigel's division, and marched to Fairfax Court House, November 19. On December 11, it

Chicago Jews in the Civil War

82nd Illinois Regiment, Company C

Captain Hayes
Harman Eisenstein
Ferdinand Cohn
Moritz Frank
Myers, Frank (Lieutenant), and later successor to Captain Lehmann as Captain of the Company
Alexander Hemsfeld
Jacob Hermann
Lehmann Hirschfield
Jacob Hirshfield
Lehmann Hirschfield
L. Hirsch
Isidore Hirschfield
Lehmann Kraemer
William Lehr (promoted from private to 2nd Lieutenant, and later Captain)
Louis Lehr
Jacob Liebenstein
Nathan Marks
Charles Marks
Philip Meyer
E. Meyerhoff
Company Mess Membership
Abraham Oppenheimer
Gustav Simon
Sebastian Sulz
Moses Wolf
Louis Zuellzer

Other Commanders of 82nd Illinois

Gustav Bahn, Sergeant, Co. I
Jacob Bayer, Co. H
Louis Bayer
Jacob Bayer
Henry Cohen, Co. K
L. Frank, Co. A
Joseph Gottlieb (Lieutenant, and later Captain of Co. I)
A. Jacobs, Co. I
Hermann Kahn, Sergeant, Co. F
Frank Kahn, Co. F
Gustav Kahn, Co. H
Gottlieb Mehn, Co. D
William Meyer, Co. D
Jacob Meyer, Corporal, Co. K
David Meyers, Co. I
Moritz Neuman, Co. A
Charles Rosenthal
Frank Sonnen, Corporal, Co. B
Joseph M. Stillman
Hermann Stoppel, Corporal
Frank Strohmayer, Lieutenant, Co. K
Abraham Wertheimer, Co. A
Joseph Weis, Co. H

12th Illinois Regiment

[illegible] Greenebaum (later Captain of 82nd Illinois)
William Hermann (killed in Pea Ridge)
Jacob Jacobs
Aaron Abrahm, Co. B
Sidney Dannenberg (died of wounds)
Philip Frank
Frank Jacobson
Bernard Kahn, Co. H
Charles Meyer, Co. G
Simon Meyers
M. P. Wolf, Co. G

24th Illinois Regiment

Edward S. Salomon (later Brigadier General)
Moritz Kaufman (Corporal, later 1st Lieutenant, Co. H)
Ferdinand Ochs
Elias Summerfield
Captain George Eisenstein, Co. K
Jacob Rosenthal, Corporal, Co. K
[illegible] B. Rosenthal, Co. K
Alexander Bachmann, Co. K
Max Einstein, Co. B
Abraham Greenebaum
Henry Kohn
Jacob Kaufman, Co. K
Joseph Levy, Co. A
A. Stern, Sergeant, Co. A
Charles Meyer, Corporal, Co. F
Isidore Meibs, Co. K
(Corporal Meyer and Isidore Meibs were captured and died at Andersonville Prison)
G. M. Nathan, Co. B
Moses Nathan
Julius Oppenheimer
Joseph Stern, Co. G
Abram Simon, Corporal
Charles Wolf

moved to Stafford Court House, where it was assigned to the First Brigade (Colonel Schimmelfennig), Third Division (General Carl Schurz), Eleventh Army Corps (General Stahl); and with that command went into camp near Acquia Creek, Virginia, December 19, where the regiment remained until January 20, 1863, a part of the corps only participating in Burnside's attack on the heights of Fredericksburg. On January 20 a forward movement of the army was ordered, which was countermanded, but abandoned on the 25th; a severe storm having rendered the roads absolutely impassable. Wagons, ambulances, batteries, cannon, were mired in every gully, almost beyond the possibility of extrication, and the troops returned to winter quarters as speedily as possible. In this movement, which was known as the "Mud Campaign," the 82nd participated, advancing to Hartwood Church, where it encamped until February 6, and then moved again to Stafford Court House, April 27, and marched toward Chancellorsville. Arriving at Kelly's Ford on the Rappahannock, it crossed on the evening of the 29th, and after a few hours' rest on the southern side, moved to the Rapidan River, near Germanna Mills, crossing that river to Locust Grove, and forming line-of-battle along the Fredericksburg pike on the morning of the 30th. On the morning of May 1, small rifle-pits were dug and barricades made. At noon, May 2, the regiment was placed



Captain Joseph B. Greenhut

in position, facing south, in the second line of battle, with the 157th New York. About five o'clock, the enemy attacked the first division, holding the right, routed and drove it to the rear, attacking the first line of the Third Division, which after brief resistance, gave way. The second line, comprising the 82nd Illinois and the New York regiments, held the enemy in check until a new line was formed in their rear, when it fell back about fifteen yards, leaving seventy killed and wounded on the ground it occupied. [Among the killed were Charles Bruhe and Corporals Jacob Meier and Hermann Stiepens.] While forming and rallying his men, Colonel Hecker was wounded, and fell from his horse while riding to the rear. Major Reichmann, in going to his aid, was also wounded, whereupon the regiment retired in good order. The loss of the 82nd, before it rejoined the brigade, was one hundred and fifty-six killed or wounded, including seven commissioned officers. Lieutenant Colonel Salomon was not with the regiment, being ill in Chicago at the time.

Colonel Salomon recovered in time to take part in the decisive Gettysburg campaign in which he commanded the 82nd with great courage and distinction. In this famous battle which lasted three days, July 1, 2 and 3, 1863, Andreas says, "Colonel Salomon with the 82nd, made a charge upon the pits in his front, driving the Confederates back with the loss of more prisoners than the number of his command. During the three days' fighting, Colonel Salomon had two horses shot under him while leading his regiment, which was especially complimented by Generals Howard and Schurz, for its bravery and efficiency during the struggle. Its losses were one hundred and thirty-one killed, wounded and missing."

Captain Greenhut and Lieutenant Mayer A. Frank, who succeeded Captain La Salle when the latter left the service in May, 1863, also distinguished themselves at Gettysburg. Both were also at Chancellorsville. According to Simon Wolf, "Captain Frank's deeds entitle him to a place among the bravest captains in the service of the United States." He, too, had several horses shot from under him in the first day's fighting at Gettysburg.

Captain Greenhut's services at Gettysburg were so signal that, many years later, he was appointed by Governor Fifer head of the commission named to erect a monument on the Gettysburg battle-field in honor of the soldiers of Illinois who took part in the battle. The dedication took place September 3, 1891, when Captain Greenhut delivered the dedicatory address which was printed in full in the *Chicago Tribune* of the following day. In this address, Captain

Greenhut gave a vivid description of the battle of Gettysburg, as follows:

More than twenty-eight years have passed since that eventful struggle, but our memory is unclouded and brightened when we cast our eyes about us and view these familiar surroundings, and we are impressed in part with the feeling which raged in our breasts when we formed into line on this field to stem the advance of the Rebel Army. It was an heroic task to perform when we consider that only a small portion of our army was in the field on the first day of the battle, while the larger portion of Lee's Army was concentrated on our front and right.

None of us knew what a hot day's fight was before us when we broke camp in Emmitsburg early on the morning of July 1st, and began our march towards Gettysburg. We had not gone far when orders came to move faster and to be prepared for an engagement. As we approached the town of Gettysburg on the Emmitsburg road, we could hear the first shots that were being fired on the cavalry skirmish lines and soon thereafter received word that the First Corps, which was ahead of us, was already engaging the enemy, and then came the sad news that General Reynolds had been killed. We then moved double-quick through the town to the field where our batteries were placed in position and at once opened fire on the advancing enemy. I was detailed to command of two companies of our regiment to support Dilger's battery, and I can bear witness to the effective work done by this gallant battery in holding the enemy in check. We were exposed to the fearful cannonade fire which the enemy opened on our front, and by which we had several of our men wounded. We held ground for a long time against the large force in our front, but later in the afternoon Ewell's corps flanked us on the right, and as our numbers were still seriously



THE BATTLE OF GETTYSBURG

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Besides the killed and wounded we suffered in this street conflict, a number of our officers were cut off and captured by the enemy. It was a fearful struggle against great odds, and as our regiment covered the rear of our brigade in that retreat it has been a surprise to me that we were not entirely annihilated in our endeavors to force our way through the town up to Cemetery Hill. Each one of us can, however, vividly recollect the hair breadth escapes experienced on that occasion without any

afternoon on my part. From Colonel Salomon, who had his horse shot from under him in the street, down through the entire rank of officers and men, none will ever forget that terrible day. As soon as we reached Cemetery Hill, we felt that we were in a better position and could resist any further attacks, if they should be made, and the rebels evidently came to that conclusion, as they did not make any further attempt that day.

During the night we were reinforced by the remainder of our army, which reached Gettysburg from different points and which brought confidence and encouragement to us who had withstood the hardships of the engagement of the first day's battle. When daylight appeared July 2, we were prepared and ready for the second day's struggle.

Early morning hours on the second day were spent in comparative quiet, each army in full view of the other, and each waiting for the other to begin the fight. The rebels, however, who had possession of the town, had filled the houses standing on the outskirts of the town [illegible] with sharpshooters for the purpose of picking off our officers, whom they could easily spy standing or walking about on the hill. This had become quite troublesome and General Schurz requested Colonel Salomon to send a detail of about one hundred men to dislodge the sharpshooters. I had the honor to [illegible] and started those houses, driving out the sharpshooters and keeping possession of the houses the balance of the day. In making up this detail an incident happened which I shall surely remember as long as I live, and I cannot refrain from referring to it at this time. Bruce John Ackerman, a private in my company, who on every previous occasion was the first to respond when volunteers were asked for to engage in some daring work, did not come to the front on this occasion. I was surprised at his action, and stepped over to speak to him about it. He said to me:

"Captain, I cannot go with you this time; I feel as though something terrible was going to happen to me today."

He looked pale and despondent. Believing that he did not feel well, I left him, after saying a few encouraging words to him. Within an hour after I left him, Ackerman was killed, a rebel shell cutting off more than half of his head. His remains were buried on Cemetery Hill, close to where he was killed. It is singular, that he is the only one of our regiment killed at Gettysburg, whose name appears on any headstone in the National Cemetery.

The great artillery duel, consisting of the firing of more than two hundred cannon, which was the beginning of the second day's battle, was especially severe on the exposed position occupied by the Eleventh Corps on Cemetery Hill, and the rebels seemed determined to dislodge us from our position, but were unsuccessful in their efforts. All of us can recollect the myriads of shells and bombs that flew in our midst and over our heads, dealing out death wherever they struck in our ranks, and few of the headstones which marked the graves in the old cemetery were left unbroken after that shower of shells.

The terrible charge the rebels made in the morning on the second day, to force us from our position on Cemetery Hill has passed into history as one of the most desperate and bloody of this unspeakable battle. The charge was made from the streets of the town by the rebel brigade known as the "Louisiana Tigers," and it is officially stated that out of 1,700 men in that brigade less than 300 returned to the town after that charge. The third day's battle was mostly a duplicate of the day previous, our regiment holding the same position on Cemetery Hill and standing the terrible fire of the enemy with the same bravery and gallantry that had characterized our organization from the beginning. We can all recollect how with frantic desperation the rebels tried to dislodge us from the position we occupied, but all their attempts were unavailing, and when the radiant sun sank behind the western horizon after the third day's fight, the rebels withdrew their defeat by a hasty retreat southward.

After Gettysburg, Lieutenant Colonel Salomon continued to command the regiment and served as provost marshal general on General Howard's staff. He became a full colonel when Colonel Hecker after his recovery was placed, in October, 1863, in charge of the Third Brigade of Schurz's division, to which the 82nd was assigned. When Hecker



MONUMENT TO THE 82ND ILLINOIS, AT GETTYSBURG

resigned his command, March 4, 1864, the 82nd with Colonel Salomon in charge was assigned to the Third Brigade (commanded by Colonel Robinson) of the First Division of the Twentieth Corps, where it again distinguished itself. For a time Colonel Salomon commanded a brigade and at the close of the war he was appointed brevet brigadier general "for distinguished gallantry and meritorious services."

And thus distinguished, General Salomon and his boys was "a welcome recognition of the services rendered by the brave boys of this regiment, prominent among whom was the gallant Israelitish company raised in this city within one week on the call of the President for more men." Chicago had not forgotten its "Israelitish company" or the heroic efforts put forth by the Jews of Chicago in 1862 when it was recruited.



Courtesy Edgar B. Cameron.

CAMP DOUGLAS, 1862

This was situated along the lake shore from Thirty-first to Thirty-fifth Streets, Cottage Grove Avenue and west to Rhodes Avenue

noon in the summer of 1865 led what was left of his brave boys of the 82nd, hailed as "the last to quit the field at Chancellorsville," back to Chicago where they received a royal welcome. Of the 900 that had proudly marched out of Chicago four years before, only 310 returned. What was left of Company C still carried the regimental flag, the gift of the Jewish women of Chicago. The flag was now tattered and torn but sanctified and eloquent of Jewish devotion and sacrifice as well as of unstinted sacrifice and devotion by other brave and loyal hearts. The regiment reached Chicago Friday night, June 16, 1865, at 11 o'clock. A committee of one hundred had been named to receive it and a great outpouring waited for hours for the regiment's arrival, breaking into delirious excitement when the troops marched from the train to Turner Hall on Clark Street where Colonel Hecker, William Rapp of the *Staats Zeitung*, and others, officially welcomed General Salomon and his troops and the latter "replied for the regiment in a neat speech." In its comment on the return of the regiment, the *Chicago Tribune*, of Saturday morning, June 17, said the reception tendered General Salo-

The following Monday morning, the regiment was given a formal welcome by the city, first at Union Hall where the Sanitary Fair was in progress, and later at Bryan Hall where Judge Bradwell spoke. At both of these receptions Henry Greenebaum was a prominent figure. After the Bryan Hall reception, the regi-

ment marched to the Tremont House, the leading hotel in Chicago at the time, where it was addressed by "Long John" Wentworth, Mayor of Chicago at the outbreak of the war. With his characteristic directness of speech, "Long John" said, among other things:

A few years since, there was a cry raised that "foreigners" could not be trusted, and an attempt was made to disfranchise you, but when at last the time came that tried men's souls—when naturalized Americans proved false to their allegiance to their flag, and tried their utmost to tear down and trample under foot the noble structure their fathers fought and died to rear up, then you "foreigners" came forward and showed yourselves true men. You have done honor to your native and to your adopted countries. I say it: you have proved that the country owes its existence to foreign immigrants.

A few days later the regiment left for Springfield where it was mustered out



"Long John" Wentworth
Mayor of Chicago in 1857 and 1860

and its heroes returned to Chicago to take up their private affairs where they had left them when they answered the call to go to the front. Henry Greenebaum's services were rewarded by the surviving members of the regiment who made him an honorary member of the 82nd Illinois Veterans' Association and presented him with an army badge of gold, set with diamonds.

That Chicago had not forgotten General Salomon's great service was shown during the fall of 1865 when he was elected on the Republican ticket to fill the office of County Clerk. He soon began to rise as rapidly in the political world as he had in military life, a few years later being named governor of Washington Territory by President Grant, when he left Chicago and except for a brief visit later, remained on the Pacific Coast.

Before closing this chapter, which brings our narrative down through the year 1865, let us go back a little and consider several important happenings in the community during the years 1863-65 which have not thus far been touched upon. These are the dedication of Sinai's second temple in 1863; the organization of Zion Congregation and the dedication of B'nai Sholom's first temple in 1864; and the participation of the Jews of Chicago in the funeral of Abraham Lincoln, in April, 1865.

Sinai Congregation did not remain long in its first house of worship on Monroe Street. Less than two years after its first services were held the congregation negotiated for a piece of property at the corner of Third Avenue (now Plymouth Court) and Van Buren Street for which the sum of $7,000 was paid. On this site a modest temple was dedicated in the spring of 1863. Dr. Maurice Meyer of New York was invited to conduct the dedication ceremonies which were marked for the first time in Chicago by the removal of hats by the men worshippers during the services. Previous to this hats were worn at Sinai as in all other Jewish houses of worship in Chicago, K. A. M. maintaining this immemorial Jewish custom until 1891. Another interesting feature of the dedication ceremonies and subsequent services held at Sinai Temple for a number of years after was the appearance in the choir of Simon Florsheim, elected president of Sinai a year later when he was only twenty-seven years of age. Florsheim had a fine bass voice and was a member of a quartet that called into being Chicago's first singing

society, the Concordia Maennerchor. He organized Sinai's choir from the beginning, singing in it and leading it for fifteen years. Sinai's temple on Van Buren Street was occupied until the fire of 1871, when it was destroyed.

Dr. Felsenthal continued to give weight and dignity and influence to Sinai's pulpit on Van Buren Street as he had done in the Monroe Street temple. After he had served the congregation for three years he felt he was entitled to be chosen for a period of years, if not during good behavior, instead of a year at a time. He made known his wishes to the congregation but the members were unwilling to elect him for a longer period. When, in May, 1864, a committee called on him to inform him of his reelection for the following year at a substantial increase in salary, Dr. Felsenthal refused to accept the office for one year only. An effort was then made to reconsider the action taken by the congregation but this failed and Dr. Felsenthal retired from the office he had filled since Sinai was founded, preaching his farewell sermon June 17, 1864.



WILLIS FLORSHEIM was born in Bonstadt, Germany, May 28, 1837, the son of Isaac and Marian Weiler Florsheim. He came to America in 1853, and four years later to Chicago, where he first engaged in the insurance business. Later he entered the wholesale hat field, and finally went into the corset manufacturing business, in which, as a result of his invention of the Ball corset, he prospered greatly. In several other industrial enterprises he was the executive head, as well as the originator of a number of mechanical devices used therein. He organized the first choir at Sinai and sang in it as basso for fifteen years, during which time, in 1867, he was elected president of the congregation, the youngest president Sinai has ever had. He was a director of the U. H. R. A. for two years, and a director of the Standard Club. He married Elizabeth Friesleben, and was survived by six children, Mrs. Flora Altman, Norman, Sidney, Isaac, Leonard, and Isabel, when he died December 7, 1917.

Dissatisfied with the way Dr. Felsenthal was treated, a number of his friends, all members of Sinai, led by Henry Greenebaum, got together and in a very short time organized a new reform congregation to be conducted in every way as Sinai was, with Dr. Felsenthal as its rabbi. The organization was perfected during the summer of 1864 when the first officers were elected as follows: Henry Greenebaum, president; David Simon, vice-president; Joseph Haas, treasurer; and Moses Rubel, secretary. Services were held over *Rosh Hashonah*, September 30, 1864, in a Baptist church on the West Side where the congregation continued to worship until it acquired a house of worship of its own on Desplaines Street, between Madison Street and Washington Boulevard. Thus, the first congregation established on the West Side and that always remained on the West Side was fittingly named Zion, although it adhered to radical reform as Sinai did. Sinai felt the loss of the members who withdrew from it to form a rival congregation, but went its way for several years without a regular rabbi. Dr. Liebman Adler graciously preached to its members on *Yom Kippur*, 1864, a fine action showing clearly that K. A. M. harbored no ill-feeling against the congregation that had taken away much of K. A. M.'s strength a few years before. After the holidays in 1864, individual members took turns in reading the services, with excellent results, giving point and meaning to the provisions in the declaration of Sinai's constitution that the rabbi enjoys no preferred position over any duly qualified member of the congregation. Among those who thus officiated were Leopold Mayer, Godfrey Snydacker, Benjamin Schoeneman, and Elias Greenebaum. It would have been a most interesting experiment in congregational democracy had this practice been continued longer than it was. It lasted until 1865 when Benjamin Schoeneman, who took a trip to Europe that year, was

asked to look around for the biggest rabbinical timber he could find, his choice finally falling upon Dr. Chronic of Koenigsberg after he had consulted the noted Dr. Abraham Geiger. Sinai ratified its president's choice and elected Dr. Chronic for a term of five years at a salary of $3,000 a year.

B'nai Sholom had gone its way quietly since its organization in 1852. Under its earliest presidents, Solomon Harris, David Witkowsky, Caspar Summerfield, Jonas Moore, and L. H. Henoch, all men of great force of character and in substantial financial circumstances and outstanding in their ways, the congregation grew in membership and in means, and in 1864 built and dedicated its first synagogue on Harrison Street near Fourth Avenue. It was erected at a cost of $20,000 and was the finest Jewish house of worship in Chicago at the time and for some years after. Though still without a rabbi, the members of B'nai Sholom were strictly orthodox in their ways. Their spirit was progressive and cooperative, and never failed to respond when the community called. They had a relief society of their own, with a woman's auxiliary, before the United Hebrew Relief Association was formed, but after the formation of the latter they were among the first to become affiliated and to do their share. As early as 1859, the women of the congregation, besides their relief auxiliary, had an organization known as the B'nai Sholom Ladies' Social Society, one of Chicago's early Jewish women's organizations. Among the subscriptions to the war fund of $11,000 raised in August, 1862, the names of B'nai Sholom's members were plentiful with generous sums set opposite them. Shortly after its handsome first synagogue was dedicated in 1864, it entered upon an influential career in the community, particularly when it called Rabbi A. J. Messing to its pulpit.



ABRAHAM LINCOLN
Statue by August St. Gaudens, in Lincoln Park

Just as the Jews of Chicago were united by one feeling in 1862 when they closed up their ranks and joined efforts to help win the war, so, three years later, they shared a common grief in the spring of 1865 when the body of Abraham Lincoln was brought to Chicago on its way to its last resting place in Springfield, here as elsewhere on its journey from Washington, to receive the last respects of a bereaved nation. Among the organizations waiting at the depot to receive the remains and escort them to the courthouse were, the Ramah Lodge, the Hebrew Benevolent Society, and the Chevra Kaddisha Ubikkur Cholim, whose members were given a place in the procession that traced its sorrowful way west on Lake Street to La Salle and thence to the court house square. Many still living

recall the incidents vividly, although some were mere youngsters who accompanied their parents to view the remains and to pay, in common with the rest of Chicago, their last respects to the martyred President.

Several Jewish places of business along the line of march had unusually impressive funeral drapings, casting business aside to pay proper tribute to the great Emancipator whose tragic death was regarded as an intimate personal loss. Chicago bowed and prayed and found as most suitable and fitting for the occasion, words and sentiments that had first been uttered by Jewish hearts in distant times and lands. Chicago Jewry breathed a silent *Kaddish,* sensing the kinship of the immortal spirit of Lincoln with the noblest and the holiest in its own faith, and yearned to be worthy of being called fellow-citizens with Lincoln.

The Civil War with its awakenings left no doubt in the minds of the Jews of Chicago that they were, and ever wanted to be, Americans!



Madison Avenue Slip from Fish Row in Civil War Times

CHAPTER V

From the End of the Civil War to the Great Fire, 1866-1870

THE FIRST HOSPITAL—CHICAGO JEWS AND THE CLEVELAND ORPHAN ASYLUM—THE I. O. B. B. IN CHICAGO—DR. CHRONIC'S INFLUENCE ON SINAI TEMPLE—FIRST JEWISH PUBLICATION—NORTH CHICAGO HEBREW CONGREGATION—FIRST RUSS-POLISH JEWS; B'NAI JACOB AND BETH HAMEDRASH HAGODOL MINYONIM; OHAVE EMUNO—THE STANDARD CLUB—B'NAI ABRAHAM CONGREGATION—THE COMMUNITY IN 1870.

THE great war meetings held at Concordia Hall in August, 1862, had demonstrated beyond a shadow of doubt that the Jews of Chicago, though comparatively few in number, were able to do great things provided they united their efforts. The lesson was not forgotten, and four years later we find the community outdoing its previous efforts, magnificent as these were, in inspiring response to a call to establish the first hospital conducted under Jewish auspices in Chicago.

The United Hebrew Relief Association, as we have already seen, declared in its constitution, when it was established, in 1859, that "the final object" of the Association was to provide a hospital, and an asylum for widows and orphans. For this purpose a reserve fund was immediately set aside and efforts were made to increase this fund and speed the day when the hospital and the widows' and orphans' home should be made a reality. In spite of the fact that the Association had all it could do in its first years of existence to raise the necessary funds for immediate relief, a task made more difficult as the war continued, the necessity of the hospital was pointed out in every annual report of the Association, and appeals were made to take steps as soon as possible with that object in view.

Before anything had been done, an effort manifested itself outside the Relief Association to get support in Chicago for a "general orphan asylum" to be established outside of Chicago, to which the orphans from Chicago should be sent. Feeling that such effort would hurt the hospital, the U. H. R. A. not only opposed this "foreign movement," but, contrary to the provision in its constitution calling for the establishment of a widows' and orphans' asylum, presented an "Address to the Public" in 1863, directed against orphan asylums and contending that "the only beneficial asylum for an orphan" is within the circle of a private family." Acting on this principle, when the first orphan case came up shortly after, the child was placed with a private family in Chicago, being cared for in the home of Isaac Lucky. The orphan's mother had required treatment at a hospital, and such treatment was provided, but the incident intensified the desire to have a Jewish hospital as soon as possible, where such cases could be attended to.

The first step toward a Jewish hospital was taken on March 22, 1864, at a banquet and ball, at which a committee, of which J. L. Gatzert was secretary, raised almost $1,600, in spite of the fact that the times then resembled our own recent war times. In one of the reports of the U. H.

R. A., mention is made of the fact that [illegible] was called upon now by the War Fund, then by the Draft Committee, then by the Sanitary Committee, and so on.



Dr. Ernst Schmidt

But none of these causes failed to win response

It was first thought that it would be possible to get a site donated by the city or county, and an effort was made to see what could be done in this respect, but it was an unwise suggestion for nothing developed and the Relief heads and the Jews of Chicago had to bear the humiliation of a refusal. Accordingly, on April 23, 1865, at the semi-annual meeting of the Relief Association, a committee was named to find a suitable place for a hospital. The site selected was on La Salle Street between Schiller and Goethe streets, 130 feet front and 170 feet deep, which was purchased at a cost of $7,000 by one of the directors, in trust for the Relief Association which was not yet chartered. The transfer in ownership took place when its charter was received by the Association. Developments followed rapidly after a Ways and Means Committee, headed by Benjamin Schoeneman, was named June 21, 1866, to outline plans for raising funds for the hospital. This committee recommended the issuing of a printed appeal to be distributed throughout the community, followed by the calling of a mass-meeting at Concordia Hall, where the great war meetings had been so enthusiastically held. This was done and on Monday night, October 22, 1866, the first mass-meeting for the hospital was held. The memorable scenes witnessed in the same hall during the war were surpassed. The goal set was $15,000; before the gathering adjourned, close to $10,000 was raised.

The meeting was opened by Benjamin Schoeneman, chairman of the Ways and Means Committee, who turned over the chair to M. M. Gerstley. Thirteen vice-presidents graced the occasion, as follows: M. A. Meyer, Moses Reinman, Sigmund Heyman, Jacob Rosenberg, Emanuel Frankenthal, Henry Greenebaum, David Witowski, Isaac Greenebaum, J. H. Henoch, Jonas Moore, Captain Jacob Greenhut, B. Schlesinger, and L. Barnet. Five secretaries completed the list of dignitaries of the occasion: Julius Rosenthal, J. L. Gatzert, John Salomon, Leopold Mayer, and Samuel Straus. Speeches were made by Dr. Liebman Adler of K. A. M. and Dr. I. Chronic, who had recently come to take charge of Sinai's pulpit, and also by Dr. R. N. Isham, Dr. Ernst Schmidt, and

JULIUS ROSENTHAL, born in Liedolsheim, Baden, Germany, September 17, 1828, arrived in Chicago in July, 1854, where for four years he was employed in the banking house of R. K. Swift. In 1860 he was admitted to the bar, and at the time of the fire was director of the German Aid Society, the United Hebrew Relief Society, and the Chicago Relief and Aid Society. As librarian of the Chicago Law Institute he built up a model library, which was destroyed in the fire. Undaunted, he undertook to rebuild it, and accomplished the gigantic task. In 1856 he married Yette Wolf, and one son was born to them. He stood foremost in his profession, and was an indefatigable worker in a number of organizations, taking an active part in the work of the Russian Refugee Society at a time when there was need for tolerance and co-operation. He died May 14, 1905.



the omnipresent and indispensable Henry Greenebaum. The meeting was memorable not only because of the high figure announced, but also because of the size of the individual contributions. Jacob Greenebaum & Sons gave $1,000; H. A. Kohn & Bro., $500; Nelson Morris, $500; M. A. Meyer, $250; and Henry Liebenstein, Jacob Rosenberg, Moses Rinesmar, Isaac Greenfelder, Isaac Waixel, Samuel Cole, and Jacob H. Frank & Son, $200 each. The other contributors at this meeting were as follows:

L. Adler	$ 25	Moses Loddman	$ 25
S. Alschuler	50	B. Loewenthal	100
Leopold Auerbacher	100	Son of N. C. Meyer	25
Joseph Aaronson	150	L. Miller	100
Daniel Blum	100	A. Nedder	25
George Brunswick	100	Chas. Neuberger	25
Dr. J. Chrono	25	Henry Regensberger	100
N. Epstein	25	S. Rosenthal	25
Morris Einstein	100	H. S. Rosenthal	25
Levi Eisendrath	50	S. Rosefeld	50
S. Felsenthal	25	Julius Rosenthal	25
Herman Felsenthal	50	A. Rosenthal	10
S. Fetzman	100	Solomon Rothschild	50
Alexander Frank	25	Isaac Rubel	50
Isaac M. Frank	50	General Sabonon	100
Jacob H. Frank	100	B. Schoenman	100
Mrs. Amelia Gerstle	50	D. Sloan	50
Nathan Gumer	25	Moses Seydacker	100
Jacob Greenbaum	25	L. Seydacker	50
M. M. Gerstley	100	Godfrey Seydacker	100
H. S. Hass	50	Joseph Spiegel	50
A. C. Hart	100	Morris Stolheimer	25
Henry Hart	100	H. Stolheimer	50
Aaron Herzog	100	Julius Stolheimer	25
Joseph Heidt	50	Leon Straus	50
G. Jacobi	100	S. Sulky	25
Mrs. E. Jacobi	25	Mrs. Theresa Herzog	50
E. Kuppenheimer	100	A. Unna	25
Abraham Kohn	100	L. J. Unna	25
Henry Leopold	100	David Untermeyer	50
L. F. Leopold	100	S. Wolf	50
Joseph Liebenstein	100	Isaac Wolf	50
Alex. Liebenstein	100		

The *Chicago Tribune* observes in reporting the meeting in its issue of the following morning, October 23, "An alarm of fire during the meeting took off quite a number who would have increased the subscription list by at least $1,000."

The fire alarm having most inopportunely disturbed the happy proceedings, an adjournment was taken until the following Wednesday night when Henry Greenebaum made a speech which revealed the depth of his Jewish feelings and his tremendous faith in Chicago's Jews. The *Tribune's* account of the meeting in its issue of Thursday morning, October 25, gives a condensed summary

MICHAEL MANNHEIMER was born at Moenichsroth, Bavaria, on March 29, 1844, the son of a prominent physician of that town. He, too, entered the medical field, matriculating at the University of Munich. He studied also at Erlanger and at Vienna, and later received a certificate from Heidelberg. He came to Chicago in 1865, and in 1869 was graduated from the University of Louisiana. Returning to Chicago, he received an appointment as inspector in the department of health. Dr. Mannheimer joined the staff of the Michael Reese Hospital in 1876 and was the chief attending physician until the close of his life. He was also chief attending physician at the Alexian Brothers Hospital. He was professor of medicine in the Chicago Polyclinic and Hospital, and a member of the medical staff of the German American Dispensary. He died August 13, 1891.



in the English journalistic style, of the earnest and enthusiastic remarks of the "Little Giant," as follows:

The Jews notwithstanding persecutions which would have swept away any other people from the earth, had been steadily advancing and outlived opposition and taken the first position in literature, in science, and in art. In Berlin they had raised a temple which outshone Solomon's Temple in splendor. In Philadelphia and other places they had done well. Here in Chicago they would not be behindhand. In ten years it would rival all that was done in other cities. They had asked for fifteen thousand dollars—twenty thousand would be freely given. When this benevolent work was completed, charity and benevolence would radiate from this center on all around. The Divine Word was committed to the Jews; let the Jews prove that the foundation-stone of their religion was charity to neighbors. He wanted the Jews of Chicago to show their strength. There might have been divisions but the time had come when they must be united. After this hospital was built, and another

[illegible] was made, they would raise another twenty thousand dollars for another charitable object.

This speech was in his best style and it was prophetic. Another outpouring of contributions followed and before the meeting closed, the following additional subscriptions were announced:

[illegible]	[illegible]	Mayer Klein	$ 25
L. Barnett	25	and $10 for two years	
Morris Bauland	25	Ignatz Kunreuther	25
Morris Beers	25	Jacob Lubaumer	[illegible]
Mrs. Henriette Beers	25	A. Livingston	25
Mrs. E. Brunswick and $25 for three years	75	Mandel Bros.	100
M. Clayburgh	100	W. Marks	25
M. Einstein & Co.	25	Robert Manheim	50
B. Engel	[illegible]	Paul Mannheimer	10
Jacob Felsenthal	25	Leopold Mayer	[illegible]
P. Fleischer	25	Louis Meyer	[illegible]
Simon Florsheim	125	Theodore Mendelsohn	100
S. Florsheim	50	Isaac Michael	25
J. L. Garnett	25	Jonas Moore	100
B. Goldstein	100	M. and Leopold Neuhaus	25
I. D. Goodman and $25 for two years	25	H. Oppenheimer	100
Ph. Goldstein	25	Louis Plaelzer	25
Louis Goodkind	100	L. W. Reis	25
R. Gutmann	35	Ulrich Ruhrback	100
Mrs. A. Hess	20	Jacob Rosenberg	10
Sigmon Hayman	150	Rudolph Rosenthal	100
Mrs. S. Harris	25	Morris Rosenheim	225
Miss Abe Hart	25	L. Rosenthal	50
Aaron Haber	10	Rothschild and Adler	150
F. Henoch	50	Abel Rubel	50
S. Henoch	100	L. Schoenfeld	50
J. H. Henoch and $25 for four years	25	J. A. Schwartz	100
Mrs. E. Jacobs	25	Morris Selz	100
annually during life		H. Steiner	100
Julius Jackson	100	Cohn, Wampold & Co.	300
A. J. Katzenberg	20	B. Weigelbaum	10
Simon Klein	50	Ira Weisenbaum	25
		Moritz Weinberg	25
		Chas. Wndel	100

At the conclusion of the meeting, a committee of six was named to canvass the city for additional contributions. This committee, consisting of Jacob Rosenberg, Moses Reinman, Henry N. Hart, L. Wampold, L. H. Henoch, and Julius Cohn, lost no time in approaching all who had not yet subscribed and no one was overlooked. Support also came from outside. The Germania Maennerchor, composed largely of non-Jews, gave a concert for the Jewish hospital and turned in $400 as a result of its efforts. The Young Ladies' Benevolent Association gave a ball for the hospital fund and raised $200, and even the children contributed, two hundred of them paying ten cents each to witness a play given under the direction of Jeanne A. C. Falk and Pauline E. Holland for the benefit of the hospital. The total amount raised was $17,635, in addition to almost $4,000 raised for the U. H. R. A. that year.

On March 24, 1867, a building committee was named consisting of Isaac Greensfelder, chairman; Godfrey Snydacker, secretary; Jacob Greenebaum, Jr., Jonas Moore, Leopold Miller, Levi Rosenfeld, and Lazarus Silverman. The committee was instructed to have plans prepared for a building not to exceed $18,000 in cost. The leading architects of Chicago furnished sketches free of charge, as follows: Dankmar Adler, Augustus Bauer, Frederick Baumann, William H. Carter, and G.P.Randall When these plans were submitted, they were passed upon by a committee of leading physicians consisting of Drs. Schmidt, Isham, Seiffert and Mannheimer. This committee recommended the plans drawn by Architect Baumann who was awarded the contract, his compensation being three per cent of the total cost.

Monday, September 2, 1867, was set for the cornerstone laying and arrangements were made for a most impressive ceremony. The leading Jewish organizations met that morning at half-past nine at their respective meeting halls, and marched to the corner of Wabash Avenue and Washington Street where the procession started at ten o'clock, traversing the most important down-town streets, and finally turning north, to the site of the hospital between Schiller and Goethe



CHICAGO HARBOR BEFORE THE FIRE OF 1871

streets. The parade was composed as follows:

Platoon of Police
Great Western Light Guard Band
Chief Marshal, General E. S. Salomon
Marshal's Aide—S. Florsheim, Henry N. Hart, Henry Lichtenstein, Joseph Austrian, C. Wittkowsky, Michael Greensbaum, H. A. Kaufmann
Ramah Lodge No. 33, I. O. B. B.
Hillel Lodge No. 72, I. O. B. B.
Congregation Kehilath Anshe Ma'arav
Hebrew Benevolent Society
Sinai Congregation
Zion Congregation
North Chicago Congregation
National Band
Congregation Ahwi Shalom
Relief Society No. 1
Relief Society No. 2
Benevolent and Relief Association Directors
Followed in carriages by:
The Mayor of Chicago and Henry Greenebaum and Godfrey Snydacker, the orators of the day
The Executive Board of the U. H. R. A.
The Building Committee
Members of the Common Council
Judges
Members of the Press
Other invited guests

The procession in its course traversed the sections then most inhabited by the Jewish population in Chicago on Van Buren, Clark, Lake, and Wells streets, and it received a hearty greeting as it passed. Those who saw the parade passed along with it on the sidewalks and an enormous crowd was in attendance at the scene of the cornerstone laying. The manner in which the Jews of Chicago of all groups and descriptions turned out was mentioned by both of the principal speakers of the day, Godfrey Snydacker and Henry Greenebaum.

The Honorable J. B. Rice, mayor of Chicago, opened the ceremonies by welcoming the Jewish Hospital among Chicago's charitable institutions, commending it for its liberal policy of admitting all cases irrespective of creed or race.

Who is there in this assembly [he said] who will not go home happier and better, having seen the commencement of this good work? Who is there who will not bless and respect all who assist in doing it? Fellow citizens, when this building shall be completed and tenanted by the maimed and the sick; when wants shall be ministered to by the kind and the capable; then will the prayers of its inmates implore blessings on all who have assisted in this noble charity, and the names of its founders shall remain ever bright in the records of Chicago, to be read with admiration by generations unborn.

Godfrey Snydacker delivered a dignified and earnest speech in German, which went straight to the hearts of his hearers. He touched on the differences between the various Jewish groups and made a beautiful appeal for harmony and unity in these words:

Hailing from one venerable family, whose pedigree branches back to the remotest ages, whose history dates back almost as far as historical records reach, we have been born and bred according to a decree of an all-wise Providence under different zones and climates, and in consequence of the different impressions received in our childhood, and in consequence of the various modes of our education, we differ in our views and manners, in our political and religious opinions and theories, and owing to these manifold differences, together with our various positions and pursuits of life, we are generally estranged from each other; but here on this sacred soil of true charity, in the realm of genuine humanity, we meet as brothers in the old home we are divested of all differences of opinion, we mutually shake hands with each other, as sons of one Father, no matter whether our cradle stood on the shores of the German and Baltic Seas or on the banks of the Rhine and Danube, and a ray of pure joy and renovated fidelity radiates through our hearts as though they were one, at the task which we undertake today.

Henry Greenebaum, who spoke in English, after the cornerstone was laid, struck the same note of harmony when he said:

Among my fellow-Israelites assembled here today, I noticed with feelings of joy and gratulation, a united cooperation of the various organizations that constitute the United Hebrew Relief Association. I noticed in the van of the procession, the two sister lodges, Ramah and Hillel, following the banner of Ramah Lodge appropriately inscribed with the motto "Benevolence, Brotherly Love and Harmony." I noticed also representatives of orthodox and reformed congregations, keeping step to the soul-stirring strains of benevolence and charity. . . . . .

Although reared and maintained by Israelites, no

distinction shall be made on account of denomination, nationality, or race, and there shall be no distinction on account of color. Its charity shall be as broad and as expansive as the firmament of Heaven, the same charity which has accompanied Israel and survived with it the persecutions and prejudices of centuries upon centuries.

If we could summon here today the millions of our forefathers who wrongly have wandered through centuries, persecuted and proscribed, and who in their agony have exclaimed "Why, O Lord, dost Thou hide thy face from us?" if we could have them present on this occasion to witness these ceremonies and this vast assemblage, not only of some of their own descendants, but also of representatives of other denominations, they could exclaim with me in the words of the Psalmist: "Behold, the stone which the builders have rejected has become the cornerstone." In the great Family of Nations, reared and developed through three-score of years, Israel is chronologically and in fact, the cornerstone, although rejected for centuries because mankind has not sufficiently advanced in civilization to recognize the light and the moral law of Israel as the true basis of all human organization. . . .

I am sure that this hospital will continue to receive your best sympathy and support; but let me also exhort you, my fellow-Israelites, to support all good and noble enterprises, no matter whence they emanate; respond to the call of charity, as I know from personal experience many of you do. Be it in behalf of the Home of the Friendless, Catholic Orphan Asylum, St. Luke's Hospital, or any other charitable organization, give according to your means, but do something.

As in the case of the dedication of Chicago's first synagogue in 1851, in the cornerstone laying of the first Jewish hospital in Chicago, "those old Jews" gave Chicago something to be proud of.

In the cornerstone were deposited in a tin box, the following papers: Reports of the United Hebrew Relief Association, list of contributors to the U. H. R. A. and the hospital, copies of all city dailies, including an Italian and a Swedish paper, and copies of the following Jewish papers of the time: the *Advance, Hebrew Leader, Israelite*, and *Jewish Messenger*.

The expenses of the dedication ceremonies were paid by a pro rata tax on the fifteen organizations then affiliated with the U. H. R. A., these being as follows: The Ladies' Sewing Society, Frauen Wohlthaetigkeits Verein, Young Ladies' Hebrew Benevolent Association, Sisters of Peace, Ramah Lodge, Hillel Lodge, Hebrew Benevolent Society, Relief Society No. 1, Relief Society No. 2, Washington Irving Literary Association, Chevra Kaddisha Ubikkur Cholim, B'nai Sholom, K. A. M., Zion and Sinai congregations.

The *Tribune's* account of the cornerstone laying, which covered a column and three-quarters in very small type in its issue of Sept. 3, 1867, concludes with praise to the leaders in the work, for "a good day's work, well done."

That the words of the speakers had made a deep impression was shown by the work for the hospital that followed the dedicatory ceremonies. A great fair for the hospital was held in Concordia Hall in December, 1867, which netted the sum of $11,573.29, and thus abundant funds were in hand to cover the cost of the hospital, on which the work was rushed with the result that it opened for patients August 10, 1868. The previous day was devoted to the reception of visitors, the Ladies' Hebrew Benevolent Society having charge of the "entertainment" and defraying all the expenses.

The total cost of the hospital was $25,286, exclusive of the lot and furnishings. It was a red-brick building, 42 feet wide and 30 feet long, and consisted of a basement and two stories. The first story contained a ward, 21 by 39 feet, and four wards, 10 by 18 each, for males. The second story was a duplicate of the first and was used for women patients. Dr. Ernst Schmidt was made the hospital physician and surgeon, he giving his services free to all charity cases. His only fees came from "pay" patients who expressed a desire that he handle the case. Patients were free to designate the doctor they desired. Mr. and Mrs. A. Levy were made the hospital steward and matron, at a salary of $800 a year. The architect received $700 for his services.

The hardware and plumbing were furnished by Michael Greenebaum at cost, and Henry Liebenstein furnished the furniture, also at cost. The total cost of furnishing the hospital was $1,987.00, of which $735 was donated by the following women's organizations: Ladies' Hebrew Benevolent Society, $300; Ladies' Sewing Society, $300; Young Ladies' Society, $100; and Sisters of Peace, $35. Charles H. Schwab and Mrs. S. Lederman each furnished a room complete.

Thus, the first Jewish hospital in Chicago began its blessed career, its promoters paying it the attention that is given an infant by its devoted parents. Its neatness and the attractiveness of its surroundings were noticed and praised by all. There have been bigger hospitals but none better planned or conducted, nor surrounded by a deeper humanity. It soon had much to do, thus proving there was need for it.

While the Jews of Chicago were concentrating on a hospital, and in order to insure its speedy establishment, opposing every effort to divert the community's attention to any other project, however noble—taking a stand as we have seen, against orphan asylums,—a movement for a general orphan asylum for the West was being supported in other communities. This movement began to take form when District Grand Lodge No 2, I. O. B. B., the headquarters of which were in Cincinnati and which included Ramah and Hillel lodges of Chicago in its jurisdiction, sponsored the movement. Although no efforts were made to secure the orphan asylum for Chicago, the members of Ramah and Hillel lodges threw themselves heartily into the project and helped to decide the issue in favor of Cleveland instead of St. Louis which was anxious to have the asylum located there. After this decision in favor of Cleveland had been made at the annual meeting of District Grand Lodge No. 2 at Milwaukee in 1867, Chicago B'nai B'rith worked with a will to establish the first Jewish orphan asylum in the West, which was dedicated and opened in July, 1868. Although the asylum was in Cleveland, its management made it seem like a Chicago institution. Five of its eleven trustees during the first twenty-five years of its existence were Chicagoans, as follows: Henry Greenebaum, Abraham Hart, Charles Kozminski, Dr. Bernhard Felsenthal, and Joseph L. Gutzert. Abraham Hart, especially, took a keen interest in the Cleveland Orphan Asylum, serving as its president for fourteen years. The first



ABRAHAM HART was born in Eppelsheim, Germany, [illegible] and Babetta (Newberger) Hart. In 1854 he came to America and settled in Chicago, where he founded the firm of Hart Brothers, furniture dealers. He early became a leading figure in communal affairs, serving in official capacities in some of the most important movements for the establishment of Jewish institutions. He became widely known for his work with the United Hebrew Charities, of which, during eighteen years of devoted labor therein, he was twice president, twice treasurer, and four times trustee. His service with the Cleveland Orphan Asylum was even more notable, he being its president for eleven years, and a trustee for twenty-six years. In addition, he was a director of Sinai Congregation and one of the early members of the Standard Club, as well as a contributing member of various out-of-town philanthropies. He married Hannah Rosenheim, and upon his death, January 13, 1904, was survived by three children: Mrs. H. Levi, Harry R., and Milton R. Hart.

three children to enter the home were from Chicago, and Chicago continued to be well represented among its inmates until the early '90s when the first Jewish orphan home in Chicago was opened.

While the Chicago B'nai B'rith were willing to let Cleveland have the orphan asylum, they thought the time had come to loosen the ties connecting them with District Grand Lodge No. 2, centered in Cincinnati, and to establish a new district grand lodge of the Order with Chicago as its headquarters. The B'nai B'rith had steadily grown in numbers in Chicago after the first lodge, Ramah, had

been established here in 1857. July 1, 1866, Hillel Lodge No. 72, the second lodge of the Order in Chicago, was instituted by Samuel Straus, acting Deputy Grand Nasi Ab (president), in Chicago, assisted by J. L. Gatzert and Abraham Hart of Ramah Lodge. Henry Greenebaum and Dr. Felsenthal withdrew from Ramah to join Hillel, whose personnel consisted chiefly of members of Zion Congregation. Thus, the cleavage between Sinai and Zion extended to the B'nai B'rith, and Chicago was enriched as a result with a new and active fraternal organization as well as a new and vigorous religious body. The charter members of Hillel Lodge, besides Dr. Felsenthal and Henry Greenebaum, were: Isaac Greenebaum, Abraham Newberger, Mayer Hirsch, Gabriel Rubel, Moses Goodman, Solomon Rothschild, Levi J. Unna, and Michael Newgass. Henry Greenebaum was the first president. In less than two years after Hillel was instituted, a third B'nai B'rith lodge was established in Chicago, Maurice Mayer Lodge No. 105, in which Philip Stein, Henry N. Hart, Isaac Schrinsky, F. Heimbach, A. Blum, and others, were active.

CHARLES KOZMINSKI was born June 12, 1836, in the Prussian province of Silesia. He very early demonstrated an unusual business ability, having complete charge of the Bourse affairs of a large Breslau commission house at the age of sixteen. In 1853 he came to America, remaining a year in New York City, and then coming to Chicago, where he built up one of the largest retail grocery stores in the Middle West. Fifteen years later he left the mercantile field and entered banking. In the '50s he was instrumental in forming the German Republican organization in Chicago, called the Washington Club, of which he became first president. At the time of the Chicago fire he was actively connected with the different relief agencies, giving much time and money in relieving distress. He was made a member of the Board of Education in 1887 by Mayor Roche. The United Hebrew Relief Association knew his assistance for many years, and he held office from 1869 to 1874. He was always active in Republican politics, and died on the platform after having finished his speech nominating Swift as mayor of Chicago, in 1895. He was survived by his wife, Bertha Bergman Kozminski, and one son, Maurice W. Kozminski.



Before the institution of Maurice Mayer Lodge, Ramah and Hillel were joined by several lodges outside Chicago, including Pisgah Lodge No. 34 of Detroit, Gilead Lodge No. 41, and Isaac Lodge No. 87, both of Milwaukee, and Emes Lodge No. 67, of Springfield, and application was made in May, 1867, to the Constitutional Grand Lodge for a charter for a new District Grand Lodge in Chicago. District Grand Lodge No. 2 opposed the granting the charter with all the strength at its command, and a conflict began which lasted more than a year. The leader of the Chicago forces in the struggle was Henry Greenebaum, and he emerged triumphantly, thus adding another great service to the long list of notable achievements already to his credit.

On July 20, 1868, District Grand Lodge No. 6 was chartered. The institution took place September 20, 1868, in Concordia Hall, a month after the opening of the hospital. Those were busy days for Henry Greenebaum but he seems to have enjoyed being in the midst of a number of activities, each demanding his close and constant attention. As if his communal and private business interests were not enough, he was at that time, by appointment of Governor Oglesby, a member of the first State Board of Equalization.

The institution of District Grand Lodge No. 6 was marked with fitting ceremonies, first at the hall of Ramah Lodge and later in the day at the Concordia Hall where a public institution was held followed by a banquet in the evening. Besides the three B'nai B'rith Lodges in Chicago, four out-of-town lodges were represented by their past presidents. Of the Chicago lodges, the following past presidents were seated:

RAMAH: B. Barbe, Dr. Felsenthal, Herman Felsenthal, Henry L. Frank, Abraham Hart, Abraham Newberger and L. Straus.

HILLEL: L. J. Unna, S. Rothschild, and S Rosenfeld.

MAIMON MAYER: Henry Greenebaum, J. L. Gatzert, and Dr B Segnitz.

Among the out-of-town representatives present was L. Rosenwald, of Emes Lodge No. 67, of Springfield, Illinois, the uncle of Julius Rosenwald. It is the first time that the name, Rosenwald, destined to loom large in Chicago's Jewish and civic life, appears in Chicago's annals.

Henry Greenebaum was elected the first Grand Nasi Ab of District Grand Lodge No. 6, and Herman Felsenthal, the first Grand Sopher, or secretary. At the public installation, Dr. Segnitz was "the orator in German" and Henry Greenebaum was adequately described as "the orator in English." The latter's speech was so effective that it was ordered printed and distributed, as it richly deserved to be. The tone of the speech is made clear from the following extract:

No matter what may have been the original design of the framers of the Order, whether perhaps it was thus narrowed down simply to an organization that would follow the noble purpose of raising the sick, burying the dead, educating the orphan, and supporting the widow; to-day, the Order of B'nai B'rith, alongside of those principles, has still higher and more glorious purposes in view. We are ready, be mere women in our power, to unite all men upon the grand platform of humanity, of manhood, of humanity.

It is proper that from the children of Israel should spring an organization that aims at leveling all those distinctions that have heretofore existed between one race and another, and one nationality and another, and of wiping out those social barriers that stand between one man and another, both created in the image of one common Father.

We do not regret the past. We do not regret all the misfortunes of our race. We do not regret all the persecutions under which we have suffered. But we determine that in return for all this which we have suffered, we will teach the whole Jewish world, love, forgiveness, fraternal feeling, charity, benevolence, and peace.

And let me say that the constitution of our Order by no means limits its membership to those who are of the Jewish faith. It is limited to those who have faith in one God, and let me tell you that there are thousands of intelligent citizens, who, like the Israelites, have faith in but one God. Let me tell you that when 1875 shall come, that is our intention that will then be held, you will see representatives from different citizens of the United States; all brethren of the Order are born in the Jewish faith but who, like us, feel an impulse to come and join hands with you to level all the miserable barriers that have existed between man and man.

Let us unite all our efforts for the purpose of removing those barriers under which no one has suffered more than the Jews.

Several prominent non-Jews were present including Thomas Maclay Hoyne, the father of Maclay Hoyne, who was one of the speakers. A letter was sent to the meeting by the Reverend Dr. Robert Collyer regretting his inability to be present because he could not leave his pulpit in Evanston, and J. Y. Scammon also sent his regrets that he could not attend because he was leaving for New York that night. In his letter, Dr. Collyer gave his "fullest endorsement" to "the progressive movement of the Order." Thus, District Grand Lodge No. 6 was formally instituted with a high message of humanity and brotherhood which could not ask for a more sincere and ardent apostle than Henry Greenebaum. If the dream he cherished was not realized in his time and has not been realized in ours, it detracts in no way from the nobility of the sentiments uttered and the ineradicable faith of the man that some day the dream would become fact.

Let us now turn from philanthropic and fraternal activities in the Chicago Jewish community immediately following the Civil War, and take a glance at what was taking place in religious circles, at this time.

With Dr. Liebman Adler at K. A. M., and Dr. Felsenthal at Zion, Chicago had two of the most beloved rabbis to be found in the country. Yet scholarly as both were, neither had the reputation nor the attainments of the man whom Sinai had called to its pulpit, Dr. I. Chronic of Koenigsberg, whom Sinai had elected on the recommendation of Dr. Abraham Geiger. Dr. Chronic proved to be no Dr.

Mensor. He was, in the full sense of the word, a scholar as great as any Chicago has known, and from the time he entered upon his duties he commanded the full respect of the community. His sermons were so weighty that few in his audience or in the community were able to appreciate them. He was really a rabbi for rabbis and university students. Of an independent nature, he continued in his


Jüdisches Schulwesen

in Amerika.

Ein Vortrag, gehalten am 13. Dezember 1865 in ... „Kahals-Loge" zu Chicago,

von

B. Felsenthal,

Chicago, Ill.

academic ways, conducting himself in every way as if he were still in Koenigsberg instead of in Chicago. In his case, it was a matter of the mountain coming to Mahomet. He preached, or rather "lectured," ably and sincerely, and if the congregation had difficulty in following him, he felt that that was not his fault. He always spoke in German and never made an effort to preach in English or to acquire fluency in its use, in spite of friendly suggestions that by so doing his influence upon the congregation would be greater. His point of view was consistently professorial from the time he came to Chicago until he left, and was the cause of his not staying longer than he did. Sinai had contracted for his services for five years and for five years it patiently submitted, realizing that in seeking a "big man" it was possible to find too big a man. Dr. Chronic, however, rendered significant service to Sinai and to the community. He deepened the radical tendencies of Sinai and thus may be said to be the spiritual father of Sinai as it came to be and as it is today. He was among the first reform rabbis in this country to advocate the replacement of the traditional Jewish Sabbath by Sunday services. He represented Sinai at the famous Rabbinical Conference held at the home of Dr. Samuel Hirsch in Philadelphia in 1869, which was attended by Dr. Einhorn, Dr. Isaac Mayer Wise, Dr. Adler of New York and other notable early American reform leaders. It was at this conference, that Dr. Chronic moved that Sunday replace Saturday as the Sabbath. There was no comment on the motion, which was referred to a committee that was ordered to report at the next meeting, which was supposed to take place in Cincinnati the following year but was never held.

Dr. Chronic unconsciously prepared the way for Dr. Emil G. Hirsch although the latter did not make his appearance here until ten years after Dr. Chronic had left. In later years, in recalling Dr. Chronic's service, Julius Rosenthal, as radical a reformer as Sinai or any other Jewish congregation ever contained among its members, said:

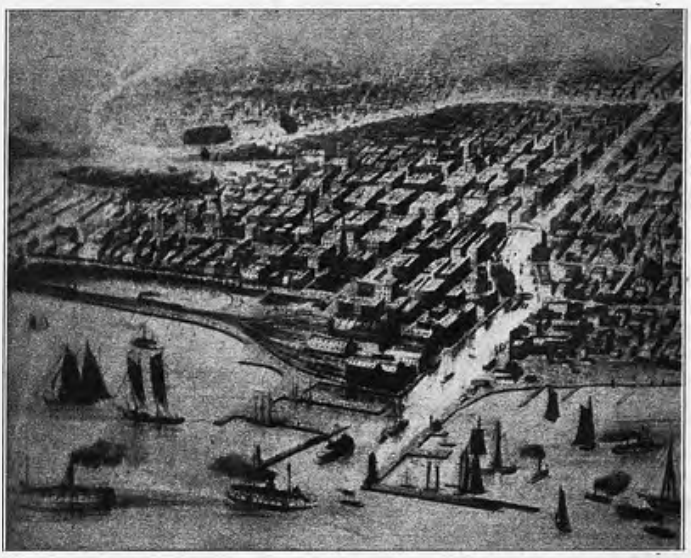
He was the one that made it clear to those that were in any way undecided in the opinion about Sunday services, that it is the only remedy for the preservation and dissemination of prophetic Judaism. It was Dr. Chronic who made us acquainted with the teachings of Dr. Samuel Hirsch of Luxembourg, Germany, and his catechism, thereby satisfying us that if a man like the latter, whose faithful adherence to Judaism cannot be doubted, conceded it necessary for the preservation of Judaism to introduce a Sunday Sabbath, such innovation as the transfer of the Saturday to the Sunday service could absolutely not be anti-Jewish.

Dr. Chronic however did not inaugurate Sunday services in Chicago. That did not come until four years after he had

left, when the absence of attendance at Saturday morning services at Sinai resulted in the adoption of the change under the regime of Dr. Kaufman Kohler, Dr. Chronic's successor.

Dr. Chronic's work was therefore preparatory and the story of the development of one side of Jewish life hence would be incomplete without him. Also, it was during Dr. Chronic's incumbency that Sinai, influenced by his radical spirit, made a contract with Rosehill Cemetery, July 15, 1867, for a section of ground to be used as a cemetery by the congregation. It was the first time in Chicago's Jewish history that a Jewish congregation had its burial ground in a non-Jewish cemetery. The move was opposed by a large number of Sinai's members but it was carried out in spite of the opposition.

Dr. Chronic's historical importance in the community rests also upon an activity he faithfully gave himself to, outside his pulpit. For the furtherance of his radical reform views, he established the first Jewish publication in Chicago, *Zeichen der Zeit* (Signs of the Times), which appeared monthly and was in the German language. Like everything else Dr. Chronic did, it was a scholarly piece of work and did credit to the intellectual standards he sought to uphold in Chicago. It is to be regretted that a file of the paper is not in existence. It is believed that Dr. Chronic continued to edit the paper until shortly before he left Chicago in 1870.



Bird's-eye View of Chicago in 1870

Shortly after Dr. Chronic took charge of Sinai's pulpit, B'nai Sholom called to its pulpit a man whose oratorical gifts and magnetic personality exercised an effect upon his hearers quite different from that evoked by Dr. Chronic. B'nai Sholom bided its time in building its first house of worship and also in selecting its first rabbi. Both took and held high rank in the community, and as a result B'nai Sholom did not lack for

large and appreciative audiences at its services, although its rabbi, Dr. A. J. Messing, was still in his twenties when he came to Chicago shortly after Dr. Chronic did. Dr. Messing spoke in German also but he had the gift of speaking to the populace as Dr. Chronic had not. He had a successful ministry at B'nai Sholom for three years when he went to San Francisco, returning however to his first Chicago charge three years later. Dr. Messing was Chicago's first brilliant Jewish pulpit orator.

The Jewish religious life of Chicago in 1867 and the few following years before the fire, outgrew the facilities then provided and this, together with the appearance of a new element in Chicago's Jewish population, caused a great growth in the number of Jewish congregations, among which for the first time we find several of the Russ-Polish population, a number of whom were settled in Chicago as early as the late '60s.

The first of the new congregations of the older German-speaking group was the North Chicago Hebrew Congregation, the first Jewish congregation of any kind to be established on the North Side At the end of the Civil War, there was a sprinkling of Jews on the near North Side, who found the older congregations too far to go to, and they were joined by others who belonged to K. A. M. or Sinai. The lead was taken by the following:

Michael Cohen	[illegible]
S. Dreschfield	[illegible]
[illegible]	N. M. Plotke
[illegible]	[illegible]
[illegible]	Moses Shields
[illegible]	S. Swartchild
[illegible]	P. Weinred

A lot was leased on Superior Street near Wells, and a frame synagogue was rapidly put up at a modest cost, which was dedicated September 27, 1867, the officiating minister being Rev. A. Ollendorf who filled the pulpit during the two following years and was succeeded by Rabbi A. Norden, a man of scholarly attainments and winning personality, who numbered among the outstanding rabbinical figures in Chicago's history. Dr. Norden did not join the congregation until late in 1870 and the account of his activities, therefore, as of his congregation, during his incumbency, belongs in later chapters. Under the presidency of Moses Shields, the North Chicago He-



AARON J. MESSING was born on June 13, 1844 in Argenau, Germany, the son of the well-known Hebrew author, Rabbi Joseph Messing. When not yet twenty years of age he became the rabbi of a congregation in Militch, Schlesien, and some years later accepted a call from the Christy Street congregation in New York City. Not long after he received a call from the B'nai Sholom Congregation of Chicago, about the year 1867. In 1870 he left the B'nai Sholom for a San Francisco pulpit, but returned three years later and remained until 1876, when the second fire left both rabbi and congregation without a home. After a stay in the West and a missionary journey to Australia, he returned to Chicago, where he was once more identified with B'nai Sholom, being made Rabbi Emeritus and retired with pension in 1907. His wife was Fannie Livingston of Chicago, whom he had married on July 18, 1875. He died September 14, 1916.



HENRY N. HART, born in Eppelsheim, Germany, December 17, 1838, came to Chicago with his brother Abraham, in 1854. They lived for some time with their sister, Mrs. Joseph Schmalz, and clerked in one of her husband's stores. Three years later, the brothers went into partnership under the name of Hart Brothers, engaging in the merchant tailoring business. It was but a few years later that Henry Hart started to take the active part in the Jewish community that was to make him one day one of its leading workers. President and, later, honorary president, of K. A. M. Congregation, from 1891 until his death, he instigated many of the changes and most beneficial measures taken during its existence, making it the strong organization it is to-day. He was chairman of the Michael Reese Hospital Committee, one time president of the hospital, and director of the Humane Society and the United Hebrew Charities. He died November 7, 1923, survived by five daughters and two sons.

brew Congregation took its place in Chicago's communal life, affiliating with the United Hebrew Relief Association and doing its part in whatever needed to be done in the community.

While this expansion was going on, K A. M. was not standing still by any means. It was still the leading Jewish congregation in Chicago and among its members were the wealthiest Chicago Jews of the time, such as Henry A. Kohn and brothers, known as "the rich Kohns," Jacob Rosenberg, Levi Rosenfeld, Lazarus Silverman, Abraham and Henry Hart, and others. The historic synagogue at the corner of Adams and Wells Streets which had stood on the site ever since 1853 when it was moved from the original site on Clark Street between Adams and Quincy, had long been outgrown and the members desired a building more suitable to the congregation's needs and its standing as well as the standing of its members in the community. Accordingly, one of the finest church edifices in Chicago, at the corner of Wabash Avenue and Peck Court, in the midst of an excellent residential neighborhood, was bought for the sum of $50,000, a record figure at that time for a Jewish house of worship in Chicago. The price paid included the lot as well as the building upon it, which was remodeled and dedicated with impressive ceremonies the following year. With Dr. Liebman Adler in charge of the pulpit, and M. M. Gerstley as president, K. A. M. stood on a solid foundation, proudly maintained its pre-eminence in the community, and gave evidence of continuing to maintain it for many years to come.

In our narrative thus far we have been considering two groups in the community that first settled here and established the earliest Jewish life in Chicago—the "Bavarian" and the "Polish" groups. To these should be added another small group known as the "Holland Jews" who came to this country from Amsterdam and other Dutch communities, either directly or via England, and who cast in their lot chiefly with the "Polish" constituency either in its synagogue, B'nai Sholom, or in its *chevras*. Among these "Holland Jews" were many substantial and loyal Jewish families, including the Andrews, the Van Gelders, the Van



AARON NORDEN was born in Lissa, Posen, Prussia, June 8, 1844. He received his early education in his home town and entered the rabbinate, coming to America in 1865. In 1866 he was called to Chicago to be rabbi of the North Chicago Hebrew Congregation, remaining until 1871, when the little temple was destroyed during the fire. He then went to Natchez, Miss., and later was recalled to the North Chicago Hebrew Congregation, being made Rabbi Emeritus in 1898. He is remembered for his splendid work with the B'nai B'rith and as first secretary of the Society in Aid of the Russian Refugees. He was also active in organizing the Chicago Rabbinical Association, of which he was secretary for a number of years, and served two terms in the Illinois legislature with great credit to himself and his constituency. As chairman of the Committee on Civil Service, he drafted the state civil service bill, and it was largely owing to his efforts that the bill became a law. During his second term, Dr. Norden met an untimely death, on July 22, 1905. He was survived by his widow and their children: Dr. Henry A., Felix, Mrs. Henry Schlossman, Mrs. Leon Becker, Mrs. Fischell, and Melanie Norden.



NATHAN EISENDRATH was born in Dorsten, Prussia, in the year 1823, and came to America in 1848, arriving in Chicago shortly afterward. His first religious affiliation was with K. A. M., but after the Civil War he assisted in the founding of the North Chicago Hebrew Congregation and was actively identified with it for a number of years, holding the position of president for several terms. He interested himself in the work of the United Hebrew Charities, serving as president, and in various other official positions for a number of years. He married Helena Fellheimer, and when he died, May 1, 1902, was survived by four of his nine children, Benjamin W., William N., Joseph N., and Dr. Daniel N. Eisendrath.

Praags, the Van Baalens, and others. These earliest Jews in Chicago, including the "Hollanders," not only spoke German in their daily intercourse but also transacted their various organized activities and heard their sermons preached in the language they had brought over with them. English slowly made inroads, however, and finally replaced the tongue that was heard practically throughout the Chicago Jewish community until the fire and for a few years thereafter. In spite of the efforts of Henry Greenebaum and others to weld them, the various groups long went their separate ways, but as time went on, the differences between them that were at first sharp, gradually weakened and eventually disappeared.

Beginning with the Civil War, another element began to make its appearance and to organize its own communal life in Chicago. This element was as incorrectly called "Russian" by the earlier settlers as their immediate predecessors had been called "Polish." A better name for them is "Russ-Polish" to distinguish them from the great Russian influx that did not begin until the '80s. They came from various communities in Latvia and they were therefore, as they called themselves, Latvian or *Litvish* Jews. The earliest of this group in Chicago as in other cities further east came from Litvinova, Kalwaria, Suwalk, Wishtinetz, Werbelov, Mariampol, and other Lithuanian villages known throughout Jewry for the number of rabbis and scholars they have furnished to Jewish communities throughout the world, and also for their ultra-orthodox practices. Their vernacular was Yiddish and they were peddlers, as the first "Bavarian" and "Polish" and "Holland" Jews had been on their arrival in this country. The peddling operations of these Latvian Jews were conducted on a large scale, some of the first "supply houses" of this group in New York City and other seaboard centers sending out peddlers as far as Chicago and even farther west and south. These peddlers had a hard time of it during the Civil War. They were viewed with suspicion by the Union generals as spies, and some of them received rough treatment although they were innocent of misconduct, being victims of a practice used by spies in the Union as well as in the Confederate army, of rigging out as "Jew peddlers" when they wanted to engage on their hazardous expeditions. Possibly some Jewish peddlers were tempted to give out confidential information they had which was sought by the other side, but these were the marked exceptions.



DAVID ZEMANSKY was born October 15, 1839, in Lidwinowa, Suwalk, Russia, and came to America in 1860, settling in New York City. He first became a peddler, later entering the peddler-supply business, wherein he furnished "packs" to hundreds of immigrant Jews and sent them out West to seek their fortunes. He sent the first *Sefer Torah* to Chicago in 1865 and followed it a year later. He was the founder of the Beth Hamedrash Hagodol Congregation, where he is still an active daily visitor.

Several of these pioneer *Litvish* settlers in Chicago are still living here. Among these are Louis Schiff, who came to Chicago in 1863 bringing with him his eldest son, Benjamin Schiff, then a child of two; and David Zemansky, who came in 1866 and was followed a few years later by the members of his family all of whom have grown up in Chicago, as have the Schiffs, and have lived here for more than fifty years.

The earliest of these settlers in Chicago, almost all of whom bore rugged or colorful Yiddish names, were: Leibchek Weingard, Itzchok Hirsch, Harris Levinson, Leible Winsberg, Max Reinstein, Yitzchok Goldman, and Isaac Andelson. Most of them peddled for David Zemansky, whose establishment was in New

York. Since they could not find a synagogue in Chicago that was as rigidly orthodox as those they were accustomed to—even B'nai Sholom being too radical for them—they formed a *minyan* of their own in the fall of 1865 under the name of B'nai Jacob, using a *Sefer Torah* sent them by David Zemansky from New York. This *Sefer Torah* is still in existence. When David Zemansky came to Chicago a year later he formed another *minyan* which met at his home at 106 Griswold Street, later known as Pacific Avenue, and now La Salle Street. (Griswold Street and Pacific Avenue began at Van Buren Street and ran south to Twelfth Street.) This *minyan* was called the Beth Hamedrash Hagodol and its members were:

[illegible]	[illegible]
Yitzchok Goldman	[illegible]
Goldstein	Leibchek Weingard
Itzchak Hirsch	Leible Winsberg
[illegible]	[illegible]
[illegible]	[illegible]

The earlier B'nai Jacob *minyan* was still maintained but it was not as strong as "Zemansky's *minyan*," and a few years later both were consolidated under the combined name of the Beth Hamedrash Hagodol Ub'nai Jacob which is the oldest Russ-Polish congregation in Chicago, its charter dating from March, 1867. Its first house of worship was on Pacific Avenue and was built on land bought from Henry Horner. Its first rabbi was Todras Ticktin, who was brought from Europe to serve the little congregation of his countrymen in Chicago, and soon it had a *cheder* and later a good Talmud Torah and became the center of the early Russ-Polish life in Chicago. The members of this community lived along Clark Street and other streets immediately west of Clark to the river, and between Polk and Twelfth Streets. The first *shochet* was one Taurom, the first *mohel*, Katlinsky, and the first teacher in the *cheder* before the arrival of Todras Ticktin was Leibchek Tuvim. When Rabbi Ticktin came to serve the little congregation, he was paid no salary but was obliged to support himself and his family on the fees paid him by the pupils in the *cheder* he conducted. Until the first house of worship was com-



[illegible]

pleted and dedicated after the fire, the congregation occupied the first floor of the home of David Zemansky at 183 Fourth Avenue, near Polk Street, which Zemansky contributed without cost to the congregation, he and his family living upstairs.

Another of the early strictly orthodox congregations, whose members were drawn partly from the "Polish" group and partly from the Russ-Polish, was the

Ohave Emuno Congregation which was in existence before the fire. This congregation came to have a nickname, after it was noticed that some of its members who peddled with horse and wagon drove up to it on *Shabboth*, attended services, and then drove away again to attend to their business. This caused the congregation to be known as *die halbe Emuna*, the "half-faith" congregation. The "Secesh *Shul*" quietly went its way, but its nickname, as that of the Ohave Emuno, persisted. Thus, picturesqueness as well as diversity began to mark the Jewish community on the eve of its first great expansion. Another colorful incident which is traditionally given as the reason for the formation of another one of the earliest Russ-Polish congregations in Chicago, the Ohave Sholom Mariampol, known to-day as the Anshe Sholom, and the leading orthodox congregation in Chicago, took place before the fire. It seems that at one of the services at the Beth Hamedrash Hagodol, one of the attendants appeared in *shul* with a straw hat and said *Kaddish* while wearing this unusual headgear. This was considered as contrary to the strict injunctions of the faith, and a group of ultra-orthodox from Mariampol proceeded in 1870 to form their own congregation and thus a *"strowener hittel"* (a straw hat) caused the Mariampol shul to be called into existence. Like all legends, this may tell only a part truth. The fact of the matter is, that small as the Russ-Polish community was, there were as sharp differences among its members as there were between the different groups of the German Jews. Those who came from Litvinova acted as a group against those who came from Mariampol, Suwalk, or Kalvaria, and a favorite activity of these factions was to take sides against a rabbi, one group opposing him and seeking to have him ousted, largely because another group favored him. These differences would not have been so intense if the members of this element had a larger outlook. They took little or no interest in the larger community and thus trifles were magnified and as a result "tempests in a teapot" were frequent.

Turning once more to the German-speaking Jewish community, two important developments during the period we are treating, between the end of the Civil War and the great Chicago fire, remain to be considered. One of these was the establishment of the Standard Club, and the other was the organization of the B'nai Abraham Congregation, the first Jewish congregation of any group to be established on what has come to be known among Jews as the "West Side."

We have seen that beginning with the year 1862, the Concordia Club, which was founded in that year, began to play a very important part in Jewish life in Chicago, the most important communal happenings in the days before the fire taking place in its hall which was generously given by the Club without charge for all large public Jewish gatherings. It was inevitable that with the growth of varying social tastes, other social organizations, of more exclusive character, should come into existence. One of the earliest of these, which was followed in later years by a number of similar organizations, was the Standard Club, which surpassed and has survived them all. The Standard Club was organized April 4, 1869, and incorporated July 7 following, its incorporators being:

Abraham G. Becker	Charles M. Leopold
[illegible]	[illegible]
Leopold Bloom	[illegible]
Emanuel Frankenthal	[illegible]
[illegible]	Alfred M. Seydacher.
[illegible]	

The Standard started with a membership of 69 and met first in Brunswick's Hall on Washington Street between Clark and La Salle. Shortly after, the club moved to the first building of its own which was erected for it at the corner of Michigan Avenue and Thirteenth Street, then in the heart of an exclusive

residential neighborhood, and at once began to attract to itself some of the most substantial and representative members of the community, especially among the younger set, and conducted some of the most brilliant social functions in Chicago, prominent Chicagoans not of the Jewish faith deeming it an honor to be invited to them. Although its purpose was primarily social, the Standard Club soon began to be known also for its liberal and constructive communal and civic



STANDARD CLUB
Michigan Avenue and Thirteenth Street

participant, serving the community in later years as whole-heartedly and even more generously than the Concordia Club did in the earlier times.

An interesting sidelight on the early conditions on the near West Side just before the fire and for some years later, is furnished by the formation in 1870 of the B'nai Abraham Congregation to serve the community then living around Halsted and Fourteenth streets, then referred to as "the Southwest Side." This section, later occupied almost entirely by Russian Jews, who however did not begin to penetrate until the late '80s, was then a non-Jewish neighborhood with substantial and well-kept residences owned and occupied by Chicagoans prominent in political and business and social life. A number of German-speaking Jews, chiefly from northern or German Bohemia, were then established there, and these, led by Moritz Oesterreicher and his brother-in-law, A. Pass, organized a minyan out of which grew B'nai Abraham Congregation, which became to that part of Chicago what Zion Congregation was to the neighborhood farther north and east, and what the North Chicago Hebrew Congregation was on the near North Side. All three congregations before the fire represented outposts of the Jewish community to the west and north, as K. A. M. on Wabash Avenue and Peck Court and the Standard Club a little farther south, did on the South Side. Fixing these in mind and remembering that Sinai and B'nai Sholom and the Concordia Club were still in what is now the "loop," or near it, with the bulk of the Jewish population living south of Van Buren Street to Polk, and between Clark Street and the

river, we have a picture of the Jewish community just before the fire.

The little community of thirty families and fewer than two hundred souls whom



Leopold Mayer found living within a few blocks of each other, when he arrived in Chicago twenty years before, had grown to several thousand, separated by relatively great distances considering the transportation facilities of those days. Where but a few years before there was but one congregation with fourteen supporting members, occupying rented quarters, there were now ten congregations, most of them firmly established and some occupying spacious and impressive edifices. Besides these, there were a number of semi-religious as well as philanthropic and social organizations that attest the communal zeal of Chicago's early Jews. During those two memorable decades in the history of Chicago when its population leaped from less than thirty thousand to close to three hundred thousand, the Jewish community kept pace with the city's growth, and wherever its members went in the city's expansion—north, south and west—they carried with them their unquenchable love and loyalty for things and thoughts sacredly Jewish, and they blessed and beautified Chicago with some of its most enduring and elevating influences.

Besides their own communal effort, furnishing an example of brotherhood and humanity, they had to their credit brilliant patriotic service to the nation in the time of its dire need. They had been tried by Chicago and America, and had not been found wanting. Neither were they to be found wanting during the great trial by fire that was suddenly and unexpectedly to descend upon them, as upon the rest of the city, without discrimination, and in one fierce hurricane of flame to consume all that they had so patiently, so ardently, and with so much sacrifice, labored to establish.

CHAPTER VI

The Great Fire, and After, 1871-1880

An Ironic Simchath Torah — Recollections of the Fire—Jewish Relief Groups—Reconstruction—Dr. Kaufmann Kohler and the First Sunday Services—New Organizations—The Second Fire — Beginning of the West Side Settlement—The Panic of 1877—The Michael Reese Hospital — Coming of Dr. Emil G. Hirsch - - Early Jewish Publications—Anshe Emeth and Emanuel Congregations—The "Russische Shul"—The Community in 1880.

SUNDAY night, October 8, 1871 will ever be known to Chicagoans as the time of the greatest disaster in the history of their city—the ruinous Chicago Fire. To the Jews of Chicago there is an added note of irony in the story, for that night was *Simchath Torah*, when in accordance with immemorial custom, the Jewish community was in an unusually joyous state of mind after the scrolls of the Law had been carried about in the synagogues, and merry gatherings looked forward to the various festal affairs that were scheduled for later in the evening. It was this startling coincidence that made the great conflagration appear to the Jews of Chicago more tragic even than it seemed and was to the non-Jewish population. Without warning the mood of *Simchath Torah* changed to that of *Tisha B'ab*.

Many amusing as well as sad incidents are told in the general accounts of the fire, but none of these, to the best of our knowledge, mention one incident in which the Reverend Ignatz Kunreuther, first teacher of K. A. M. Congregation, figured At the time of the fire, he was living on the south side of Harrison Street near Fourth Avenue, in a section which was spared but immediately north of which almost everything was leveled to the ground. To the end of his days, the venerable and pious gentleman insisted that it was his prayers that saved the side of the street on which he lived and the district south of it. He had no explanation to offer as to why B'nai Sholom's handsome synagogue across the way was not saved also, but it was probably, as a wag of that day suggested, because Kunreuther's prayers were in accordance with *Minhag Ashkenaz* while B'nai Sholom's prayer-book was *Minhag Polin*.

Many of Chicago's pioneer Jews who were eye-witnesses and sufferers of the conflagration, are still living. These include Joseph L. Gatzert, Louis Schiff, Benjamin Schiff, Leopold Sonnenschein, Levi Salomon (a brother of General Salomon), Simon Richter, and a number of others, whose recollections furnish vivid details of the excitement and confusion and terror of those days that never will be forgotten by those who lived through them.

Benjamin Schiff, who was then a lad eleven years of age, tells of going with a group of juvenile companions to see the fire while it was still a considerable distance beyond the river, never imagining it would spread as it did. They were



THE CHICAGO FIRE — SCENE AT THE RANDOLPH ST. BRIDGE

among the great number who poured out to cross the Polk Street bridge "to go to the fire" only to find, as Schiff tells it, that "the fire came to them" instead and sent them hurrying to their homes to make sure that all was well with their families. Mrs. Schiff, realizing the danger, lost no time and soon had as many of the family belongings as could be hastily gathered, packed and loaded on a wagon. Louis Schiff, Benjamin's father, thought this was all unnecessary and put it down to unreasoning feminine hysteria but later developments showed that Mrs. Schiff was right and that the family owed the saving of some of their household possessions at least, to her foresight and promptness. The family drove over to the lake front south of Twelfth Street where they were obliged to camp in the open. By ten o'clock, according to Schiff, "the whole city was burning" and it was bright as day. They remained on the lake front for a number of days, being provided later with improvised shelter and with food. Schiff recalls a sign posted in a public school building where they were later provided with rooms until they were able to return near their former home, reading, "Anyone smoking or striking a match in this building will be hung up on a lamp-post."

Simon Richter tells of having helped to move the goods of his employer, in trunks, from Wells Street to Dearborn near Madison Street, where it was felt the fire would never reach but where they were shortly after consumed before they could be moved again.

Levi Salomon, who attended a *Simchath Torah* celebration, was cut off from his family by the fire and was unable to reach his home for several days, during which time the greatest alarm was felt for his safety.

B. W. Eisendrath was in New Orleans when the fire broke out. When he read of it in the New Orleans papers, he took the first train back to Chicago and then spent three days trying to locate his parents whom he finally found "out in the country" on Milwaukee Avenue.

Leopold Sonnenschein, who lived on the North Side, tells of being awakened towards midnight by a friend who wanted aid in rescuing an invalid sister. Finding upon his return that there was no time to be lost if he valued his life, Sonnenschein at once engaged an expressman, and after a few belongings had been assembled in



1839, came to Chicago in 1863. Here he became a merchant, at first in the dry goods business and then in furniture, in which he remained until his retirement in 1900. His early training reflects itself in his religious interests, he being a pioneer in Ohave Sholom Congregation and in other Jewish works. Sarah Rachel Goodman became his wife on March 15, 1859. Their children are Benjamin J., Isaac, Mrs. Kate Falk, Moses C., Harry, Mrs. Rose Trilling, and Samuel.

the wagon, the man refused to move unless he was paid in advance. Exploring his pockets, Sonnenschein realized, when it was too late, that he had left his money in another suit which he had put away when he retired. Driven desperate by his plight and by what he regarded as the man's fiendish stubbornness, he leveled a pistol at the obdurate teamster and ordered him to drive north and across the Chicago Avenue bridge, the only one left standing. After they had reached a place of safety, his sister smilingly handed Sonnenschein the money that she, with the thoughtfulness of the old-fashioned *Hausfrau*, had removed from his suit before leaving the house. The driver was paid, and all ended happily. After Sonnenschein had found a lodging, he was given a gun and compelled to do sentinel duty in protecting property from despoliation.

It is related of Henry Horner that while the fire was rapidly approaching

his home on Wabash Avenue and Jackson Boulevard, where the Singer Building now stands, he stood in his library wistfully looking at his books, unable to decide which to save until it was too late to save any, when he had to be hustled out of the house by his wife.

The intensity of the heat can be realized from a statement made by the late Henry N. Hart that iron buildings melted before his eyes. The sweep of



Ruins of Post-Office and Tribune Buildings

the flames was so rapid, and the heat so volcanic, that he barely escaped with his life as he stood on State Street near Randolph, where at first he thought there was no danger. But suddenly he felt the hot breath of the flames, and cried out for a glass of water. Some one brought him a little tin dipper filled with water which he hurriedly drank and then hastened to his home on the near South Side where there was no danger. Later he found that the tin dipper was still on his finger. Hart's store on Lake Street was destroyed, and he observed, in speaking of the fire, that all he saved was the little tin dipper which did not belong to him.

Families that had been in affluent financial circumstances found themselves reduced to want and obliged to begin all over again. The leading wholesale and retail establishments in Chicago on Lake, Clark, and other streets, were burned to the ground. The Jewish Hospital, the pride of the community, that had been built after so many years of effort, was marked only by smoking ruins. All of its inmates however were rescued, thanks to the efforts of Dr. Wagner and Mr. and Mrs. Levy, who risked their lives to get their charges to a place of safety.

B'nai Sholom's fine and costly synagogue was among the first to go, and Sinai's temple on Van Buren Street soon followed it. Concordia Hall was only a memory, and Ramah and Hillel and Maurice Mayer and Sovereignty lodges of the B'nai B'rith but not only their meeting places but all their records and belongings. K. A. M., which had luckily left the burned area three years previously, was never in any danger, but its records, which, ironically, were placed for safety in the courthouse by its secretary, Joseph Pollack, who was County Clerk at the time of the fire, were destroyed and with them valuable historical data of the earliest times. The North Chicago Hebrew Congregation lost its little frame synagogue and received a

blow from which it took many years to recover. Zion, beyond the river, was unharmed.

The Standard Club felt the force of martial law which was at once declared, its building on Michigan Avenue and Thirteenth Street being taken over by General Sheridan and his officers, who used it as their headquarters until the removal of the troops from Chicago.

The heart-sickening conditions prevailing in the Chicago Jewish community immediately after the fire are described at length in the *Twelfth Annual Report* of the Executive Board of the United Hebrew Relief Association, whose annual meeting was postponed by the fire from October to November 26, 1871. The *Report* reads like a dirge:

> Since the catastrophe of the 8th and 9th of October, our association has undoubtedly entered upon a new phase of its history. Your dealing with poverty and pauperism, [illegible] an [illegible] part of our present task.
>
> It is with another class of your people—relatives, friends and neighbors, men and families that stood side by side with you heretofore in society, in congregation, in this council, that you have to engage your hearts, your minds and all your efforts. You know they were turned out of their homes, some in the middle of the night, by the pernicious element, striking down what could not keep apace with its volatile strides. You know that in most cases they had hardly time to grasp their wives and children, to flee for their lives, and even then to find no resting place except after wearying stampede of ten to twelve miles with a cloud of ice closing after them.
>
> Nothing saved, no clothes, or underwear, for husband, wife or children; no furniture, beds or bedding, not stove, cooking utensils, or crockery; nothing to make home cheerful.
>
> Ah, how long will it take to make up these losses, to even so much as will make their home tolerably comfortable? But this is not all; the husband's business is gone with their house and usually insured in bankrupt companies. Thrown out of business, employment or usual occupation, where shall he find the means to support wife and children that he have to dwell? Will he ever be able to arise from the grave of utter destitution? This is henceforth the herculean task that we have to shoulder. You cannot, you dare not rest until every one of these families is placed beyond the reach of want and need; yea, more than you must not rest, until all are restored to their former well-to-do condition. Don't underrate the work before you, go into the details that are wanted for each of these families and you will find your aim almost beyond the extent of human power, for the lowest estimate is that four hundred Jewish families share the fate of this utter destruction that we have so poorly attempted to depict.

Long before the United Hebrew Relief Association got under way with its relief work, the five B'nai B'rith lodges in Chicago—Ramah, Hillel, Maurice Mayer, Sovereignty and Jonathan—whose members were heavy sufferers in the fire, combined their efforts and appointed a central B'nai B'rith Relief Committee to handle the situation with respect to members of the Order in Chicago. On this committee were Henry Greenebaum, Dr. Felsenthal, Adolph Moses, Charles Kozminski, Herman Felsenthal, B. H. Seligman, L. J. Unna, E. Rubovits and D. Hexter. By October 22, this committee had its relief plans all carefully worked out. It was assumed that two hundred would require relief and that $20,000 would be available for this purpose. This would average $100 a case, but it was realized that the cases would differ, and accordingly three classes were recognized, as follows: First class, all unmarried persons not supporting a parent or parents in Chicago; second class, married persons with one or two children or supporting a parent or parents in Chicago; third class, married persons with three or more children. To the first class $50 was allotted; to the second class, $100; and to the third class, $150. A call was then sent out to all B'nai B'rith lodges and others for help in the form of cash and supplies. This call was promptly heeded and soon a sum twenty-five per cent in excess of the amount estimated necessary was available. Relief offices were opened at 237 South Desplaines Street and placed in charge of J. L. Gutzert as superintendent, who gave all his time to the work and although it was provided that the superintendent should be paid for his services,

Gatzert, who was a heavy sufferer by the fire, declined to accept any compensation. For this magnanimous service he received the warm thanks of District Grand Lodge No. 6 at its annual meeting in Quincy, Illinois, beginning January 14, 1872, where Gatzert supplied a full report of the activities of the Chicago Central B'nai B'rith Committee. The final report showed that thirty-four cases of supplies, chiefly clothing, were received by the committee, of which thirty cases were distributed by a woman's committee consisting of Mrs. Henry Greenebaum, Mrs. Charles Kozminski and Mrs. Adolph Moses, the other cases being sent to the offices of the United Hebrew Relief Association. The sum of $25,483.45 was contributed. Of this all but $698 was distributed, not only to members of the Order but to others as well, the United Hebrew Relief Association being given the sum of $2,949.25 for general relief. How widespread was the sympathy with Chicago's distress is shown by the list of contributors given in Gatzert's report, which is reproduced hereinafter.

Members of the five Chicago B'nai B'rith lodges to the number of 169, were aided, besides 13 non-resident members and also a number of non-members of the Order. The total expense was $698.65, which included office furniture and sundries, freight and express charges on the shipments received, office and store-room rent, and salaries. It was as fine a piece of effort as has ever been done in Chicago or elsewhere. The officers of the United Hebrew Relief Association at the time of the fire protested that the B'nai B'rith Relief Committee had infringed upon the province of the Relief Association by accepting money and supplies from other sources than the B'nai B'rith and giving aid to non-members of the Order, referring to the matter as follows in the twelfth annual report:

Although the U. H. R. A. has been for the last thirteen years the only recognized organ receiving all contributions of charity and distributing them, it cannot complain if the contributions raised within the lodges of the I. O. B. B. for the special assistance of their brethren went into the funds of the Relief Committee of the I. O. B. B. and were applied exclusively to their benefit, however injurious to the cause of Judaism and the idea of equality and coherence of all its members it might have been in our opinion. But we certainly have a right to expect and to claim that all contributions not collected for the special benefit of the I. O. B. B. should have been turned over to the U. H. R. A. for the benefit of all poor Jehudim and for the purpose of sustaining the integrity and existence of our Association that has been in the past and will be for the future identified with all Jewish institutions in this city in the province of charity and benevolence.

We can only ascribe it to the mixing of funds that the Relief Committee of the I. O. B. B. collected over $30,000, while according to the report of the Special Committee, the U. H. R. A. has received up to date the modest sum of $4,384.15, and during the best under the circumstances, they have relieved to date 178 cases with the amount of $3,115.67, leaving a balance on hand of $1,268.48. Most of the families having been thus far relieved in accordance with our means, ought to receive additional assistance; other families have not been reached at all and will be found out only in the course of time, as most of the sufferers do not apply for aid for themselves but must be searched out, and [illegible] under the mistaken idea that their misfortune although not caused by any fault of theirs, does not entitle them to our acceptance of assistance, and that this acceptance would degrade them and place them on a level with habitual beggars.

In order to meet all the wants of our sufferers during the winter and to prepare them for their new career in life which they must open for themselves, we estimate that a sum of $50,000 is required and we think the sum can be approximated, if not reached. If all parties and jealousy are laid aside, if there is only one head center to receive and distribute the contributions which come from abroad, and that there is only one pass-word that will establish the full title for assistance if otherwise worthy, i. e., *Shma Yisroel*.

Earnest and constant efforts should be made to let our Jewish brethren know our wants, to let them know that barriers or distinctions have been dropped within the pale of Judaism, that we are all B'nai B'rith, that is, Sons of the Covenant of our Father, Abraham, and all will be well, and the proverbial Jewish charity will manifest itself in our direst crisis in their, our days of trial and affliction, as we can expect but little in the way of annual contributions from the reduced condition of our heretofore most liberal contributors in this city, for the present winter.

All the members of the Executive

Board of the U. H. R. A. for that year signed the report but a notation appears in connection with the name of Charles Kozminski, "With exception as referred to the Order I. O. B. B." The new officers of the U. H. R. A. elected for the year 1871-1872 published a preface to the twelfth *Annual Report,* when they printed it, as follows:

The accompanying report, having been submitted to the Annual Convention, has been referred to the present Board of Officers of the U. H. R. A. in whose interests we follow the popular precedent of publishing said report in pamphlet form. We cannot forego expressing our conviction that the strictures on the Relief Committee of the I. O. B. B. are uncalled for, unjust, and altogether in bad taste. All the general officers of the newly-elected Board are zealous members of the Order, and know whereof they speak in saying that the Special Relief Committee of the I. O. B. B. have most nobly vindicated the confidence reposed in them, by the donors, to their friends. Their work has been done promptly and efficiently, wisely and well.

This preface was signed January 9, 1872, by Abraham Hart, president, and Philip Stein, secretary.

The receipts of the United Hebrew Relief Association for the fire sufferers, up to the twelfth Annual Meeting, November 26, 1871, as presented in the twelfth *Annual Report,* were as follows:

J. W. Seligman and Co.	$1,000.00
Cincinnati Committee	1,000.00
Nelson Morris	60.00
Felix Marx, N. Y., through Abe Hart	156.85
A poor Jew of Belmont, Ohio	5.00
From the Israelites of Louisiana, Mo.	60.00
From the Israelites of Marion, Ala.	34.75
Ladies' Hebrew Benevolent Society, Jackson, Mich.	99.75
Mrs. I. Frankel, Oskaloosa, Iowa	15.00
M. Frankel	25.00
Froelich and Freiberger, Mt. Carroll, Ill.	10.00
T. Alexander and Co., Brownsville, Tex.	25.00
S. Bernstein, Champaign, Ill.	34.50
M. Loth, Cincinnati	25.00
Zadok Lodge, Salem, Ala.	142.50
Donation through B. Cahn	25.00
Through Messrs. Bloch and Co., Cincinnati	34.00
M. S. Dessauer, Montrose, Pa.	25.00
From the Israelites of Boston	1,104.80
J. and S. Bernheimer	300.00
Hebrew Benevolent Ladies' Society, Canton, Mass.	40.00
M. Frank, Delaware, Ohio	7.00
Bloch and Co., Cincinnati, divers collections	155.00
	$4,384.15

Thus, it is seen that the bulk of the relief sent Chicago from the outside came from the B'nai B'rith and no one could have asked that it be better distributed than it was by the B'nai B'rith Special Committee that got to work without delay and started the flow of relief to Chicago. Whatever the differences regarding methods, there was agreement regarding the work of one man, Joseph L. Gatzert. Another man who stood out for his efforts in relief work after the fire was Julius Rosenthal, who besides being sec-



JOSEPH L. GATZERT was born May 6, 1836, in Hofheim, near Worms, Germany. He attended public school and gymnasium at Worms, and came to the United States in 1852. After four years in Natchez, Miss., he moved to Chicago, arriving here February 29, 1856. He engaged in the clothing business and later in real estate and insurance, and in both proved successful. He early identified himself with communal activities, becoming a charter member of Ramah Lodge and a member of the United Hebrew Relief Association. In the latter organization he served in various offices from 1860 to 1898. He donated his services as superintendent of the B'nai B'rith relief work after the fire of 1871, refusing to accept compensation for his months of self-sacrificing effort. He was one of the early members of Sinai Congregation, and was greatly instrumental in its development. In 1866 he was elected president of Sinai, remaining its head for ten years, until the pressure of business compelled him to resign. Resolutions expressing regret at his retirement and the esteem felt for him by the congregation, were passed unanimously at the annual meeting of Sinai, and his close friend, Dr. Hirsch, commented editorially upon the "undisturbed peace and harmony" in which Sinai had grown "in numbers, in influence, in devotion to duty, in appreciation of its duties within and without Judaism," under the guidance of "Sinai's trusty representative, the true man and citizen without reproach, Joseph L. Gatzert." In the founding of the Jewish Training School, Gatzert assisted actively, being treasurer during its first three years. For several years he was a trustee of the B'nai B'rith orphan asylum at Cleveland, and in many other Jewish Works he has served fruitfully. Henriette Hertz became his wife, on May 13, 1862, and their two daughters, Sadie and Blanche, are numbered among the most prominent Jewish women in Chicago.

rerary and a hard-working member of the U. H. R. A., was a member of the Board of the German Relief Society, and a member also of the Executive Committee of the Chicago Relief and Aid Society, the official Chicago relief organization which was headed by Mayor Medill and whose treasurer was George M. Pull-

Contributions to Fire Relief Fund

Bloch & Co., Jean Chattanooga, Tennessee	$ 15.00
Harmony Lodge, I. O. B. B., Paducah, Ky.	100.00
Milwaukee Lodge No. 146, I. O. B. B.	15.00
Ladies' Hebrew Benevolent Society, Portland, Ore.	250.00
Benevolent Society, Peru, Ind.	100.00
Knoxville Hebrew Benevolent Society, Knoxville, Tenn.	200.00
Jewish Benevolent Society, Plymouth, Ind.	50.00
Hebrew Literary Association, Titusville, Pa.	5.00
J. Sabsky, Elmira, N. Y.	25.00
Greenebaum Brothers & Co., New York	625.00
Israelites of Leavenworth, Kans.	215.75
District Grand Lodge No. 1, I. O. B. B.	1,500.00
Hebrew Benevolent Society, Galveston, Tex.	500.00
Ladies' Benevolent Society, Galveston, Tex.	100.00
Samuel B. Kline, Meadville, Pa.	25.00
Pisgah Lodge No. 44, I. O. B. B., Dover	100.00
Maccabees Lodge, I. O. B. B., Cleveland	100.00
Benevolent Lodge, I. O. B. B., Montgomery, Ala.	50.00
Hebrew Association, Waco, Texas	25.00
Grit Lodge No. 15, I. O. F. S. of L., New York	15.00
Pisgah Lodge, I. O. B. B., McGregor, Iowa	10.00
Temple Israel, Brooklyn, N. Y.	150.00
District Grand Lodge No. 1, I. O. B. B.	1,100.00
Covenant Lodge No. 108, La Crosse, Wis.	40.00
Shawneetown, Ill., Fatima, Ind.	50.00
Bloch & Co., Cincinnati, O.	187.60
Ivy Gabriel Lodge, I. O. B. B., Pittsburgh	100.00
Ladies' Benevolent Hebrew Association, Reading, Pa.	50.00
Vitalist Lodge, I. O. B. B., Evansville, Ind.	100.00
J. Friendlich and Brothers, Evansville, Tenn.	50.00
Malachi Lodge, I. O. B. B., Macon, Ga.	112.00
District Grand Lodge No. 5, I. O. B. B.	1,400.00
Hebrew Benevolent Society, Los Angeles	274.75
Minnesota Lodge, I. O. B. B., St. Paul, Minn.	142.00
Isaiah 60 Lodge, O. U. T. S., Philadelphia	50.00
From Buffalo, N. Y., by L. Harris, Secretary	100.00
N. D. Meinhart, Chairman, Memphis, Tenn.	120.00
Bethel Lodge No. 2, I. O. B. B., Cincinnati	600.00
Maimonides Lodge No. 46, I. O. B. B., Nashville, Tenn.	100.00
District Grand Lodge No. 3, I. O. B. B.	1,000.00
S. Bloom, Louisville, Ky.	100.00
Dr. Hirsch, Philadelphia, Pa.	150.00
District Grand Lodge No. 4, I. O. B. B.	2,500.00
Hebrew Ladies' Aid, Fort Wayne, Ind.	100.00
I. O. B. B. Lodges of Cincinnati (except Bethel No. 2)	500.00
Mrs. Kleiber, Shelbyville, Ky.	1.00
Frauen Wohlthaetigkeits Verein, Temple Gemeinde Ansche Emeth	100.00
Bloch & Co.	$ 50.00
Quincy Lodge No. 141, I. O. B. B., Quincy, Ill.	100.00
Gabriel Lodge No. 66, I. O. B. B., Milwaukee	150.00
Rimo Lodge No. 47, Springfield, Ill.	10.00
Rev. Mr. Lesche, Newark, N. J.	100.00
Bikkur Lodge, No. 63, I. O. B. B., Dayton, O.	100.00
H. M. B. & B. Society, Philadelphia	25.00
B. Greenebaum, from Brooklyn, N. Y.	10.00
Abigail Lodge, O. U. T. S., Albany, N. Y.	15.00
Ladies' Hebrew Benevolent Society, Los Angeles	111.00
Centerville Lodge No. 112, I. O. B. B., Centerville, Ala.	100.00
Shiloh Lodge No. 447, I. O. B. B., Albany, Ga.	62.50
Sugar Subdistrict Lodge No. 27, I. O. B. B., Boston, Mass.	100.00
Little Rock Lodge No. 118, I. O. B. B., Little Rock, Ark.	70.50
Ottumwa Lodge No. 1, I. O. B. B., Philadelphia, Pa.	15.00
Zerubbabel Lodge No. 51, I. O. B. B., Rochester, N. Y.	150.00
Centerville Association, Little Rock, Ark.	50.00
Zuleika Lodge No. 99, Quincy, Ill.	50.00
Henry Greenebaum, from New York	25.00
District Grand Lodge No. 6, I. O. B. B.	1,200.00
A. Hyman, Mardeville, Ohio	1.00
Ethel Lodge No. 119, I. O. B. B., New York	50.00
Gray Eden Lodge No. 130, I. O. B. B., Terre Haute, Ind.	25.00
Nehemiah Lodge, I. O. B. B., New York	10.00
Distrist Grand Lodge No. 5, I. O. B. B.	100.00
Nelson Morris, Chicago	200.00
Judith Lodge No. 106, Canton, Miss.	1.00
Levi Lodge No. 18, I. O. B. B., Pine Bluff, Ark.	100.00
Hildebert Lodge No. 180, I. O. B. B., Memphis, Tenn.	50.00
Deborah Lodge No. 161, I. O. B. B., Greenville, Miss.	25.00
District Grand Lodge No. 4, I. O. B. B.	1,000.00
Joseph Lodge, I. O. B. B., St. Joseph, Mo.	25.00
Solomon Lodge No. 34, I. O. B. B., Cleveland	500.00
Zion Lodge No. 42, Columbus, O.	25.00
Leopold Hermann, New York	5.00
Bnei Bai Lodge, I. O. B. B., Lafayette, Ind.	15.00
Abraham Lodge, I.O.S.B., Indianapolis, Ind.	100.00
Isaac Lodge No. 87, I. O. B. B., Milwaukee	100.00
Euphemia Lodge, I. O. B. B., Memphis, Tenn.	75.00
Sephaka Lodge, I. O. B. B., Rolla's, Ala.	10.00
Beth Zion Lodge, I. O. B. B., Mobile, Ala.	10.00
District Grand Lodge No. 2, I. O. B. B.	100.00
District Grand Lodge No. 1, I. O. B. B.	500.00

man. Rosenthal was the only Jew to serve on this important body.

Others rendered modest but timely service in throwing their own homes open to non-Jews as well as Jews who were



Ruins of a Jewish Home on Lake Street

without shelter, distinctions of race and creed being obliterated by the fire, some requiring aid and others regarding themselves as doubly fortunate that they were able to give help to those who needed it. Non-Jewish homes took in Jews and asked no questions. The city's heart glowed more than the embers. Mrs. Hannah Simon loaded her house just outside the burned district to overflowing with all who came for help, sheltering and feeding them until they were able to look out for themselves. A small fraction only, of the personal kindnesses and ministrations following the fire, will ever be known.

But the thoughts of all soon turned from relief to reconstruction. Hardly had the ashes cooled before the devastated city which prior to the fire was proudly called "The Garden City" because of its attractive and well-kept homes and streets, began to be re-named "The Phoenix City," the city that was determined to rise from its ruins and be greater than ever before. On the second day of the fire, before the conflagration had come to a stop, the *Tribune* carried an editorial couched in the following inspiring language:

In the midst of a calamity without parallel in the world's history, looking upon the ashes of thirty years' accumulations, the people of this once beautiful city have resolved that

CHICAGO SHALL RISE AGAIN!

With woe on every hand, with death in many strange places, with two or three hundred millions of dollars of our hard-earned property swept away in a few hours, the hearts of our men and women are still brave, and they look into the future with undaunted courage. No there has never been such a calamity in times when the heart was not stirred to the depths at the fate of Jerusalem and Troy.

Already contracts have been made for rebuilding some of the burned blocks, and the clearing away of the debris will begin today. If the fear is to be subdued that the charred material can be handled

This unconquerable spirit marked the efforts at once made in the Jewish community to replace the institutions destroyed by the fire. The executive board of the United Hebrew Relief Association gave immediate attention to the Hos-



Ruins of Palmer House



KAUFMANN KOHLER was born in Fuerth, Bavaria, May 9, 1843. Of orthodox parentage, he was an ardent and unfaltering adherent of rabbinism. But during his study at the university his views were broadened, and he was convinced that Judaism has undergone a great development, and when he received his Ph. D. degree, his thesis proved him to be a most radical, but also a most loyal, adherent of reform Judaism, and one of the earliest new school critics of the Bible. In October, 1871, Dr. Kohler was called to Chicago from Beth El Congregation in Detroit, Michigan, to take the pulpit of Sinai Congregation, succeeding Dr. I. Chronic. At this time, though only a young man, and a resident of the United States for but two years, he was noted as an orator and a scholar, and under his ministry Sinai Congregation increased in size and influence. Dr. Kohler introduced Sunday worship in addition to the regular Sabbath services. He was also instrumental in forming the Chicago Rabbinical Association, and was identified with every progressive and educational movement in which the Chicago Jewish community was interested. In June, 1879, Dr. Kohler resigned from Sinai Congregation to go to Beth El Congregation in New York, where he filled the vacancy left by the retirement of his father-in-law, Dr. Einhorn. He is now president emeritus of Hebrew Union College, and is considered a foremost authority on Jewish and Hebrew literature, history and lore. On Sunday, May 13, 1923, in honor of his eightieth birthday, "Kaufmann Kohler Sabbath" was observed by reform congregations throughout the country.

pital, and the B'nai B'rith generously offered its help to this end. The Hospital was insured in four companies for a total of $17,000, the building for $14,000, and the furnishings for $3,000. Of this amount all that could be realized was $5,000. Negotiations were at once begun with the Chicago Relief and Aid Society, which voted substantial sums of money for maintenance and rehabilitation of institutions destroyed or injured by the fire. The negotiations were long drawn out and finally the Chicago Relief and Aid Society made an offer to help if a free bed was provided for every $1,000 donated. This, the U. H. R. A. found was impossible, and accordingly the offer was refused. Finally, the Chicago Relief and Aid Society voted to advance $15,000 to help rebuild the hospital which the U. H. R. A. agreed to accept on condition that it could pay it back when it was able to do so. But before this offer was accepted, an unexpected situation arose when Michael Reese suddenly died, leaving a sum of money for charitable purposes which, as will be explained later, furnished the means to replace the first Hospital without using the money offered by the Chicago Relief and Aid Society.

The homeless congregations were not long in reestablishing themselves. K. A. M. offered Sinai the use of its school rooms until it could find quarters of its own, and this offer was accepted. At this time Dr. Kaufman Kohler had come to Chicago from Detroit, where before the fire a committee from Sinai had gone to hear him preach, and pleased with his ways and impressed by his attainments, had offered him Sinai's pulpit to succeed Dr. Chronic. Dr. Kohler accepted the offer and arrived in Chicago on October 29, 1871, three weeks after the fire. He at once busied himself with plans to rebuild the temple, which was not accomplished until almost five years later, regular services being held in the intervening years in Martin's Hall.

It was in Martin's Hall that the first Sunday services were held in Chicago. These were instituted, Dr. Kohler officiating, on January 15, 1874, to supplement the Saturday services, after the attendance on the traditional Sabbath had dwindled. Dr. Kohler had threatened to leave Chicago unless the change was made. At these first services, Dr. Kohler delivered a remarkable sermon that stimulated for a time the religious life of Sinai. The title of the sermon, which was in German, was *Das neue Wissen und der alte Glaube* ("The New Science and the Old Faith"), which has ever since remained a proud slogan of Sinai, epitomizing its spirit for all time.

B'nai Sholom, after losing its handsome synagogue on Harrison Street and Fourth Avenue, occupied for a time a church on Wabash Avenue and Harmon Court and finally erected a synagogue on Michigan Avenue between Fourteenth

and Fifteenth streets on the site now occupied by St. Luke's Hospital, at a cost of $23,000 During the critical days after the fire, Joseph Pieser was president of B'nai Sholom, and it was largely his



THE TEMPORARY CITY HALL AFTER THE FIRE

efforts that placed it on a secure footing once more.

It took the North Chicago Hebrew Congregation four years to recover from the blow of the fire, which not only destroyed its little frame house of worship but scattered its members. Dr. Norden, who had taken charge of the congregation a year before, was left without a pulpit, and he went to Natchez, Mississippi, and later to Europe, whence he was recalled in 1875 when, through the efforts of Samuel Glickauf, Jacob Glickauf, H. A. Kaufman, and others, the North Chicago Hebrew Congregation was reorganized and resumed its career, although it did not again worship in a building of its own until 1884. Dr. Norden proved a valuable addition to the community and soon took rank with the leading rabbis of Chicago in social and educational as well as in religious effort.

The B'nai B'rith lodges were soon holding meetings just as if nothing had happened. Although four of the five lodges lost all the property they had, from the smallest book of accounts to their richest regalia, two years after the fire the Chicago lodges entertained the first convention of the Constitutional Grand Lodge of the Order to be held in Chicago, January 25-30, 1874. Three years later we find three more lodges of the Order in Chicago, these being: Chicago No. 263, instituted March 10, 1876; Illinois No. 264, instituted three months later, May 12, 1876; and Northwestern No. 265, instituted two weeks later, June 1, 1876. These made eight lodges of the Order in Chicago, and new ones were added until Chicago had enough lodges to form a District Grand Lodge itself.

The Concordia Club was the hardest-hit by the fire, which proved its death-blow. It rapidly dwindled in numbers and influence, its leading members joining the Standard Club which went on gaining strength year by year until it was recognized as the premier Jewish social organization in Chicago. The Concordia Club, however, continued to meet for a number of years but it never again was what it had been during the memorable



LIBRARY IN WATER TOWER OF TEMPORARY CITY HALL

days preceding the fire. It was not only the fire but the new conditions in the community that caused the Concordia Club to lose standing and eventually to disband It had played its part in the

community and played it well. It had contributed to the developing of a spirit of unity among the Jews of Chicago and its services were long and gratefully remembered. Concordia Hall was what its name signified, a place for concord, for getting together and working together.

But if old organizations passed out, new ones soon and in rapid succession made their appearance, evidencing the growing strength of the Jewish community of Chicago. The first of these new organizations was formed on the very night of the fire when a group living on the Northwest Side formed the first Jewish congregation in that part of Chicago. While the flames were at their height, a meeting was held at the home of Moses Hirsch on Milwaukee Avenue which resulted in the formation of Rodfe Sholom Congregation, later called Beth El. Its members were of the German-speaking group, including, besides Moses Hirsch, who was chosen first president, the following: Z. Simheimer, vice-president; David S. Eisendrath, treasurer; Herman Renberg, secretary; and L. Schwartz, J. Tausig, M. Tausig, L. Weil, L. Schulhof, B. Schram, S. Richter, Simon Klee, Abe Klee, J. Gruener and M. Solomon.

The following Saturday the first services were held at the home of one Ohnstein, and a *Sefer Torah*, the gift of D. S. Eisendrath, was dedicated. Two weeks later quarters were rented in a hall on Peoria and Ohio streets and six months later, the members bought the frame building of a Norwegian church on the corner of Huron and May streets, and moved it to a double lot they had bought on May and Second streets. Here the Reverend Ignatz Kunreuther officiated for a time. The little congregation had an uneventful life until it experienced a transfiguration similar to that reported of Elijah of old. On June 22, 1873, a peaceful Sunday afternoon, a terrific wind suddenly came up and when it left, as rapidly as it came, it carried the little house of worship away with it. Herman Eliassof, who was then serving as its rabbi, describes the scene as follows:

The day was bright and the sky was clear. The trustees of the congregation were assembled in meeting in the synagogue. They had just finished their business and were filing out of the structure. They had hardly reached the sidewalk when suddenly a violent windstorm arose. With almost the force of a cyclone it caught the synagogue at the base, lifted the structure from its foundations and hurled it a distance away, reducing it to splinters. It was the work of a short moment and the trustees who witnessed the demolition of their synagogue could hardly realize it. It was indeed a calamity for the little congregation, for all the storm had left them was an indebtedness of $7,000.

As a result the congregation was without a home and Dr. Eliassof was without a pulpit. A meeting was called, however, that very night at the home of D. S. Eisendrath, the treasurer, by whose efforts a fund was at once raised with which to build a new house of worship which was erected at the corner of May and Huron streets, special care in its building being taken to assure its being able to withstand the notoriously high winds of Chicago.

Another of the first organizations to be formed after the fire and still in existence, is the Independent Order Bikkur Cholim Ukadishu, which dates from 1872. Although bearing a similar name to that of the Chevra Gemilath Chassodim Ubikkur Cholim, established in 1856, and the Chevra Kaddisha Ubikkur Cholim which broke away from the Chevra Gemilath in 1861, as already explained, the Independent Order Bikkur Cholim Ukadishu differed from its predecessors in Chicago in several important respects, although its general aims were similar. The earlier organizations were purely local ones having no connections with outside bodies of similar character, whereas the I. O. B. C. U. was a lodge or branch in Chicago of a national organization that had branches in various cities, although now the Chicago body

is the only remaining one of what was in its beginning a fraternal order like the B'nai B'rith and other Jewish orders And there was a second difference. The predecessors of the I. O. B. C. U. in Chicago were composed of German-speaking Jews, of the "Polish" and the "Holland" groups, while the members of the I. O. B. C. U. were chiefly Russ-Polish, as were the members of the Beth Hamedrash Hagodol Ub'nai Jacob and the Mariampol congregations. The founders and earliest members of the I. O. B. C. U. in Chicago were: N. J. Stern, Moses Harris, Nathan Davis, L. Lewinsohn, A. Bernstein, and W. Holdstein. The Order has been conducted on substantial lines ever since its organization and today is in a prosperous and flourishing condition. It has an especially impressive ritual and has been the means of keeping alive in its members an ardent Jewish spirit. Its burial ground is one of the oldest in Chicago.

The growth of the Chicago Jewish community right after the fire and following was not confined to religious and fraternal organizations. Several important Jewish women's organizations were then also added to the number of those truly humanitarian groups of which Chicago had already a good number before the fire and without whose help the work of the United Hebrew Relief Association could not have been carried on. To these was added the Deborah Verein, formed in 1872, and named after Dr. Isaac Mayer Wise's paper for the Jewish home and womankind. The first president of the Deborah Verein, today known simply as the Deborah and with its pronunciation anglicised, was Mrs. L. Schoenfeld. It at once joined the forces of the U. H. R. A. and became one of its most reliable supporting bodies. Two years later another important woman's organization was launched. This was the Jochannah Lodge, organized February 12, 1874, as a Chicago Lodge No. 9 of the U. O. T. S. (*"Unabhaengige Orden Treuen Schwestern*—Independent Order of True Sisters"), the first national Jewish women's organization to establish a branch in Chicago. It is interesting to note that even in the formation of this woman's organization, Henry Greenebaum had a share, he being listed in the records as one of the founders. Under Mrs. Abraham Wise, the first president, and the others who succeeded her in the chair, Jochannah Lodge came to the fore as a force for great good.

The Deborah and the Jochannah were valuable additions to the community and have survived as other women's organizations that were active and prominent in the earlier days have not. Gradually the flower of the Jewish womanhood of Chicago came to belong to one or the other of these bodies, in many cases to both. Both have to their credit during the half century they have been in existence many timely and outstanding services.



MRS. LEOPOLD SCHOENFELD (ANTONIA BLACK), a native of Hungary, was born in August, 1843. Her early years were spent on her parents' estate, where she received a thorough education through private instruction at home. She was married on August 27, 1861, and in the same year left with her husband for Chicago. Upon the organization of the Deborah Verein she became its first president, serving from 1872 until the time of her death, August 30, 1882. Her kindness of spirit and love for fellow-being expressed itself in innumerable acts of charity for which she was universally known and is still remembered by many.

Another organization needs to be considered before we deal with the second fire in the summer of 1874 that entailed further suffering among the Jews of Chicago. This body was the Chicago Rabbinical Association, formed in the fall of 1873 and still in existence At that time there were a number of pulpit celebrities in Chicago. These included Dr. Liebman Adler (then released from active

preaching in K. A. M. not only because of his advanced years but also because the congregation desired to have its sermons preached in English instead of German, and for this purpose in March, 1872, called to the pulpit Dr. M. Machol of Leavenworth, Kansas, who remained with K. A. M. until 1876), Dr. Felsenthal, Dr. Kaufmann Kohler, Rabbi Messing and Rabbi Norden. These united in an effort to promote fellowship among the liberal rabbis in Chicago, and to deliberate with a view to arriving at a common understanding and working out a common line of effort in communal and general Jewish matters. Dr. Felsenthal was the first president and Rabbi Norden, the first secretary, both filling these respective offices for a number of consecutive years. The Chicago Rabbinical Association not only promoted the feeling that the rabbis of Chicago were colleagues although filling different pulpits and having varying religious viewpoints, but also that the congregations they represented had common interests. Because of this stand of the rabbis of Chicago, its liberal religious organizations have consistently from early times entertained the friendliest feelings for each other. The Chicago Rabbinical Association also dignified the rabbinical calling in the eyes of those who were outside the Jewish community in Chicago. Its earnest and scholarly gatherings won respect both for the office of rabbi and for the Jewish faith

Chicago had hardly got back to normal after the great fire when, three years later, another fire started to sweep over it, starting with the same ruthless fury that had marked the first and threatening for a time to duplicate its ravages. This second fire broke out early in the afternoon of July 14, 1874, the starting point being on Fourth Avenue near Twelfth Street. It raced east and north and south over a great section of the South Side, reaching State and Van Buren streets by eight P. M. Timely dynamiting checked its progress and robbed it of what otherwise must have been its inevitable prey. Before the fire was stopped, however, many blocks in the heart of the Jewish settlement were sacrificed and there were as a result, heavy Jewish losses. K. A. M., which had not been touched in the previous fire, now lost its synagogue, the costliest in Chicago at that time, at the corner of Wabash Avenue and Peck Court, which was right in the course of the fire where the conflagration was at its worst. The Russ-Polish settlement, but slightly harmed by the earlier fire, now sustained the heaviest losses, and as practically all the families were very poor, the distress was great and the community was called upon again to meet an emergency that from the point of view of relief was almost as serious as the earlier catastrophe

MRS. JOHANNE M. LOEB (*née* Unna) was born May 25, 1844, in Rendsburg, Germany, and came to America with her parents in 1856. She received her education in Chicago, and throughout her useful and eventful life her loyalty and love for the city of her adoption increased. Not only was she an active member of many Jewish organizations, but she had a part in the founding of numerous institutions which to-day play an important part in the Jewish and civic life of our city. For many years she was the only woman on the board of the United Hebrew Charities, and was active in the founding of the Jewish Training School. She was a member of Sinai Congregation, the Council of Jewish Women and the Deborah Verein. She served the Jackonah Lodge as president for many years, and under her administration the organization grew greatly in numbers and accomplishment. She aided in forming various other lodges, chief among them the Sarah Greenebaum Lodge, of which she was particularly fond. One of the founders and early directors of the Chicago Medical Examiner, she was also a director of the Michael Reese Hospital, the Home for Jewish Friendless, the German Old People's Home, and the Home for Destitute Crippled Children. The death of her husband, Morris Loeb, left her with four sons, each of whom assumed duties and obligations in the fields of civic and communal service. Her gifts of intellect, her lofty character and many deeds of charity and benevolence endeared her to the entire community, and upon her death, in October, 1917, her family's loss was shared by all who had been fortunate enough to know her.



had been. The United Hebrew Relief Association nobly and promptly responded to the call but found difficulty in raising funds. This was so partly because of the losses sustained in the first fire which for some time reduced the amount available for relief in Chicago, and partly also because the irritations of the first fire had intensified a narrow spirit that regarded the "Russians" as *schnorrers* who did not contribute to the relief funds but got far more than their share thereof. In order to shame this unbrotherliness, the U. H. R. A. asked Dr. Liebman Adler to draw up an appeal, which he did in this lofty tone:

Brothers and Sisters: Are these poor ones less to be pitied, are they less poor, are they less homeless because Poland or Russia is the land in which they first saw the light, or under the darkness of this world? The poor of these countries are doubly poor. These unfortunates come to us from a country which is the European headquarters for barbarism, ignorance and uncleanliness. In these countries, thousands of Israelites are densely crowded into small towns and villages, and they become singular and peculiar in their customs, manners and ideas. In bestowing charity it is the duty of the Israelite first to look to the needs and then to the deserts of the recipient.

Thus Liebman Adler nobly silenced the small-minded and voiced the truly liberal feelings of Chicago Jewry which from the beginning has relegated none outside the pale of its sympathy and help. In the earliest days no questions were asked when help was needed. *"Zedokah Tatzel Memoveth!"* was enough to make all respond and no one hesitated in order to know who was to receive aid. The spirit of these words lived in Liebman Adler's inspiring appeal which shamed provincialism and unbrotherliness a half-century ago when these, at the first real test of Chicago's Jewish philanthropy, tried to hold back help because of superficial and unworthy considerations. And so it was that the sufferers of the second fire received aid. All that mattered was that Jews were in need—and those in need were aided. It was an inspiring augury for the future!

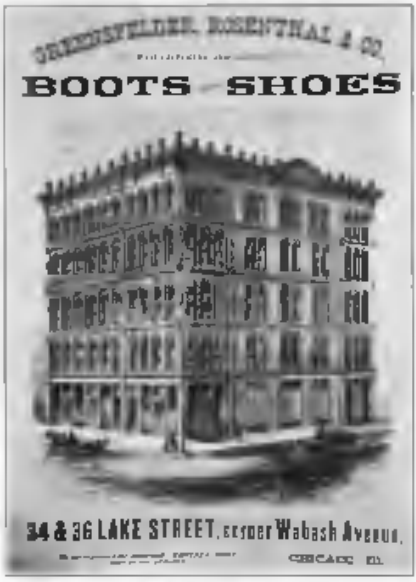


Staats Zeitung Building, Wells and Washington Streets
Meeting Place of Polonaise & Kosciuski

The second fire marked the beginnings of the Jewish advance to the West Side. Even before the fire of 1874 a few families had crossed the river and these were now joined by others who had lost their homes east of the river and now gradually began to settle along Canal Street. The Beth Hamedrash Hagodol *shul* which had been dedicated shortly before the sec-

ond fire on Pacific Avenue below Harrison was not harmed by the fire, and still remained east of the river, but the Mariampol Congregation which had worshipped in a rented hall on Clark Street near Polk, found its quarters in ruins, and crossed over to the West Side. It was thus the first Russ-Polish congregation to be established in what later became the heart of Chicago Jewry. The general movement to that district did not start until 1881 and it was during the following years that the West Side began to be settled by a considerable number of "Russian" Jews.

After K. A. M.'s synagogue was burned to the ground, and while plans were being considered to find a new home, an attempt was made to unite K. A. M. and Sinai. The latter still worshipped in Martin's Hall and had not yet decided where its new temple should be. A committee of nine from Sinai met with a committee of



Advertisement of Greensfelder, Rosenthal & Company
Appearing in a publication after the fire

a similar number from K. A. M. to talk the matter over. Sinai seems to have been especially anxious for union and it is probable that the two congregations, both then homeless, would have joined forces, but for one consideration that put a stop to the negotiations. The stumbling-block consisted of the Sunday services that Dr. Kohler had instituted shortly before. Sinai was willing to have Sabbath as well as Sunday services but K. A. M. was unalterably opposed to the holding of Sunday services, and thus the negotiations fell through, and the two congregations whose histories are so closely connected, again went their separate ways. K. A. M. for a while held services at the Methodist Episcopal Church at the corner of Wabash Avenue and Fourteenth Street, and in December, 1874, bought the lot and church building of Plymouth Church, on the southeast corner of Indiana Avenue and Twenty-sixth Street which was remodeled for a synagogue, the dedication taking place February 5, 1875, with Drs. Kohler, Felsenthal, and Messing assisting at the ceremonies. Sinai held its fall holiday services in 1874 as in the previous years after the first fire, at the Church of the Messiah, Michigan Avenue at Twenty-third Street. It finally bought the lot at the southwest corner of Indiana Avenue and Twenty-first Street where the cornerstone of its new temple was laid June 20, 1875, and the building completed at a cost of $128,000, and dedicated on April 8, 1876.

That Chicago's reform and semi-reform congregations were alive in the '70s to the need of a comprehensive educational program is seen by the formation August 31, 1876, of the Jewish Educational Society of Chicago, the character and objects of which are revealed in a printed appeal which was made to the community two weeks later, September 15. This appeal was worded, in part, as follows:

Israelites of Chicago! What have you done for preserving our faith and transmitting the noble he-

quest of ages to posterity? True, you have in the different parts of this city formed congregations and erected beautiful houses of worship, redounding to the honor of the God of our Fathers. You have ministers preaching to you every Sabbath and Festival Day, well accredited to the surrounding world. You have Sabbath schools and teachers, besides, to endear the youth with all elements of Jewish religion and history. But are you satisfied that thereby you have done all in your power to maintain the religion of our Fathers in its pristine glory and purity? True, you have united your children as Jews, but do you believe that they, after having attended the Sabbath school up to the time of their confirmation, will be able to withstand and to defend Judaism before the world? Or do you know of any one of those desirous of pursuing the study of Jewish law and history, in order to know what Judaism is, and what it has accomplished in its wonderful march? And suppose there are such people, what opportunities have they of studying Hebrew and acquiring the knowledge indispensable for a thorough understanding of Judaism? Where are the schools, from which you expect your future rabbis and teachers and the well-read laymen to come? The latter can certainly not be imported from the old country for the purpose of upholding your Jewish institutions.

Indeed, indifference and dissension, ignorance and shallowness have long enough eaten the very marrow and core of our sacred inheritance. Compare the zeal and devotion, the generosity and sympathy manifested in Christian churches by young and old, with the indolence and lethargy which have entwined the young, particularly, in our holy cause, so as to make every attempt at enlisting their interests fail at the very outset. Christian mission societies send forth their soul-hunting agents to enhance Jewish charity-rates and lure them away from the house of their religion, while the Jewish community, for want of religious education and protection, leaves them to spiritual starvation.

You are no doubt aware of the call issued forth in the east and west, for establishing a Jewish theological seminary, in response to which several congregations of this city have joined, either the one or the other movement. Yet this undertaking must be regarded premature as long as in the various centers of American Judaism, there are neither pupils imbued with the spirit of Jewish lore, so as to feel induced to enter upon a theological career, nor high schools where talented youths could prepare themselves for such a course. We must have a Jewish high school in every large community, where especially gifted young people from their eleventh or twelfth year are to be advantageously taught in Hebrew literature and Jewish history, in addition to the various branches of a general high school, the Hebrew forming an organic part of the entire school system; where moreover, lessons in Jewish religion, history and literature are given twice or thrice during the week to such young people who are anxious to receive information about Judaism, while pursuing their ensemble at scientific course during the day.

In view of this urgent need, several members of our different congregations met and consulted about the feasibility of establishing such a school in this city, and after due consideration of the matter, organized a society for this purpose under the name of the Jewish Educational Society of Chicago.

The appeal which called upon all, "whether members of reform or orthodox congregations, whether married or single, old or young, to unite and cooperate in the work," was signed by the following:

Rabbi Liebman Adler	Abraham Hart
Dr. B. Felsenthal	D. Landsberg
Dr. Kaufmann Kohler	M. Hirsch
Rabbi A. Norden	F. Kin
M. M. Gerstle	J. Peter
B. Loewenthal	Henry Greenebaum
L. Bachman	Jacob Rauenberg
Henry Hart	Lazarus Silverman
Henry L. Frank	Nathan Eisendrath
Dr. Gustave Fisher	L. P. Leopold
Tobias Goldenkopf	Charles Kaumheimer
Herman Felsenthal	L. Heller
Julius Rosenthal	August Bloss
Godfrey Snydacker	Adolph Moses
Gerhard Foreman	M. Greenebaum
Elias Greenebaum	Lee Solomon
M. A. Meyer	N. Hefter
L. W. Reiss	E. Rubovits.
S. F. Leopold	

Several meetings of this organization were held and as in the case of the Reformverein, its founders knew just what they wanted and made it all clear in a number of articles of organization which they drew up, but in spite of its clear and vital program and the representative character of the men back of the movement, it failed to make a start or much of a stir beyond its appeal, and thus proved to be among the first of the ambitious schemes for the community that did not get much farther than the minds of its conceivers.

Quite another fate fell to the lot of the Zion Literary Society, which was formed in 1877 shortly after the Jewish Educational Society's failure and which then

began a brilliant career that continued for thirteen years. The Zion Literary Society was the big cultural and social force in Chicago during the late '70s and the '80s, and held crowded meetings every Friday night at Zion Temple (since 1869, at the corner of Sangamon Street and Jackson Boulevard). It was founded by Michael Greenebaum who was its first president, and its leading spirits included Mr. and Mrs. Henry (Hannah Greenebaum) Solomon, A. G. Becker, H. L. Frank,



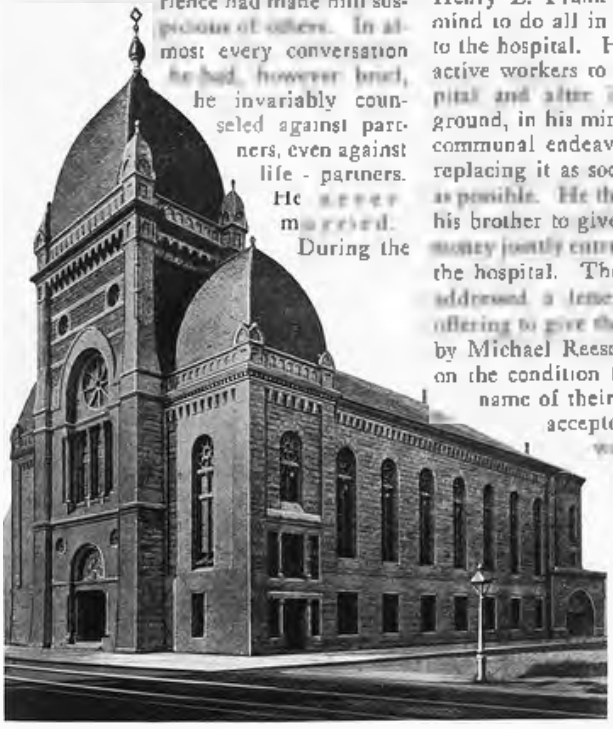
K. A. M. Temple, Indiana Avenue and [illegible] Street

Levy Mayer, Jacob Newman, Mrs. T. Klein, Flora Unna, Mrs. (Mary Greenebaum) Haas, and Toby Rubovits. Leading men addressed it on various occasions, and fine intellectual and musical programs were given week after week. Social affairs were also given, and a weekly newspaper edited by Mrs. Solomon and Levy Mayer was issued. Levy Mayer, it may be noted here, who served as the society's secretary, was the person who later attained nation-wide fame as a lawyer, though with the passing of years, sad to relate, he became estranged from Jewish effort. The society is still nominally in existence and holds reunions every five years.

In the same year that Zion Congregation was beginning to enjoy the greatest prosperity in its career, the fortunes of its leading founder and first president were dealt a staggering blow that would have completely overwhelmed a less dauntless soul and written "Finis" upon his private and public career. The "Hard Times" of 1877 were felt by all, but it was the irony of fate that Henry Greenebaum, the man who had done most for the community, should have been dealt the hardest blow of all. The failure in 1877 of Henry Greenebaum's banks—the German National and the German Savings, two of Chicago's strongest banking institutions—surprised and shocked all. The failure was due to heavy real estate investments in the Humboldt Park district whose business and residential growth Henry Greenebaum anticipated. Failing to realize cash on these great and valuable holdings, when money tightened, the banks were unable to meet their obligations and were obliged to suspend business. The liabilities of over a million dollars, however, Henry Greenebaum assumed personally, all depositors being paid in full. His entire fortune was swept away and he found himself obliged to start all over again, after he had accumulated a large fortune and attained a leading financial standing in the community. Plucky he faced the sudden change in his material condition, in adversity as in prosperity showing the same magnanimous and unconquerably cheerful qualities, and by the manner in which he strove on won even greater esteem and admiration than had been his before.

At this time when a spirit of depression was everywhere manifest and cheering news was therefore thrice welcome, the anxieties of the United Hebrew Relief Association, especially with regard to the reestablishment of the hospital, the out-

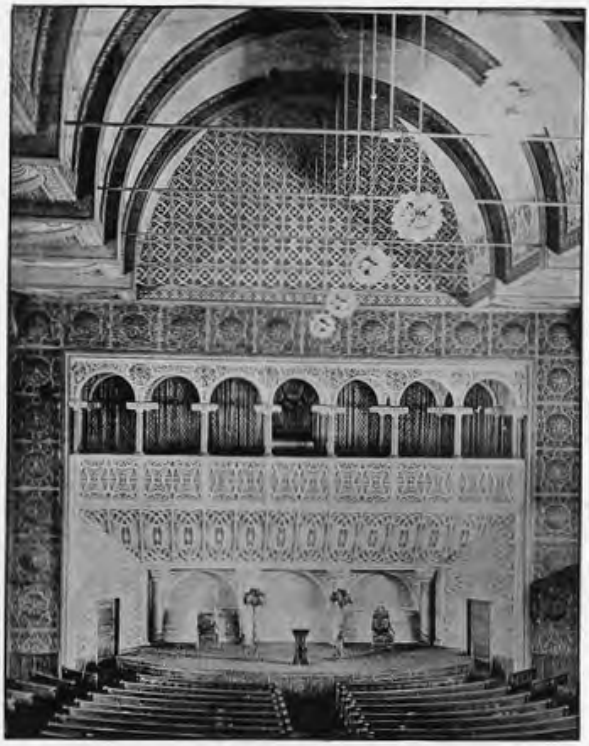
look for which looked dark even seven years after it had been destroyed, were relieved by help that came from an unexpected source, and the name of Michael Reese, which had seldom been mentioned in the community, suddenly loomed larger than any other. Michael Reese in his lifetime was of an uncommunicative and unsocial disposition. He had started out as a worker in a quarry and was a powerful man, over six feet tall, standing out not only because of his height and vigorous figure, but also because of a broad slouch hat he wore well down on his forehead, giving him a secretive and sullen appearance. In his early days he had been tricked by a partner and lost all he had, and this unfortunate experience had made him suspicious of others. In almost every conversation he had, however brief, he invariably counseled against partners, even against life-partners. He never married. During the short time he was in Chicago before leaving for California, where he let others dig for gold while he bought real-estate, he was known simply as being the brother of the six Reese sisters, all of whom were active workers in the Chicago community and known for their genuine philanthropy. To the surprise of all, when Michael Reese died on shipboard while making a trip to Europe in 1878, it was learned that he had left to two of his nephews, Henry L. Frank and Joseph Frank, sons of his sister, Mrs. Eliza (Reese) Frank, the sum of $30,000 to be devoted to charitable purposes in Chicago. The bequest left it to the custodians of the fund to decide upon the form of charity to which it should be applied. Henry L. Frank at once made up his mind to do all in his power to devote it to the hospital. He was one of the most active workers to establish the first hospital and after it was burned to the ground, in his mind every other piece of communal endeavor was subordinate to replacing it as soon and as substantially as possible. He therefore prevailed upon his brother to give his consent to use the money jointly entrusted to them to rebuild the hospital. The Frank brothers then addressed a letter to the U. H. B. A. offering to give the sum left in their care by Michael Reese, for the new hospital on the condition that it should bear the name of their uncle. This offer was accepted, especially when it was reinforced by another offer made by Jacob Rosenberg, brother-in-law of Michael Reese, and Mrs. Henriette Rosenfeld, wife of Levi Rosenfeld and sister of Michael Reese, to whom an additional sum of $200,000 was left in Michael Reese's will, which



SINAI TEMPLE, INDIANA AVENUE AND TWENTY-FIRST STREET

was also to be devoted to charity, the greater part, however, to be used outside of Chicago. Jacob Rosenberg and Mrs. Rosenfeld offered to devote $50,000 of the amount entrusted to them, as an endowment fund for the hospital, also on condition that it bore the name of Michael Reese. Thus, it came about that a memorial was raised in Chicago to a man who spent only a short time here and at the time of his death had not the slightest idea that his name would be perpetuated in this or any other way. That it was, was due to Henry L. Frank, who seems to have conceived the idea and through it rendered priceless service to the community. The lot on which the first hospital stood was exchanged for a lot on Twenty-ninth Street near the lake, and within a year after the offers of the Frank brothers and Jacob Rosenberg and Mrs. Rosenfeld were made, the cornerstone was laid, November 4, 1880, after which work on the building was pressed. And so the Michael Reese Hospital took its place among the first great Jewish institutions of what was then the far South Side, these being, in order, going south—the Standard Club, on Michigan Avenue and Thirteenth Street; B'nai Sholom, a block farther south, Sinai Temple, at Indiana Avenue and Twenty-first Street; K. A. M., five blocks south, and the Michael Reese Hospital, farther east on Twenty-ninth Street—all substantial institutions of which any community could be proud.

Sinai was not in the best of condition at this time, the outlook for it being anything but bright in the late '70s. The expected stimulating results of the adoption of Sunday services did not materialize. Laemmle Mayer, *shameth* of Sinai, known and loved in the community for his wit, observed that Sinai was the most religious body in Chicago because it was closed on *Shabboth*. Dr. Kohler, discouraged by the falling off in attendance and interest, and thinking a more



INTERIOR OF SINAI'S THIRD TEMPLE

promising field awaited him in New York where he was offered the post of rabbi of Beth El in succession to his father-in-law, the noted Dr. Einhorn, sent in his resignation to Morris Selz, then president of Sinai Congregation. The resignation was accepted, to take effect June 30, 1879, and Sinai began to look around for Dr. Kohler's successor, outlining the qualifications of its rabbi at a special meeting held February 19, 1880, as follows:

With a view of securing to this Congregation a minister whose name will be an honor to Judaism and of whom we may have reason to expect that by word and deed he will teach the tenets of our faith in full accord with the convictions shared by all members of this Congregation; and thereby inspire young and old with that love for our holy cause which is essential to the preservation of our religion, be it

Resolved: That the Executive Board be herewith requested to invite and receive applications for the position of minister of this Congregation from Jewish theologians of modern reform principles and of good repute who have graduated at a German university, with honor, are excellent also in all those branches of study which characterize the learned rabbi of our day, and who are good orators, able to preach in the German and English vernacular.

Among the applications received was that of a young minister, twenty-eight years old who was then officiating at Adath Israel Temple in Louisville, Kentucky, his first charge. His application received special attention because he was the son of Dr. Samuel Hirsch of Philadelphia, a dominant figure in radical reform circles whose views as presented by Dr. Chronic had won over the members of Sinai. And thus on July 25, 1880, Dr. Emil G. Hirsch was elected rabbi for a term of ten years, as Dr. Kaufman Kohler had been chosen, and at a salary of $3,600 a year, $400 a year less than Dr. Kohler received when he left Sinai. The younger Hirsch, shortly after his election, came to Chicago. He then and for some time after wore a beard, as a beardless rabbi then would have been a greater innovation than were the Sunday services, and less able to get a hearing even in a radical reform congregation. He preached his inaugural sermon *erev Rosh Hashonoh*, September 5, 1880, and at once his magnetic personality exerted its appeal. The sermon was in English and it revealed its deliverer as a master of that tongue although trained in a German university. This created almost as deep an impression as the content of the sermon, which was a well-reasoned and forceful presentation of the duty of Judaism to go forward and fulfill its destiny.

The mission of Reform [he declared] is two-fold, critical and constructive. It was the sacred duty of modern Judaism to construct on the eternal principles of Judaism an all-embracing philosophy of life. Forward! from the spot where we are resting. Follow me to the dying decades of the eighteenth century. A hurricane is sweeping over both hemispheres. America and France are in the throes of a new era. But where does the storm bring in its fullest life, where death? Beyond the scenes that defy vision—but she can with bloody hands only tear down, not build up. Here on this side of the Atlantic, with the God of their fathers a living presence in their hearts, the sturdy champions of the Revolution not only tear down—they build up. Let these harmonies soften! Let us, too, heed their warning. Forward! That is indeed the order of the day; but only when the Ark of the Covenant leads the way. But on the other hand, let us not forget that this idea of the Covenant, which makes us kin to the Infinite, must ever remain a living thought, not degenerate into a dead dogma. If Judaism protests with all the fervor that strength and truth of conviction can command, against the dogma of materialism, it does no less raise its voice against the materialism of dogma. Like Reuben and Gad, our congregation is commissioned and pledged to march as the advance guard of the army and bear the brunt of the battle.

Thus, Dr. Emil G. Hirsch entered Chicago with a rousing battle-cry and at once gave evidence of being a born leader. It was evident from the outset that such an intellect and such a personality would make Sinai a force in the community. This promise was fulfilled, and Dr. Hirsch began a career in Chicago that became more brilliant with each succeeding year until he and Jewish Chicago came to mean the same thing in the minds of many persons outside Chicago.

A few years before Dr. Hirsch's coming, another brilliant figure made his appearance, who, however, did not remain long, although during his brief stay here he won respect for his gifts and efforts along literary as well as rabbinical lines. This man was Rabbi Henry Gersoni, who ably filled the pulpit of B'nai Sholom during the years 1878-80 while Rabbi Messing was away from Chicago. Rabbi Gersoni established and edited a weekly Jewish paper in Chicago, in English and German, the *Jewish Advance*, that commanded wide respect. Its first issue appeared June 14, 1878, published by Max Stern. This publication had to be given up in 1881 because of lack of support. It was succeeded in 1882 by a monthly, the *Maccabean*, also edited by Rabbi Gersoni, which lasted less than a year. There was another Jewish paper published in Chicago at this time, the *Occident* which first appeared in 1874, the publishers at first being M. Hoffman and Julius Silversmith. The former soon retired and the latter conducted it alone for a number of years. It appeared weekly and was in English. It championed orthodoxy and never missed a chance to attack and even to abuse all who held reform views. It was the first English-Jewish paper to make its appearance in Chicago and was followed in 1879 by Chicago's first Yiddish paper, the *Israelitische Presse* which made its appearance weekly, its publishers being N. B. Etœlsohn and S. L. Marcus. It lasted only a few months, the Yiddish-reading public in Chicago and vicinity then and for some years after, not being sufficient in numbers to support a Yiddish paper even had they been favorably disposed toward one. By the year 1880, five Jewish publications had appeared in Chicago, in the following order: The *Zeichen der Zeit*, *Occident*, *Jewish Advance*, *Israelitische Presse*, and the *Maccabean*. Of these the *Occident* alone survived these early journalistic attempts but its days, too, were numbered.

If the Jews of Chicago were not overeager to support a local Jewish paper during the '70s, little difficulty was found in establishing new congregations three



THE

JEWISH ADVANCE

Execute the Judgment of Truth and Peace in your Gates. | אֱמֶת וּמִשְׁפַּט שָׁלוֹם שִׁפְטוּ בְּשַׁעֲרֵיכֶם׃

VOL. I. CHICAGO, JUNE 14, 1878. NO. 1.

SONG.

By Lulu M. W.

Blush, fair West, as the sun goes down,
And send me happy morrows!
Along the fair lakes' ferns and bushes
Slant all your golden arrows.

Oh, let them speed into the east!
Oh, let them fall and quiver!
Where she doth stray at breaking day
(Oh, that 'twere I were with her!)

And bid them tell her that I wait,
While twilight shadows darken,
Where cries the linnet to his mate;
And if she will not hearken,

Then let them fade along the sky,
And die in dreary token
That she nor smiles nor sighs for me,
Nor minds the heart she's broken!

heaven that neither of them may ever have an opportunity to try her skill on me. Should fate ordain such a mishap to befall me, Oh, Jupiter, condescend to let me know of it beforehand, in order that time be allowed me to make my will, and to arm myself with resignation.

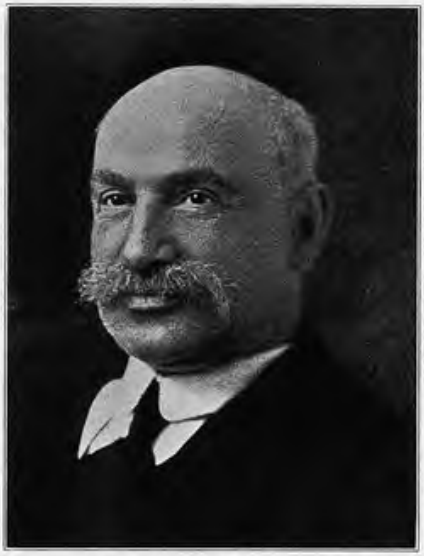
If I were a poet I could make capital of the contest between Mrs. Shoddy and Mrs. Chapkovsky. I could, in the first place, give them classical names, such, for instance, as Helen and Andromache. It is recorded in the history of designing that these wilom Grecian ladies spent their leisure in weaving carpets. Helen wove in her carpet the designs of all the shoot down three or four foreigners. I would persuade my Jacob to kill double the number, if those foreigners were brought here, and he be saved the trouble of going so far from home to perform this task for our emperor."

But the bailiff was a hard-hearted man; he did not consent to enter upon such agreements, and said that Jacob would have to go wherever his superiors would order him. This failure, however, did not discourage old Kende. She devised other means to save her boy from the army. She resolved that he should escape into foreign lands. A great deal of discretion was necessary for carrying mur. He succeeded in smuggling himself over to Germany. By his willingness to work, and his capacity to obey, he managed to get along very well. He strayed through Germany, France, and England, three or four years. His views and notions became a little cultivated by experience.

At last a benevolent society of London procured for him a free passage on a sailing vessel to America, on condition that he should work as a sailor during the passage. Some members of that society had maintained him in London for some time, giving him bread to eat and water to drink, every now and then also some cast-off

FIRST ISSUE OF THE "JEWISH ADVANCE"

EMIL GUSTAV HIRSCH, the son of a profound and fearless thinker, Dr. Samuel Hirsch, was born May 22, 1852, in the Grand Duchy of Luxemburg. He received his earlier education in the public schools of the duchy, and in 1866 came to the United States with his father and family. After completing his preparatory work in the Philadelphia Episcopal Academy, he entered the University of Pennsylvania, in 1868. He had studied Hebrew and Jewish literature and law with his father while attending the Academy, and after receiving his A.B. degree at the University, went abroad, where, in addition to completing his studies for the A.M. degree at his Alma Mater, he took four years' graduate study in theology and philosophy, at the Universities of Leipzig and Berlin. He also, at this time, attended the Hochschule Für Wissenschaft des Judenthums, in Berlin. The A.M. degree from the University of Pennsylvania was conferred upon him in 1875, while he was still abroad, and a year later he received his Ph.D. from the University of Leipzig, in addition to his rabbinical degree. He returned to the United States, and at once was made rabbi of Har Sinai Congregation in Baltimore, where he remained for a year. He then was called to Louisville, Kentucky, where for two years he officiated as rabbi of Adath Israel Congregation. On June 16, 1878, he married Matilda Einhorn, daughter of Dr. David Einhorn. On August 22, 1880, Dr. Hirsch came to Chicago to succeed Dr. Kaufman Kohler as rabbi of Sinai Congregation. Before two years passed, his ten-year contract was extended for another ten years, and in 1900, when he was offered a New York pulpit, Dr. Hirsch was made rabbi of Sinai for life, at a salary which made him the highest-paid preacher of any denomination in the country. During his leadership the membership of the congregation increased from sixty to over eight hundred families. Dr. Hirsch's efforts made possible the establishment of the Jewish Training School, opened in 1890, one of the first of its kind in America. He had long preached organized charity, and in 1900 was instrumental in the formation of the Associated Jewish Charities. He not only influenced wealthy donors to support the movement, but obtained the right men to manage the organization. He was a life director of the Michael Reese Hospital, and a director of the Home for Aged Jews, and many other institutions. During the World War he acted as chairman of the Committee for War Relief and personally solicited funds in addresses and written appeals. Although he did not subscribe to Zionist doctrines, he liberally extended the use of his pulpit to Louis D. Brandeis for an appeal (which he heartily seconded) for relief funds for the Provisional Committee for General Zionist Affairs. From 1880 to 1883 he was one of the editors of the *Zeitgeist*, edited in Milwaukee, and in 1886 was made an editor of the *Reformer*, published in New York. In 1891 Dr. Hirsch founded the *Reform Advocate* and was its editor until his death. It was not only in Jewish circles that his scholarly attainments were recognized, for in 1892 he was made Professor of Rabbinical Philosophy and Literature at the University of Chicago. During the World's Fair he delivered seven addresses at the Parliament of Religions, and was chosen vice-president of the Liberal Congress of Religions, founded shortly after. In 1902 he gave a series of lectures on "Jewish Poetry" at Johns Hopkins University, and acted as biblical editor of the *Jewish Encyclopedia*, contributing many authoritative articles to the production. He wrote many articles for Hastings' *Encyclopedia of Religion and Ethics*, and translated, for the benefit of his congregation, Dr. Einhorn's prayer book, which translation is now used by many of the leading reform congregations in the country His amazing versatility makes it difficult to enumerate completely the many honors conferred upon this far-seeing teacher, orator and scholar. His knowledge of ancient lore, science, literature, and civic and national affairs was colossal, and many higher schools conferred honorary doctorate degrees upon him. In 1896 Austin College gave him the LL.D. degree; in 1900 Western University of Pennsylvania conferred the L.H.D. degree upon him; the Hebrew Union College, in 1901, awarded him a D.D. degree, and the Temple University of New York made him the recipient of the D.C.L. degree in 1908. He held numerous civic positions, among them: first president of the Auxiliary Examination Board of the Chicago Civil Service Commission, and presidential elector-at-large in 1896; and, for many years, member of the Illinois Board of Commissioners of Public Charities. His home life was known to be ideal, and he and his wife were paid many a loving tribute by their admiring friends and congregation. In 1921, on his seventieth birthday, the congregation gave a pageant review of his life and a dinner in his honor, when messages from all corners of the world gave proof of the admiration he received from people of all creeds and nationalities. On January 7, 1923, after his ministry of over forty-two years at Sinai, Chicago —and, indeed, the whole country—was shocked and grieved at the death of him who for so many years had been the great leader in reform Judaism. For several years his health had been failing, but he bravely continued to appear in the pulpit until a few weeks before his death. The day of the funeral was one of universal mourning; Jew and Gentile, reformer and orthodox, those who had followed his teachings and those who had differed with him, all joined in tribute to the thinker and doer who had passed from their midst. Thousands sought admission to the services held in Sinai Temple, and columns of space were devoted by the press to a recounting of his life and achievements. Many Jewish organizations—and few there were whose work Dr. Hirsch had not aided at one time or another—suspended their regular sessions and held memorial meetings instead. The profound feeling that prevailed reflected the hold he had taken upon the life of his time. Surviving him were his widow, who had been his constant companion and aid, and their five children; Dora, Mrs. Beatrice Kirscheimer, Elsa (Mrs. Gerson B. Levi), David, and Samuel.



being added to Chicago's total during the decade after the fire. Two of these were formed by members of the German-speaking group, and one by the Russian group, the latter being the first of its kind in Chicago. These congregations were Anshe Emeth, Emanuel, and the *"Russische Shul"* Their establishment marks the advance and the increase of the Jewish settlement on the West Side and on the North Side

Anshe Emeth Congregation was formed in 1878 to meet the need of those who had advanced to what was then the "far North Side" on Division Street. Services were first held in Phoenix Hall, 202 Division Street, and the Reverend A. A. Lowenheim was the first rabbi.

Emanuel Congregation was formed by fourteen members in October, 1880, first worshipping in a rented hall at the corner of Blackhawk and Sedgwick streets. The first president was Zacharius Zinzheimer It was a number of years before either Anshe Emeth or Emanuel had a house of worship of its own. Their story therefore properly belongs in a later period.

The *"Russische Shul,"* today known as Anshe Kneseth Israel, one of the leading West Side congregations, was formed in 1875, with Abraham Bernstein as its first president. Its first members were known as *"Shileler"* because of the little village, Shilel, in Russia, from which they originated. For a number of years their number consisted of barely more than a *minyan,* too poor to afford a rabbi.



HENRY GERSONI was born in 1844 in Wilna, Russia, and received his education in St. Petersburg. In 1866 he went to England, where he remained until 1869, when he came to America. He settled in New York, where he held the position of teacher in Temple Emanuel. From there he went to Atlanta, Georgia, as rabbi of the congregation, and in 1876 he accepted a call to come to Chicago, as rabbi of Temple B'nai Sholom, where he remained several years. He was a great scholar, journalist, linguist, and Hebrew writer, and in 1873 he published a volume called *Gersoni's Sketches of Jewish Life and History,* mostly from Jewish life in Russia. He also spent some time in translating a number of Turgenieff's works into English, besides publishing the *Jewish Advance* and the *Maccabean,* two early Chicago journals, neither of which succeeded. His was not a happy life, as he had to overcome the effects of a poverty-stricken youth and the trials of a Jew, misunderstood. But he was honored for his tremendous gifts as a teacher, and his great and scholarly mind. Gersoni died in New York on June 17, 1897.



SOUTHEAST CORNER LA SALLE AND WASHINGTON STREETS, IN THE '70s



The Maccabean.

A Monthly Magazine,

DEVOTED TO PROGRESSIVE JUDAISM AND HISTORICAL INFORMATION.

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A REVIEW of current events in the domain of the religious and ethical life of the time;

ESSAYS, historical and philosophical, from our best domestic and foreign writers;

SKETCHES, narrative and characteristic, with a view of developing illustrations of the life, habits and modes of thinking of the branches of various nationalities;

A LITERARY REVIEW of contemporaneous works on religious, ethical and historical subjects;

CONTRIBUTIONS on the subjects treated in THE MACCABEAN, or similar contemporaneous subjects;

A CHAPTER OF HISTORY, from the downfall of the last Jewish commonwealth, and onward to consecutive order (intended as a manual for normal classes);

A BRIEF RECORD of domestic and foreign events, local and literary matters;

ETHICAL SAYINGS and parables from ancient rabbinical masters;

EXEGETICAL NOTES and explanatory remarks on Biblical and rabbinical passages.

The Maccabean

Will pursue the work initiated by the *Jewish Advance*. It will be free from the trifling and personal chatter which reflects discredit on the Jewish publications of this country, and expose the clannishness and narrowness of the rabbinical caste. It will address itself to the thinking and cultured classes of people, while its style and its tenor of will be such as to be predicable to every rational reader. Every issue of THE MACCABEAN will contain 24 pages octavo in the size and style of this pamphlet, printed in large type on good paper. It will be a source of useful information on all the important topics of the time.

THE MACCABEAN

JANUARY, 1882.

THE MACCABEAN will take the place of the *Jewish Advance*, and pursue the work initiated by the latter. It will appear monthly and in book form, in order to be free from the demands which are made upon weekly publications of the newspaper style, by way of reporting insignificant occurrences, and giving personal notices. The time when the Maccabeans is started has suggested its name; it is an *Hasmonæi*, the feast of the Maccabees, when the first issue appears. Work similar to that with which the name of the Maccabees is associated in Jewish history is needed at the present time; the temple of the One that is should be cleansed from the idolatry which has rooted therein; the perpetual light of true and pure religion should be kindled. And we ardently hope that men of earnest devotion to the cause of religious truth of honest purpose and fearless champions of the good and the true, will come forward in behalf of that sacred cause, and make the Maccabean the exhibit of their thoughts, and the expression of their ideas and aspirations.

THE MACCABEAN will have no prejudice against any name by which the votaries of religion expound their teachings, and no predilection for any of the forms and usages by which religious ideas are represented. Whatever is good and true in the world of thought and in the spiritual craving of souls must be able to stand the scrutiny of reason, and lead toward harmony and good will. The free exposition of rational views, and the exchange of opinions on religious subjects, will lead us toward light and truth on the road of justice.

HENRY GERSON, Editor.

We are grateful to our contemporaries *The Alliance, Unity, the Chicago Tribune, the Illinois Staats Zeitung, the Chicago Evening Journal, the Jewish Messenger* of New York, *the Index* of Boston, Mass., and the *Israel Record* of Philadelphia, for the very kind and courteous manner in which they have noticed the inauguration of our magazine.

COVERS OF FIRST ISSUE OF THE MACCABEAN

At the Russian population grew, however, during the '80s, the congregation prospered and built a substantial house of worship on Clinton and Judd streets.

In the fall of 1880, when Dr. Hirsch came to Chicago, the total Jewish population of Chicago is estimated to have been about ten thousand. This figure, approximate of course, is given in the first attempt to estimate as nearly as possible the number of Jews in the United States, made by a committee of the Board of Delegates of American Israelites and the Union of American Hebrew Congregations. The committee's report was published in September, 1880, *Statistics of the Jews of the United States*. This report estimated 12,625 Jews to be living in Illinois in 1880, 10,000 in Chicago and the rest in Rock Island, Peoria, Quincy and Springfield. There is no way of knowing if the "Russian" Jews were included in this total and if so, what proportion their number was of the total. If we take the number given in this report as the total or close to the total of Jews of all groups living in Chicago in 1880, it is impressive in compariton with the "not more than 200" reported to be living in Chicago by Leopold Mayer, a careful observer, when he came here in 1850.

The inhabitants of Chicago in 1880 numbered 500,000. The Jews of Chicago, thus, formed only two per cent of the general population, but that two per cent was of Chicago's very best. During the four decades that Jews had lived in Chicago there was still to be entered a Jewish name in the criminal records of the city, county and state. And city, county, state, and nation had already learned the transcendant qualities of the Jews of Chicago in public service as well as in communal life, had entrusted to them important civic responsibilities, and elevated some of its members to high rank and station. President Grant named General Edward S Salomon, the hero of Gettysburg, Governor of Washington Territory, the first American Jew to fill such a distinguished

Federal post; Governor Oglesby named Henry Greenebaum a member of the first State Board of Equalization; Joseph Pollack succeeded General Salomon as Clerk of Cook County after the latter had served in that office for two successive terms; Berthold Lowenthal was named by the mayor, a member of the Public Library Board after he had been elected and served a term as supervisor of the South Town of Chicago; and Jacob Rosenberg was elected alderman of the Second Ward on the Municipal Reformers' ticket in 1878.

But what had been achieved, individually and collectively by the Jews of Chicago, by 1880, brilliant and far-reaching as it was, was only a beginning. The ten thousand then here were soon doubled and quadrupled, and as the numbers grew, great institutions were added to those already doing their useful work in the community, and brilliant leaders were added to the illustrious roll of Chicago's greatest Jews and citizens. The Jews of Chicago, as Dr. Hirsch so fittingly said in his first utterance in Chicago, at the close of the decade we have been considering, looked *forward*, and none did more to help lead the community forward in the years that followed than the man who sounded that inspiring slogan.



ANSHE KNESETH ISRAEL, TWELFTH PLACE AND CLINTON STREET

CHAPTER VII

The First Great Russian Influx –1881-1891

OPENING OF THE MICHAEL REESE HOSPITAL—YOUNG LADIES' AID SOCIETY (CHICAGO WOMAN'S AID)—IDEAL, LAKESIDE, AND WEST CHICAGO CLUBS—THE MOSES MONTEFIORE CENTENNIAL—MOSES MONTEFIORE HEBREW FREE SCHOOL—JEWISH TRAINING SCHOOL—THE "JOINED CONFERENCE OF JEWISH AND CHRISTIAN CLERGYMEN"—THE BLACKSTONE MEMORIAL—PRE-HERZLIAN ZIONISM—RUSSIAN REFUGEES—FIRST HUNGARIAN AND SOUTH SIDE HEBREW CONGREGATIONS—BARON HIRSCH WOMAN'S CLUB

AFTER the cornerstone-laying of the Michael Reese Hospital, November 4, 1880, the promoters of the hospital found they had a big task on their hands. The ceremonies took place in the presence of a disappointingly small number of people, only about one hundred being present on the historic occasion. This may have been attributable in great part to inclement weather. But there was another reason for the small attendance. In spite of the fact that the offers of the Michael Reese trustees left the management of the hospital to the United Hebrew Relief Association, free from interference, some who sought an excuse for not contributing insisted upon viewing the hospital as a Reese family affair. Some went so far as to hint that since apparently there was plenty of Reese money to complete the hospital, these funds should be drawn upon instead of the "heirs" looking to the community for help.

This did not deter the promoters of the hospital from going ahead with the work. Towards the end of the year when the building had been erected to the roof, and it was necessary to raise $15,000 (besides the $40,000 on hand) to complete the building, a call was sent out for a mass meeting to be held at Sinai Temple, Sunday afternoon, December 26. Only seventy-five people appeared at this meeting, but they made up in determination what they lacked in numbers. Isaac Greenstelder, president of the United Hebrew Relief Association, opened the meeting and turned over the chair to M. M. Gerstley, whom it had become a community tradition to have preside at all public gatherings of importance. Godfrey Snydacker was the first to speak, and he voiced the sentiment of the meeting when he showed the utter unworthiness of the opinion expressed in some quarters, "The Michael Reese 'heirs' have commenced the hospital; now let them complete it and run it." He suggested in view of the fact that $13,000 had been raised through a fair for the Mercy Hospital, that another fair be held which he had no doubt would produce the $15,000 needed.

Several of the speakers who followed Snydacker, however, showed the undesirability of a fair, none in a more convincing way than Henry L. Frank who pointed out the evils of fairs with the inevitable attendant activities of politicians. He also treated in a humorous way the feeling in some quarters that the

Michael Reese "heirs" should complete the task, by telling a story of a man who had saved a widow's son from drowning and then was asked by the widow to go in after the boy's hat seen floating on the surface of the water. On behalf of his mother, Mrs. Eliza Frank, he made an offer to contribute $1,000 to help complete the hospital, and $1,000 more if the sum of $23,000 were raised.

In accordance with a motion by Jacob Biersdorf, it was decided to raise the money needed by subscription. Max Meyer pointed to the fact that $16,000 had been raised by subscription for the first hospital, and that if that amount could be raised twelve years before, they ought now to be able to raise $50,000. Mayer Klein led the call for contributions by stepping up to the secretary's desk and laying down a five-dollar bill, observing that it was "enough to buy a dozen spoons" for the hospital. In fifteen minutes the sum of $7,000 was raised, sixty per cent of which was contributed by the Michael Reese "heirs." The following were the contributions:

Mrs Eliza Frank	[illegible]
Mrs Jacob Rosenberg	1,000
Jacob Rosenberg	1,000
Henry L. Frank	250
Abraham Hart	100
Max A. Meyer	500
Isaac Greenslelder	500
Julius Silverstein	25
Lazarus Silverstein	500
Jacob Bierdorf	100
Julius Rosenfeld	25
Conrad Wirkowski	25
Leopold Mayer	50
M. M. Gerstley	25
Godfrey Snydacker	250
Conrad Hilton	100
N. A. Meyer	20
Charles Kozminski	00
Dr. Liebman Adler	25
F. Kiss	10
Jacob Schaffner	25
Rosenbaum Bros.	100
Jacob Spurman	25
Jacob Schmidt	25
Dr Gerson	50
Charles Hunt	10
Mayer Klein and others gave $5 each	

It is interesting to note that among the contributors were Dr. Gersoni of the B'nai Emoiom congregation and F. Kiss Francis Kiss was the hard-working superintendent of the United Hebrew Relief Association who had served in that capacity with great devotion and efficiency



FRANCIS KISS was born in a small village in Hungary, in 1824. He came to Chicago in 1865 and taught in the Zion School for a year after his arrival. He was the superintendent of the United Hebrew Relief Association, and the first noteworthy professional social service worker in Chicago. Until [illegible] he was actively identified with [illegible] social service work in this city and was prominent in the German lore of this Association. [illegible] A great lover of books, his library was known to contain many rare editions and exquisite bindings, as well as translations of all the classics in English, French, German and Hungarian. He died in Chicago, May 29, 1901, mourned by a host of friends and admirers.

ever since the first fire. He was the first outstanding professional social service worker in Chicago, and his influence was felt throughout the community during the years of his active service which continued down to the formation of the Associated Jewish Charities in 1900.

The meeting at Sinai adjourned after a committee headed by Dr Hirsch, Abraham Hart, and Isaac Greenslelder had been named to solicit further contributions in the community. The committee succeeded in raising $10,000.

The formal dedication of the Michael Reese Hospital took place Sunday afternoon, October 23, 1881. Mayor Carter H. Harrison, the elder, was present, as was also Dr. Hirsch, and both made addresses, appealing to all present to enter their names in the "Golden Book of Life" presented to the Hospital by Lazarus Morgenthau of New York City, who was widely known for his philanthropic activ-

ity. These appeals were successful and the sum of $3,000 was raised by this means. The architect turned over the key of the Hospital to Isaac Greensfelder, then president of the U. H. R. A. Jacob Newman, recording secretary of the U. H. R. A., declared in his speech that "the pillow of the Jew, the Christian, and the atheist would be smoothed by the same gentle hand." Dr. Felsenthal also spoke, as did Dr. Liebman Adler, Rabbi Harden, Dr. Bonnheim, then in charge of Beth El, and Dr. Ignatz Grossman, then rabbi of B'nai Abraham Congregation.



THE OLD MICHAEL REESE HOSPITAL

Practically all the officials of the hospital were non-Jews, and the obstructionists seized upon this circumstance as added material for their criticism. The first superintendent and matron chosen were Mr. and Mrs. Charles Erhardt. The former had had fifteen years' experience in hospital management, and had once served as a member of the Legislature. He was thoroughly competent, but the fact that neither he nor his subordinates in the hospital were Jewish, caused considerable trouble for some years. The staff of physicians and surgeons also, with the exception of Dr. Michael Mannheimer, were non-Jewish, as follows: Drs. Ernst Schmidt, Henry Gradle, and James N. Hyde. Dr. Schmidt had rendered priceless service ever since the first hospital was erected, and a more competent and distinguished staff could not have been chosen. The consulting staff consisted of Professors Edmund Andrews, Roswell Park, and H. A. Johnson, of the Chicago Medical College; Professors J. Adams Allen,

HENRY L. FRANK, one of ten children of Immanuel and Elise (Ries) Frank, was born in 1839, in Aufhausen, Wurtemburg. Coming to this country twelve years later, *erev Yom Kippur*, he attended the old Dearborn school, on which site the Boston Store stands to-day. His father, a teacher, directed the boy's education personally. In 1860, young Frank followed his uncle, Michael Reese, to San Francisco, remaining for seven years. Henrietta Greenebaum became his wife in 1873. In 1878 Henry Frank, though always an active communal worker, came into outstanding prominence and of great public service, when through the bequest of his uncle, Michael Reese, he was enabled to bring about the establishment of the great institution which has since achieved world-wide recognition—the Michael Reese Hospital. He was one of the organizers of the Young Men's Hebrew Charity Association (1882); likewise is he remembered for his splendid leadership as second president of the Jewish Training School. Henry L. Frank is a pioneer Chicagoan whose thoughtful and kind deeds of the past are being continued on a larger scale according to present day needs and occasions.



William H. Byford, and Dr. Luskie Miller, of the Rush Medical College; Dr. S. D. Jacobson of the Cook County Hospital; Dr. A. J. Baxter, of the Alexian Brothers Hospital; and Dr. Henry Merckle—all leading specialists.

The final cost of the hospital was about $60,000, besides $7,000 for surgical instruments imported from Europe on which a duty of $1,200 had to be paid and which were pronounced to be "the most complete collection in the West." In addition, almost $6,000 was spent for furnishing the hospital. It was at first intended to limit the cost of building the hospital to $40,000 but this could not be done, and Mrs Henrietta Rosenfeld and Jacob Rosenberg, besides what they had already done, came to the rescue by paying off $11,000 of the hospital's liabilities and agreeing to pay any further obligations incurred in erecting the hospital and putting it in proper condition.

When the hospital was dedicated, it was noticed that a fine, large, new American flag floated over the building. This flag was pointed to as being symbolic of Chicago's new and only Jewish hospital, "proclaiming the fact that the hospital knows no religious distinctions, but is free to all men, whatever their religious convictions may be." The flag also stood for something else that was most noble. It had been purchased and presented to the hospital by two young ladies, Carrie Schaffner and Rachel Haas, who had started out to raise subscriptions among the young people of Chicago for the flag. Succeeding in gathering $66, they spent $25 of this amount for the flag, and devoted the rest to furnishing one room of the hospital.



The Michael Reese Hospital may be said to have awakened the Jewish youth of Chicago to a sense of their communal duties and opportunities, and with the opening of the hospital they began to organize their forces. Through the efforts of Jacob Newman, recording secretary of the U. H. R. A., and others, a Young Men's Hospital Association was called into being that stood loyally by the hospital and the U. H. R. A. Active in this organization, besides Jacob Newman,

were Louis E. Frank, Jacob Schnadig, A. G. Becker, Elias Lesem, Norbert Stieglitz, and Joseph Schaffner.

But a more powerful ally was the Young Men's Hebrew Charity Association which was formed in January, 1882, and at once became the backbone of the U. H. R. A. Its most active spirits were Dr. Emil G. Hirsch, Maurice Rosenfeld, Louis Kuppenheimer, Henry L. Frank, Eli B. Felsenthal, James Rosenthal, Simon Rosenfeld, Max Wolff, Charles Guthman, N. J. Schmaltz, and Henry Greenley. Soon after its formation it gave the first of the annual charity balls for which it became famous. These balls were among the most brilliant social functions given in Chicago during the '80s and '90s. The first charity ball was held March 15, 1882, in the famous large new Armory of Battery D, on Michigan Avenue and Monroe Street. Between two and three thousand people attended it. The *Chicago Tribune* gave a column and a half to it, describing in detail the costumes worn by the women and other features of the occasion, universally pronounced to be "the most brilliant affair ever held under Jewish auspices in Chicago." The receipts of this first charity ball were $25,000, the proceeds being turned over to the U. H. R. A. Thus the practice was inaugurated in Chicago of dancing "for sweet charity," and many a substantial sum was realized in this way.



Lakeside Club, Forty-second Street and Grand Boulevard

The charity balls did more than raise money; they also kept the Jews of Chicago together and maintained the highest possible social standards, giving an impetus to the formation of several fine social clubs, such as the Lakeside, the Ideal, and the West Chicago clubs, all of which were active during the '80s and early '90s.

The Ideal Club was formed on and for the North Side in 1883. Its clubhouse was first at 543 N. Clark Street, and later at 300 La Salle Avenue. Its organizers were Dr. Simon Strausser, first president; William Loeb, Jacob Metzler, and E. C. Hamburgher.

The Lakeside Club rivaled the Standard Club for a time, on the South Side. It was incorporated January 2, 1884. Its



West Chicago Club, 50 Fourth Street

first clubrooms were on the southeast corner of Wabash Avenue and Thirtieth Street. Later a palatial clubhouse, the finest of Chicago's Jewish social clubs, was erected at Forty-second Street and Grand Boulevard. Its leading spirits were Morris Heifeld, S. W. Rosenfels, Jacob L. Cahn, Samuel J. Kline, N. A. Mayer, Jacob Weil, Max Wolff, Conrad Witkowsky, Eli B. Felsenthal, Martin Meyer, and Charles Liebenstein.

The West Chicago Club (also formed at this time), as its name indicates, served the West Side. Its first clubhouse was at 451 Washington Street between Sheldon and Ada streets. Later it was on Throop Street between Monroe and Adams streets, opposite Jefferson Park. The founders and leaders of this club were Philip Stein, Adolf Kraus, Levi Salomon, H. F. Hahn, and others. It lasted until the World's Fair when, with the removal of its members to the South Side, it was given up and its building later sold.

In the year 1882, there was organized a woman's group which, though small in its beginnings, was destined to grow into one of Chicago's largest and most influential organizations. This was the Young Ladies' Aid Society, the name of which was later changed to "Chicago Woman's Aid." It was established principally as a sort of Michael Reese Hospital auxiliary, the members visiting the patients therein and looking to their comfort and good cheer. The first president was Mrs. Henry Gerstley, who held office during the first two years of the organization's existence. Under her guidance and that of the women who succeeded her as chief executive, the scope of the society's effort widened until it included a wide domain of philanthropic and cultural interests not only in the Jewish, but in the general field. Many of its activities took on a non-sectarian character, until its membership became known as a Jewish group which did not limit its interest to things Jewish.

Important developments were also taking place during the early '80s in the Russian Polish and Russian community which was then beginning to get its first heavy additions, owing to the pogroms in Russia that began with the year 1881 and continued intermittently during the next quarter of a century. We begin to find mention of the "Russian refugees" as early as the *Twenty-second Annual Report* of the U. H. R. A. which covered the period of eighteen months ending October 30, 1881. In that *Report* mention is made of Mrs. Henrietta Rosenfeld and Jacob Rosenberg contributing $200 to the U. H. R. A., for the express benefit of the "Russian refugees," and in the *Report* for the following year, it is stated that "our office is constantly crowded by refugees." These were the advance guard of great hosts that the following years were to bring, whose number eventually was to constitute the bulk of Chicago's Jewish population.

What the life of these earlier arrivals was, who took their place in the fast-growing district west of the river and south of Harrison Street, is told by one of them who came to Chicago in 1880 and is today a prominent figure in the community. This man, Bernard Horwich, tells of arriving in Chicago and asking of a stranger where the Jews lived. He was directed west, where he was told the "greenhorns" were to be found. He had no idea then that Jews were to be found elsewhere in Chicago. He was a mere boy, and made the best of his circumstances. He tells us:

Chicago, especially the West Side, then was a [illegible] with the worst elements and [illegible]. Crime was rampant. No one was safe. Jews were treated on the streets in the most abhorrent and shameful manner, stones being thrown at them and their heads being pulled by every thug. Men carried their long peddling poles home at night. They carried packs on their backs consisting of notions and light dry goods and it was not an unusual sight to see hundreds of them who lived in the Canal Street district, on the early morning, spreading throughout the city. There was hardly a section where there were not to be

found some Jewish peddlers with their packs riding to or from their business. Peddling junk and vegetables, and selling various articles on street corners also engaged numbers of our people. Being out on the streets most of the time at these noxious occupations, and ignorant of the English language, they were subjected to ridicule, annoyance and attacks of all kinds.

Many of the more sensitive of the Russian Jewish immigrants, unable to endure the treatment accorded them, soon returned to Europe. Just as it took the pluckiest spirit to meet the conditions that prevailed in Chicago in the '40s and to bear the inconveniences and hardships until Chicago should come into its own, so, also the earlier Russian arrivals who remained here were called upon to endure what only those of truly courageous spirit could possibly face and eventually overcome. Thus, the opening chapter of West Side Jewry is as heroic as the opening chapter of Chicago Jewry in general.

The first Jewish arrivals in Chicago, as we have seen, brought with them an intense love of Judaism and founded a number of congregations shortly after their arrival. The Russ-Polish and the Russian Jews not only duplicated this intense devotion to the old faith and established a number of humble congregations of their own, but also evinced an ardent interest in Jewish learning which resulted as early as 1883 in the establishment of the Dorshei Safrit Ha-Ibrith (Pursuers of Hebrew Learning), the first Hebrew literary society in Chicago. This society was called into being by Moses Dulsky and Nathan B. Grossberg, two of the first teachers of Hebrew in Chicago; B. Blumenthal, H. Paradise, Aaron Schnedersky, and others, who were later joined by M. Ph. Ginzburg, Dr. A. P. Kadison, Peter Wiernick, B. Horwich, his brother Harris Horwich, and others whose minds were alive to philosophic and scientific thinking.

Farthest from their minds, however, was the thought or desire to reform the old faith or make innovations therein. They loved the *Loshon Ha-Kodesh,* the



BERNARD HORWICH was born in Pogonia, Suwalki, Russia, May 10, 1865, where he lived with his parents until he was thirteen years old. After working in Koenigsberg, East Prussia, for two years, he went into business for himself, as a grain broker. At seventeen he decided to come to the United States, and arriving here, made his way to Chicago. Here, commencing life anew in the unattractive and unpromising environment then open to him and the others of the earlier Russian immigrants, he rose from his first humble oc-

[illegible] numerous executive positions. In raising [illegible] purposes, as well as in giving of his ow[illegible] eminent. His supervision of the sale of [illegible] the Jewish Colonial Bank, at $5 a sha[illegible] in the "Bread for Palestine" campaign d[illegible] War, and his chairmanship of the loca[illegible] Committee for War Sufferers which r[illegible] are a few instances of the many occasi[illegible] has demonstrated his qualities of leader[illegible] went to Europe as one of a commission [illegible] the Joint Distribution Committee, which [illegible] stay, distributed two shiploads of food [illegible] dollars to the war victims of Poland an[illegible] personal donations Horwich has long s[illegible] one of the earliest on the West Side to [illegible] scale and thus influencing others to fol[illegible] What was undoubtedly his greatest si[illegible] was the Federated Jewish Charities, to t[illegible] ment of which he devoted two years' exc[illegible]

[illegible] than [illegible] He has been a member of the American Jewish Committee since its beginning and has held various public positions, among them election commissioner of Cook County. This position, to which he was appointed by the late Judge Scully in 1915, had never been held by a Jew before. Besides being president of the Public and the Superior [illegible] he has been called upon to safeguard the interests of the depositors of other institutions, when their [illegible] Ashland-Twelfth and Sixteenth Street banks are two cases in point, in which he devoted months of [illegible] gratis, and saved thousands for the depositors. He was married in 1887 to May Aronson, and has five children, Arthur, Philip, Mrs. Adaline Judaica, Miss Rose Sovereign, and Theodore.

language of the Prophets, and sought to keep that love and interest alive in Chicago. It is interesting to note that Dr. Felsenthal encouraged the formation of this Hebrew literary society. He attended its first meeting and was a frequent visitor at subsequent ones. A library was at once opened on Canal and Polk streets, then the heart of the Russ-Polish and Russian settlement on the West Side, and filled out with as great a number of Hebrew volumes and publications as the means of the members permitted. What these means were can be judged from the fact that one of its members earned his living on a street corner selling stationery, and most of the other members had even less bountiful sources of income.

Despite these conditions, the society was kept up and soon became the center from which the most important movements looking to the betterment of life on the West Side and the advancement of Jewish life elsewhere, were launched. Thus the "refugees," the poorest in Chicago in that day, as far as worldly goods went, were rich indeed in the things of the spirit. It was this that glorified the



[illegible]

so-called "ghetto" and reconciled its members to their lot. Their life was circumscribed, however. Except for business duties which took them away from the district where they lived, they seldom ventured beyond the "pale," outside of which their lives were for a number of years in danger. They measured their steps even between their homes and their synagogues, breathing a sigh of relief as they safely reached either end of their journey. They were far from Russia, almost as far as they could get, but they still lived in daily dread of constant danger about them. Their timidity largely accounted for the cowed state of mind in which they lived. It took years to make them more confident of themselves. They



Moses Dunaev

lived "across the river," and the distance between them and their co-religionists southeast and north of the river was as great as if it were still an ocean which separated them. For many years this barrier remained. Marriage between "Russians" and "Germans" was looked upon with almost the same deep aversion as intermarriage between Jews and Gentiles was regarded.

The conditions of American life and life in Chicago, however, made impossible the erection of ghetto walls. Eventually the river was crossed and finally it ceased to be a dividing line.

One of the first events in Chicago that interested the new West Side as much, if not more than it did the older Jewish population, was the celebration of the hundredth anniversary of the birth of the great Jewish philanthropist, Sir Moses Montefiore. This notable celebration in Chicago's Jewish annals took place on

Sunday afternoon, October 24, 1884, the great humanitarian's birthday. It was held at the finest hall in Chicago, the

MOSES PHILLIP GINZBURG was born in Mariampol, Russian Poland, December 2, 1862. After a youth spent chiefly in religious study at *yeshivoth* in Lithuania and Poland, he came to the United States in 1885. He made Chicago his home, entering the printing business and later becoming publisher of the *Daily Jewish Courier*, of which he is now owner. Active in communal affairs of the orthodox Jews, his personal effort has been strongly supplemented by the *Courier*, the columns of which have always been freely offered, and constantly utilized, in the interest of orthodox Jewry. Ginzburg was the first secretary of the Hebrew Literary Society, the Hebrew Free School, and the Agudath H'Kehillath of earlier days. Various other Jewish causes have found in him a staunch friend. From the beginning, he has been a consistent supporter of the Zionist movement, and his paper, the most influential in the Middle West, its active exponent. His great knowledge of the Talmud and Hebrew literature is often sought by rabbis and other learned men of the community. He married Feige Rachel Levin, March 11, 1889, and they have four children: Mrs. Harry A. Lipsky, Israel Eli, Mrs. Jacob A. Goodman, and Mrs. Leo Silverman.



Central Music Hall, a beautiful and spacious structure which had been designed by Dankmar Adler. The celebration was held under the auspices of the Chicago lodges of the B'nai B'rith, then numbering eleven. A full account of the celebration appeared in the Chicago Tribune in the issue of the morning after, containing three columns in small type on the life of Sir Moses Montefiore and another column furnishing details of the Chicago celebration. Philip Stein, chairman of the committee on arrangements, presided. On the platform besides the presiding officers were the following:

Dr. Liebman Adler	Adolph Moses
Judge Blodgett	Reverend Dr. Stanton
A. G. Franklin	Julius Rosenthal
Henry Greenebaum	Simon Rosenfeld
E. C. Hamlingshaw	Edward Rokowitz
Dr. Max Heller	Julius Schoenhofen
Dr. Emil G. Hirsch	S. Strauss
Charles Kozminski	Professor Swing
Adolph Loeb	

Three flags were draped above the platform stage, two American flags, one at each end, and in the middle the flag of Zion of white and blue, called in the *Tribune*'s account, "the colors of Jerusalem." A large portrait of Sir Moses Montefiore occupied the center of the stage and one of the features of the occasion was the giving to all present of small reproductions of this picture as souvenirs. Dr. Hirsch's "panegyric" was the chief feature of the celebration and worthily did the Titan of Sinai rise to the occasion, matching his remembered initial sermon, "The Crossing of the Jordan," with his eulogy on the life of probably the greatest Jewish philanthropist who has ever lived. "Empires might come and go," declared Dr. Hirsch, "men might act their part and disappear, revolutions might overturn great nations, but the great and higher truths remain—that love, goodness, and charity are the strongest and most permanent forces of earth." It is interesting to observe that Dr. Hirsch then had no anti-Zionistic bias as he developed in later years, for in his eulogy of Sir Moses Montefiore he said, "He was a Jew and a patriot at the same time, and though a loyal subject of Queen Victoria, he looked forward to the day when the tribes would be gathered together in Jerusalem." Professor Swing, one of the most noted liberal religious leaders in Chicago, pronounced Sir Moses Montefiore's life one of "one hundred years of moral beauty," adding, "We Christians might envy you Jews the possession of this great man, if our religion did not forbid us to envy," and gave it as his opinion that "such a man could not be found among the teeming millions who held the Jews in derision."

Letters of regret at inability to attend the celebration were received from Bishop Cheney and Judge Prendergast, both of whom paid tribute to Sir Moses Montefiore and the people who numbered such a man in their ranks. Other features of the memorable occasion were the reading of an original poem on Sir

Moses Montefiore by Miriam Del Banco, the well-known Jewish author, who was then a teacher in the Sabbath school of Zion Congregation; and the singing by Mrs. Louis Falk of a selection from Costa's oratorio, *Eli*. The celebration, thus, although it took place almost forty years ago, was modern to the extent of having *Eli* sung, although the selection then rendered was not the one that has since become well nigh universal at Jewish gatherings.

Among the spectators in the gallery were some of the more recent Russian arrivals who did not understand a word of the proceedings but came away with impressions they did not soon forget, of how dignified a Jewish celebration could be made. They carried this impression back with them and from that time felt prouder than ever before that they were Jews. It gave them their bearings in Chicago and America. The first immediate result was agitation on the West Side and throughout Chicago for the establishment of a Talmud Torah to bear the name of Moses Montefiore. In this work, all "sides" of Chicago took a hand, in establishing in Chicago a permanent memorial to the great Jewish benefactor.

The year 1884, which was featured by the Moses Montefiore celebration, saw the establishment of the *Chicago Israelite* as the Chicago edition of the *American Israelite*. Prior to the appearance of the *Chicago Israelite*, the *American Hebrew*, which was established in New York City, November 21, 1879, had a considerable number of readers in Chicago, and maintained a branch office here. The *Occident* was still published. The *Jewish Quarterly Review* was also published in Chicago in 1884 and claimed a circulation of ten thousand. Perhaps the easiest thing in Jewish journalism then as in later days was to add a cipher or two to the circulation total which indicated the circulation desired rather than that possessed. Journalism was a precarious field, and evidently justified extreme measures.



HARRIS HORWICH was born July 22, 1858, in Ponieman, Lithuania, where he received a deeply religious training in his youth. At the age of eighteen he left for Odessa, becoming a sales clerk in preference to accepting the opportunities offered him to enter the rabbinate. Here he married Hinde Sara Bregstone, in 1886. Five years later Horwich and his family made a visit to Palestine and from there emigrated to America. Settling in Chicago in 1892, where his brother Bernard had preceded him, he became an active figure in the intellectual and religious life of the city. As a *lamden*, a *maskil*, possessed of five languages and a deep knowledge of literature, he was considered by many one of the foremost Jewish scholars of the city. Nachum Sokolow, the Zionist leader, once characterized Horwich as the most learned member of the community. In organization work he found his greatest interest in the Zionist movement, on which his effort was for the most part concentrated. As delegate to the Seventh Zionist Congress and holder of numerous offices, he served the nationalist cause powerfully. He died August 26, 1920, survived by Mrs. Horwich and their children: Mrs. Anna Friedlen, Mrs. Bessie Margolis, Morris, Louis, David, Florence, and Edna.



ALBERT P. KADISON, born in Kovno, Russia, [illegible] received a typical orthodox Jewish training in his youth. When Kadison was fourteen, the great philanthropist, Moses Montefiore, on his way to a conference with the Russian Czar, stopped to visit the home of the Kadisons. Here, struck by the promise exhibited by the boy, he urged the parents to let him adopt young Kadison and take him to England for further training. The father and mother, wealthy and pious Jews, would not consent, however, and the boy was forced to forego the opportunity. (*Diary of Moses Montefiore*, Volume II.) At the age of twenty, shortly after he was married to Anna Nevinsky, Kadison went to Italy for his health, after which he took up the study of medicine at the Universities of Munich, St. Petersburg, and Paris. He came to America with his wife and their one child (Mrs. Sarah Stein) in 1873, settling in Chicago five years later. Here he became widely known and beloved for his many charitable deeds, being called by many on the West Side "the community physician." He was a charter member of the Hebrew Literary Society, and founded the Shileler Talmud Torah, paying all its expenses at the start. From its inception to his death he served actively on the medical staff of the B. M. Z. He died February 26, 1913.

In 1884, also, there appeared the first "directory" of the Jews of Chicago. This was a small publication of fewer than a hundred pages containing the names of the officers and members of the leading congregations and organizations of the time. It appears to have been the intention of its publishers, the Associated Jewish Press Bureau of which M. C. Reefer was general manager and D. Regensburger advertising manager, to publish an annual directory, but that of December 15, 1884, seems to have been the only one issued. The "directory" does not make mention of several organizations that were then in existence, but it does include all the leading ones.

It is valuable also for the complete lists of lodges of the various fraternal orders then established in Chicago, as well as for the women's organizations and the literary societies it mentions. Thus, all the lodges of the B'nai B'rith then in Chicago are given, as follows: Ramah, Hillel, Maurice Mayer, Jonathan, Sovereignty, Oriental, Chicago, Northwestern, Herder, and Abraham Aub. Two other important fraternal orders are listed, the Independent Order Free Sons of Israel, and the Kesher Shel Barzel, the latter an influential order in its day which, however, did not endure. Of the Free Sons of Israel, there were then nine lodges in Chicago, included in District Grand Lodge No. 2 of the Order, the Grand Master of which was Moritz Oesterreicher, an outstanding personality among the early German-speaking Jews of the West Side. These lodges were: Moses No. 18, Isaiah No. 22, Excelsior No. 29, Abraham Lincoln No. 49, Germania No. 58, Garden City No. 59, Phoenix No. 79, Chicago No. 94 and Esther No. 7 (a woman's lodge). The Kesher Shel Barzel had eight lodges in Chicago in 1884, included in District Grand Lodge No. 4 of the Order. These lodges were Noah No. 25, Garden City No. 49, Germania No. 83, Chicago No. 88, Etz Chaim No. 93, Teutonia No. 95, Enterprise No. 186, and Rebecca No. 1 (for women).

We learn also from the directory that the Zion Literary Society had rivals, these being the Progress Literary Society that met in Sinai Temple, and the Peerless Literary Society that met as did the Zion Literary, at Zion Temple. We learn also the number and the names and addresses of the members of the five leading congregations mentioned, from which it appears that Sinai led the rest with 150 members as against 127 for K. A. M., 98 for Zion, 92 for the North Side Hebrew Congregation, and 54 for B'nai Abraham. These 516 members and their families were the leaders of Jewish Chicago. Practically all were contributing members of the Michael Reese Hospital, whose roster in 1884 is therefore representative of Chicago Jews at that time.

New leaders were then beginning to appear in the community and the older ones to bring their notable work to a close. Dr. Liebman Adler was then retired, his seventieth birthday anniversary having been celebrated by K. A. M. Congregation in January, 1882, after which he was pensioned by the congregation. His place was filled by Dr. Samuel Sale, who entered upon his duties in 1883 and continued until 1887. In 1884, Dr. Max Heller was named associate rabbi of Zion Temple, and remained for two years when Dr. Felsenthal was pensioned and was succeeded by Dr. Joseph Stolz. In non-congregational activities Adolf Kraus came to the fore, being, in 1884, president of Grand Lodge No. 6, I. O. B. B., and a power in Democratic political circles. Dr. Hirsch's position was already unique, becoming stronger with each succeeding year, his rapid and substantial salary increases by his congregation indicating the regard in which he was held coupled with the fear of losing him. Although he was engaged for a ten-year period at a salary of $3,600, at the end of his first year of service his salary was raised to $4,500, a year later again

being raised to $5,000, and the following year to $6,000. Other salary increases rapidly followed until, in 1887, his salary was fixed at $12,000 a year for a ten-year period and Dr. Hirsch attained eminence as being the highest-salaried rabbi in the world.

The year 1885 was observed throughout Chicago as the city's fiftieth anniversary, 1835 being the year when Chicago became an incorporated village. In the half-century that had passed, the Jews of Chicago could, in common with their non-Jewish fellow-citizens, look back upon some notable collective achievements in addition to their individual efforts in the upbuilding of Chicago. But one of the things that the Jews of Chicago in 1885 failed to do was to write the history of the Jewish community in detail up to that time. What an invaluable document that would have been! What a fund of matter it would have contained that has gone forever from the memory of all living! The only one to make an attempt to sketch some of the more important happenings was that pioneer of pioneers, Henry Greenebaum, who read a paper before the Zion Literary Society, February 16, 1883, on "Early Happenings in Jewish Life in Chicago," the first effort made to present an account of some of Chicago's more salient Jewish activities from the beginning. With true historic appreciation, he carefully kept a book of documents bearing upon the history of the Jews of Chicago. The nature of these documents, however, and the present whereabouts of this collection are not known.

Just as the older community threw all its efforts into establishing a hospital and lavished upon it untiring and painstaking attention as well as large sums of money, so the Russ-Polish and Russian community on the West Side gave its best thought and effort to the founding of a Talmud Torah and did not rest until such an institution was firmly established. Besides a small Talmud Torah which was established by the Beth Hamedrash Hagodol Ub'nai Jacob Congregation soon after its founding in 1867, a "Hebrew Free School" was opened in the late '70s in rented rooms in a house on Canal Street near Maxwell where instruction was given daily to thirty boys. This school was free in name only, for it was obliged to charge for the instruction in order to provide funds for its support.

The Moses Montefiore celebration caused the thought to come to some, of establishing a Talmud Torah that should bear the name of the great humanitarian and that should be worthy of such a name. The lead was taken by Jacob Cohen, then and for many years after, the leading spirit of the Mariampol *Shul*. Cohen was joined by Dr. A. P. Kadi-



Jacob Cohen

son, Nachum Friedman, Moses Harris, Henoch Goodman, Morris Bergman, Marks Nathan and others, who united their efforts to establish the Moses Montefiore Hebrew Free School. The new school was to continue the work of the older school on larger and more adequate lines. The first school was still maintained but under great difficulties, complaints of neighbors being added to the financial troubles.

An ideal site was finally found on Judd near Clinton streets, opposite the *Russische Shul*. William H. Kerfoot, the well-known Chicago realtor, owned the property, which he was then offering for sale. A committee headed by Jacob

Cohen waited on Kerfoot to get the very lowest price at which he was willing to sell the property. When the purpose for which the property was intended was explained to Kerfoot, he expressed a desire to visit the school to see what work it was doing. At the appointed time he appeared and asked if he would be allowed to examine the pupils in Hebrew, explaining that he was familiar with the Hebrew language which he had learned while he was being trained for the ministry.

He then conducted a very creditable examination and even corrected some errors in translation made by the pupils, to the astonishment of all present among whom were Dr. Bernard Felsenthal, Henry Greenebaum, and other prominent persons. At the end of the examination, Kerfoot congratulated the pupils he had quizzed and announced he would donate $1,000 toward the purchase of the building, reducing the price he asked for it from $3,500, a fair calculation, to $2,500. With a view to raising the money necessary to purchase the property, a committee waited upon Dr. Hirsch and Dr. Felsenthal and issued an appeal, April 12, 1886, for support for the Talmud Torah, as follows:

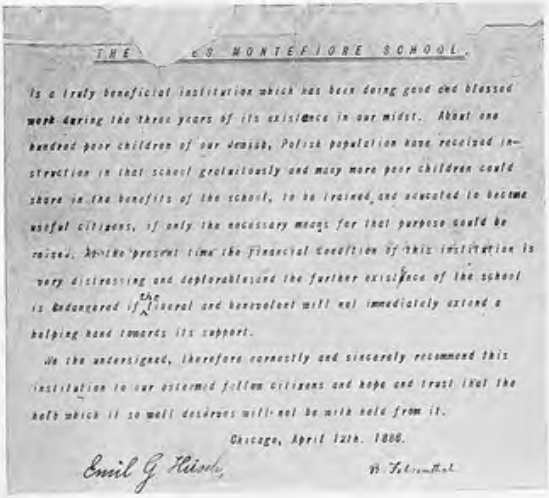
THE MOSES MONTEFIORE SCHOOL

is a truly beneficial institution which has been doing good and blessed work during the three years of its existence in our midst. About one hundred poor children of our Jewish-Polish population have received instruction in that school gratuitously and many more poor children could share in the benefits of the school, to be trained and educated to become useful citizens, if only the necessary means for that purpose could be raised. At the present time the financial condition of this institution is very distressing and deplorable, and the further existence of the school is endangered if liberal and benevolent will not immediately extend a helping hand towards its support.

We the undersigned, therefore earnestly and sincerely recommend this institution to our esteemed fellow citizens and hope and trust that the help which it so well deserves will not be withheld from it.

Chicago, April 12th, 1886.

Emil G. Hirsch, [illegible]

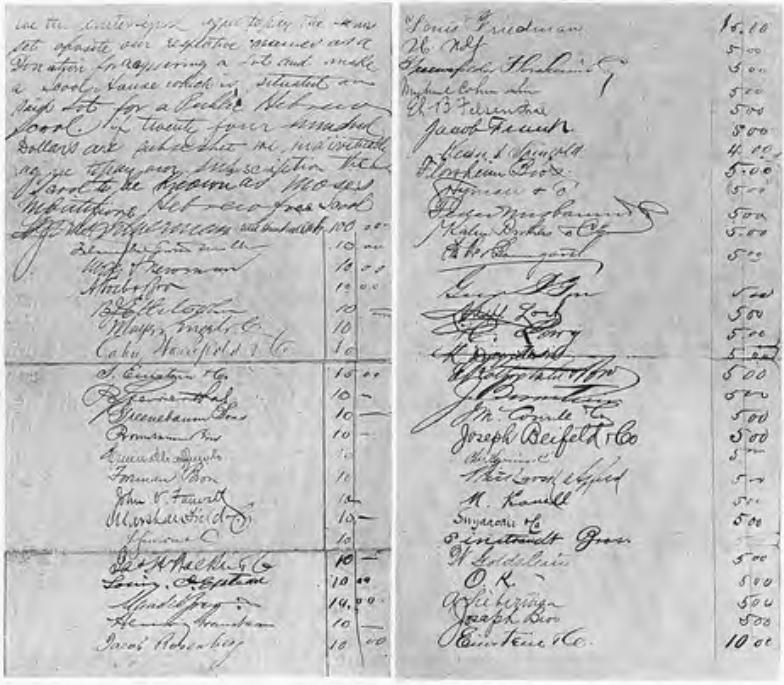

THE APPEAL FOR THE MOSES MONTEFIORE SCHOOL

With this appeal, Jacob Cohen, who had extensive business dealings with some of the leading business houses in Chicago, made a personal canvass of the business district, which netted a sum sufficient not only to buy and equip the building but also to pay the salaries of the teaching staff for a time. Lazarus Silverman, the banker, known for his scrupulous orthodoxy (he "laid *tephillin*" every morning throughout his life), headed the list with a donation of one hundred dollars. He made his gift conditional upon instruction being given to girls as well as to boys, declaring, "If the Jewish mothers of the future are taught the rudiments of Hebrew and acquainted with the beauties of the Bible, the perpetuation of the Jewish spirit in this country is assured." None

matched Silverman's gift but a number added their names, among these being Marshall Field, John V. Farwell, Lyman Gage and others not of Jewish blood, who seemingly subscribed to the old Jewish proverb that "the Torah is the best Schorah."

And thus it was that the Moses Montefiore Hebrew Free School was established in Chicago as a permanent memorial to the noble Jew whose fame resounded all over the world on the occasion of his hundredth birthday anniversary. The school is a monument also not only to the early efforts of the West Side community to afford its children adequate religious training, but also to the fine co-operation between the reformed and orthodox leaders of those days in bringing it into existence. It was the first time that the organized "West Side" had come to the "South Side" for help and received it. As the years passed, it came again and again, and never was it turned away until there finally grew up a feeling on the West Side that it ought to be able to take care of itself, and it proceeded to demonstrate to itself as well as to others, that it could.

While the efforts to establish the Moses Montefiore Hebrew Free School were being put forth, another important development took place in the life of the newer West Side which depended entirely for its continuance upon the support it received among the Yiddish-speaking ele-



PLEDGES TO THE MOSES MONTEFIORE SCHOOL FUND

This interesting document contains the signatures of a number of the leading Jewish and non-Jewish firms and individuals of the time

ment of the community. This was the establishment in 1887 of a Yiddish paper, the *Jewish Courier*, by Leon Zolotkoff the first accomplished writer in Hebrew



Moses Montefiore Hebrew School

and Yiddish to come to Chicago. The *Courier* was first published weekly and its founder pluckily established it in spite of the fate that had overtaken the *Israelitische Presse*, the first Yiddish paper to be issued in Chicago. The conditions were now more favorable, for not only had there been a considerable increase in the Yiddish-speaking population in Chicago, but the numbers were constantly being added to as successive waves of "refugees" followed one another here. Zolotkoff set up a printing establishment in connection with his paper, bringing his own Yiddish type from London, whence he came to Chicago. He thus provided the growing Yiddish-speaking community with a most important cultural instrumentality that the members of the Dorshei Safrit Ha-Ibrith were not slow to avail themselves of, with the result that two years after the founding of the *Courier*, Zolotkoff was induced to bring out the first Hebrew paper published in Chicago, the *Keren Or* (Ray of Light). Only two issues appeared. It took more than enthusiasm at the clubrooms of the Dorshei Safrit Ha-Ibrith to support a Hebrew paper. The *Courier*, however, continued with varying fortunes, later becoming firmly established as a daily.

The great influx of Russian Jews during the '80s taxed the U. H. R. A. to the utmost, and set the more constructive minds in the community to working out a way of meeting the problem of congestion as well as that of immediate and temporary relief. It was with the idea of putting the newcomers in a position to earn their own livelihood rather than of merely doling out charity to them that the Jewish Agriculturists' Aid Society of America was organized in the fall of 1888. Among its leaders were Rabbi Abraham R. Levy (called to the pulpit of B'nai Abraham Congregation in May of that year), Adolph Loeb, Dr. Hirsch, Dr.



Signed Appeal for the Moses Montefiore School

Felsenthal, Israel Cowen, Marcus Freund, Henry N. Hart, Samuel Klausner and Jacob Simon. Rabbi Levy was chosen corresponding secretary and did the bulk of the work of the organization. He was completely devoted to the idea of helping Jews become farmers and gave the greater part of his life to this end. The society started to work at once with great earnestness.





Shortly after it was founded, four families were given assistance in the purchase of eighty acres of land in southwestern Minnesota, and during the twelve years it was in existence the society continued to be of great help to those who in the words of Rabbi Levy, wanted "to leave the enslaving sweatshop or unpromising and degrading peddling in the city and start out as farmers." Thus, the spirit back of the early efforts to establish Jewish farmers in Schaumburg, again manifested itself and was, as the Schaumburg experiment was not, productive of great good. Most of the farmers assisted by the society, or their descendants, are still following farming as their occupation and are the possessors of fine farms in Illinois, Michigan, Iowa, Wisconsin, Minnesota and the Dakotas.

Another constructive effort asserted itself which had in view primarily the children of the immigrants. If it was desirable to place as many families as possible upon farms, it was also necessary to teach many others to earn their livelihoods. The promoters of this movement were practically all members of Sinai Congregation who were led to give it support through the influence of Dr. Hirsch, who from the beginning threw himself heart and soul into the work. The first meeting was held at Sinai Temple in 1898, where all subsequent meetings were held, resulting in the establishment on firm foundations, of the Jewish Training School, the greatest piece of effort in the community since the building of the Michael Reese Hospital.

The Jewish Training School was made possible by some initial large contributions, as follows: Leon Mandel, $20,000;

Max A. Mayer, $10,000; and Emanuel Mandel, H. A. Kohn, and Charles H. Schwab, $5,000 each. In addition to these, the Young Men's Hebrew Charity Association raised the sum of $9,500 at one of its annual charity balls. The school, located on Judd between Jefferson and Clinton streets, in the heart of the crowded West Side, was dedicated October 20, 1890, and opened the following day.

Like the Michael Reese Hospital it was non-sectarian, admitting non-Jewish as well as Jewish children. There was no charge for instruction. Children from the age of three to fifteen were admitted and offered a complete grammar and vocational course of eleven years, with kindergarten provided for the youngest children. Seating capacity was provided for eight hundred but when the school opened its doors, twice that number applied for admission. Eleven hundred were finally admitted. It soon became known as a model school. Much of its success was due to its beloved first principal, Professor Gabriel Bamberger, who introduced the most advanced methods and technique in the school's curriculum. In addition to the day school for children, a night school for adults was opened, offering instruction in the English language and American history as well as in vocational subjects. This was one of the first night schools to be established in Chicago, and in its maintenance the B'nai B'rith and the Jochannah Lodge took a leading part. Many who are to-day prominent in Chicago's professional and commercial life were graduated from the Jewish Training School or attended its night school.

Among those who stood loyally by the school (besides Dr. Hirsch, who ever




קרן-אור

לענייני הדרות, למדע וספרות ושראל

יוצא לאור מדי חדש בחדשו

חברת הורשי ספרות העברית בשיקאגא.

שנה ראשונה.

חוברת ב. יולי

שיקאגא 1889.

properly regarded it with especial pride) and by their administrative skill as well as their liberality aided in making the school widely known and admired by progressive educators, were: Charles H. Schwab, first president; Henry L. Frank, who succeeded Schwab as president and served in that office for fifteen years; Mrs. Emanuel Mandel; Joseph L. Gatzert; Dr. Joseph Stolz, recording secretary from the beginning and for a number of years; Henry Greenebaum; H. A.



THE JEWISH TRAINING SCHOOL
[illegible]

Kohn; Julius Rosenthal, Mrs J. Wedeles, Mrs. M. Loeb, Mrs. B. Loewenthal, Mrs. Harry Mayer, Mrs. Lee Mayer, Mrs. Joseph Spiegel and Mrs. M. Rosenbaum.

In a report of the activities of the Jewish Training School and in an appeal for the support of the community to enable the school to be conducted properly, Dr. Stolz wrote as follows, indicating clearly the spirit back of the school:

We need your cooperation. We need you to help us to secure a sufficient number of patrons and members to put the institution on an independent footing. This is more than sentiment—this is duty. We owe it to the unhappy children of Russia that have found a home in our midst. We owe it to those most needy of all the needy, those of our co-religionists who are now groaning under the heartless tyranny of the Czar, many of whom will soon be with us. We owe it to the "New Education" whose name we have espoused. We, as Jews, pioneers in the cause of humanity, owe it to the world that when several years hence people will flock hither from every country and clime, we shall be able to direct them to the model educational institute of this city, the Jewish Training School.

While this great educational institution was being placed upon the proper footing, pedagogically as well as financially, the Jews of Chicago were engaged in aiding a still greater institution of learning. This was the University of Chicago, then being re-organized, and, so to speak, refounded. An account of the part played by Chicago's Jews in calling the present University of Chicago into being is contained in Goodspeed's official history of the University. The leading share in this effort was borne by Eli B. Felsenthal, a graduate of the old Chicago University, class of '76, whose efforts were rewarded by his being named on the first Board of Trustees of the new University of Chicago. The first formal step was taken when the officials of the University called upon Berthold Loewenthal, then president of Sinai, and one of the leading bankers in Chicago, who promised he would do all in his power to initiate a movement among the Jews of Chicago to aid the University. Through the efforts of Loewenthal, Dr. Hirsch and Eli B. Felsenthal, a mass-meeting was held at the Standard Club on April 8, 1890, and there, on motion of Morris Selz, it was voted to raise the sum of $25,000. A Committee of Ten, named to solicit contributions, succeeded in two months in raising and turning over to the University the sum of $25,500, besides $1,500 that had been secured from Jewish alumni of the University who had made their individual contributions prior to the organized effort. Dr. Goodspeed says:

The committee assumed the entire labor of securing the subscriptions, wholly relieving the secretaries from any responsibility or effort. . . . . This generous cooperation was one of the essential factors in the final success achieved. The fact that the Standard Club and the Jews generally were making this volunteer contribution for the new institution, did much to invite public attention and to interest all classes of citizens in the movement.



CHARLES H. SCHWAB was born November 13, 1835, in Muhlhausen, Alsace, France, the son of Moise and Charlotte (Beck) Schwab. When nineteen years old, he came to Chicago, marrying Rachael Monheimer of Cincinnati eight years later. In 1878 he bought an interest in the M. Selz Shoe Company, later known as the Selz-Schwab Shoe Company, remaining active in the business until 1892. His splendid public service as city comptroller under Carter H. Harrison (1886-7); his work as one of the four directors of the Council of Administration of the World's Columbian Exposition; as first president of the Jewish Training School; and for fifteen years as president of the Home for Jewish Orphans—are but a few of his many acts as one of Chicago's Jewish leaders of the past. He died January 17, 1919, survived by his wife and four children: Charlotte (Mrs. Henry G. Foreman), Henry C., Alfred C., and Jerome C. Schwab.

In a letter to the members of the Standard Club, expressing the deep and abiding gratitude of the University for the help given, Dr. Goodspeed wrote:

Gentlemen: I am reminded that a year ago, when we were in the utmost danger of failing in our efforts to secure the establishment of the University of Chicago, the Club came to our relief. The subscriptions your committee handed me aggregated $28,450, and enabled me to meet the conditions imposed upon us and thus secure the establishment of the University. It has been felt by the denomination that inaugurated the movement and by the Board of Trustees of the University that the action of the Standard Club was one of notable public spirit and liberality.

It will be held in lasting and grateful remembrance, and we hope to erect on our campus a memorial that will tell the story to coming generations.

I should like to have the Club know that a larger proportion of the Standard subscriptions have been paid than of that of any other class up to this date. There has been paid by your members, $14,828.

The large proportion, much larger than we could demand, has been paid with such cheerfulness and kindness and with so many expressions of interest as to make my own work of collection easy and delightful.

Yours very truly,
T. W. Goodspeed, *Secretary.*

It is clear from Dr. Goodspeed's account of what the help of the Standard Club meant to the University as given in the official history of the University and also in his letter to the Standard Club, that the officials of the University of Chicago looked upon the Jews of Chicago as having saved the school to the city.

The messianic character of the Jewish people was brought out the same year in most unexpected fashion at as strange a gathering as has ever been held in Chicago or elsewhere. As early as 1863, there was established in Chicago the Western Hebrew Christian Brotherhood, the result, Andreas says in his *History of Chicago* (Vol. II, p. 447), of a "desire of members of various Christian churches to convert Jews to Christianity." Andreas continues: "This Brotherhood was to be auxiliary to the Hebrew Christian Brotherhood of New York." At the first meeting of the Western Hebrew Christian Brotherhood, one Reverend G. R. Lederer, whose apostate character is evident [illegible] of the origin and work of the



GABRIEL BAMBERGER was born in Hessen-Darmstadt, Germany, June 3, 1845, and had his schooling in the land of his birth. In 1879, his fame as a teacher having spread across the ocean, this young pedagogue was asked to come to America, where he established and became principal of the Workingman's School of New York, and became the first person to introduce manual training into the grammar and primary grades of American schools. In 1883 he gave the first exhibition of manual training work in these grades at Saratoga, and whatever strides have been made since then in this branch of the school curriculum are traceable to this man's pioneer work. In 1890 he accepted the position of superintendent of the Jewish Training School, which flourished remarkably under his guidance, and owed its rank as a superior school wholly to his ability. It was he who wrote and published the first phonetic reader in this country, as well as a book on manual training. Always a scholar and student of the literature of his people, Professor Bamberger was an authority upon the methods of imparting such knowledge, and in addition to his recognized leadership as president of the Jewish Sabbath School Teachers' Association, was a most valuable adjunct to the well-conducted Sabbath school of Sinai Temple. He was always a power in the religious education of Jewish youth and was admired and beloved by all who came in contact with him. He died January [illegible]

New York society. He claimed he had converted sixty Jews in three years. Another speaker estimated the Jews in Chicago in 1868 to be about 12,000, when the fact of the matter is, there were only 10,000 here in 1880.

An organized effort was then put forth to Christianize the Jews of Chicago. At the annual meeting held a year later, the secretary reported the conversion of four Jews out of 150 who had been visited and generously provided with tracts. For this, the sum of almost $1,500 had been spent. The most important thing done at the meeting was to declare by resolution, that "the evangelization of the Jews is a duty resting upon the whole Church of Christ." The work was continued in Chicago another year, however, and at the annual meeting held February 15, 1870, we are informed by Andreas, "the treasurer, John Creighton, reported the receipts of the Society to have been $2,375.23 and the expenses the same, but no converts had been made during the year."

What became of the "Brotherhood" we are not informed. But the zeal was still there and this took a strange turn during the period we are now considering, when the Reverend William E. Blackstone, who held himself out as a friend and champion of the oppressed Jew, prevailed upon the leading rabbis in Chicago to attend a "Joined Conference" of Jewish and Christian clergymen to make clear the differences between Jews and Christians. Four sessions in all were held during the two days of November 24 and 25, 1890, in the main hall of the Methodist Episcopal Church at the corner of Clark and Washington streets.

The first session was held Monday afternoon, November 24, with the Reverend Mr. Blackstone in the chair. After an address by the Reverend E. P. Goodwin on "The Attitude of the Nation and Christian People toward the Jews," Dr. Felsenthal enlightened those present with a discourse on "Why Israelites Do Not Accept Jesus as Their Messiah." In the evening of the same day after the session was opened with the reading of Psalm 25 by Dr. Liebman Adler, Dr. Hirsch made an address on "The Religious Condition of the Jews To-day and Their Attitude Toward Christianity." The afternoon session of the second day, Tuesday, November 25, was featured by an address by Dr. Stolz on "The Post-Biblical History of Israel," which was followed by a discourse by the Reverend J. M. Caldwell, on, curiously, "Jerusalem and Palestine as They Are To-day and the Restoration of Israel." At the concluding session held that evening, the Reverend David C. Marquis spoke on "Israel's Messiah," which was followed by an address "by an Israelite," on "The Anti-Semitism of To-day," after which Professor H. M. Scott concluded the conference with an address on "Israelites and Christians, Their Mutual Relations and Welfare; or Lessons of This Conference."

Besides the rabbis mentioned, Rabbi A. J. G. Lesser, the venerable head of Beth Hamedrash Hagodol Ub'nai Jacob, believing as did his less orthodox col-



ELI B. FELSENTHAL was born July 14, 1858, in Chicago, the son of Herman and Gertrude (Hyman) Felsenthal. He attended the public schools of Chicago, graduating from the old University of Chicago when he was twenty years old. He received his LL.B. degree in 1880 from the Union College of Law and has been a practicing attorney since that time. In 1883 he married Nettie Goldsmith of New York, of which union five children were born: Agatha F., Edward G., Gertrude F., Herman, and Robert M. He is one of the early members of the Standard Club, and is well-known for his liberal contributions to the Associated Jewish Charities. He is actively identified with many other civic and communal affairs. Probably his most significant single effort was in aligning Jewish support for the re-establishment of the old University of Chicago, in recognition of which he was made a member of the new Board of Trustees, a position he still holds.

leagues that the occasion was a serious effort by liberal Christians to understand the Jewish point of view, contributed a learned paper in Hebrew entitled *"B'akharith Hayamim"* ("In the Last Days"), which dealt with Jewish hopes in a way that did credit to his scholarship and his loyal but liberal Jewish spirit. Rabbi Lesser's learned treatise was translated for the occasion. Dr. Isaac S. Moses of K. A. M., suspicious of the real motives of the promoters, respectfully declined to participate.



The University of Chicago
An air view, taken in 1907

If the promoters of the conference expected the rabbis who were present to join with their Christian confreres in some "unity" program on the lines of the lion and the lamb formula made famous by Dr. Solomon Schechter, they were quickly and completely disillusioned. The conference made it clear that Chicago's rabbis were more than equal to the occasion of presenting their faith with dignity, learning and conviction. If there were any open-minded persons present, they must have been powerfully moved to respect Judaism and the Jewish people.

The conference had one most unexpected consequence which took on a national character and had far-reaching results in the community. Apparently, on his own initiative, the Reverend Mr. Blackstone conceived the idea of drawing up a memorial which should be signed by leaders of opinion in America, non-Jews as well as Jews, and then presented to the President of the United States, asking him to lend his good offices to the calling of a congress of the European powers which should give Palestine back to the Jews and thus make it possible for the Jews, with Russia's consent, to leave that land of tyranny, and to enter, occupy and control, with Turkey's consent, the old Jewish homeland. The tireless Blackstone spent several months in getting signatures to his memorial and the list of names he succeeded in securing was highly impressive, including the most eminent and influential men and women in America of that day.

Thus, long before Kishinev, the voice of America made itself heard through a Chicago clergyman who was moved to get an expression of American opinion on Russia's oppression of its Jews. And thus, years prior to the rise of political Zionism, Chicago was the scene of an effort to secure for the Jews a "legally assured and publicly recognized home in

Palestine." Whatever may have been Blackstone's quixotic expectations as to the "fulfillment of prophecy" through his efforts, his memorial had a direct effect in the repeal by Russia of the expulsion edicts that had driven hundreds of thousands of Russian Jewish refugees to America and elsewhere. And it also started the first Zionist efforts in Chicago and in the United States.

We give the memorial in full together with some little known Chicago incidents connected with it. First the memorial:

What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Hence, like the *Sephardim* of Spain, these *Ashkenazim* must emigrate. But where shall two million of such poor people go? Europe is crowded and has no room for more peasant populations. Shall they come to America? This will be a tremendous exodus and require years.

Why not give Palestine back to them again? According to God's distribution of nations it is their home—an inalienable possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, containing millions of Israelites who industriously tilled the hillsides and valleys. They were agriculturists and producers, as well as a nation of great commercial importance—the center of civilization and religion.

Why shall not the Powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians, now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine belong as rightfully to the Jews? It is said that rains are increasing and there are many evidences that the land is recovering its ancient fertility. If they could have autonomy in government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitation. For over seventeen centuries they have patiently waited for such a providential opportunity. They have not become agriculturists elsewhere because they believed they were mere sojourners in the various nations, and were yet to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey, can be easily compensated, possibly by the Jews assuming an equitable portion of the national debt.

We believe this is an appropriate time for all nations and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, by their terrible sufferings, are piteously appealing to our sympathy, justice and humanity. Let us now return to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end, we respectfully petition his Excellency, Benjamin Harrison, President of the United States, and the Honorable James G. Blaine, Secretary of State, to use their good offices and influence with the Governments of their Imperial Majesties: Alexander III, Czar of Russia; Victoria, Queen of Great Britain and Empress of India; William II, Emperor of Germany; Francis Joseph, Emperor of Austro-Hungary; Abdul Hamid II, Sultan of Turkey; His Royal Majesty, Humbert, King of Italy; Her Royal Majesty, Marie Christiana, Queen Regent of Spain, and with the Governments of the Republic of France, Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria, and Greece, to secure the holding at an early date of an international conference to consider the conditions of the Israelites and their claims to Palestine as their ancient home, and to promote in all other just and proper ways, the alleviation of their suffering condition.

The memorial was presented to President Harrison March 5, 1891, and at once trouble began.

Dr. Hirsch expressed regret that "such a memorial ever was composed and laid before the executive head of our government." He called the proposal "ill-digested sentimentality," and pronounced the scheme "visionary" and "a fool's errand." He objected to the phrase and claim that "Palestine belongs to the Jews as does Bulgaria to the Bulgarians," affirming briefly but emphatically that "it does not."

Dr. Felsenthal took issue with Dr. Hirsch, although he made objection to some features of the memorial and the plan it offered to solve the Jewish problem. The Reverend Mr. Blackstone personally came to Dr. Felsenthal's home and obtained his signature as he did that of a number of other Chicago Jews, all of whom however objected to the statement made in the memorial that Jews had refrained from engaging in agricultural

pursuits because they regarded themselves everywhere "merely as sojourners," and received the Reverend Mr. Blackstone's promise to have the following statement added to the memorial: "Several petitioners wish it stated that the Jews did not become agriculturists because for centuries they were almost universally prohibited from owning and tilling land in the countries of their dispersion." They affixed their signatures only on condition that this statement should be inserted. With this correction, Dr Felsenthal expressed himself as satisfied with the memorial and waxed enthusiastic about the prospect of having Jewish colonies in Palestine, declaring, "The Jewish colonies in Palestine—Hail to them! May they increase rapidly and vastly! May they flourish! May they bring happiness to those who dwell in them!"

Dr. Hirsch said he too favored colonization but not restoration, and made the sharp, and to many, offensive, statement, "If some Jews wanted to revive—if such a thing were possible and permissible under the old true orthodox belief—here on Canal Street or in the stockyards, the full sacrificial and sacrificial service, we should not object as long as we were not asked to declare that that form of Jewish service was the legitimate and only legitimate form of Jewish worship. And that was implied in Blackstone's memorial." This stand taken by Dr. Hirsch singled him out for attack not only in Chicago but throughout the country, and from that time on he was frequently the center of bitter controversy in press and pulpit.

Great enthusiasm was manifested on the West Side for the memorial and a great mass-meeting was held under the auspices of the Chicago Chevra Chovevi Zion formed soon after the memorial appeared, which was addressed by Dr. Felsenthal, Dr. A. R. Levy, Rabbi Alperstein, and others. Dr. Felsenthal was made an honorary member of the society which by May 1, 1891, numbered over two hundred members and which declared its object to be "to aid in the restoration of Palestine by assisting refugees who go to that country." A little later a junior organization known as the "Sons of Zion" was organized as an auxiliary of the Chicago "Choveve." It soon num-



THE REFORM ADVOCATE.

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In a communication direct from Dr. Hirsch, we are requested to announce that he will resume his pulpit work on Sunday, March 1. The subject of his discourse will be "Unappreciated Blessings." It will please the many friends and admirers of the Doctor to learn that he is progressing on the road to complete restoration to health.

BIBLICAL ETHICS.

A PHILOSOPHY OF EVIL.—HEGEL.

If my memory serves me well, it was Hegel who, it somewhat sarcastically, yet very strongly, characterized the period of enlightenment of the waning decades of the eighteenth century as a time when all that was needed to be recognized as a philosopher was the denial of the devil. This graphic description, with but little modification, might be applied to a species of liberalism which thirty years ago flashed giddy many a bright head and captured many a noble heart, and which in some instances in strong but very perverted natures has even survived to the present day. To be a free thinker then, and even now in some select circles, all that was needed was to scoff at the Bible. The world of serious thought has indeed outgrown the scoffing, scornful stage of liberalism. That was a temporary stage, incidental to the enfoldment of free thought, it may be rightly called the new Dionysian phase. With reference to the biblical literature, the scholarly student of to-day will assert that the Jewish writings that they give vent in many different directions and various studies of the most varied kind. Biblical literature may without exaggeration be likened to one of those monumental structures that grace the streets of a modern city. Some passers-by will value the structure merely by the standard of utility, its vast proportions quicken into life merely the question "but what is it used for?" In others the financial interest predominates. The stones are changed into figures, bonds and mortgages, rent and interest accounts would themselves around the bold proportions. To question the financier looks coming from the type of mortar and granite, is "does the investment pay?" Architects again are drawn to these noble buildings by a magnet of a different strength, and neither the scientific useful nor the profitable, but merely the artistically true will be the standard by which they gauge the monumental pile. For these the style and form the details are worked out, either according to old models or new models or shows, afford a puzzled choice for revivals. The mathematician or turn will read the analysis made in columns and pillars, roof and tower, dome and curve, with an interest dead to beauty, grace and action, but keenly alive

PART OF THE FRONT PAGE OF THE REFORM ADVOCATE'S FIRST NUMBER

bered close to a hundred members and met every Sunday at 147 Twelfth Street.

Thus, Jewish life in Chicago took on a new character. Fundamental differences asserted themselves. This change had appeared before the community was stirred and divided by the Blackstone Memorial. Although splendid work was being done for the West Side by the Jewish Agriculturists' Aid Society and the Jewish Training School, as well as by the United He-



ABRAHAM R. LEVY was born at Beerford, Duchy of Hessia, October 24, 1858. He received his education in Europe, where he studied for the ministry, and came to America in 1879. After acting as rabbi in Knesseth Israel Temple in Erie, Pennsylvania, he took a degree at the University of Georgia. In 1885 he married Carrie Seligman of New Orleans, and came to Chicago in 1888, when he was called to the pulpit of B'nai Abraham Congregation. He wrote a series of fine articles for the *American Israelite*, which appeared during his first year here. Through his efforts the Jewish Agriculturists' Aid Society of Chicago was established, of which he was secretary, and in 1909 he secured 32,400 acres in southern Georgia for settlement by Jewish farmers. An enthusiast and dreamer, he still accomplished many tasks to which Chicago Jewry may point with pride. He died on April 21, 1915.

brew Relief Association (since 1889 known as the United Hebrew Charities), there was a growing feeling on the West Side that the time had come for it to give as well as to receive. This feeling was intensified by what was felt on the West Side as the peremptory fashion in which the officials of the United Hebrew Charities dealt with applicants for aid. This was borne for a number of years and finally the pride of the West Side asserted itself and an independent relief organization by, and for, the West Side was formed in 1889 under the name "Zedoko Kololoth," the first central West Side relief organization. The work of this organization was commended by the United Hebrew Charities which welcomed it and recognized its place in the community.

The work done is all the more creditable in view of the scanty resources available for charity in those days on the West Side. It took a long time to educate the Jews of the West Side to give liberally to charity. In the days when the Zedoko Kololoth struggled to uphold the honor of the West Side, nickels and dimes were the rule and dollars the exception. The most liberal subscribers to the Zedoko Kololoth when it was established, were Marks Nathan and Ahram Lipsky, whose benefactions of $60 a year each were viewed with respectful awe. One of the early real philanthropists on the West Side was Abbe Liberman who was referred to as the "Russian millionaire philanthropist." During the winter months he distributed hundreds of tons of coal to the poor, through the *shuls*, continuing the practice throughout his life. Others in the broader community were more munificent but none had a warmer heart for the poor or was helpful in more timely fashion. This spirit marked the work of the Zedoko Kololoth from the beginning.

While the Reverend Mr. Blackstone was getting signatures to his memorial, the first national movements among the American Jews were initiated looking to the amelioration of their lot. February 16, 1891, the first of these great national conventions assembled in Philadelphia, resulting in the establishment of the Jewish Alliance of America. Chicago was represented at this convention by Dr. A. P. Kadison and Abraham Bernstein, and a prominent figure at its sessions was David Blaustein, then living in Boston, who was later to come to Chicago. Another great convention called by the Baron de Hirsch Fund met in New York, September 23, of the same year. Lazarus Silverman was vice-president of this convention, the other Chicago representatives being Adolph Loeb and Julius Rosenthal. This convention resulted in the for-

mation of the American Committee for Ameliorating the Condition of Russian Refugees, from which later the American Jewish Committee was formed.

These two separate national conventions were followed by two separate organizations in Chicago to aid the Russian refugees. One of these was the Chicago branch of the Jewish Alliance of America, which held a rousing mass meeting at the *Russische Shul*, May 29, 1891, which added 160 new members to the organization and brought its total up to 300. This meeting was addressed by Dr. Felsenthal, Henry Greenebaum, Dr. I. S. Moses, Dr. A. R. Levy, Leon Schlossman, then president of District Grand Lodge No. 6, I. O. B. B., and others. The Reverend Mr. Blackstone again appeared with some "tracts" and was permitted to address the meeting. His conversionist propaganda, however, fell on deaf ears. The Chicago branch of the Jewish Alliance of America was finally merged in a general city organization known as "The Society in Aid of the Russian Refugees," formed August 23, 1891, under the following officers and directors:

Adolph Loeb, President
Jacob Rosenberg, Henry Greenebaum } Vice-Presidents
Henry C. Eastman, Treasurer
Rabbi A. Norden, Secretary

Executive Committee

Joseph Reifeld — Adolph Kraus
Dr. B. Felsenthal — Abraham Kohn
August Gutzon — Nelson Morris
Abraham Hart — Dr. I. S. Moses
Dr. Emil G. Hirsch — Sam Nathan
H. A. Kohn — Julius Rosenthal

Advisory Board

J. Simkins — J. Lewis
Abraham Bernstein — Leo Schlossman
Adolph Roady — Dr. Joseph Stolz
Israel Cowen — Albert Weil
A. J. Frank — Leon Zinkhoff
D. Goldstein

On September 4, 1891, an office was opened on Jefferson Street close to the Sheltering Home. In charge of the office were Dr. A. R. Levy, superintendent, and H. Eliassof, manager. The society conducted its relief work in conjunction with the Sheltering Home, established by the Chicago Branch of the Jewish Alliance of America where accommodations were provided for those in need of help. The manner in which the society functioned,



HERMAN ELIASSOF was born in Wilna, Russia, March 8, 1849. He came to America in 1871 and in 1873 was made the first rabbi of Congregation Beth El in Chicago. In addition to his duties as rabbi, he was manager of the Society in Aid of the Russian Refugees, principal of the sabbath school of K. A. M. Congregation, editor of the *Occident* in 1884, and translator of a great deal of Hebrew literature. With Dr. Bernard Felsenthal he wrote a *History of the Congregation K. A. M.*, and was the author of several Hebrew poems. He was a correspondent of the *American Israelite* in Cincinnati for many years, and wrote many articles for various English, German and Hebrew periodicals. He married Rosalia Eisendrath. He died November 9, 1918.

is indicated by the following statement of its work by the manager:

The children of the widows and some orphan children who came along with some of the families were provided with homes and their board paid out of the funds of the committee. Some of the men who had learned a trade were provided with tools, some with sewing machines, and others were sent to learn a trade, and the committee paid for the teaching, and also for the board of the applicant for several weeks. Nearly all the families who remained in Chicago secured employment, some quickly, and in some instances several months' rent. During the cold weather, many of the families living here received coal. Hundreds of bundles of various clothing for men, women and children were received at the offices of the Executive Committee from all parts of the city, and distributed among the needy applicants. Many were also given to a great many who were in need of them. The kind-hearted Jewish physicians of the neighborhood had volunteered their medical services, and the Executive Committee paid for medicine.

During the year and a half the society was in existence over six hundred families were aided. About a third of these were

provided for outside Chicago through the efforts of a traveling agent who visited communities in surrounding states. Many paid back what they had received when they were able to do so. In all, $30,000 was spent by the society and never was money used to better account. President Loeb later said that no trouble was experienced in securing contributions and that if the emergency had continued, duplicate contributions could have been secured. The heart of the Jews of Chicago when touched by the plight of their helpless brethren responded then, as it has always since, to the full.



SAMUEL HIRSCH was born June 8, 1815, at Thalfangen, Rhenish Prussia, and for many years attended various schools and universities in Germany. In 1844 he wrote his main work, *Religious Philosophie der Juden*, and in 1845 received the title of Doctor of Philosophy from the Leipzig University. Too liberal a preacher for the orthodox faction in Bessau, where he was occupying the pulpit, he went to Luxumberg, remaining until 1866, when he came to America. He spent two years as rabbi of Congregation Kneseth Israel in Philadelphia, where he also wrote *Humanitat als Religion* and a *Catechism of Jewish Religion*, and in 1868 he came to Chicago, where Sinai Congregation, whose pulpit was occupied by his renowned son, Dr. Emil G. Hirsch, extended a cordial welcome. Dr. Hirsch was a preacher of Judaism in his native country for thirty years, and for twenty-five years was a leader of progressive Judaism in this country. His contributions to Jewish philosophy and his text books on the tenets of Judaism rank among the best of their kind. On May 14, 1889, he passed away, and was buried by Sinai Congregation, at Rosehill Cemetery, where a granite monument has been erected in his memory.

Deep as was the concern felt and great as were the efforts put forth for the Russian refugees, coming seemingly in an endless stream, and whose heavy draft on the community was honored without question and without delay, many other important activities were carried on in the late '80s and early '90s that call for brief mention.

Among the new congregations, formed in 1888, were the First Hungarian Congregation, Agudath Achim (founded September 1) and the South Side Hebrew Congregation, Anshe Dorum, established two weeks later (September 12). The former reveals for the first time the presence of Hungarian Jews as well as Russian Jews on the West Side, and the latter indicates the beginnings of the settlement of Russian Jews on the South Side, although this congregation did not consist exclusively or primarily of Russians. The First Hungarian Congregation worshipped first on Maxwell Street, and the South Side Hebrew Congregation first met in a rented hall at 3106 South State Street, its charter members being:

L. Brenner	Ike Levy
M. Brunnewasser	N. Levy
M. Cohen	L. Marks
M. S. Cohen	[illegible]
Ben Davis	[illegible]
M. Ephraim	[illegible]
M. H. Ephraim	[illegible]
A. Josephi	H. Silver
A. L. Katlinsky	F. A. Sommerfeld
Louis Levin	[illegible]
H. Levy	[illegible]

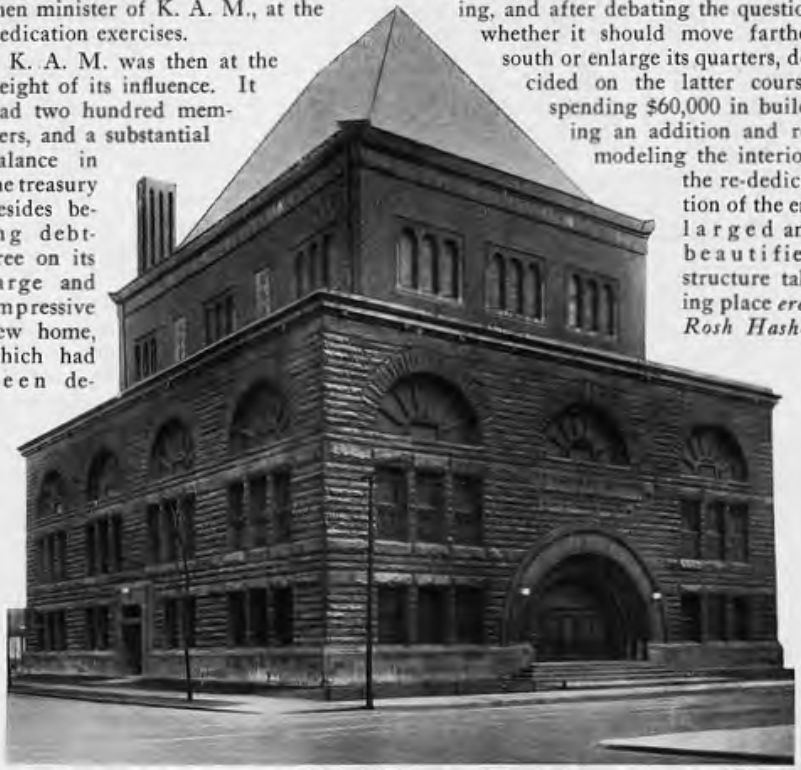
While these new congregations were being formed, the older ones were celebrating important anniversaries and giving evidences of expanding life. Thus, on May 16, 1886, Sinai celebrated its twenty-fifth anniversary, featured by the presence of Dr. Samuel Hirsch, father of Sinai's brilliant young leader who in a few years had raised Sinai to the rank of the leading Jewish congregation in America. The elder Hirsch made an address in German, and he was so well pleased with the reception he received and the congregation was so attracted to him, that he and Mrs. Samuel Hirsch came to Chicago, March 23, 1888, to spend their last days here. These days for the elder Hirsch were not destined to be long for he died a year after he settled in Chicago, May 14, 1889. He was buried at Roschill and over his grave, on September 6, 1890,

Sinai Congregation raised a shaft on which were recounted his services to Judaism as he understood it and consistently and fearlessly presented it throughout his long life.

K.A.M., which was rapidly approaching the first half-century of its existence, outgrew its temple on Indiana Avenue and Twenty-sixth Street as it had outgrown its earlier homes. It sold its third temple to B'nai Sholom Congregation March 16, 1890, and on June 11, 1891 (*erev Shebuoth*), dedicated its fourth temple at the southeast corner of Indiana Avenue and Thirty-third Street, erected at a cost of $110,000. All the rabbis of Chicago assisted Dr. Isaac S. Moses, then minister of K. A. M., at the dedication exercises.

K. A. M. was then at the height of its influence. It had two hundred members, and a substantial balance in the treasury besides being debt-free on its large and impressive new home, which had been designed by Dankmar Adler, as well as on its cemetery of twenty acres presented to the congregation in 1889 by Jacob Rosenberg, its venerable vice-president. The excellent condition of the historic congregation, the oldest in Chicago, was due more than to any other single individual, to M. M. Gerstley, who had served the congregation continuously for thirty years and now laid down the reins of office with his farewell speech at the dedication. Henry N. Hart was elected the following September to succeed K. A. M.'s greatest president, and entered upon a service that was almost as long and as memorable as Gerstley's.

Sinai, too, was cramped in its building, and after debating the question whether it should move farther south or enlarge its quarters, decided on the latter course, spending $60,000 in building an addition and remodeling the interior, the re-dedication of the enlarged and beautified structure taking place *erev Rosh Hasho-*



K. A. M. Temple at Indiana Avenue and Thirty-third Street

was September 21, 1892, just in time for the World's Fair during which Chicago became for a time the religious capital of the world.

Dr. Hirsch's talents at this time took a turn in another important direction. Since coming to Chicago he had been a frequent contributor to various publications, Jewish and otherwise, chiefly to *Die Zeitgeist*, an influential and scholarly Jewish publication published in Milwaukee and edited by Dr. Isaac S. Moses before the latter came to Chicago to take charge of K. A. M. To meet the need of having "a journal here to properly represent the Jews of Chicago and especially that phase of thought which Sinai congregation has learned to follow," the *Reform Advocate* made its appearance February 20, 1891, with Dr. Hirsch as its editor. The publishers of the *Reform Advocate* were Charles E. Bloch and E. Newman, both of whom had previously been identified with the Israelite. Thus, Chicago was well supplied with Jewish papers, having three weeklies in English, —the *Occident*, *Israelite*, and *Reform Advocate*, and one daily in Yiddish, the *Courier*. Dr. Hirsch gave his best efforts to his paper and soon placed it in the very front rank of Jewish journalism. For a long time it was the publication of culture and learning, par excellence, not only in the Chicago Jewish community but in Chicago at large.

We have already seen that by 1884, be-



inding Society and the Home Boys. She was also director Service and probation officer



tides the B'nai B'rith, the Independent Order Free Sons of Israel and the Kesher Shel Barzel were well represented in Chicago. These were soon followed by two other national Jewish orders, the Order B'nai Abraham and the Somech Noflim, both of which rapidly added to their Chicago membership. These orders were recruited chiefly from the Russian community. Both profited from the decline of the Kesher Shel Barzel, which lasted only a few years. The Somech Noflim too had a limited existence but for a time prospered and was influential.

The ranks of the women's organizations were also augmented during the '80s by the formation of the Baron Hirsch Woman's Club in 1889, Mrs. Morris Hecht, Mrs. Emma B. Mandl, Mrs. Minnie Felsenthal, Mrs. Leonora Riese, and Mrs. Rosa Jonas taking the lead in it. Like the Deborah Verein and the Jochannah Lodge, the Baron Hirsch Woman's Club joined the United He-



THE above cut represents a few of the improvements near DOUGLASS PARK, in the south-west part of Chicago, known as LAWNDALE. Two years since this section was open prairie, having neither Houses, Trees, Roads or Fences. The property is supplied with LAKE WATER FROM CITY WATERWORKS, and a good School, under the direction of the City Superintendent. Twelve Ogden Avenue, and the CHICAGO, BURLINGTON AND QUINCY RAILROAD. Fine drive and frequent trains afford good communication with the Centre of the City. We have made almost the entire improvements, and point with pride to the success of the enterprise. There is no part of the City where you can invest and be as sure of a RAPID ADVANCE on your investment as in our Sub-Division. We are building houses and selling them on very easy terms.

WE ALSO MAKE A SPECIALTY OF LOANS,

AND CAN PLACE ANY AMOUNT WITH THE BEST OF SECURITY AT THE HIGHEST MARKET RATE.

MILLARD & DECKER, Real Estate Dealers,

Room 5, Republic Life Insurance Building, Chicago.

brew Charities and proved an invaluable addition.

Several other outstanding events occurred during the period we have been considering which have not been treated in what precedes. Among these were the naming by President Arthur in 1883 of Max Polachek as Consul General at Ghent, Belgium, and the appointment by Mayor Roche of Charles Kozminski as a member of the Board of Education on which Kozminski served as chairman of the important Finance Committee. He was instrumental in securing the passage of the first effective compulsory education law, the Superintendent of Compulsory Education in Chicago for a number of years being A. E. Frankland.

Deaths of notables in this period, besides that of Dr. Samuel Hirsch, were the following: Ignatz Kaufmann, first rabbi of K. A. M., June 27, 1884; Mrs. Gerhard Foreman, April 5, 1886; Levi Rosenfeld, August 17, 1887; Morris L. Leopold, first president of K. A. M., September 15, 1889; and Mrs. Jacob Rosenberg, January 16, 1890. Mrs. Rosenberg was one of the first to be laid to rest in the

large cemetery presented to K. A. M. Congregation by her husband shortly before her death.

The Chicago Jewish community thus entered the '90s with many old faces and forces gone but with others in their places ready to serve as faithfully and as fruitfully as had those who went before. Many of the old leaders were still left and some were to be spared for many years to witness the great developments in the life of the Jews of Chicago. Not only was the community already rich in those institutions that are essential to Jewish life, but these and others that revealed an enlightened and advanced spirit, were developed and conducted with efficiency as well as with zeal. Thus standards were set which proved that Chicago's Jewish life was established on a substantial foundation. With the Michael Reese Hospital and the Jewish Training School, the Jews of Chicago demonstrated that not only were they liberal givers but master-builders as well, reaching out for and satisfied only with the best. They had shown that a Jewish institution could be as well conducted as the best non-Jewish institutions were. They were determined not merely to equal non-Jewish effort along humanitarian lines but to surpass it.

As the '90s came on, therefore, the Jews of Chicago were prepared for what the new decade demanded of them, opening it brilliantly during the stirring and awakening days of the World's Fair and bringing it to a fitting close with a compact and coordinated communal life that not only looked, but kept going, forward.



Horsecar Scene in the Early '90s

CHAPTER VIII

The World's Fair, and After, 1892-1900

JEWISH PARTICIPATION IN THE WORLD'S FAIR; THE COUNCIL OF JEWISH WOMEN; THE RESOLUTION ON RITUAL MURDER—HOME FOR AGED JEWS—THE RUSSIAN EXTRADITION TREATY—MAXWELL STREET SETTLEMENT—THE MOVEMENT TO THE SOUTH SIDE; ISAIAH CONGREGATION—OTHER NEW CONGREGATIONS—THE ASSOCIATED JEWISH CHARITIES—THE B. M. Z.—THE KNIGHTS OF ZION—OTHER EVENTS.

IT IS generally agreed that Chicago dates its present importance from the memorable days of the World's Fair. True, it had doubled its population between 1880 and 1890, passing the million mark in the latter year, and undoubtedly would have gone on growing swiftly even without the Fair. But it was the Fair that stamped Chicago with a metropolitan character and made it evident that it was impossible to place bounds on what Chicago could become. Before the memorable World's Columbian Exposition, Chicago was referred to as a big city; after, the feeling grew that Chicago must eventually become the biggest city in the land.

The World's Fair had a similar effect upon the Chicago Jewish community as upon Chicago in general. Creditable, and in fact remarkable, as were the efforts put forth by the Jews of Chicago before the Fair, many and substantial as were the institutions and organizations they had to their credit, gifted as were their leaders, and matchless as was their spirit, their number in comparison with what it rapidly became after the Fair, was small, if heroic, and their communal potentialities were therefore limited. The Exposition, by the impetus it gave to the settlement of great numbers of Jews in Chicago, removed these limitations from the Chicago Jewish community and gradually brought about the realization that it was destined to become one of the largest and most important Jewish communities in the world.

Chicago Jewry to-day dates from the days following the World's Fair when the bulk of Chicago's present Jewish population was attracted here. Those stirring days in the early '90s were filled with happenings of the very first importance. The Jews of Chicago were very much alive to the importance of the great events that were then taking place, and they made their participation so notable that it may properly be said to have featured the activities of those epoch-making times.

Just as the University of Chicago found its readiest and most liberal supporters among the Jews of Chicago, so did the World's Fair promoters and sponsors find the Jews of Chicago well represented among the earliest and heaviest purchasers of capital stock. Even those who were in humble circumstances subscribed liberally and thus helped to give impetus to the great project. Nor was this stock purchased with the thought of material gain in mind. It was bought primarily from motives of civic patri-

otism, to help make the Fair the success that every loyal Chicagoan was determined it should be, after Congress, in February, 1890, gave Chicago a chance to show what it could do in the way of a fitting national celebration of the four hundredth anniversary of the discovery of America.

Several members of the Jewish community were among those who put forth the greatest effort for the Fair. Charles H. Schwab was particularly prominent in the administrative management and on the directorate were Adolf Nathan and A. M. Rothschild. Whenever the officials of the World's Fair asked for a response from the Jews of Chicago, they got it in impressive fashion. Thus, when a great parade was held October 20, 1892, on the occasion of the dedication of the grounds, eleven hundred members of the Chicago lodges of the fraternal order Knights of Pythias formed an imposing unit with their colorful uniforms and high silk hats. The marshals of the Jewish contingent, B. Horwich and H. M. Barnett, were on horseback. Cheers greeted the Jewish paraders as they marched with precision, carrying before them a large picture of Columbus. So impressive a spectacle did they make that when they passed the reviewing stand, President Harrison removed his hat. Practically all in line were from the West Side, recent arrivals in Chicago, of whom none was here more than ten years. They could not help therefore contrasting the lot and opportunities of Jews in America with the conditions in the lands from which they had but recently come, and it filled them with an enthusiastic Americanism which at once began to have its effect on West Side activities.

From the time the World's Fair was broached, the closest interest was taken in it by the Jewish community. Some were



THE FAMOUS COURT OF HONOR, CHICAGO WORLD'S FAIR

In the foreground is the MacMonnies Fountain; on the right, the Agricultural Building; in the center background, French's statue of the Republic, sixty feet high; and on the left, the Manufactures Building, the
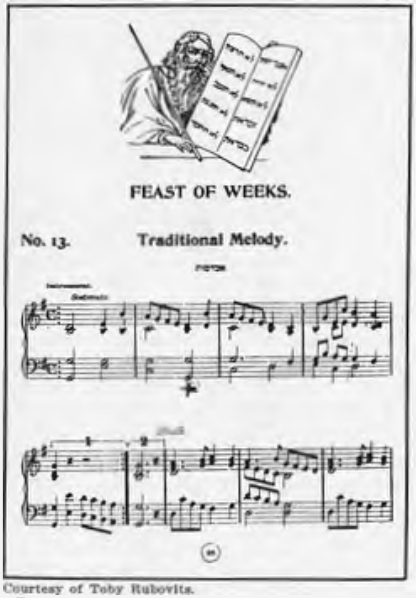


World's Columbian Exposition, Chicago, 1893
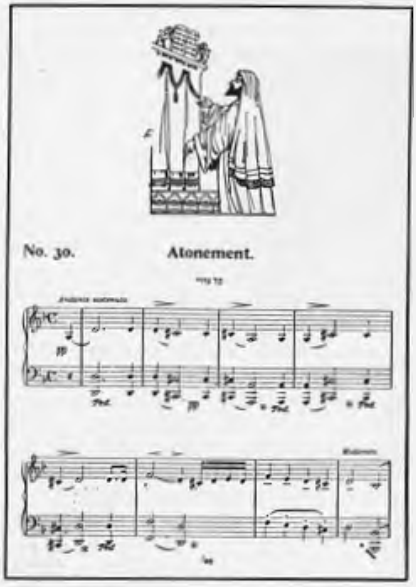
distressed at the thought that the Fair was to be marred by a statue of Queen Isabella who had expelled the Jews from Spain and inflicted upon them the tortures of the Inquisition. Dr. Hirsch suggested in the *Reform Advocate* that "as an offset" to the statue of this female bigot and relentless foe of the Jew, a statue of Lessing, the author of *Nathan the Wise,* with its ideal presentation of Jewish character, should be erected. A writer in *Unity,* Dr. Jenkin Lloyd Jones' paper, thought a statue of Jesus would be better than one of Lessing, and to this suggestion, apparently made ironically, Dr. Hirsch replied in the following fashion:

That vigorous and characteristic sally put an end to the controversy.

One of the great projects to which the officials of the Exposition gave a lot of serious and earnest thought and effort was the holding of a World's Parliament of Religions, and the Jews of Chicago were asked to help. How valuable this help was is shown by the tribute paid by Dr. Barrows, chairman of the committee on the Congress of Religions, who in opening the Parliament of Religions on September 11, 1893, said:

Jewish participation, headed by Dr. Hirsch and Mrs. Henry (Hannah Greenebaum) Solomon took the form of a Jewish Denominational Congress and





Courtesy of Toby Rubovits.

PAGES FROM BOOK OF HEBREW MELODIES ISSUED AS A SOUVENIR OF THE PARLIAMENT OF RELIGIONS

a Jewish Women's Congress, as well as representation in the Parliament of Religions. These entailed a tremendous amount of work but they were unfalteringly carried on and they resulted in bringing to Chicago the leaders of Jewish thought, both men and women, in the United States.

It was the plan of the officials of this important feature of the World's Fair to hold several denominational congresses before the Parliament of Religions, and the original plans called for the Jewish Denominational Congress to be the last of those scheduled, but in spite of these plans, the Jewish Denominational Congress turned out to be the first one held, opening Sunday afternoon, August 27, 1893, and continuing through August 30. This was commented upon by Charles C. Bonney, president of the World's Congress Auxiliary of the World's Columbian Exposition, who in opening the Jewish Denominational Congress remarked that although this was not at first intended and was "accidental," it was most fitting and providential that "the mother religion" should be given precedence. The *Tribune* in its account of the opening session of the Jewish Denominational Congress, gave it this headline:

JEWS ARE THE FIRST

Their Ancient Church Opens the Religious Congresses.

Thus, the key-note of the religious congresses held at the World's Fair was sounded at the Jewish Denominational Congress which opened in the great Hall of Columbus in the Memorial Art Palace on Michigan Avenue and Adams Street where several weeks later the Parliament of Religions convened. Dr. Bonney struck this key-note when he said:

Through all the Sacred Scriptures of the Old Testament, we walk side by side, sharing the exercises, journeying through the wilderness, chanting the psalms and inspired by the prophecies; and if we part at the threshold of the gospels, it shall be not with anger, but with love, and a grateful remembrance of our long and pleasant journey from Genesis to Malachi.

Dr. Hirsch was the chairman of the Jewish Denominational Congress, and in his reply to Dr. Bonney he said:

Children believe that those who live at the antipodes are turned topsy-turvy. Because we are walking on our feet, the savage in the science of geography seems that those who dwell south of the equator are walking on their heads. The Jew is often looked upon as one come from an antipodal land. Some love to study in an archæological specimen of much value; they love us to shelter us. Others are surprised that the old Jew will not lay himself down to sleep; will not give up his fault; will not resign his hope. To others again, we are an object of distrust and suspicion. The heart knows who we are and what we are. We are glad of this opportunity to invite the world to the secrets of our faith and the ultimate tendency of our hopes. And we should be glad that when men have heard us, they shall say: Why, you Jews are not different from us; you are men as we are; your hopes are our hopes; your beliefs are our beliefs. And why should the world not say this? Have we not all one Father? Has not one God created us all?



MRS. HENRY SOLOMON (HANNAH GREENEBAUM) was born in Chicago, January 14, 1858. Daughter of Michael and Sarah Greenebaum, she has carried on brilliantly the high record of communal service traditional with her forbears. Since 1878 she has been an active member of the Chicago Woman's Club, and, from its beginning, prominent in the work of the Woman's City Club. As president of the Illinois Industrial School for Girls, Mrs. Solomon was instrumental in having the school moved from Evanston to the farm at Park Ridge, thus affording more healthful surroundings and increased opportunity to its pupils. Preëminent among her achievements is the founding of the National Council of Jewish Women, of which she was first president and now is honorary president. She was also the founder of the Seventh Ward Bureau (now the Bureau of Personal Service) and one of the organizers of the Conference of Jewish Women's Organizations. In 1904 she was a delegate to the Convention of the International Council of Jewish Women, held in Berlin, representing the national as well as the Chicago organization. Her great gift of oratory was signally recognized when, among many other like distinctions conferred before and since, she was invited to address Sinai Temple. This occurred in 1897, making Mrs. Solomon the first woman member of a Jewish congregation to occupy the pulpit. She is the mother of Herbert Solomon; of Mrs. Emile Levy (who, as Helen Solomon, founded the Helen Day Nursery in 1905) and of Frank Solomon.

The foremost leaders of Jewish thought read learned papers at this Congress, these being Dr. Isaac M. Wise, Dr. Kaufman Kohler, Dr. David Philipson, Dr. Joseph Silverman, Dr. Mielziner, Dr. Gotthard Deutsch, Dr. Berkowitz, Dr. Max Heller, Dr. Bernhard Felsenthal, Dr. Max Landsberg, Dr. A. Kohut, Dr. Gustave Gottheil, and a host of other well-known rabbis and Jewish laymen. The proceedings were so scholarly and scientific that the attendance fell off after the first session, as we see from the account in the *Tribune:*

Rabbi Isaac M. Wise of Cincinnati, delivered an address upon the fundamental doctrines of Judaism which was a profound paper, but rather over the heads of the majority of the audience, some of whom went to sleep and were playfully rebuked by the speaker.

Another session so bored a reporter that he remained for being obliged to sit through it by writing the following brief but highly irritable account which appeared in the *Tribune:*

The attendance of the Jewish Congress yesterday morning did not serve to more than half fill the hall. The papers were prosy and the audience was undemonstrative. After Rabbi Moses Gries of Cleveland, Ohio, had delivered an invocation, Rabbi G. Deutsch of Cincinnati, a man of medium size, with heavy whiskers, gave a concise digest of the history of the Jews as far as their share in the culture of the various nations and ages is concerned. Rabbi L. Grossmayer from Detroit, Michigan, a young man with a mustache of brownish black hue, described the attitude of Judaism to the science of comparative religions.

Apparently this reporter was more interested in physiognomy than in theology.

For four days, the Jewish Denominational Congress held the stage and it was followed by the Jewish Women's Congress, the first congress of Jewish women ever held. The opening session was held Monday, September 4. So great was the attendance that an overflow meeting had to be held. The *Tribune* tells us, "Women elbowed, trod on each others' toes, and did everything else they could without violating the proprieties, to gain the privilege of standing edgewise in a hall heavy with the fragrance of roses." Mrs. Charles Henrotin, vice-president of the World's Congress, opened the session and Mrs. Solomon, chairman of the Chicago Committee, presided. Mrs. Solomon said, among other things, "Living as we do in this renegade city, belonging to radical synagogues, thoroughly in sympathy with all endeavors to break down barriers, we are loyal to our history and to the traditions of our families." A poem especially written for the occasion by Miriam Del Banco, entitled, *If Our Day of Peace* was read, not however by the author who suddenly refused even to appear when the large audience rose and called for her. Many brilliant papers were read by leading Jewish women from all over the country including Mrs. Louis Mannheimer of Cincinnati, Mrs. Helen Kahn Weil of Kansas City, Mrs. Laurie Jacobson of St. Louis, and others, and some interesting discussions took place which were participated in by non-Jews also.



SADIE AMERICAN was born in Chicago, Illinois, March 3, 1862, the daughter of Oscar L. and Amelia (Smith) American, and received her elementary education in the Chicago public schools. Very soon after leaving school she entered social service, a field in which she has remained to this day, a preëminent figure, the list of whose official activities includes over a hundred separate affiliations. The first of outstanding prominence was her work in connection with the founding of the Council of Jewish Women, brought into being at the Chicago World's Fair Congress of Jewish Women, of which she was secretary. She entered immediately thereafter into the work of organizing various sections all over the country, and was for a time the president of the New York section. We can list here but a few of the organizations of which she was at one time or another, the head. She was director of the Woman's Municipal League of New York City; president, League for Religious Fellowship, Chicago, 1896; director, Cook County League of Women's Clubs, 1897; member of the executive committee and one of the founders, Army and Navy League of Illinois during the Spanish-American war; speaker, National Association of Charities and Corrections, 1895; member of the executive committee, Committee of One Hundred to revise laws regulating education in Illinois. She has lectured on philanthropic, civic, and educational subjects in this country and abroad, and is the author of a number of articles on vacation schools and playgrounds.

Every session was well attended and provocative of earnest thought and interest. But the most important session was the concluding one held Thursday morning, September 7, which was featured by a masterly paper, "Organization," written and delivered by Sadie American, secretary of the Chicago Committee. It was a powerful plea for an organized Jewish womanhood that stirred the Congress profoundly. In her concluding words she said: "Not again may we have together so many women from all parts of our country, drawn hither for the purpose of representing Judaism at its best. Let us form an organization whose object shall be spreading the understanding of and devotion to the highest type of Judaism, in whose service shall be put every faculty of our being."

This suggestion was immediately acted upon and shortly after, as a result of it, the National Council of Jewish Women was formed, with Mrs. Solomon as president, and Sadie American, secretary, and with its headquarters in Chicago where they remained for many years. Thus was born in Chicago at the call and under the vital leadership of two Chicago Jewish women of rare ability, the greatest of all Jewish women's organizations, which since its founding during the stirring World's Fair days has been a mighty influence for good. And the Chicago branch of the Council of Jewish Women led the way for loyal Jewish womanhood of the country.



The MacMonnies Fountain

This was made in Paris and cost $30,000. At night its sprays, colored by electric lights beneath, were one of the most beautiful spectacles of the Exposition

The Parliament of Religions held its first session Monday morning, September 11, a week after the opening of the Jewish Women's Congress, which, curiously, was *Rosh Hashonah*. Three sessions were given over to the presentation of Judaism by Dr. Isaac M. Wise, Dr. Kaufman

Kohler, Dr. Pereira Mendes and Dr. Hirsch. The most dramatic session of the Parliament of Religions was that of Saturday night, September 23, when the Archbishop of Zante, head of the Greek Church, asked that a statement he had prepared be read, as follows:

I, as a Christian minister, ask this Congress to record our conviction that Judaism forbids murder of any kind, and that none of its sacred authorities and books command or permit murder or the use of human blood for ritual practices or religious ceremonies. The circulation of such slander against the adherents of a monotheistic faith is un-Christian. The origin of the calumny must be traced to the Russia convict that early Christians and Roman Stood in their religious observances. It is not consonant with Christian duty to allow this horrible charge to go unrebuked, and it is in the interest of Christianity's good repute that I ask this Parliament to declare that Judaism and the Jews are innocent of the immoral crime, as were the Christians of the first centuries!

The Archbishop lent a dramatic touch to the incident when after this straightforward statement had been read, he lifted up his hands and declared with great solemnity and impressiveness: "Standing before God Almighty, I declare this horrible charge to be untrue."

The praise of Jews and Judaism heard at the various religious congresses was so lavish that some felt it was overdone. The sugary sentiments were not so offensive to them as the way every reference to Jews and Judaism, however extravagant, was cheered by Jews in the audience. The repeated occurrence distressed Jacob J. Abt so much that he wrote a protest against what he regarded as a deplorable and disgusting betrayal of Jewish dignity and common sense. This letter was taken by some of the women managers of the Jewish Congress to be a reflection upon them as well as an insult to all non-Jews who had put in a good word for Judaism, and Abt felt the full force of the rising strength of American Jewish womanhood descend upon his head. He responded with an explanation of the stand he had taken but his reply was virtually a retreat, indicating that his better judgment counseled against a controversy with women aroused.

Active as was the Jewish community in 1893 on behalf of the World's Fair, whole-hearted efforts were at the same time being put forth that resulted in adding two important institutions to the community: the Home for Aged Jews and the Maxwell Street Settlement. Earlier in the year a great mass-meeting had been held in protest against the extradition treaty that Russia was then trying to negotiate with the United States, in an effort to extradite former political prisoners who had escaped to this country. Two thousand people crowded Central Music



Rabbi H. Adler, London



Rabbi Alexander Kohut, New York



Rabbi G. Gottheil, New York



Rabbi H. Pereira Mendes, New York

DISTINGUISHED JEWISH VISITORS TO THE PARLIAMENT OF RELIGIONS

It was Dr. Adler, Chief Rabbi of the British Empire, who suggested the motto adopted by the Parliament: "Have we not all one Father? Hath not one God created us?"

Hall on April 23, 1893, to listen to ringing denunciations of Russia by Judge Murray F. Tuley, who acted as chairman of the meeting, De Witt C. Cregier, Senator Noonan, Bishop Fallows, Dr. O.



Abraham Slimmer

P. Gifford, E. O. Brown, General Lieb, Clarence Darrow, and Dr. Hirsch.

It was a fitting prelude to the great scenes enacted later in the year. "This country is the asylum of the oppressed of all nations," Judge Tuley declared, "the land of freedom, and it shall ever remain so. Before one Russian refugee is extradited from this country, public opinion will demand that he be not handed over to the tender mercies of the Russian Czar." Dr. Gifford voiced the wrath of America when he said, "Let Russia make it possible for her people to love the country of their birth well enough not to leave it, before she clamors for the political refugee who seeks an asylum here. May my hand be paralyzed and my voice be stilled before I consent to play slave for Russia."

Shortly after this meeting at which the general citizenship of Chicago spoke its mind regarding Russia, the Jews of Chicago gathered on the eve of the opening of the World's Fair to dedicate and open, within a stone's throw of the Fair grounds, the Home for Aged Jews, organized on the same lines that had marked the establishment of the Michael Reese Hospital and the Jewish Training School. As in the case of the hospital, the impetus to the establishment of the Home for Aged Jews was given by a man outside Chicago. And so the name of Abraham Slimmer, of Waverly, Iowa, was placed high on the honor-roll of the Chicago Jewish community. Slimmer was prevailed upon to interest himself in a home for the aged in Chicago by Morris Rosenbaum, who began early to work for such a home, the need for which was felt for many years and interest in which was kept up by the Israelitische Altenheim Verein.

In February, 1891, Slimmer agreed to give $50,000 for a home for aged and infirm Israelites, provided an equal amount were raised by the Jews of Chicago. Mrs. Eliza Frank made a start toward the stipulated sum by a gift of $10,000, and $20,000 more was secured at a mass-meeting. By April, the sum of $60,000 was reported in hand and Rosenbaum announced that before the campaign was over $75,000 would be raised, instead of $50,000. It was an admirable piece of effort, the most significant, at that time, in the community. Numerous generous

MORRIS ROSENBAUM, born in Schwabach, Germany, January 20, 1837, came to America at the age of thirteen and made his home in Dubuque, Iowa. He remained there eight years, moving to Cedar Falls in 1858 and thence to Nashua, Iowa, seven years later, where he established himself in the banking business. In 1874 he came to Chicago and with his brother Joseph organized a grain commission firm under the name of Rosenbaum Brothers. A Royal Arch Mason, a director of Sinai Congregation, and a member of the Standard Club, Rosenbaum also took a deep interest in local philanthropy, contributing largely to almost every worthy project. In 1891 he induced Abraham Slimmer to donate $50,000 for what became the Home for Aged Jews, of which he was the first president and the prime mover. Sophia Bloch became his wife on October 11, 1871, and four children were born to them: Etta (Mrs. Edward L. Glaser), Stella (Mrs. M. W. Kozminski), Maud (Mrs. D. N. Eisendrath), and Alma (Mrs. Harvey Austrian). Rosenbaum died January 15, 1902.



contributions were received, of which the following were the largest:

$10,000	S. Fisher
Mrs. Eliza Frank	Lee Fox
$5,000	Henry L. Frank
H. A. Kahn	Greenebaum's Sons
Nelson Morris	Isaac Greenebaum
Jacob Rosenberg	Mark Kahn
$1,000	L. Kaiser
Gerhard and Hannah Foreman	Henry Klopper
Emanuel Isaakenthal	Joseph A. Kahn
D. A. Kohn	A. Kuh
B. Kayserstein	Adolph Loeb
Jacob and Rosalie Liebenstein	Emanuel Mandel
Berthold Loewenthal	Mrs. M. A. Meyer
Simon Mandel	Edward Morris
Joseph Rosenbaum	A. Nathan
Morris Rosenbaum	Samuel B. Nathan
Max M. Rothschild	H. Schaffner & Co.
Charles H. Schwab	Schlesinger & Mayer
$500	Morris Selz
Joseph Beifeld	Gustave Seyfarth
B. Cahn	F. E. Vogel
	L. Wampold
	M. Wineman

Many other gifts of $100 to $300 each were made. All felt that the Home ought to bear the name of the man who had made it possible, but Slimmer declined the honor. When the Home at the northwest corner of Drexel Avenue and Sixty-second Street, then in a sparsely settled section of Chicago, was dedicated April 30, 1893, a day before the World's Fair opened, Slimmer put in an appearance but when he was sought to take his place on the stage, he was found wearing a pair of boots and working in the garden where he remained while the dedication exercises were going on To one who did not know him he appeared to be an inmate of the Home instead of its founder.

In appreciation of the work done by women in agitating for a home for the Jewish aged in Chicago and also, after Mrs. Eliza Frank's initial offer, in the establishment of the Drexel Avenue institution, nine places of the twenty-five on the first board of directors of Chicago's first Jewish Home for the Aged, were given to women, these being: Mrs M. A. Meyer, Mrs. Charles H. Schwab, Mrs. H. Klopper, Mrs. Dora Frank, Mrs. Louis Newburger, Mrs. Emma Stern, Mrs. Julia Bernheimer, and Mrs. B. J. David. Mrs. David was chosen the first superintendent and matron.

The establishment of the Home for the Aged was followed by active agitation for an orphan home. This agitation had been carried on for some time prior to the opening of the old people's home by a number of earnest friends of the orphan in Chicago, chiefly women, who opposed the sending of Chicago's Jewish orphans to the I. O. B. B. orphan asylum at Cleveland, one-third of whose inmates were from Chicago They did not deny that the Cleveland orphan asylum was as well conducted as an orphan home could possibly be but they felt that local pride called for an institution in Chicago.

Their efforts however were opposed by a group that resisted with all their strength the establishment of an orphan asylum in Chicago because they were opposed to orphan asylums and contended that orphans ought to be brought up in private homes. This group was headed by Mrs. Eliza Frank, who as far back as 1884 had established and endowed the Society for the Education of Jewish Orphans which placed orphans in private families, with excellent results.



MRS. CARRIE LEOPOLD STRAUSS (nee MEYER) was born in Germany, May 11, 1847, and was brought to this country when two years old. She was reared and educated in Philadelphia, where she early manifested an interest in social endeavor. In Chicago, she became a member of the Deborah Verein, and after the death of her husband, Leopold Strauss, in 1895, she retained his membership in Sinai Congregation. She was one of the leading founders of the Chicago Home for Jewish Orphans and for the first four years of its existence was its president, in which capacity she bore a foremost share in placing the institution on a sound and secure basis. She died on October 27, 1911, survived by her six children: Milton, Albert, Louis, Benjamin, Maurice, and Mrs. Edward Hillman.

They pointed to their work as proof that an orphan asylum was not needed in Chicago but in spite of their efforts and their earnest and capable work with children in their charge, the movement for the building of an orphan home made headway when it received the approval of Francis Kiss, superintendent of the United Hebrew Charities and the active support of the Baron Hirsch Ladies' Aid Society and the Deborah Verein.

The matter was settled when Abraham Slimmer added his approval and advised the Orphans' Home Society founded by Mrs. Carrie Leopold Strauss, Mrs. A. L. Radzinski, Mrs. L. Newberger, Mrs. E. C. Hamburger, Mrs. Augusta Yondorf, Mrs. M. Hecht, and others, to apply for a charter for an orphan home. Later he offered to give $25,000 for an orphan home in Chicago on the same condition that he laid down in the case of the Home for the Aged, that an amount equal to his offer were raised in Chicago. A small Home capable of caring for thirty orphans was opened at 3601 Vernon Avenue and placed in charge of Rabbi A. A. Loewenheim and Mrs. Loewenheim, and finally a large fine building was erected on Drexel Avenue, adjoining the Home for the Aged, which was dedicated April 23, 1899. Thus the struggle for a Jewish orphan asylum which was carried on in Chicago for forty years, was won, and the stigma of sending its orphans to another city was removed from the Chicago Jewish community, thanks to its determined Jewish women and Abraham Slimmer.

In the meantime, the expansion of the West Side community was giving rise to many new demands. By this time, Max-



A View of the Ghetto—Jefferson Street Market

well and Jefferson and adjoining streets were as full of Jewish color and presented as many "problems" to the social worker as did Rivington Street and other overcrowded neighborhoods on the East Side in New York. The only social center in the early '90s was Hull House from which the Russian Jewish population kept aloof because then the distinction between a conversion center and a social center was not recognized, although Hull House was never conducted on a sectarian basis.

Numbers of Jews however were gradually attracted to Hull House because of the concerts given on Sunday afternoons and also because of the educational opportunities, although these were well

provided for and utilized at the Jewish Training School, then the great West Side Jewish institution.' The success of Hull House caused a wave of interest in



HULL HOUSE IN THE '90s

"social settlements" to spread throughout the country, particularly among idealistic university students among whom were many high-minded young Jews who earnestly sought to share the lot of "the other half" and aid in its "uplift." The need for a social center on the West Side was early recognized by local Jewish leaders, among the first of these being Rabbi Joseph Stolz, then of Zion Congregation, who in a sermon emphasized the need and urged action toward meeting it at an early time.

A number of young social idealists in the Chicago Jewish community, led by Jacob J. Abt and Jesse Lowenhaupt, gave themselves to the work of establishing in the congested West Side district a Settlement conducted under Jewish auspices where Jews therefore would not hesitate to come and benefit from what it had to give them toward bettering their lot. Thus was opened on November 18, 1893, at 185 Maxwell Street, the Maxwell Street Settlement which soon began to attract the Jewish youth in the neighborhood. Chief stress was placed on educational help and since the residents were all university graduates, they were of great help to all who were anxious to secure a higher education.

Shortly after the Maxwell Street Settlement was opened, Moritz Rosenthal joined the self-sacrificing founders and with them took up his residence there. Jesse Lowenhaupt left after three years of devoted effort and Rosenthal, too, gave up the work a short time after. Jacob J. Abt remained the longest of the founders, leaving in February, 1895, and then the work devolved upon Aaron E. Rosenthal, Joseph Weissenbach, Mrs. Jacob J. Abt, Max Pam, Hugo Pam, and others, most of whom were non-resident workers.

The workers at the Maxwell Street Settlement, particularly the resident workers, learned a great deal about the Russian Jew that they had not known before and thus they received, as well as gave, instruction. In this connection one of the workers, Mrs. Jacob J. Abt, during those early years, said:

It is an undeniable fact that the Russian Jew has

JACOB J. ABT was born December 18, 1868, in Wilmington, Illinois, son of Levi and Henrietta (Hart) Abt and twin brother of Isaac Abt, the eminent physician. He graduated from Yale in 1890, when he became associated with his father in the clothing firm, L. Abt & Sons. In the development of the Maxwell Street Settlement he was an outstanding factor, being its head resident from November, 1893, until his marriage, in 1898. Thereafter he devoted himself to that phase of the clothing business having to do with the relations between capital and labor. He soon rose to national reputation as an authority in this field and became one of the very foremost leaders in labor negotiations. Looked upon as the spokesman for the Chicago market and acting as labor manager for a large group of clothing manufacturers, Abt brought his remarkable abilities and influence to the service of the Government during the World War, when he served on the committee of manufacturers which cooperated with the quartermaster department. In this connection he devised a comprehensive industrial plan for the needle trades which was given wide recognition as having the highest constructive value. He died June 1, 1923, when expressions coming from all over the country indicated the deep sense of loss felt in industrial circles as well as by the local community.



understand that a great many young people who frequent the house are as well educated as we are, and almost all of them have a tremendous capacity for assimilating knowledge. A number of our boys are university students. One has recently passed the civil service examination and is now employed in the postoffice. One young neighbor of ours teaches



MRS. EMANUEL MANDEL (BABETTE FRANK) was born in Aufhausen, Wurtemberg, Germany, October 25, 1848, came to Chicago as a young girl, and was educated in the Chicago public and high schools. To every worthy cause Mrs. Mandel has lent her personal effort and material support, and many a significant charitable enterprise owes its existence, at least in part, to the sympathy and advocacy of this noble woman. She was founder of the Maxwell Street Settlement, the West Side Dispensary (the Emanuel Mandel Memorial), and one of the organizers of the Jewish Training School. She has been director of the Chicago Lying-In Hospital and Dispensary, vice-president of the National Council of Jewish Women, president and honorary director of the Chicago Section, Council of Jewish Women, and director of the Jewish Aid Society. In addition to her active interest in these and numerous other organizations, Mrs. Mandel is a member of the Chicago Women's Aid, the Deborah Club, the Mother's Aid of the Chicago Lying-In Hospital and Dispensary, and the Sarah Greenebaum Lodge. Widow of the late Emanuel Mandel, she is the mother of Edwin F. Mandel and Mrs. Albert Louer, and in her home has always been the simple, whole-souled woman the Jews of Chicago so love and honor.

Helpful as the Maxwell Street Settlement aimed to be and was, some of its most promising attendants chafed at the superior, "uplift" spirit and patronizing air that marked and marred its work and soon began laying plans to have a social center of their own which should be truly democratic. The result was the formation of the Self-Educational Club which soon became a very important factor in the life of the Jewish youth of the West Side. The Self-Educational Club, under the leadership of Peter Wiernick, Dr. Robert L. Halperin, Dr. M. L. Aren,

Kate Levy, and other "insurgents," sought to combine the best features of Hull House and the Maxwell Street Settlement without what were regarded as their disadvantages by those who rebelled at "uplift" from above and wanted "a people's institute" whose leaders were in the same social and economic condition as were the bulk of the beneficiaries. The Self-Educational Club was the means of bringing men and women speakers of

ment that sought intellectual advancement was the Shochrei S'fath Eber (The Hebrew Literary Society), successor of the Dorshei Safrit Ha-Ibrith formed in 1883 which had merged with the Sapha B'Rurah, another Hebrew Cultural Society, in 1893, a year after the latter was formed. The *shuls*, the "Schochrei," the Zedoko Kololoth, the lodges, the *Courier*, and the Moses Montefiore Talmud Torah, engaged the interests and de-



Isaiah Temple, Vincennes Avenue and Forty-fifth Street

wide reputation to the West Side, and its Sunday concerts were always crowded. The element it attracted, however, was that which was drawn by American ways of thinking and living, and thus it was an Americanizing influence in the best sense of the word, long before the "Americanization" of a later day was heard of. The Self-Educational Club, in its methods and ultimate influence, may be said to have been the forerunner and, to an extent, the progenitor of the Chicago Hebrew Institute.

The gathering place of the older element that sought intellectual advancement was the Shochrei S'fath Eber (The Hebrew Literary Society), successor of the Dorshei Safrit Ha-Ibrith formed in 1883 which had merged with the Sapha B'Rurah, another Hebrew Cultural Society, in 1893, a year after the latter was formed. The *shuls*, the "Schochrei," the Zedoko Kololoth, the lodges, the *Courier*, and the Moses Montefiore Talmud Torah, engaged the interests and defined the boundaries of the world of the Yiddish-speaking community on the West Side, during the '90s.

The rapid growth of the Russian Jewish community on the West Side caused the earlier German-speaking Jews who first settled on the West Side and who formed the bulk of the membership of Zion Congregation, to move to the South Side. This began in the late '80s and by the time of the World's Fair it was in full swing. For a time membership in Zion Congregation and attendance at its services, in spite of the distance, con-

tinued, but it was too much to expect it to go on, and a number of the former leading members of Zion got together and led by Henry Greenebaum, who seemed ever ready to start a new organization, called into being Isaiah Congregation, October 24, 1895, taking with them their former rabbi, Dr. Joseph Stolz. Henry Greenebaum was chosen the first president of Isaiah as he had been the first president of Zion. For a number of years services were held in a rented hall and finally Isaiah Temple at the corner of Vincennes Avenue and Forty-fifth Street, was dedicated, March 17, 1899. Dr. Isaac Wise of Cincinnati under whose instruction Dr. Stolz had been trained and by whom he had been ordained in the first class of rabbis graduated from the Hebrew Union College, officiated at the dedication ceremonies in which all the rabbis of Chicago and a number from other cities also took part.

Geographical considerations accounted for the establishment of Isaiah Congregation, which was Zion Congregation under a different name, plus some of the ideas of Dr. Isaac Mayer Wise. But shortly after Isaiah was established, another congregation was founded also on the South Side which at its inception was meant to be different from any other in Chicago, not, however, in the form of worship, but in the nature of its membership and management. The new movement was led by Dr. Isaac S. Moses, rabbi of K. A. M., one of the ablest and most forward-looking rabbis Chicago ever had.



Unity Club
[illegible]

Dr. Moses was eager to form a "People's Synagogue" and to that end resigned as minister of K. A. M. in the summer of 1896, and with the aid of a number of persons who were devoted to him and in sympathy with his views, including H. Kahn, H. Hart, George Werthan, A. L. Weil, H. Salomon, Sam Gerstley, B. Zacharias, Sam Schweitzer, S. S. Jones, I. M. Solomon, S. Wise, L. Lewinsohn, and others, formed Temple Israel. Membership dues were made nominal, one dollar a month, with the object of attracting those



Temple Israel, Forty-fourth Street and St. Lawrence Avenue

who found the membership dues of the older congregations prohibitive. Thus Temple Israel was a "Free Synagogue" long before the idea of such a congregation took root in New York City. A Temple was built at the corner of Forty-fourth Street and St. Lawrence Avenue which was dedicated on Friday before *Rosh Hashonah*, 1898. The experiment was not the success that Dr. Moses thought it would be and he resigned as its leader in December, 1900. Thus Chicago lost an able and progressive rabbi, and a most interesting experiment ended in failure. Dr. Moses' attempt was not the only one ever made in Chicago to establish a "People's Synagogue." Later Dr. Hirsch tried to establish one downtown but it too proved unsuccessful.



Nearer South Western Congregations
[illegible]

A South Side society founded in this period, the Unity Club, was an outgrowth of the Concordia Club. When the latter disbanded, in January, 1897, a number of its members organized the Unity Club, under Joseph Straus, president; Daniel Guthman, vice-president; G. L. Klein, treasurer, and H. J. Eliel, secretary. Its building at 3140 Indiana Avenue was one of the finest of its day in Chicago.

During the '90s a number of important synagogues were formed on the West Side and the Northwest Side, the latter part of Chicago then receiving its first Jews. The most important of these on the West Side were the B'nai Moshe, and the Mishna Ugmoro. The former was organized in 1897 when Isaac Sanduzky, upon the death of his mother, collected a *minyan* and arranged for daily services in a rented house on Taylor Street, near Ashland Avenue. Thus the Congregation B'nai Moshe was begun, the first president being George Pappas. A feature of those early days was the daily talmudic discourses of N. B. Ettelson, the scholarly founder of the *Israelitische Presse*, already mentioned, and an uncle of the state senator and corporation counsel of a later day, Samuel A. Ettelson.

After five years in the improvised quarters, with the influx of large numbers of Jews into the district, the members deemed the time ripe for securing a building of their own. Accordingly, a lot was purchased on Paulina Street, and a modern synagogue erected there.

Congregation Mishna Ugmoro was founded as an ultra-orthodox congregation, admitting to membership only those who were well versed in the Talmud and devoted a part of their time daily to its study. The same year the Mishna Ugmoro Congregation, the strictest orthodox congregation in Chicago, was established (1899), Sinai Temple celebrated the twenty-fifth anniversary of the inauguration of Sunday services. So, with Sinai at one extreme, with Sunday services and without an Ark or Scroll of the Law, and

the Mishna Ugmoro, barring from membership all who were not well versed in Jewish lore and scrupulously observant of every tradition, at the other extreme, Chicago had a wider range of Jewish congregational life than any other community in the world.

On the Northwest Side, the Hungarian Jews formed the B'nai David Chaive Zedek Congregation, the first Jewish congregation in that part of Chicago, and the Russian Jews brought into being Tifereth Zion Congregation. Another important Russian Jewish congregation was formed on the South Side at this time. This was the Rodfei Zedek Congregation, the South Side's first Russian congregation. The South Side Hebrew Congregation had been formed in 1888 but its membership was mixed.

Numerous of the orthodox congregations became in the '90s, none of them made provision for the religious education of girls, and it was left to Sinai Temple to make a beginning in this direction. Sinai was prevailed upon by the Council of Jewish Women to appropriate $600 for a religious school for girls on the West Side. This was opened in 1896. Classes were conducted on the third and fourth floors of a building at 571 South Canal Street. The school was a success and it led to a number of similar schools which the Council of Jewish Women conducted with exemplary devotion and with such good results that eventually the orthodox congregations cooperated with the Council of Jewish Women in providing religious instruction for their girls as well as for their boys.

But if the orthodox congregations on the West Side neglected religious education, their boys not receiving much more attention than their girls, there was one feature of their congregational life that was most praiseworthy. This was the maintenance of free loan associations. No interest was charged and although the individual sums loaned were small, they aggregated great amounts. Thus the orthodox congregations promoted a most effective form of preventive philanthropy.

The first of these societies was the Chevra Gemilath Chassodim Mishna Ugmoro, which, as its name suggests, had its origin in Congregation Mishna Ugmoro, commencing formal operations on January 8, 1894, at the congregation's quarters, 636 O'Brien Street. Nothing could have been less promising than the start of this organization whose record is one of consistent and steadily increasing service to needy persons. It had started with an initial capital of $175, raised by subscription—the "wealthier" among the founders having contributed $15 each! The first officers were Isaac Michelson, president; Ben Zion Lazar, vice-president; Uriah Teplitz, secretary; and A. Levinthal, treasurer. The trustees were Schimen Hirsch Simon, H. Helper, and Isaac Choledge.

And yet these men, themselves of modest means, starting with almost no capital, and lending out small sums ranging from $3 to $10 (the limit later being increased to $500) founded an organization whose transactions, at latest report, totaled $449,000! Over twenty thousand individuals, representing practically as many Jewish families, have been helped by the "Chevra" in time of personal or business need, and given assistance which helped them right their affairs and saved many from despair.

In addition to this and the other congregational loan associations which were conducted with the most painstaking attention and scrupulousness, a Woman's Loan Association was founded on the West Side, by West Side women, in 1896. This organization has also a most remarkable record. It started with a capital of $87. Loans were at first made in amounts from $3 to $10, the maximum being later increased to $25, and gradually to $150. In this way hundreds of thousands of dol-

lars have been loaned and reloaned with a minimum expense and an infinitesimal loss. In 1895, the sum of $748 was loaned without a cent of loss; in the next year, $1,020 was loaned with a loss of $7, and the following year, $2,915 was loaned with a loss of $18. When the Association was formed, many said it would be bankrupt in a year for it would be unable to collect the money it had loaned. Many a struggling peddler was helped to build up a sound and oftentimes prosperous foundation, tailors and shoemakers were helped to establish themselves and win security and a measure of independence, numerous small merchants were tided over crises and predicaments, families were united, students helped to complete their education, widows assisted to raise their children in their own homes, and the aged saved from anxiety and humiliation in their declining days. The original capital grew in twenty years from $87 to $25,000. The founders of the Woman's Loan Association were Mrs. I. J. Robin, Mrs. H. Pirosh, Mrs. D. J. Selin, and Mrs. L. Porges, who were assisted by Minnie F. Low and Jennie H. Nordes. Mrs. Pirosh was the first president and Mrs. Robin served as chairman of the loan committee.



MRS. I. J. ROBIN (HARRIET LEVISOHN) was born, January 27, 1854, in Boston, the youngest of six children. She spent the greater part of her life in the society of her birthcoming to America with her husband and four daughters in 1885, and settling in Chicago shortly after her arrival here, she met Minnie F. Low, the assistant welfare worker, and the strong friendship thus created between them led to the social work to which she largely devoted her life thereafter. Her first big work was the organization, in October, 1890, of the Women's Loan Association, for the purpose of aiding Jewish families in temporary need. She was president for many years, and the leading spirit of the organization until her death. A great part of the work was under her direct supervision, the extent of which can be overestimated from the fact that 10,000 loans, aggregating $600,000, were made during the period of her presidency. In 1900 she entered upon her second great work, when she was instrumental in founding the Jewish Consumptive Relief Society, and served as its president for the first eleven years of its existence. She died February 26, 1921, survived by her husband, Isaac J. Robin, and their children, Lulu, Helen, Anna, and Mary.

Another innovation in the West Side community during the period we have been considering was the founding of the first free burial society, the Gemilet Chesed shel Emeth. Its establishment is directly traceable to an incident at once dramatic and pathetic, which aroused the orthodox community to an appreciation of the need for such an organization.

A Jewish infant had died, and the mother was too poor to pay for its burial. She did not want it to be buried otherwise than in Jewish surroundings and with Jewish rites. There was none to help her, and in her desperation the poor woman decided on a bold step. Taking the dead child in her arms during the night, she carried it to the Mariampol *Shul*, then on Canal Street, and left it on the steps. In the morning the members of the synagogue arrived and found it there. One may imagine the horror of the sight which met their eyes. Their pity and sympathy were excited, the mother of the infant found, and a decent burial in a Jewish cemetery arranged.

The publicity given this happening awoke the residents of the West Side to the necessity for making provision for free burial, and the Gemilet Chesed shel Emeth was incorporated on September 20, 1892. Its founders were Hensich Goodman, the first president, H. Shonberg, Moses Kisel, Morris Shlensky, and A. I. Kaper. The first superintendent was Dr. A. P. Kadison, under whose devoted administration the society grew swiftly in membership and service. After a number of years in this capacity, Dr. Kadison was succeeded by Rachmiel Rosenberg.

The new institutions that were added to the community in the '90s, the Jewish

Training School, the Home for Aged Jews, and the Chicago Home for Jewish Orphans, were valuable additions but they were costly ones as well. They depended for maintenance upon what they were able to raise by their own efforts from year to year. The Michael Reese Hospital was from its beginning conducted by the United Hebrew Relief Association, later the United Hebrew Charities, but the institutions that followed the hospital and were erected at great cost and required substantial sums yearly for their proper maintenance, were not. It was expressly stipulated by Abraham Slimmer that the Home for Aged Jews and the Chicago Home for Jewish Orphans should never be merged in any other bodies. True, the United Hebrew Charities helped the Training School to the extent of its ability but the management of the school as well as of the two later institutions was vested in their own directorates. There resulted a number of social functions given by various women's auxiliaries for these institutions which grew so frequent that they became to be looked upon as a nuisance, and there was a widespread feeling that something ought to be done to put an end to them.



UNITED HEBREW CHARITIES
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A GROUP AT THE DEDICATION OF THE UNITED HEBREW CHARITIES' WEST SIDE DISPENSARY (509-11 SOUTH MORGAN STREET)
[illegible]

In spite of the multiplicity of "affairs," all the institutions began to be burdened with deficits which became greater from year to year until heroic efforts became necessary to remove them and start again with a clean balance sheet. Again the Young Men's Hebrew Charity Association stepped into the breach and saved the day by conducting a

mammoth fair during December, 1898, from which the handsome sum of $84,000 in net proceeds, was realized.

Satisfied and happy as all were with the success of the fair, it had been resorted to only as a dire necessity, and after the object for which it was held had been attained, a movement began to make it forever unnecessary to resort to such measures in order to provide the various institutions with the necessary maintenance. The first steps in this direction were taken January 7, 1900, when a conference to discuss what could be done was held in Sinai Temple which was attended by Edwin G. Foreman, Edwin F. Meyer, Leon Mandel, Dr. Hirsch, and Julian W. Mack.



EDWIN G. FOREMAN was born in Chicago, July 14, 1862, the son of Gerhard and Hannah (Greenebaum) Foreman. He was educated in the Chicago public schools and upon graduation started work with the Corn Exchange National Bank where he received his early financial training. Later he became affiliated with his father's banking house and was a member of the firm until 1897 when the Foreman Brothers Banking Company was incorporated and he became president, remaining in that position until the time of his death. His marriage to Rose Kohn took place on June 1, 1887. There are three children, Harold E., Alfred K., and Edwin G. Jr. Edwin Foreman, Sr., participated actively in the communal life of his people. For the first three years of its existence he was president of the Associated Jewish Charities. He was for some time president of the Michael Reese Hospital, and was first president of the Standard Club. A number of other organizations and institutions, Jewish and non-Jewish, knew him as an official and an earnest worker. He died August 26, 1915.

At this conference it was decided to call into being a central collecting and disbursing agency, provided the necessary cooperation could be secured from the United Hebrew Charities and from the boards of the various institutions. This group worked quietly but effectively and it was soon enlarged to a committee of twenty-one, being augmented by four representatives from each of the executive boards of the United Hebrew Charities, the Jewish Training School, the Chicago Home for Aged Jews, and the Chicago Home for Jewish Orphans. In less than two months' time, pledges to the amount of over $100,000 a year were secured from less than 600 contributors. A meeting of all subscribers was then held at Sinai, April 12, 1900, to establish a corporation and to choose the first board of directors. Five days later the organization was complete and the Associated Jewish Charities was in existence. The new central charities' body began its work with 835 subscribers and total yearly contributions of $116,000 which it at once set out to increase to $150,000. The first officers of the Associated Jewish Charities were:

Edwin G. Foreman, President
Harry Hart, Vice-President
Julius Baumgarl, Treasurer
Julius W. Mack, Secretary

Trustees

A. G. Becker	Edwin F. Meyer
George Frank	Joseph Rosenbaum
L. P. Kuppenheimer	Mrs. Henry Solomon
Leon Mandel	Simon W. Straus

There was some resentment expressed that many of those who had given the greater part of their lives to charitable effort, men like Isaac Greensfelder, who had served in one office or another from the beginning of the establishment of a central relief body in 1859, were not represented among the officers of the Associated Jewish Charities. But the prevailing feeling was that "new blood" was necessary and in the light of later developments this opinion seems amply justified.

When the first annual meeting of the Associated Jewish Charities was held, May 7, 1901, the total receipts reported were $135,000, contributed by 1,700 subscribers. The greatest individual subscription was one made by Jacob Rosen-



HARRIS COHN, born January 17, 1855, in Suwalk, Russia, came to America when seventeen years old. He settled almost immediately in Chicago where his humble occupation—did not prevent his engaging in some of the most important activities of the West Side community. He was the first president of the B. M. Z., chief organizer and secretary of the Rabbi Itzchok Elchonon Gemilath Chassodim (loan society), and president of Anshe Sholom Congregation. He married Chave Gulde Lurya in 1875, and the children are: Flora (Mrs. Louis Etz Flokin), (Mrs. Jennie Bernstein), Ethel (Mrs. Jacob Weinstein), Evelyn (Mrs. William Alt), Lillian (Mrs. Morris [illegible] Newton, and Sophia.

berg, just before his death, of $2,000. Other large subscriptions were:

$1,500	$1,000
Louis Mandel	Joseph A. Kohn
Levy Mayer	B. Kaspendanner
Mrs. M. A. Meyer	Emanuel Mandel
Nelson Morris	Simon Mandel
$1,000	E. F. Meyer
W. N. Eisendrath	Edward Morris
Edwin G. Foreman	Aaron E. Nusbaum
Oscar G. Foreman	Joseph Rosenbaum
Harry Hart	Morris Rosenbaum
Max Hart	Maurice Rosenfeld
Henry Kinsley	Charles H. Schwab
D. A. Kohn	C. A. Stonehill

The rest of the sums given ranged from $500 down.

Thus, the Associated Jewish Charities settled for all time the problem that confronted the community in 1900, and disposed of the deficits that threatened to be a recurring evil in Chicago as they still are elsewhere in less progressive communities. The organization of the Associated Jewish Charities attracted wide attention and soon its methods were being copied in other cities. Thus Chicago's leadership was again acknowledged.

During this period, also, the West Side for the first time showed a capacity for organization and cooperation that resulted in giving the community another, its first great orthodox, institution. This was the Orthodox Home for Aged Jews, the Beth Moshav Z'Keinim, popularly shortened to "B. M. Z."

The need of having a place where aged orthodox Jews could spend their last days under the strict forms and with the special diet to which they had become accustomed and were inseparably attached, was felt for some time, and efforts were made to launch a movement that should provide such a home. Rabbi Lesser of the Beth Hamedrash Hagodol took a leading part in arousing interest in the project, and the *Jewish Courier* lent its columns freely to the cause, championing it editorially and urging support for it in issue after issue. Finally, after a well-attended meeting had been held at Porges Hall, at Maxwell and Jefferson streets, a popular West Side gathering-place in former days, the Beth Moshav Z'Keinim Association was formed. A charter was taken out, September 7, 1899, and subscription lists were opened. Those who were most active in forming this association were Harris Cohen, the first president, and the members of the first board of directors, which was composed of the following:

S. Atkin	B. Sevenson
Jacob Berkson	David Stearn
Jacob H. Cohen	Sol Simon
Enoch Davis	S. Steiner
M. L. Goodman	Hyman S. Wolf
Jacob Kinzer	A. Wolpe
Joseph Philipson	

These were shortly after joined on the board by Mrs. Benjamin Davis, A. L. Stone, Louis Ziv, Moses Kreeger, and Louis Lewinsohn, all of whom lived on the South Side where they established a South Side branch; M. Finkel, I. Friedman and H. Doktorsky, who formed a Northwest Side branch; Rev. S. Bauer, Mrs. R. Zeller, Mrs. L. Ziv, Mrs. R. Goldstein, and Mrs. M. Gordon of the Queen Esther Old Age Benevolent Society, and Mrs. Lasdon and Mrs. Adelson of the Malbish Arumim, both of which latter organizations pledged their support to the movement.

On June 5, 1900, lots were purchased on Albany Avenue near Ogden, opposite Douglas Park—an ideal location. The ground was dedicated September 30, following, and from that time on, all efforts were put forth to approximate the great success attained two years before by the great fair of the United Hebrew Charities, by holding a bazaar in Medinah Temple during the week of December 26-31, 1900. At this affair, the greatest theretofore given by the West Side, the sum of $11,000 was raised, but more inspiring and encouraging than the money was the united support that was given the enterprise, a thing that few believed was possible considering the disunited character of the West Side's population. The West Side redeemed itself by the B. M. Z. bazaar and after it was over, a new feeling spread, that great things, all things in fact, were possible with unity of effort.

Much additional effort was necessary before the Home could be built, and it required the offer of Abraham Slimmer, made the following summer, to give $20,000 provided a similar amount were raised with which to erect a Home to cost at least $40,000, to spur on the B. M. Z. workers. His offer opened the way to a Home far beyond its conceivers' modest expectations when they began their noble and self-sacrificing effort, but the magnificent success attained in the closing days of 1900, made everything possible after that.

During the last years of the old century, stirring national and international events were taking place which exerted their influence and left their impress on Chicago's Jews. In 1897, after Theodore Herzl's dream of a Jewish State had crystallized in the calling of the first Zionist Congress, at Basle, Switzerland, local Jewry — the orthodox element, at least—was aroused to a high pitch of enthusiasm. Agitation for organized action resulted in the election of Leon Zolotkoff as a delegate to the first Congress which was held during the summer of 1897. Upon his return from Basle, Zolotkoff organized the Knights of Zion, the first inter-state Zionist organization in America, becoming its first Grand Recorder and afterwards serving as Grand Master at different intervals.

The object in forming the Knights of Zion was to provide a fraternal order with a Zionist basis, none of the Jewish fraternal orders at that time permitting Zionist propaganda to be disseminated among its members. Later the fraternal features were dropped when opposition to them set in among the exclusively fraternal organizations. The Knights of Zion then became solely a nationalist or-

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MRS. BENJAMIN DAVIS (JEANETTE ISAACS) was born in New York City, November 1, 1857. Her father, Samuel Hillel Isaacs, was an eminent scholar and author. Educated in Jersey City Normal College, she taught school for several years, and in March, 1881, married Benjamin Davis of Chicago. During the ensuing third of a century, Mrs. Davis has been identified with many of the most important Jewish activities, religious, charitable and educational. She has been a board member of the Chicago Section, Council of Jewish Women, for many years, being its vice-president in 1896, and chairman of its Committee on Religion and Religious Schools from 1904 to 1912. One of the earliest women in Zionist endeavor, Mrs. Davis has filled numerous responsible positions continuously since joining the movement in 1898. Among these have been, delegate to Zionist and Hadassah conventions; vice-president, Chicago Hadassah; chairman, local Young Judaea; co-organizer of the Chicago Committee for Palestinian Welfare, and its president in 1919-20. Since its inception the B. M. Z. has received her support, as a director and as secretary for twenty years. Mrs. Davis has likewise been an executive member and secretary of the Marks Nathan Orphan Home, in which capacity she was a main factor in equipping its library. As a board member of the Chicago Hebrew Institute, 1908-15, she organized its women's and girls' department, and served as chairman of its educational committee as well as a director of the women's auxiliary. She was president of the Conference of Jewish Women's Organizations, 1914-16; vice-president of the Jewish Congress Association of the Middle West, and the only delegate of her sex at the first Congress, being reëlected in 1923. At present Mrs. Davis is national vice-president of the Woman's League of the United Synagogue of America, and president of its local branch. In addition to editing a work by her father entitled *The True Boundaries of the Holy Land*, Mrs. Davis has contributed frequently to the Jewish press and addressed meetings on public occasions.

ganization without the usual "benefits." Zolotkoff's ideal was realized later in the inception of the Order B'nai Zion, of New York. The efforts of a man of Zolotkoff's attainments and standing went far to help the infant movement attain a foothold, not only in Chicago but in the entire Middle West. To him may be ascribed the leading share in the difficult, almost hopeless, task of obtaining a hearing for the nationalist cause. His personal labors here were supplemented by continued writings on the subject, published widely in the Jewish press. He was repeatedly elected delegate to succeeding Congresses, where he served on important bodies, being for six years a member of the larger *Actions Comité* and an intimate associate of the illustrious founder of modern Zionism until Herzl's death.

Previous to this, in 1895, Bernard Horwich had organized the first Zionist body in the United States, the Chicago Zion Society, and later he and his brother, Harris Horwich, played leading parts, together with Zolotkoff, in establishing the Knights of Zion. Bernard Horwich served as its first Grand Master.

The leading Zionist society of these early days was Kadimoh, with which was merged the Clara de Hirsch and the Hatchio Societies, and later, the Chicago Zion Society. Among those active in this difficult pioneering period of Zionism were Louis Herzfeld, first president of Kadimoh; B. L. Sloan, its first secretary; Jacob Katzoff, B. N. Platt, Samuel S. Platt, Max Shulman, Leo R. Cohen, Louis Morris, Samuel and Louis Ginsburg, H. L. Meites, Louis Golden-

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LEON ZOLOTKOFF was born in Wilna, Russia, May 15, 1867, the son of Judah Z. and Rebecca (Ostriner) Zolotkoff. He was educated in the *cheder* of his native town and in the Wilna schools, showing early the literary gifts that were later to make him one of the foremost Jewish journalists of his day. At the age of thirteen, his Hebrew articles were appearing in *Hamelitz*, a St. Petersburg weekly. When eighteen, he matriculated at the Sorbonne, Paris, and returned after two and one-half years of study to St. Petersburg, becoming the associate editor of *Hayom*, a Hebrew daily. He was a frequent contributor to other Jewish newspapers, most of them printed in Russian, in which appeared many of his short stories. These stories, plays, and genially critical articles formed an outstanding part of his writings for a number of years following. In August, 1887, he arrived in New York, coming at once to Chicago, where he soon established the *Jewish Courier*, providing his own type and accessories, and going ahead in spite of a dreary outlook and very little assistance. The paper was published in Yiddish and issued weekly beginning in the early days of 1888. Having little faith in the efficacy of spreading Jewish culture through the medium of Yiddish, Zolotkoff brought out a Hebrew periodical, *Keren Or* (Ray of Light), but was forced to suspend for lack of funds and readers after the second issue. It was then that he gave to the public his finest writings, among the best known being an historical narrative entitled *Joseph de Castre*, which was published serially, later appearing in book form. His humorous writings under the pen-name "Zakoff-Gadol" have been very popular with the Yiddish-reading population of America, and several plays he wrote, such as *Samson*, *The Heroes of Zion*, and *Zalmen Troubadour*, have been produced with considerable success. In 1893 he entered Lake Forest University, being graduated three years later with the degree of LL.B., and adding the active practice of law to his numerous activities. He occupied a unique place in the community, for his profound intellectual attainments were blended with a charm of manner and utterance that placed him in great demand at all public functions. Practically every movement that was launched and every important meeting, whatever the cause, called upon him to act in the capacity of spokesman or chairman. It is in connection with his Zionist work, however, that Leon Zolotkoff has received his greatest recognition. Active in the movement from the time of his arrival in Chicago, he was first significantly identified with the cause when he was elected as a delegate to the First International Zionist Congress, held in Basle, Switzerland, during the summer of 1897. Upon his return to Chicago, he organized the Knights of Zion, becoming the first Grand Recorder, and later serving as Grand Master at different intervals. His keen analysis of Jewish problems won him election as delegate to the third, fifth, sixth, and seventh Zionist congresses, in the deliberations and activities of which he was from the start given an honorable and responsible place, serving for six years on the larger *Actions Comité*, where, in the committee rooms, he began an intimate association with Theodore Herzl which lasted until the latter's death. Zolotkoff served as assistant state's attorney from 1904 to 1910, leaving a year later to become the editor of the *Tageblatt* in New York City, to the owners of which he had sold the Chicago *Courier*. In the fall of 1915 he returned to Chicago and resumed his law practice and the editorship of the *Courier*. It was shortly after this that he was made the executive director of the bureau of the Federated Zionist Societies of the Middle West, with offices in Chicago, a position which he held until 1920. It was during this incumbency that he conceived the idea of establishing in Jerusalem a printing house capable of developing into a center for supplying Hebrew books to the Jewish people. For that purpose he organized the Jerusalem Printing Works in Jerusalem, in April, 1923, after spending considerable time in Palestine and England, as well as America, to that end. The Printing Works are now in operation and give promise of becoming in time the universal printing center originally contemplated. On December 18, 1892, Zolotkoff married Fannie Ogus, and five children have been born to them: Julia, Dina (deceased), Sydney, Hyman J., and Albert Herzl.





Membership Certificate of the Knights of Zion

son, William Hoodkins, and Morris Augustus.

In the spring of 1898, the enlarged Kadimoh occupied its clubrooms at 18 Newberry Avenue, near Taylor Street, where for a number of years it was the most powerful Zionist unit in the Middle West. Incidentally, the first public lectures on Jewish topics given on the West Side are said to have been conducted by Kadimoh

In the closing years of the century, too, the second trial of the infamous Dreyfus case stirred the world. It did not fail of its effect in Chicago. Protest meetings were held, at which indignant, if futile, resolutions were drawn. If they served no other purpose, they at least showed that the Jews of Chicago were not insensible to the welfare and good name of their brethren in other lands; and the dramatic developments which finally vindicated Dreyfus, quickened our people throughout this country to a greater realization of the blessings of equality and tolerance which were theirs in America.

With the outbreak of the Spanish-American War on April 25, 1898, when President McKinley called for 125,000 volunteers, the Jews of the United States rallied to the colors in common with the rest of the population. The *American Jewish Year Book* for 1900-1901 published a preliminary list of Jewish soldiers and sailors who served in the war with Spain, which, admittedly incomplete, gives more than 2,400 names. This, considering the size of the forces under arms, and the relative Jewish population at that time, is no small showing. It tends to prove that in this as in the other wars of the Republic, Jews furnished more than their proportional share of fighters.

In this list are included 127 men from Chicago, among which were the following officers:

1st Illinois Volunteer Infantry
Frederick B. Hart, 2d Lieutenant
Harry M. Zweig, 1st Sergeant
Adolph Rosenthal, 1st Lieutenant
Leon Rosenthal, Sergeant
Charles B. Greenhalf, 1st Sergeant
Edgar B. Hart, Sergeant
Benjamin J. Moses, 2d Lieutenant
Alexander M. Daniels, Captain

2nd Illinois Volunteer Infantry
Benjamin Nathan, Sergeant
Oliver N. Goldsmith, Sergeant
Joseph C. Lauer, Sergeant
Frederick E. Koehler, Captain

1st Illinois Volunteer Cavalry
Milton J. Foreman, Regimental Quartermaster, with rank of Captain
Fred. E. Seligman, Sergeant

Navy
Simon Cook, Lieutenant

It is interesting to note, listed as captain in the 1st Illinois Volunteer Cavalry, the name of Milton J. Foreman, whose military exploits in another and far greater war were later to add glorious luster to the Chicago Jewish name and win for himself the rank of major general.

The name of Abel Davis, who was to rise to the rank of brigadier general in the unseen future, and share with Foreman the distinction of all Chicago Jews ever to appear in this list. He served in Cuba, being promoted to the rank of lieutenant in 1900.

Significant of the spirit among the newer arrivals was the training of a Zionist company for service in the war with Spain. The local Zionists were beginning to form the military units that later became so popular with them, and, they were eager to be represented in their country's cause by a distinctly Zionist group. Though the company was never called for service, its formation was an eloquent indication of the members' attitude toward their adopted country.

The Jews of Chicago, therefore, orthodox as well as reform, Russian as well as non-Russian, the newer arrivals as well as the older settlers and their descendants, brought the closing days of the century to a glorious conclusion with a radiant promise of great things in the new century about to dawn.

But before turning the page of the old century, let us look back over the decade we have passed to note some happenings not yet mentioned. The most striking of these was the nomination in 1900 of Samuel Alschuler for governor of Illinois on the Democratic ticket. It was the first time a Jew had received such a high honor in the state. Although Alschuler was defeated in the election his strength throughout the state was a revelation. He polled over a half-million votes and the showing he made was almost as satisfying to his co-religionists as would have been his election since it demonstrated not only his great personal popularity but also the gratifying absence of anti-Semitism in one of the most important states in the Union. If some perhaps voted against him because of his Jewishness, many undoubtedly gave him their vote because of this fact as well as because of his qualifications for the eminent office for which he was the candidate of his party. The large vote he drew was all the more remarkable because Illinois is normally a Republican state.



SAMUEL ALSCHULER was born in Chicago, November 20, 1859, the son of Jacob and Caroline Alschuler. In 1861 his family moved to Aurora, Ill., where he was educated in the public and high schools. He was admitted to the bar of Illinois, and practiced his profession in Aurora for twenty years, coming to Chicago in 1901 to join the law firm of Kraus, Alschuler & Holden. Judge Alschuler entered politics early in his professional career, as a Democrat. He was elected to the Illinois House of Representatives from Aurora in 1906, and served two terms, in the latter of which he was Democratic floor leader. Prior to that time he had been a member of the State Commission of Claims from 1893 to 1896. In 1900 he was the Democratic candidate for governor of Illinois, and although defeated, ran far ahead of his ticket—a notable tribute to his place in the popular esteem. Since August 16, 1915, he has been judge of the United States Circuit Court for the Seventh Judicial Circuit, by appointment of President Woodrow Wilson. During the war Judge Alschuler received the unique distinction of appointment as labor arbiter, and his work in disposing of the differences between the great packers of Chicago and their employes won nation-wide acclaim. It also received the praise of both sides to this famous controversy. Judge Alschuler has been active in Jewish communal affairs. He is a Zionist and a member of a number of organizations having for their purpose the betterment of the Jewish people. His wife was Miss Ella Kahn.

Another signal honor was shown another distinguished member of the Chicago Jewish community when the Chicago Public Library was dedicated and opened, October 9, 1893. On that occasion, Dr. Hirsch was given the distinction of delivering the dedicatory address, an honor that was rightfully his not only because of his recognized masterly skill as a speaker and his acknowledged preeminence as a scholar but also because of his service for many years on the library board.

Among the communal figures of the decade we have been considering were the following: Rabbi M. P. Jacobson, who in 1897, when K. A. M. Congregation celebrated its fiftieth anniversary, the first Jewish organization in Chicago to turn the half-century mark, was elected

as head of this historic congregation to succeed Dr. I. S. Moses; Dr. Abraham Hirschberg named in 1898 as head of the North Side Hebrew Congregation; Dr. Emanuel Schreiber, chosen head of Emanuel Congregation, in 1899; and Dr. Jacob S. Jacobson, elected in 1900 to succeed Rabbi Arnold, who had followed Dr. Stolz as head of Zion Congregation

The decade took away as well as gave, and the toll was a heavy one, including as it did some of the outstanding figures of an earlier day, such as Liebman Adler, who passed away January 14, 1892, at the age of eighty, simple and true in death as in life, whose will, reproduced following, is perhaps the most remarkable ever made in Chicago; Godfrey Snydacker, who followed Liebman Adler a few months later, going to his rest April 12, 1892; M. M. Gerstley, co-laborer with Dr. Adler at K. A. M. for over thirty years, who died April 29, 1893; Isaac Ziegler, one of the first Jews to settle in Chicago, who died October 11, 1893, having lived to see in the frontier town of log cabins and one-story frame buildings and impassable streets, the world's greatest exposition in one of the world's largest cities; Mayer Kohn, one of the famous six Kohn brothers, and Gerhard Foreman, founder of the renowned banking house and leader in numerous important communal enterprises, both of whom died in 1897; Herman Felsenthal, who died in 1899; and Mrs. Henriette Rosenfeld and her associate in Chicago's greatest philanthropic efforts in former days, stalwart Jacob Rosenberg, the former passing away in 1896, and the latter, March 31, 1900 These were of Chicago's Jewish nobility, not the nobility of vain pedigree

My Last Will

I desire that there be no haste in my interment. If there are no signs of decomposition sooner, the funeral should not be until forty-eight hours after my death.

If the physician who treated me should find it desirable in the interest of science to hold a post-mortem examination, I would like that he be not interfered with.

My coffin shall not cost more than $7.

No flowers.

My funeral to be directly from the place of demise to the cemetery.

Dear Hannah: In view of your delicate health, I desire that you remain at home and not join the funeral if the weather is the least inclement.

Not more than three days' mourning in domestic retirement.

I justly value the *Kaddish* of my sons and daughters, but I do so only if you, after the expiration of the year of mourning, do not omit attendance at the synagogue without necessity.

If financial conditions permit, each of my married children should join a Jewish congregation, the fittest being the Kehilath Anshe Ma'ariv.

Those children who do not live too distant should, if the weather permits, and if it can be done without disturbing their own domestic relations, gather every Friday evening around the mother.

My children, hold together! In this let no sacrifice be too great to assist each other and to uphold brotherly and sisterly sentiment. Each deed of love you do to one another would be balm to my soul. The example of eleven children of one father who stand together in love and trust would be to his grave a better decoration than the most magnificent wreath of flowers, which I willingly decline, but leave to your judgment. The small savings which I leave will come to you only after the death of the mother.

I know you; I may trust that you will not meet in an unfilial way about possession and disposition. The heritage which is already yours is a good name and as good an education as I could afford to give. It does not look as if any one of you had a disposition to grow rich. Do not be worried by it. Remain strictly honest, truthful, industrious and frugal. Do not speculate. No blessing rests upon it even if it be successful. Throw your whole energy into the pursuance of the calling you have chosen. Serve the Lord and keep him always before you; toward men be amiable, accommodating and modest, and you will fare well even without riches. My last word to you is: Honor your mother. Help her bear her dreary widowhood. Leave her undisturbed in the use of the small estate, and assist if there should be want.

Farewell, wife and children.

But one more word, children. I know well you could not, if you would, practice Judaism according to my views and as I practiced it. But remain Jews and live as Jews in the best manner of your time, not only for yourself, but also where it is meant to further the whole.

Liebman Adler.

but the true and deathless nobility of spirit that made the community better for their presence.

Of the earliest settlers who had come to Chicago before 1850, only seven were left in 1900. These were Elias Greenebaum, Henry Greenebaum, Mayer Klein, Morris Kohn (the last of the Kohn brothers), Marx L. Mayer (brother of Leopold Mayer), Isaac Wolf and Martin Barbe. They had seen the population of Chicago grow from 20,000 to 1,600,000, and its Jewish population from less than 200 to approximately 75,000. The rush of Chicago seemed to pass them by but the memory of what they had done was and will remain an indelible part of Chicago's proud story. Well might all of more agile frame pray that they might have a little of their fine Jewish spirit, and labor as loyally and as signally as these veterans and patricians had labored to win for Jews respect and honor in the community.



A Meeting of the Parliament of Religions

CHAPTER IX

The First Years of the New Century, 1900-1910

A Summary of Communal Development—Growth of the Zionist Movement—The Herzl Memorial—Kishineff Protest and Relief Meetings—An Era of Great Giving—Home for Jewish Friendless and Working Girls; The Ruth, Miriam and Josephine Clubs, and the Willing Workers—P. O. W., Ravisloe, Book and Play Club—Congregations—Founding of the Yeshivatz Etz Chaim, Marks Nathan Orphan Home, and the Chicago Hebrew Institute.

THE opening of the Twentieth Century saw the Jewish community of Chicago firmly established, with all the varied manifestations of metropolitan Jewish life. The development of the community had more than kept pace with the general growth of the city, tremendous as this had been. What a contrast, then, was to be seen by the remnant of early comers, between the shabby little town of a half-century before, with its handful of Jews, and the big, busy center of industry which Chicago had become, with its diversified Jewish population, now an integral part of the city's greatness!

In his *Jews of Illinois*, Eliassof estimates the Jewish population of Chicago in 1900 at "not less than 75,000—20,000 German [Jews], 50,000 Russ-Polish [Jews], and 5,000 Jews from Austro-Hungary and other countries." The total population of the state he gives as 100,000, while the American Jewish Year Book (Vol. 5662) estimates it more conservatively at 70,000 to 75,000, and gives a number of figures regarding Chicago Jewish organizations of that time, from which we cull the following:

Number of congregations, 50; charitable societies, 39; lodges, 60; loan associations, 13; social clubs, 11; Zionist societies, 4; mutual benefit associations, 2, other organizations: 1 technical school, 1 training school for nurses, 1 Sabbath school teachers' association, 1 Hebrew literary society, 1 rabbinical association.

Such is the summary of the communal development of Chicago Jewry as it stood in 1900. Impressive as were these figures and the growth they indicated, they seem small now when measured with the figures and the growth of the years that have since passed. For the ensuing decade—as in even greater degree, the one after that—was to mark development and expansion in every direction, on a scale and to an extent unforeseen by even the most far-visioned of that day.

With the year 1910 begins an era when the history of the community is no longer reflected in the activities of any single or several groups. So intricate and manifold grow the paths of communal endeavor, so varied the effort of organization and individual, that the observer is of necessity confined to their most significant phases. What follows, therefore, represents only the more outstanding events in an epoch crowded with important developments.

One of the most noteworthy of these, especially in the light of later history, was

the growth of the Zionist movement in Chicago. We have already mentioned the organizing of the Knights of Zion and, preceding it, of the Choveve Zion. In addition to these, there were the Ohave Zion and the L'Maan Zion, both founded in 1897 as independent organizations and both functioning in the early years of the new century.

The Knights of Zion quickly assumed the leadership in the local movement, and in time practically absorbed its contemporary bodies. By 1900, this organization, which later grew to the point where it covered the entire Middle West with a network of societies, had brought into existence the following Chicago units, called Gates:



VOLUNTEERS OF ZION, COMPANY A, GATE 22, ORDER KNIGHTS OF ZION
From a photograph taken in 1908

Chicago Zion Gate No. 1
Herzl Zion Gate No. 3
Dushe Zion Gate No. 7
Kadimah Gate No. 9
Clara de Hirsch Gate No. 10
Herzl Literary Gate No. 12
Volunteers of Zion, Gate No. 22.

The Volunteers of Zion was the first of the picturesque military companies formed in these years. It was organized March 24, 1900, at a meeting in Brodie's Hall, on Jefferson Street, the leading founder being Captain I. Harris. His devoted zeal was largely responsible for the development of this and other military units, among them the Herzl Guards and the Rothschild Guards.

The first time that the Volunteers of Zion marched in public was at the memorial procession on the day of President McKinley's funeral. Its members, marching with soldierly precision in bright new uniforms, with a Zionist flag seen for the first time on Chicago streets, formed an impressive spectacle that drew the admiration of the onlookers. Thereafter, their appearance was a looked-for feature on Jewish occasions. They headed parades, preserved decorum at public gatherings, and guarded the dignity of the Jewish name.

These Zionist military units continued until America's entry into the World War, when they disbanded and many of the members entered the service of their country, where they put their previous training to good use.

Zionist societies were constantly in process of organization in the next few years, under the leadership of Leon Zolotkoff, father of the "Knights," Bernard Horwich, Harris Horwich, David Horwich, Nathan D. Kaplan, S. B. Komaiko, M. Sider, Esther Weinshenker (Mrs. Isadore Natkin), Dr. George Sultan, Max Shulman, H. L. Meites, and a number of others whose names have since become synonymous with Zionist effort. The effort which they initiated here was by no means restricted in its effects to Chicago; through them, this city became a center from which Zionist inspiration and influence radiated to other points, in a steadily increasing degree. Thus, to these early-day missionaries may be ascribed the achievement of aligning Middle West Jewry behind the movement.

Not long, however, did they and their co-workers have with them the stimulus of that great personality who had given birth to political Zionism and rallied thousands all over the world to the cause of the Jewish State. On July 3, 1904, Theodor Herzl's death bereaved the nationalists of their leader, and all Israel of a noble and beloved son.

In the universal sorrow, the Zionists of

Chicago joined sincerely. The Sunday following Herzl's death was set apart as a day of mourning, when the business houses in the Jewish districts were closed and their store fronts draped in crepe. A memorial procession, arranged by the Knights of Zion, wound its way through the streets of the West Side, amid hushed throngs and with a band at its head, the musicians carrying their black-draped instruments silent in hand. Leading the mourners were the venerable Dr. Felsenthal and the executive committee of the Knights of Zion. The procession ended at the Anshe Kneseth Israel *shul*, where Harris Horwich and Leon Zolotkoff delivered memorial tributes to the great soul that, like Lincoln, "now belongs to the ages."[1]



HERZL ON THE BRIDGE AT BASLE

In the same year, the Poale Zion, the workmen's branch of the Zionist organization, came into being, as a combination of the Zionist and Socialist ideals. Local sympathizers were not slow to form a Chicago branch, which attained definite form the following year, under Pincus Adelman, Meyer Sackheim and A. Agranat. From this small beginning, much practical work for Palestine resulted, which grew with time to important proportions.

The year preceding the loss of Herzl was marked by a happening which also brought grief to Chicago's Jews as it did to world Jewry and, indeed, shocked the whole of mankind. April 19-21, 1903, are the dates of the Kishineff pogrom, when innocent Jewish lives were taken in a hideous carnival of brutality and hate. The victims of the massacre in the little Russian town were not many—a mere forty-seven, as compared with the thousands who died in the nearly three hundred separate pogroms that occurred in Russia in the three years immediately following! The Kishineff figures, indeed, appear trivial as against those of Odessa (October 31, 1905) where over eight hundred were killed and five thousand wounded, or of the little town of Kalarash, Bessarabia (November 7, 1905), where one hundred were killed, eighty wounded, and practically the whole Jewish population of three thousand rendered homeless.[2] Especially do the Kishineff records seem unimpressive in these present times when the slaughter of Jews is carried on daily in Eastern Europe on an organized scale, and when memory is still vivid of the systematic extermination of whole townsful of Jews.

But in those early days of 1903, the news of Kishineff broke freshly on the ears of man: 47 Jews murdered, 424 wounded, 700 houses burned, hundreds of families ruined![3] A horrified world rose in protest. Platform and press every-

[1] The *American Jewish Year Book* (Vol. 5667) lists 284 towns in Russia in which *pogroms* and pillage occurred during the years 1903-06. In a number of these cases the known dead ran into three figures, as Lodz (June, 1905), 341 killed; Kiev (July 23, 1905), 100 killed; Tomsk (November 3, 1905), over 1,000 killed; Bialystok (June 14, 1905), 200 killed. The injured totaled many thousands, while the suffering and property loss was incalculable.

[2] These were approximately the figures of the Russian minister von Plehve. Information from reliable private sources reported the casualties to have been much greater.

where roused the indignation of Jew and non-Jew alike. In Chicago, a number of meetings were held, at which Christians of prominence not only drew up their resolutions of protest but took steps toward substantial aid for the sufferers. Bishop Samuel Fallows, not content with a sermon in his own church, came to the North Chicago Hebrew Congregation to speak at the meeting together with Rabbis E. Schreiber and Abram Hirschberg. The Reformed Episcopal Church, assembled in convention in Chicago, passed resolutions appealing for fair play for the Jewish subjects of the Czar. At a mass-meeting at the Star Theatre on May 18 Jane Addams and Clarence Darrow added their appeal to that of Peter Sissman, and the city council on the same day passed a resolution introduced by Alderman Trzwiakowski, reading in part as follows:

Be it Resolved, That it is the spirit of this representative body of the city of Chicago to most solemnly deplore the horrible massacres of the Jewish people in Russia, to most emphatically protest in the name of humanity against their continuation, and to most heartily support all efforts to allay the suffering of the victims of the bloody atrocities and to hereby publicly arraign the murderers as brutal and criminal.

Be It also Resolved, By this city council, That we take part in the efforts now put forth by many citizens of this city to give both moral and financial support to the suffering Jewish people in Russia, and further, that the city clerk forward a copy of these resolutions to President Roosevelt and to the Secretary of State.

The daily press of Chicago, as of the entire country, devoted columns to editorials of protest and to appeals for help for the victims. Especially active in this respect was the *Chicago Evening Post*, which lent its space generously and sympathetically toward rousing public opinion.

Illustrative of the general tone of the editorial comment is the following, published by the *Post* in its issue of May 15, 1903:

THE CZAR AND TOLERATION

Shocking beyond expression are the details of the Kishineff massacre as given in the latest despatches to London papers and in certain private letters from the scene of the outrage. The victims of the anti-Semitic riot number 1,000 and at least sixty-five of these were killed by the brutal and fanatical mob. Hundreds were maimed or crippled for life, and the damage to property is estimated at half a million dollars.

The most serious of the charges are these—that the authorities abetted and encouraged, if they had not organized, the "crusade," that the killing and pillaging was done under cover of the troops and the police; that the leaders of the mob were educated and "respectable" Jew-baiters, and that it is not the intention of the government to disclose the facts and punish the murderers and the instigators of the massacre. We must hope that there is much exaggeration in the reports. Turkey has never done anything worse than the acts of which Russia is now accused, and no fair-minded man will lightly believe the statement made by an Anglo-Jewish organ that the central government of Russia is responsible for the Kishineff horrors.

One thing, however, is certain: The government is responsible for the propaganda of hate, barbarism and inhumanity which directly led to carnage and atrocity. There is no reason to doubt the statement that "Jew-hating is now spreading through southern Russia, stimulated by stories of so-called ritual murders." And the circulation of these infamous stories by the anti-Semitic press is sanctioned and permitted by the government! A paper which published the facts of the Kishineff tragedy has been suppressed, but the rabid and crazy sheets which create and inflame the ignorance and superstition are suffered full license. As there is no freedom of speech and press in Russia, and as the censors and the ministry do not hesitate to prohibit the publication of any matter that the government deems dangerous, immoral, or pernicious in its tendency, the conclusion is inevitable that the anti-Semitic propaganda is approved and encouraged by the government.

The Czar named greater religious toleration as one of the reforms he had determined to bestow upon his people. What a mockery that rescript is in the light of the flames of anti-Semitic crusades! Toleration means equal rights, the removal of political and industrial disabilities, equal protection of the laws. The Kishineff massacre is a crushing indictment of the present Russian governmental system. Heroic remedies must be applied if Russia is to be regarded as a civilized power.

The Jews of the city, on their part, spared no effort for relief to the sufferers. Their first meetings were for protest—

such as the one on May 17, 1903, at the Anshe Kalwaria Congregation, addressed by Leon Zolotkoff, Julian W. Mack, and B. Horwich. But as time went on and brought repetitions of the Kishineff outrage on an increasing scale, they joined in the work initiated all over the country for practical help. Following the terrible occurrences of November, 1905, when many thousands of Jews lost their lives in scores of organized massacres, B. Horwich called a meeting for the purpose of raising funds, which resulted in collections of $3,000 among the Jews of the West Side—an unprecedented sum for that section in those days. The committee formed at this meeting to continue the work was composed of B. Horwich, chairman; A. S. Roe, W. Serlin, and Dr. Joseph Stolz, vice-chairmen; J. Linenthal, treasurer, and Max Shulman, secretary.

On November 11, 1905, when the reports of the atrocities were beginning to indicate the seriousness of the situation in Russia, Adolf Kraus, head of the international B'nai B'rith, called a meeting at the Standard Club, at which $14,000 was contributed for the relief of the pogrom victims, of which the largest donation was $2,500 from Julius Rosenwald. A committee named to supervise the further solicitation of funds was headed by Adolf Kraus, chairman; Moses E. Greenebaum, treasurer, and Herbert J. Friedman, secretary.

Altogether, about $75,000 was collected in Chicago, of which $50,000 had been forwarded to Russia when a cablegram was received advising that no need for further help existed. At the suggestion of Judge Philip Stein, the balance of the money was then turned over to the Ezrath N'Dochim (Refugees' Aid Society), which had been organized on the West Side for the purpose of assisting pogrom sufferers with relatives here to join their families. The West Side relief committee, above-mentioned, was in charge of this work, and was joined by Adolf Kraus, and A. B. Seelenfreund, international secretary of the B'nai B'rith.

Shortly afterward, Adolf Kraus issued a call to all Jewish national organizations for a conference on various questions, particularly immigration. Twelve or-



ADOLF KRAUS was born in Blowitz, Bohemia, February 26, 1850. He received his early education in the *realschule* of Rokycan, Bohemia, and at the age of fifteen left his native land for America. For a time he worked in humble capacities in New York City and elsewhere, engaging first in farm work and later being employed in a factory. When he was twenty-one years old he came to Chicago. Here he secured employment in a store, studying law during his leisure hours. He was admitted to the bar in 1877 and soon began to make himself known in his profession and in the community. Four years later he was appointed a member of the Board of Education, serving in this capacity for six consecutive years, and as Board president two terms, 1883-4 and 1885-6. He was named corporation counsel in 1893 by Mayor Carter Harrison, the elder, resigning this office when Mayor Harrison was assassinated. He published and edited the *Chicago Times* during the years 1895-6, and in 1897 was appointed president of the Civil Service Commission. Widely recognized as a power in public life and as one of the ablest lawyers in Chicago, he now began to devote himself ardently to the welfare of his people. In 1899, he was elected president of Isaiah Congregation and continued in this office for two decades. He also served as a member of the Executive Board of the Union of American Hebrew Congregations for fifteen years. In 1905, he was elected president of the Independent Order B'nai B'rith and has guided the destinies of this great international Jewish organization ever since. He has made it a powerful force working in behalf of Jewish rights and in defense of Jewish interests the world over. Under his vigilant direction, invaluable service has been rendered the Jewish people, in immigration matters, "anti-defamation" work, and, during and after the war, in welfare and relief activities. Kraus' standing in American Jewry was recognized by his election as chairman of the Jewish Congress Organization early in 1917. He has also served on the American Jewish Committee. His civic record, too, is impressive. Besides the activities already mentioned, he organized the Committee of Fifteen to combat the growth of vice in Chicago and to prosecute traffickers therein. He has been a member of the Legislative Voters' League since it was first organized. The law firms with which Kraus has been identified have always been known as leaders of the bar. He first formed the firm of Kraus, Mayer & Stein, which was dissolved after an existence of twenty years and was succeeded by Kraus, Alschuler & Holden, which in 1915, with the elevation of Samuel Alschuler to the federal bench, was reorganized as Kraus, Holden & Lawless. Some of the most important litigation in Chicago has been handled by these firms. Kraus was married in Chicago January 7, 1877, the year he was admitted to the bar, to Mathilde Hirsh, daughter of a distinguished Bohemian chemist. Four children were born to them: Mrs. Paul Weil, Harry, Albert, and Milton.

ganizations were represented at this meeting, which was held December 17, 1905. The chief matter presented by Chairman Kraus was what he regarded as the necessity of directing the stream of Jewish immigration away from our large cities, where congestion and lack of opportunity militated against their higher development and value to the country. He laid before the conference a plan to divert part of the immigration to Cuba, where conditions were very promising. Many ambitious plans touching the welfare of the Jewish people were brought forward at this forerunner of the American Jewish Congress of our time, but like so many others of similar nature, nothing came of the entire project. We mention it as an example of the way in which the community was trying to find itself and its highest usefulness in this decade of eager striving.

Similar in conception and in its result was the Jewish Civic League, which however was not intended as more than a local organization. It was formed in 1906 by a group of West Siders with the aim in view of passing on the merit of Jewish aspirants to public office, and of supporting worthy candidates as against those unfit to represent the Jewish population. Though it succeeded in attracting to itself some of the best elements on the West Side, the organization did not last long. Political partisanship crept into it and bred divisions that soon ended the career of this body which had been sincerely intended to safeguard the Jewish reputation.



LEON MANDEL HALL, UNIVERSITY OF CHICAGO

More successful was the move inaugurated by the Jews of Chicago about this time, for the abolition of biblical and sectarian teachings in the public schools. A mass-meeting was held, November 19, 1907, and a propaganda started which was carried on steadily for two years. On December 10, 1909, a petition was directed to the Board of Education, and a short time later the battle was won, for the Supreme Court of the state, sitting on

the question, handed down an opinion which was construed by the attorney-general as prohibiting Bible-reading or hymn-singing in the public schools (August 11, 1910).

This decade may be said to have in-



Clara Schwab-Kuppenheimer Memorial Hall
Chicago Home for Jewish Orphans

augurated among Chicago's Jews the practice of giving on a large scale, for a long list of imposing benefactions was recorded in those years, probably aggregating a larger amount than the total for the entire history of the community prior to that time. Among the earlier gifts of this period was that of $25,000 by Leon Mandel to the University of Chicago, with which was erected Leon Mandel Hall (1901); $25,000 by the children of Hannah and Jacob Rosenberg to the Michael Reese Hospital (1901); $25,000 by Mrs. Morris Rosenbaum to the Home for Aged Jews, used to erect the Morris Rosenbaum Memorial Wing, a hospital annex, dedicated May 3, 1903; $46,500 bequeathed by Marks Nathan to various charities, of which $15,000 was to be used for a synagogue and philanthropy in Jerusalem (1903); and the bequests of Caroline Stettauer giving $10,000 each to the Michael Reese Hospital, Jewish Training School, and United Hebrew Charities, and $5,000 each to the Home for Jewish Orphans and the Home for Aged Jews (1903).

In 1907, the Chicago Home for Jewish Orphans dedicated the Clara Schwab-Kuppenheimer Memorial Annex, erected through a gift of $24,000 made two years before by Louis B. Kuppenheimer in memory of his wife. In 1909 and 1910, respectively, two memorials to Emanuel Mandel were dedicated—the Emanuel Mandel Memorial Domestic Science Building, and the Emanuel Mandel West Side Dispensary.

An outstanding benefaction of the latter part of the decade was the bequest of $450,000 made to charity by Mrs. Nelson Morris, who died in an automobile accident in Paris, in 1909. Of this sum, $300,000 went to the Michael Reese Hospital, and $10,000 each to the Home for Aged Jews and the Home for Jewish Friendless and Working Girls.

When plans for the new Michael Reese Hospital Building were being agitated, in 1905, a number of large donations were



Home for Jewish Friendless and Working Girls
Wells Street and Lincoln Avenue

made for the purpose, among them the following:

Julius Rosenwald, $25,000
Mandel Brothers, $20,000
Foreman Brothers, $10,000
Hart, Schaffner & Marx, $10,000
Moses Bass, $10,000
Berman Friend Estate, $1,000
Harry M. Marks Estate, $1,000
Jacob H. Rothschild Estate, $1,000
Minnie S. Cohn, $1,000
Jacob H. Hirsch, $1,000

The new building of the Hospital was erected at a cost approaching three-quarters of a million dollars, and dedicated in 1907, giving the Jewish and the general community one of the finest hospital buildings in the country, as well as one of the best in appointment and personnel, as the Michael Reese has ever been.

Another benefaction deserving mention was that of the Estate of Bernhard Kuppenheimer, devising the sum of $25,000 for a building for the Home for Jewish Friendless and Working Girls. This organization had been formed in 1901 at the instigation of Mrs. Emma B. Mandl, who became its first president, Mrs. Hugo Brady, Mrs. J. Frank, Mrs. R. Ratzek, Mrs. A. L. Ammon, Mrs. A. J. Radzinski, Mrs. M. Hecht, Mrs. E. C. Hamburger, Mrs. J. Blum, and Mrs. F. Ries.

Its object was to serve as an emergency home for children until they could rejoin their parents or be admitted to the Home for Jewish Orphans; and, secondly, to furnish living quarters for girls who had no suitable homes. For the first three years of its existence it was supported by the Baron Hirsch Woman's Club, the Deborah, and other societies, as well as individual members, after which the Associated Charities agreed to assist in its maintenance. Three residence houses on Wells and Lincoln streets, facing Lincoln Park, were rented and remodeled, and opened for occupancy on December 18, 1904, being quickly filled to capacity, necessitating the renting of two additional houses adjoining. The demand kept growing, however, so that new quarters had to be secured, which were found at Ellis Avenue near Fifty-second Street. It was then, at the instance of Charles H. Schwab, that the Bernhard Kuppenheimer Estate presented the institution with the sum of $25,000, by means of which the Home for Jewish Friendless and Working Girls erected the main building, which was dedicated and opened in 1909.

Though the Home relieved the distress of many a little child, it did not succeed in its mission so far as the "working girls" were concerned. These found objection to being classed with the "friendless," and it was this difficulty which led to the founding of the Ruth Club, of which Mrs. Mandl was the chief organizer. It was incorporated in 1907, and was at first considered an adjunct to the Home, but later became an independent institution.

Two other organizations were formed in this period of a scope similar to that of the Ruth Club—the Miriam and the Josephine clubs. The first was founded in 1905 by Mrs. Tobias Schanfarber, Mrs. Joseph Fish, Mrs. S. Baer, and Mrs. S. Weil. The Josephine Club dates from 1910, Mrs. Joseph Fish having led in its



MRS. JOSEPH FISH (Edna Bensinger) was born in Chicago August 7, 1874. Her father, Moses Bensinger, president of the Brunswick - Balke - Collender Co., died in middle life, leaving a widow, Mrs. Eleanor (Brunswick) Bensinger and three children, of which Edna Bensinger was the youngest. She received private schooling here and abroad, and shortly after her marriage in her teens to Joseph Fish, she became an outstanding leader in social circles. The loss of her only child, a son, intensified her sympathy with suffering and her zeal for serving the unfortunate. Steadily her field of effort has grown until she carries a burden of communal responsibility that few could shoulder. Mrs. Fish's manifold philanthropic activities have always combined personal service with financial aid, both to an outstanding degree. Among the many organizations with which she is affiliated—a number of which she has organized—the following are at present served by Mrs. Fish in an official capacity: Chicago Lying-In Hospital, vice-president of directorate; Mothers' Aid, vice-president; Illinois League of Women Voters, director; Jewish People's Institute, vice-president, and honorary president of its Woman's Auxiliary; Josephine Club, president; Home Club for Working Mothers with Children, president. At various times Mrs. Fish has been president of the Coöperative League, Deborah Club, Josephine Club, Miriam Club, and Mothers' Aid, as well as a chief organizer of all of these. In the War Relief and the United Drive for $2,500,000, she performed signal service as chairman of the Women's Committee, and when the Salvation Army appealed to her for help, she won the warm gratitude of that organization by her work. All of Mrs. Fish's intensive social labors—her life-work—have been characterized by a spirit that transcends sectarian distinctions and recognizes only the opportunity to serve.

organization. Mrs. Fish was again a leader in the founding of the Deborah Boys' Club, in 1907. Like the others, it has thrived and grown.

Another organization that, like the Ruth Club, grew out of the experiences of the Home for Jewish Friendless and Working Girls, was the Jewish Home Finding Society. It was organized in 1907, the leaders being Julius Rosenwald, Mrs. Emma B. Mandl, Minnie F. Low, Julian W. Mack, Adolph Kurz, and L. M. Stumer. The society grew steadily, becoming in the course of time one of the greatest agencies of its kind in the state.

A call by the Baron Hirsch Woman's Club for volunteers to help the Home for Jewish Friendless, resulted, in 1903, in the founding of the Willing Workers Woman's Club. Fifteen members answered the call, among whom were Mrs. Abe Kohn, Mrs. M. Friend, Mrs. Hannah Springer, and Mrs. J. Grinker. They became the nucleus for the Willing Workers Woman's Club, which in the intervening time has increased its original membership a hundred-fold, and contributed many thousands of dollars to various philanthropies.

MRS. ABE KOHN (PAULINE HERF) has been a resident of Chicago continuously since 1869. Her parents were born in Germany but left their native land for the United States in 1858, settling in St. Louis, where she was born August 12, 1865. The family moved to Chicago in 1869. Her schooling was all obtained here. She was married in Chicago in January, 1886, and is the mother of four children, Marian, Isabella, Elmer and Goldie. For a number of years, Mrs. Kohn has been an earnest worker in many important women's organizations. She is honorary president of the Willing Workers' Woman's Club, and has been vice-president of the Chicago-Winfield Tuberculosis Sanitarium, secretary of the Beth El Sisterhood, and secretary of the Sisters of Fidelity. She has also been prominently identified with the Baron Hirsch Woman's Club and the Conference of Jewish Women's Organizations.



The following year, 1904, saw the inception of the Mothers' Aid of the Chicago Lying-In Hospital, under the leadership of Mrs. Mark Neuman (Ida De Lee), who became the first president. Her associates in this benevolent enterprise included Mrs. Albert Pick, Mrs. Moses D. Witkowsky, Mrs. Elliott F. Witkowsky, and Mrs. Max L. Brede, who became Mrs. Neuman's fellow-officers of the society's first administration. Though the Lying-In Hospital is not a Jewish institution, its location and clientele render it of particular Jewish interest, and the women came forward in large numbers in support of the Mother's Aid, so that it became one of the principal supports of the institution.

MRS. MARK NEUMAN (IDA DE LEE), daughter of Morris and Dora De Lee, and sister of the eminent physician, Dr. Joseph B. De Lee, was born May 3, 1868, in Cold Springs, New York. Chicago became her home in 1885, where she was married on May 2, 1894. Here she aided her brother in the founding of the Chicago Lying-in Hospital and Dispensary and took an energetic part in many movements for the betterment of the community, chiefly those affecting mothers and children. In the founding of the Home for Destitute Crippled Children and of the Mothers' Aid of the Chicago Lying-in Hospital, she was a leader, serving the latter as its first president. Jochannah Lodge, Isaiah Sisterhood, and numerous other organizations also were beneficiaries of her devoted service. She died March 21, 1914, survived by her husband, who died four years later, and her daughter, Ruth Hertha Neuman (Mrs. D. A. Horner).



In the same year, the Jewish Consumptives' Relief Society of Chicago was formed. Its organization was chiefly owing to the efforts of the late Dr. H. Pirosh, assisted by Mrs. I. J. Robin, who became the first president, Mrs. M. Tower, Mrs. M. M. Gordon, and others. Early it attracted the interest of Minnie F. Low and Dr. Theodore B. Sachs, both of whom throughout their lives remained zealous workers for the Society as well as its cherished guides and coun-



MRS. MEYER L. STRAUS (ELLA FELLHEIMER) was born in Hagerstown, Md., August 19, 1865. Her early life was spent in her birthplace, where she attended public school and a seminary. Later, in Baltimore, she interested herself extensively in social service. Upon coming to Chicago, in 1904, Mrs. Straus engaged in a number of philanthropic activities which placed her in the forefront among communal workers. She was a founder of the Josephine Club and has been its vice-president since its inception. In addition to being a director of the National Jewish Hospital of Denver and of the Woman's Auxiliary of the Jewish People's Institute, Mrs. Straus has been prominently identified with activities looking to the care of working girls and working mothers. Her personal ministrations have been supplemented by numerous financial contributions, to both institutions and individual cases, but of these scant record remains, as most of them have been made anonymously. She was married in her home city on November 3, 1886, and is the mother of Mrs. Maurice A. Leberman and Mrs. Sidney H. Kahn.

sellors. The latter was instrumental in turning the attention of the members to the treatment of consumptives in their homes, as a substitute, frequently advisable, for the western trip usually prescribed. With this in mind, the society built up a system of home-care for tuberculosis patients, and took a prominent part in the movement for sanatoria close to Chicago which has borne such notable results.

In 1905, the year after the formation of the Jewish Consumptives' Relief Society, another organization was added to the number of those having child-care as their object. The Helen Day Nursery was its name, the promoters of this latest addition being:

Mrs. A. G. Becker	Mrs. Robert Mandel
Mrs. E. V. Becker	Mrs. Jacob Newman
Mrs. J. N. Eisendrath	Mrs. Jacob Riegel
Mrs. F. Feldheimer	Mrs. Julius Rosenwald
Mrs. Herman Landauer	Mrs Percy Ullman
Mrs. Emile Levy	Mrs. Julius Weil.

Mrs. Emile Levy (Helen Solomon), was the first president, and it was in recognition of her work for the institution that the Helen Day Nursery was given its name. Mrs. Herman (Rosa G.) Landauer and Mrs. Frederick (Louise M.) Feehheimer followed Mrs. Levy as president, these three presiding over the organization during the fifteen years of its existence.

At first the nursery was housed on the grounds of the Jewish Training School, but later, by gift of Mr. and Mrs. Levy Mayer, it secured its own building at Union and Barber streets. Here the work grew in its proportions until the nursery was caring for from sixty to seventy children daily.

In this decade, when women were coming into their own in organized social effort, the men were not less active in their sphere. In 1906, a group of the younger generation formed the Young Men's Associated Jewish Charities as a medium for philanthropic work, particularly in connection with the Associated Jewish Charities. Its first president was Herbert J. Friedman.

A distinctly orthodox activity was the re-organization of the Hebrew Sheltering House, an institution for the aid of immigrants which had been begun in 1888, under the leadership of Joseph Louis, and discontinued for lack of financial support. Its quarters, first on Twelfth Street near Clinton and then on Maxwell Street near Clinton, had to be given up, despite the efforts of Louis B. Bloomenthal and others. In 1902, an attempt was made to revive the Hebrew Sheltering House and place it on a substantial basis. The reorganizers included C. Rubenstein, president; A. I. Kapper and I. Weinstein, vice-presidents; A. N. Sterling, treasurer; S. Levinson, secretary; I. Els Hokin, Joseph Rothschild, Isaac Kinstein, E. Glick, A. Glick, Samuel Berger, and Abraham Shulman. They secured a charter and rented a building at 121 Maxwell Street (old number), electing Kalman Charif superintendent, which position he held throughout the life of the organization. The building was remodeled and made fit to house the transient wards of the organization, for

which purpose Marks Nathan and Bernard Horwich each contributed $1,000 of the total of $6,500 raised by the members. Though the Sheltering House was again discontinued a decade later, it performed an essential function during its life, doing for Chicago that service which is rendered on a national scale by the Hebrew Sheltering and Immigrant Aid Society of the present day.

Other men's activities of this time included the launching of the first P. O. W. lodges in Chicago. The Progressive Order of the West had been founded at St. Louis in 1896, but after the formation here of the Ahavath Achim Roumanian Lodge No. 129, the Order began to make its greatest headway in this city, new lodges being rapidly organized until Chicago became the leading city of the P. O. W. in point of membership and activity.

The decade saw, too, the founding of the Ravisloe Country Club, organized in 1901 with Simon W. Straus as its first president. Through the years it remained the foremost, as it was the first, Jewish organization of its kind in the city.

A pioneer in another field was the Hook and Play Club, which became one of the leading organizations of its kind. It was officially organized, after many preliminary meetings, at the home of Julius Rosenwald in 1905, Dr. Emil G. Hirsch becoming honorary president, and Julian W. Mack president.

A vast number of other organizations and institutions sprang up in this era of intense communal activity, some of which grew to more or less importance, others losing the spirit which gave them life and passing into oblivion. Three of the most important of all the organizations which saw birth in the period we are considering were the Yeshivath Etz Chaim, the Marks Nathan Jewish Orphan Home, and the Chicago Hebrew Institute. Though they differed widely in purpose and scope, they were alike in that they were primarily orthodox West Side products and enlisted the support of the same, or similar, elements. Into these three institutions we shall presently inquire; but first let us glance at the progress being made in those years by the various congregations.

These were years of expansion for them, a time of building and rebuilding, when numerous new synagogues were being added to the community's already plentiful supply. In 1902 we find the Beth Hamedrash Hagodol selling its structure on Pacific Avenue, prior to the separation into two synagogues of that name—one on



MINNIE F. LOW, born in New York City, November 9, 1867, was the second in a family of six children. When ten years old, she was brought to Chicago, where she graduated from grammar school and then attended the South Division High School. Compelled to leave in her first year on account of ill health, she gradually gravitated toward social service, first as a volunteer and then as a professional worker. It was here she found a field for the rare abilities which won her national repute as an organizer and director. Her first step in social work was with the Maxwell Street Settlement, where she served as a volunteer for a number of years. Then followed years of intensive and ever more productive effort in various community undertakings. Among these may be mentioned the Seventh Ward Bureau, of which she took charge from its organization in 1897; the Woman's Loan Association, in the formation of which she was the leader; and the Juvenile Protective League, organized by her in 1904. She was also the founder of the Central Bureau of Jewish Charities, the forerunner of the present Research Bureau of the Jewish Charities of Chicago. Among the many other capacities in which Miss Low served the general as well as the Jewish community, were the following: director, Jewish Home Finding Society, Helen Day Nursery, Home for Jewish Friendless; member, Illinois Committee on Social Legislation, Advisory Board of Investigating Committee of the Chicago Association of Commerce, Advisory Committee of the County Welfare Bureau, Citizens' Advisory Committee of the Juvenile Court, Grand Jury Reorganization Committee (chairman), Illinois State Conference of Charities, National Desertion Bureau, and National Conference of Charities and Correction. While giving thus lavishly of her splendid endowments for the public welfare, Miss Low suffered continually from poor health. Refusing to spare herself or to conserve her ebbing strength, she finally broke down under the strain. She died May 28, 1922, a pioneer and a leader in her sphere, the one who, perhaps more than any other person, brought woman into social work as a recognized factor, and developed her profession into the scientific and specialized field it is today.



Beth El Temple, Central Street and Ogden Avenue

the West Side and one on the South Side. On the Northwest Side three *shuls* erected new homes, B'nai David on Wood Street (1900), Ohave Zedeck (which later amalgamated with B'nai David to form the B'nai David Ohave Zedeck) on Claremont Avenue (1903), and Beth El on Crystal Street (1902). The Tifereth Zion dedicated its building on North Lincoln Street (1904), as did the Northwest Side Talmud Torah (1903), the Northwest Congregation Dorshe Tov (1906), and a number of other religious centers. Farther north, Temple Emanuel, one of the pioneers in its section, built and occupied a new home at Burling and Belden Avenues, where it continued to grow in the number of its worshippers and the scope of its influence.

On the South Side, similar progress was being made. B'nai Sholom joined forces with Temple Israel in 1906, Dr. A. L. Mensing becoming rabbi emeritus, and Dr. Gerson B. Levi commencing his long ministry in the new congregation, since known as B'nai Sholom Temple Israel. Beth Jacob came into existence in 1900, worshipping in rented quarters at Thirty-eighth Street and Cottage Grove Avenue. Rodfei Zedeck was organized in 1906, its first structure being on East Forty-eighth Street, where it remained for seventeen years.

In 1901, the South Side Hebrew Congregation (Kehilath Anshe Dorum), of which Dr. S. N. Deinard was then rabbi, erected its house of worship on Indiana Avenue, corner Thirty-fifth Street, where the congregation remained for nine fourteen years.

The West Side, too, was a scene of growth and activity. The First Hungarian Congregation, Agudath Achim, after selling its Maxwell Street *shul* to the Beth Hamedrash Hagodol, erected its new home at



South Side Hebrew Congregation (Kehilath Anshe Dorum), Indiana Avenue and Thirty-fifth Street

Marshfield Avenue and Polk Street at a cost of $50,000, which was occupied in 1906. Kehilath Jacob moved from its rented quarters at Kramer and Jefferson streets to the building on Center Avenue near Taylor Street which was purchased



ABRAHAM LEO SIMON was born in Kelmarie, Russian Poland, in 1843, where he devoted himself to religious study and became head of a Hebrew high school which remained for many years the leading one in its vicinity. In 1890 he came with his family to America, settling at once in Chicago. Here, after a struggle against almost hopeless odds, he succeeded in establishing the Yeshivath Etz Chaim, or Hebrew high school, that was later to become the nucleus for the Hebrew Theological College. His greatest work in this field, however, he was not to see. He died in May, 1908, leaving his widow and eight children: Joseph M., Mrs. Wilford Chase Jack E., Mrs. Herbert Veale, Mollie, Julius, Mrs. Abe Simon, and Esther.

in 1908. And other West Side congregations were enjoying similar growth while new ones were springing up constantly.

The cases enumerated will serve to illustrate the great development that was taking place along this line in every Jewish section of the city. In this, as in the other branches of communal life, the swift increase in population and in material means brought about an activity so varied and unceasing that only its most important phases can be touched on here.

The greatest piece of orthodox religious work of this period, judged by its ultimate results, was the founding of the Yeshivath Etz Chaim, which paved the way for, and became a part of, the Hebrew Theological College of today. The leader in this signal achievement was Abraham Leo Simon, who had come here in 1890. The story of the early days of the Yeshivath Etz Chaim is largely a story of the lone fight waged by Simon to foster sentiment in the orthodox community for a school of higher learning, which he regarded as a primary necessity. Through his single-handed efforts, at last rewarded by support from a number of others, a small house on Twelfth Street was rented early in the 1900s and fitted out as a school. Books were obtained and two teachers engaged, and the little institution that was later to grow to such large proportions started on its career with an enrollment of thirty-four pupils. In the intervening years, hundreds of its graduates have spread the influence of the training they received there and many of them have entered the rabbinate. Some of them have served with marked distinction, shedding luster on their calling as well as on the institution but for which they might never have become qualified for their high work.

From these prolific first years of the century dates the birth also of the Marks Nathan Jewish Orphan Home, whose history apart from its other angles, is particularly interesting as a courageous and successful experiment in the harmonizing of strict orthodoxy with modern institutional methods. Its story dates from January 18, 1904, when the will of Marks



RABBI A. J. G. LESSER

Nathan was filed in probate, bequeathing, among other charitable items, the sum of $15,000 for a *kosher* hospital or for an orthodox orphan home.

The will gave the money in trust to Rabbi A. J. G. Lesser, Louis Steinberg,

Jacob Pivlansky, and Bessie (Mrs. Marks) Nathan. Rabbi Lesser, who was then living in Cincinnati, came to Chicago and called a meeting at the Grand Pacific Hotel to discuss the will. The gathering included Joseph Phillipson, Bernhardt Baumgarden, B. J. Schiff, Jacob Levy, Nicholas J. Pritzker, Dr. M. Meyerowitz, M. Perlstein, Rabbi Israel Epstein, and the trustees of the will. The sentiment at the meeting favored a hospital. Levy and Pritzker, however, faced by the formidable task of securing that sum within the time specified.

In spite of the failure of several attempts made to secure substantial donations, a charter was taken out on January 5, 1905, at a cost of $87.25—more than the entire sum then on hand in the treasury of the embryo institution. The first moneys of any consequence were raised for the Home by the Agudath Nashim, a women's organization headed by Mrs. Rachel Lipschulch. It conducted a



MARKS NATHAN was born in 1845, in Lidvinowa, Russia. At the age of twenty-one, a year after his marriage, he emigrated to the United States. First as a dealer in waste materials and later as a real estate and Board of Trade operator, he prospered, retiring in 1897. The following three years were spent in Palestine, where he devoted himself to improving conditions among the poor. He was a founder of the Beth Hamedrash Hagodol, on Pacific Avenue, and its first president, in which office he served for a number of years. His bequests upon his death, November 6, 1903, made possible the establishment of the orphan home that bears his name.



MRS. MARKS (BESSIE) NATHAN was born in 1841, in Kosudari, Kovno, Russia. She came to America with her husband in 1866, where in the philanthropic interests that came with his material success, as in his early struggles, she ably seconded his efforts. After his death, Mrs. Nathan, who was childless, gave liberally of her resources to the Marks Nathan Orphan Home. When the last of her funds were gone, she insisted upon spending her remaining days in the Orthodox Jewish Home for the Aged, refusing to avail herself of the home offered her with her husband's brother, B. Nathan, and his wife. She died in the B. M. Z., on October 24, 1917.

pleaded for an orphan home, and after an extended discussion, a committee was named to confer with Mrs. Nathan and ascertain her preference.

The idea of an orphan asylum had found a warm proponent in Jacob Levy, who was determined that the opportunity provided by the will should not be lost. Levy at that time was president of the Northwest Kranken Unterstützung Verein, an organization with a membership of seven hundred, and he started at once to align its support in favor of the asylum. In spite of his earnest efforts and that of others, however, the summer of 1904 passed with nothing tangible accomplished. Marks Nathan, who had died in November, 1903, had made it a condition that $15,000 additional be raised within two years after his death, and the friends of the orphan home plan were

theatre benefit which netted $500, which sum was turned over to the Home on April 5, 1905, augmenting its treasury to $5611.

Only six months remained in which to meet the conditions of the will, and five of these passed without bringing the workers any nearer their goal. All felt that heroic efforts must be made to save Marks Nathan's bequest but that the time remaining, one month, was too short. Accordingly, a committee was named to confer with the trustees and ask for more time.

A three months' extension was granted, with which encouragement the group made renewed attempts to secure public support. Several meetings were called, culminating in what was intended to be a great public gathering at the Northwest Side Talmud Torah, then in course of

erection at 592 (now 1243) North Wood Street. Only forty-three men and women came to this meeting, but the workers persisted, and two weeks later, November 27, 1905, they effected permanent organization. The first officers and directors were then chosen, the administration being headed by the following:

Rabbi A. J. G. Eisner, President
Jacob Levy, Acting President
Joseph Rothschild, Vice-President
Louis Steinberg, Treasurer
Jacob Kanter, Financial Secretary
M. Berger, Recording Secretary.

With a formal organization in force, progress came more rapidly. In a little over a month's time, the friends of the Home raised almost $7,000 from individuals, societies, and *shuls*. In the meantime, a committee met with the directorate of the Northwest Side Talmud Torah, there having found it impossible to go on with the building on Wood Street, and negotiated its purchase for the sum of $31,000.

The trustees of the Marks Nathan will were satisfied with these arrangements and with the progress made, and turned over to the officers of the Home the sum of $12,150, representing all that could be realized from the sale of $15,000 worth of property set aside in the will.

The first annual meeting of the Marks Nathan Jewish Orphan Home was held in its own building, on January 12, 1906, when the officers were instructed to proceed with all possible speed with the remodeling of the structure, to make it suitable for its new purpose. This, no small task, was expeditiously accomplished, with the result that the building was soon ready for occupancy by its young charges. On May 13, 1906, dedication exercises were held in a tent in the yard of the Home, when twenty-nine children were formally admitted to the care of the institution. An audience of twelve hundred attended the ceremonies, which were featured by addresses from Samuel Alschuler, James Hamilton Lewis, Rabbi Leser Jacob Levy, and Dr. M. Meyerowitz. On that day, also, four hundred of the auditors enrolled as supporting members of the Home.

From that time on, the Marks Nathan Jewish Orphan Home was an established institution, which the orthodox community had accepted as its own. Though its problems were by no means all in the past, never again did its supporters have to cast about for aid, wondering whence it would come. They had found in the orthodox masses, if not a rich source of support, one that was faithful and unfailing.



JACOB LEVY was born January 15, 1855, in Minsk, Russia. He arrived in New York in 1874, and has been a resident of Chicago since 1892. He had learned the millinery business in his native land, and in both New York and Chicago has followed this calling. His numerous organization connections, past and present, include the Zion Lodge, I. O. B. A., of which he was the first president; Ramah Lodge, I. O. B. B., his membership in the Order now being of thirty years' standing; Western Star, Mutual Friends, and Tifereth Zion Congregation. He was a prime factor in winning the Marks Nathan Orphan Home to the community, and won its earliest support from the members of the Northwest Kranken Unterstitzung Verein, of which he was president. He was the first president of the Orphan Home, serving from 1905 to 1912, and played a powerful part in its development. In recognition of his vital services, he has been designated a life director of the Home by unanimous vote of its members. His wife was Esther Rosenberg, and there are four children: Mrs. Ella Witkower, Harry, Barnett, and Benjamin.

Very early in the career of the Home, it was recognized that larger accommodations would soon be needed and that an annex, which many advocated, would not suffice. The annex, however, the immediate need of which could not be disputed, was completed in October, 1907. Less than two years later, April 28, 1909, the building committee of the Home, recommended the purchase of a new and larger structure as absolutely necessary. After negotiations extending through the

year, it was voted to buy a plot of nine lots which were available on Albany Avenue, north of Ogden Avenue, for which the sum of $14,000 was asked. Over $4,500 was raised at the meeting of September 8, 1909, for this purpose, A. L. Stone donating $1,000 and B. J. Ettelson and Louis Pitzele $200 each. The rest of the money was borrowed from the bank on notes signed by A. L. Stone, Alex L. Levy, A. J. Harris, Dr. M. Meyerowitz, and W. Steif.

It was at this juncture that an unexpected and important opposition arose that was the cause of many special meetings and protracted debates. When Julius Rosenwald was approached for aid he refused to support an orphan home on the grounds of its being an uneconomic solution of the orphan problem, but offered to support a movement that would adopt the boarding-out plan. Numerous well-known social workers and sociologists joined Rosenwald in his plea for the latter system. But the directors met each new appeal with a renewed determination to proceed as planned.

The task of securing subscriptions for the new building was entrusted to a building fund committee, of which Moses Stone was chairman, Charles I. Herron secretary, and Louis Bomash treasurer. They organized a team of solicitors, who in the first two weeks of October, 1909, raised $5,200. After this first burst of enthusiasm, though, subscriptions began to lag, and it was quite three years before the eagerly-awaited new building became a reality. Several important and unlooked-for developments were to take place in those years, which will be duly dealt with in their proper place as a part of our next chapter.

There remains for us to consider the founding and development of the Chicago Hebrew Institute, the greatest piece of communal constructive work ever undertaken by the West Side. The Institute holds a unique and vital place in local Jewish history. Its greatest importance lies, not in its influence upon its beneficiaries—essential as this has been—but in its peculiar and far-reaching effect upon its builders and workers. Starting as the instrument of orthodox West Siders, it broadened as it grew, and drew into its ranks the varied (and frequently discordant) elements of Chicago Jewry. It served the function of bringing together the orthodox and the reform Jew, the German and the Russian, the West-Sider and the South-Sider.



THE HEBREW INSTITUTE'S "DOLLAR SHARE"

Through the Institute they became better acquainted with one another, and grew to understand the qualities and viewpoints into which they previously had had no insight. Thus the Institute was a large factor in that gradual process wherein dislike and suspicion, bred by distance, gave way to understanding and sympathy and eventually to that spirit of unity shown in the recent war drives, the charities merger, and various other instances. In helping to foster this spirit of mutual tolerance and cooperation, which is making a true community out of what was a group of factions and "camps," the Institute has performed a service which, together with its signal welfare work, makes its history worthy of detailed scrutiny.

The thought of a Chicago Hebrew Institute for the people of Chicago found inception among Chicago Zionists. In

1899, Kadimoh Gate of the Knights of Zion, composed of young men who were seeking a common meeting place for the furtherance of their ideal, rented and equipped a cottage at 18 Newberry Avenue. The quarters were small and facilities limited, and the very congestion emphasized a crying communal need. In that cottage, where the Zionist meetings were held, lectures and entertainments conducted and limited reading facilities afforded, the thought found lodgment that the intellectual and vocational development of Chicago's Jewish community demanded a proper center of the character of a "people's club." The president of the Kadimoh Gate, Dr. Robert L. Halperin, was an enthusiastic champion of this idea.

In December, 1902, a lecture entitled "The Future of the Russian Jew in America" was delivered before the Kadimoh Gate by Dr. Kate Levy, then of Chicago, now of Los Angeles, California. In it she emphasized the importance of the immigrant Jew's asserting himself through organization for his own betterment, and pictured the possibilities that might be afforded by a welfare center for this purpose. This ideal of self-assertion and cooperation could be set to work, fostered and developed until it should be understood by the whole Jewish community of this city.



KATE LEVY, daughter of Jehudah Louis and Miriam (Popiansky) Levy, was born in New York City. After attending the public schools of her native city, she received a medical education at Northwestern University, attaining her M.D. degree in 1899. Among a variety of activities that claimed Dr. Levy's attention were the following: librarian and instructor in Clinical Medicine, Woman's Medical School, Northwestern University; attending physician and teacher of hygiene, Jewish Manual Training School; secretary, Ladies' Aid Society; English teacher, Self-Educational Club; corresponding secretary, Chicago Hebrew Institute. She has written articles on medical subjects for a number of publications. Dr. Levy is now a resident of California.

Dr. Levy's talk made a deep impression upon those who heard her, yet notwithstanding the enthusiasm it kindled, a number of months elapsed before definite action resulted. In September, 1903, at another function of the Kadimoh Gate, Dr. Halperin gathered about him a number of young men in the parlor of the West Chicago Club, 50 Throop Street, and there a subscription fund was started, amounting to about $250, comprised of donations in sums of $5 to $25 each, by those who formed the group.

Subsequent meetings were held at the home of Dr. Halperin, when a few additional adherents and subscribers were secured, and on November 12, 1903, upon application prepared and forwarded by Nathan D. Kaplan, a charter was issued by the secretary of state of Illinois, incorporating the Chicago Hebrew Institute. The incorporators were the following:

Ben D. Berman	H. L. Meites
Adolph Braude	Harry Morris
Jacob Cohen	Louis Morris
L. R. Cohen	L. Phillipson
Wolf Cohen	B. N. Platt
Charles Ginsburg	J. Salk
Max Ginsburg	Max Shulman
Samuel Ginsburg	B. L. Sloan
J. Goldstein	I. Sloan
Robert L. Halperin	M. C. Sloan
Harry Israelstam	Nathan Sloan
A. Kaplin	Philip M. Lipshitz
Nathan D. Kaplan	

These incorporators elected Dr. R. L. Halperin president, Adolph Braude secretary, and P. M. Yawshitz treasurer, and served as a board of directors until a constitution was drafted and adopted, when, in April, 1904, the following were duly elected as the first set of officers and directors:

Dr. R. L. Halperin, President
R. N. Platt, Vice-President
Charles D. Golden, Treasurer
P. P. Pollack, Secretary

D. Herman	Rabbi A. R. Levy
Adolph Hirsch	H. L. Meites
Jacob Cohen	H. Morris
L. Cohen	I. Morris
L. R. Cohen	L. Phillipson
W. Cohen	Adolph Pike
Charles Ginsburg	Rabbi T. Schanfarber
S. Ginsburg	Max Stolaroff
H. Israelson	B. L. Stone
A. Kaplan	P. M. Yanofsky
Nathan D. Kaplan	

Officers were elected for one year only, and the directors were divided into two groups, thirteen serving for one year and twelve for two years. The offices of the Institute then were at 458-460 Ashland Boulevard.

The object of the Institute was defined in the constitution and in the charter to be:

The promotion of education, civic training, moral and physical culture, the amelioration of the condition and social advancement of the Jewish residents of the city of Chicago, in the county of Cook and state of Illinois, and its vicinity, and of maintaining and conducting for that purpose schools, libraries, laboratories, reading, class and club rooms, gymnasium, music and lecture halls, and of acquiring such lands and erecting such buildings as may be requisite for the accomplishment of such object, all to be conducted under Jewish auspices.

For this elaborate program, the directors estimated that a sum of not less than $100,000 was necessary; and, they reasoned that in order to make the Institute thoroughly democratic this money should be raised by popular subscription. They, therefore, concluded to issue share certificates at one dollar each, the possession of which, in any quantity, would entitle the holder to a vote and voice on every question pertaining to the purchase, use or disposition of Institute property. Thus it was planned to protect the property of the Chicago Hebrew Institute from being applied to any use other than that which its supporters had intended.

To promote the sale of shares a prospectus was issued, defining the character and scope of the Institute. The activities planned covered two pages of the prospectus and consisted of thirteen departments of endeavor—intellectual, moral, vocational and recreational—comprising the following: English and Letters, Commerce, Domestic Art, Domestic Science, Fine Arts and Music, Kindergarten, Hebrew Language, Moral Work, Public Lectures, Concerts and Entertainments, and Miscellaneous. Each department was

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NATHAN D. KAPLAN, son of Hyman and Yetta (Namon) Kaplan, was born in Mariampol, Russia, May 17, 1877. His parents came to the United States when he was six years old and after a residence in Indianapolis of two years, moved to Chicago. Young Kaplan attended grammar and high school here and then entered the Law department of Lake Forest University. Receiving his LL.B. degree in 1900, he began the practice of law, in which he has remained ever since, as senior member of the firm of Kaplan & Kaplan. He was one of the incorporators of the Chicago Hebrew Institute, serving as a director from its inception to the present, and as president in 1907-08. In this latter position, he was the moving force in effecting the purchase of the Taylor Street property and in raising the funds necessary to equip and maintain it. Of his many other organization connections, legal, fraternal, educational, and philanthropic, those having to do with Zionism are perhaps the most notable. He was the first vice-grand master of the Knights of Zion, president of the Federated Zionist Societies of the Middle West, a national and Midwestern director of the Zionist Organization of America, and one of the executives in practically every move and measure. In the formation of the recently organized Palestine Development League he took an active share, and is now president of its Chicago Council. Kaplan has had an equally zealous share in general communal activities. In 1905, after the massacres in Russia, he helped organize and served as director of the Refugees' Aid Society, and later was a leader in the forming of the Self-Defense League. The following year he assisted in founding the Juvenile Protective League of Chicago. The Young Men's Associated Jewish Charities, Jewish Agriculturists' Aid Society, Menorah, Federated Orthodox Jewish Charities, and the Associated Jewish Charities are among the organizations that he has served, generally in some executive capacity. When the World War broke out, he became a leader in the steps taken to protect life and relieve suffering. As a member of the Provisional Committee for General Zionist Affairs, a director of the Chicago Jewish Relief Committee, Chicago correspondent for "Hias" (since 1907), and vice-president of the American Jewish Congress Association of the Middle West, he rendered important service. No less ardent in his country's cause when she entered the conflict, Kaplan became a war speaker and chairman on social organizations in the Jewish Branch of the Foreign Language Division, serving in all the Liberty Loan campaigns and other patriotic activities. He is now president of the Jewish Educational Center of Chicago, a director of the local branch of the Denver Consumptives' Relief Society, and a member of numerous clubs and societies. He was married May 8, 1913, to Miriam Griesheimer of Rochester, N. Y. There are three children, Fredericka G., Namon G., and Louis G. Kaplan.

in turn divided into a number of activities. Thus, the English and Letters department comprised classes in English, literature, history and science, elementary English for foreigners, English language and composition, English and American history, political history of the United States, English classics, and the unique course — characteristically Jewish — of English for *melamdim*.

In the Miscellaneous Department was mentioned a roof garden during the "hot season." (If there ever was a need anywhere for a roof garden in the summer months, it was in the congested portion of Chicago where the Institute was intended to function.) Another subject listed in the Miscellaneous Department was the pathetic measure of "drilling Jewish boys' brigades." This before the Boy Scout movement had yet been launched in this country.

The prospectus was eloquent of the ambition of the first board of directors to provide every social and intellectual activity. The plans were comprehensive enough to suit the tastes and requirements of all, but the ambitions seemed utopian to many. The charter secured, the prospectus issued, the propaganda at work and no substantial money realized, the Chicago Hebrew Institute soon became known in many quarters as the "paper institute."

The fact was, that the community at large did not entertain confidence in the feasibility of the project. The sum of $100,000 called for by the undertaking was in those days an enormous demand for a new public institution, and the personnel of the Institute lacked that influence which would have made it possible to secure the requisite financial support.

The directors, however, were persistent and, realizing the work before them was going to be of a protracted nature, took measures to prepare for an extended campaign.

In addition to the shares fund, which was to be applied solely for building, it was decided to create another with which to defray current expenses. Accordingly, a membership with fixed yearly dues of $3 to $10 was inaugurated and the work of organization extended.



Chicago Hebrew Institute, 724 West Taylor Street

Many are being forthcoming on the above certificate plan, the directors at the suggestion of Rabbi A. R. Levy, one of their number, adopted another plan providing for the subscription of larger amounts, payable in installments for building purposes as they should be needed. Under this plan, a little money was subscribed, but still the large amount was nowhere in sight, and the problem of its realization unsolved. The few enthusiasts were groping in the dark.

In April, 1904, the Council of Jewish Women announced a meeting to consider "the needs of the river district of Chicago." The "river district of Chicago" meant that part west of the Chicago River most thickly populated by East European Jews. Mrs. Benjamin Davis, then vice-president of the Council, suggested that the Institute send a committee to that meeting for the purpose of explaining the real needs of the "river district." The suggestion was acted upon, and Nathan D. Kaplan and D. P. Pollock were named to appear at the meeting of the Council of Jewish Women and attempt to enlist its support.

It appeared, however, that it had not been the intention of the Council, composed as it was almost entirely of women of the South Side of the city, to consult the actual residents of the West Side, and the committee would have left as it had come, not heard and not known, had not Dr. Kate Levy requested the president to allow them a few words. Three minutes were granted Kaplan, but these three minutes sufficed to furnish food for thought to many of those present.

Several of the ladies then asked that their names be enrolled as members and a number expressed a desire to attend the Institute meetings and to learn of its purpose. The first among those to approach Kaplan as he left the platform, was Mrs. Johanne M. Loeb, whose son was years later to lead the Institute to its zenith of growth and accomplishment. Mrs. Loeb asked to be advised of the next meeting of the Institute. She attended that meeting and from that day to her death the Institute had no more devoted, loyal supporter than the mother of its present president.

One of the interesting developments of this period was the participation by the Institute members in the B. M. Z. bazaar, held in the Coliseum during the week of February 25-March 5, 1905, as the culmination of a campaign for $20,000 with which to clear its mortgage. The Institute officers saw a good opportunity to help the old people's home and the Institute at the same time, and they

[illegible] (ROSE LEVY) was brought to the United States at the age of three from her native land, Bohemia, where she was born July 17, 1855. She lived in Detroit, Mich., until 1886, when Chicago became her home. As one of the earliest workers of the Deborah, and, later, as president of the Jewish Altenheim Society for eight years, she was one of the outstanding figures in the field of welfare work. In the latter capacity she was instrumental in making the Home for Aged Jews a reality. She also helped bring into existence the Chicago Home for Jewish Orphans, and her name is on the charter of that institution as one of its builders. In the formation of the Home for Jewish Friendless she likewise shared prominently, after which followed her activities for the Chicago Hebrew Institute, which earned her the affectionate sobriquet, "Mother of the Institute." Mrs. Newberger is also remembered for having secured from Abraham Slimmer the first $10,000 for the building of the Chicago Lying-in Hospital. This is but one of numerous like instances of her alert helpfulness in anything affecting the [illegible] welfare. She died September 17, 1917, survived by her two children, Mrs. Jacob Weber and J. Edward Newberger.



ISRAEL COWEN was bo[illegible] ber 12, 1861, and had his early education in the schools of Texas and California, being graduated from a New York private school. He then studied abroad and after returning, received his LL. B. degree from the Northwestern University Law School in 1883, and entered the practice of law. His well-trained intellect soon won him a leader's place in communal enterprise and at one time or another during his life he held the following offices: secretary of K. A. M. Congregation; president of B'nai B'rith District Grand Lodge No. 6, and chairman of several important committees; director, B. M. Z., Russian Aid Society, Chicago Hebrew Institute, Home for Aged Jews, and the Jewish Publication Society of America; president of the Jewish Chautauqua Society of America and of the Chicago Federation of Synagogues; and vice-president of K. A. M. Congregation. He was a master in chancery of the Superior Court from 1896 t[illegible] Kalamazoo, Michigan, he [illegible] with two children, Bayar[illegible] him when he died, April [illegible]



offered to conduct a daily publication during the bazaar, which offer was accepted. So on each of the eight days, the *Bazaar Bell* appeared in the Coliseum, containing news and advertisements solicited by the members of the Institute. This little paper, which did much in the way of propaganda for the Institute besides raising several hundred dollars for the B. M. Z., was edited by Nathan D. Kaplan. Supplementing the editorial staff were a number of prominent contributors, among them Victor Polachek, night editor of the *Chicago Examiner;* Herman L. Reinitch, night editor of the *Record-Herald;* Israel Cowen, one of the pioneers, who throughout his life remained a most ardent worker for the Institute; I. K. Friedman, and Dr. Emil G. Hirsch.

The second administration, chosen in April, the month following the bazaar, represented a complete change of personnel. Herman L. Reinitch succeeded Dr. Halperin as president, Nathan D. Kaplan became first vice-president; Mrs. Louis (Rose L.) Newberger, second vice-president; Mark T. Lyon, treasurer; Dr. Kate Levy, corresponding secretary, and Jacob Kaplan, financial secretary.

The new directorate, too, was very different, being composed of the following:

Abel Davis	Andrew Nathin
Harry M. Fisher	Mrs. Joseph Philipson
Charles D. Golden	Rebecca Sobotoff
Nathan Gossett	Mrs. Edward Stransky
Bertha Jessalinsky	August Turner
Ezra Kaplan	Samuel Weinheber
Bertha A. Loeb	

Never did individuals devote themselves more completely to a chosen cause than did this little band of workers for the Institute in these years when it was struggling and groping its way. Night after night they would meet at the home of Dr. Levy, the center of activity and the source of inspiration to all about her. Her devotion to the organization and her unswerving confidence in its eventual success energized all about her. Until family misfortunes called her elsewhere, she continued to exert every effort for the advancement of the Institute project, which she saw as a great instrument for the welfare of her people.

Even after she left Chicago, Dr. Levy was elected an honorary member of the directorate as a token of the appreciation in which her services were held. Similar was the case of Mrs. Louis Newberger, "Mother of the Institute," who found no labor too strenuous, no duty too humble or irksome, if it would help the Institute. She was reelected term after term as a member of the board of directors until her death, leaving behind her many achievements of substantial worth.

One of these was the Woman's Auxiliary, which resulted from the efforts of a number of women Mrs. Newberger had interested in the work, among them Mrs. Samuel (Anna) Hofman and Bertha A. Loeb. These women convened at the



HARRY A. LIPSKY is a native of Chicago, born here April 22, 1875. His early training in the public schools was followed by a course at the University of Chicago, which granted him a Ph.B. degree in 1896. He then took graduate work at Harvard (A. M., 1899), and at the Universities of Oxford and Berlin in 1900-01. Returning to Chicago, he engaged in teaching and social service during the next eight years. He then became general manager of the *Daily Jewish Courier*, in 1910, which position he has held ever since. The numerous capacities in which he has served the civic welfare include the following: Assistant superintendent and superintendent, Chicago Hebrew Institute, 1907-09; member, Board of Education, 1911-17; chairman, Committee on Education, Chicago Association of Commerce, 1917-18; president, Cook County Civil Service Commission, 1918-23; member, Board of Election Commissioners, 1923; chairman, Jewish Division, Liberty Loan Committee, Seventh Federal Reserve District; Fuel Commission, War Camp service, and other local war activities. In communal work, he has been equally active, having been a founder and the first secretary of the Federated Orthodox Jewish Charities, and secretary as well as an organizer of the relief committee for the garment workers' strikers in 1911. It was owing to his efforts that Hebrew was placed in the curriculum of Chicago high schools (1913) and that the Herzl Public School received its name (1915). Goldie Ginzburg became his wife on January 11, 1910. There are two children, Abbott Bennett and Isaac Norman.

home of Miss Loeb's father, Adolph Loeb, and organized the Auxiliary which has proved such a valuable acquisition to the Institute.

One of the accomplishments of the Auxiliary in addition to the various courses of lectures and entertainments it inaugurated, was the giving of a the-



MRS. ISADORE NATKIN (ESTHER WEINSHENKER) was born in Moghilev, Russia, March 4, 1877. Her father, Tobias Weinshenker, interesting himself in the agricultural colonization efforts in the far west of the United States, migrated with his family to this country in 1886. Mrs. Natkin was educated in the public schools of Chicago and in business college, and has pursued studies in one branch or another continuously. From the time she was chosen secretary of the alumni association of her school, she has shown a bent for organization work which has expressed itself in varied endeavors redounding to the benefit of the Jewish community. Among the numerous official posts in which she has served have been the following: member of the Zionist National Executive in 1903; president and treasurer of the Clara de Hirsch Gate, Order Knights of Zion; national chairman of woman's work of the Federation of American Zionists, 1903-06; chairman of junior work for the Order Knights of Zion, 1903-07; director of Chicago section, Council of Jewish Women, 1903-07 and 1921-25; co-organizer and secretary of Juvenile Protective League, 1904-07; promoter of the Chicago Hebrew Institute, and director from 1905-15; co-organizer, president and secretary of the Institute Woman's Club, 1907-18; president woman's organization of Maimonides Hospital, 1907-9; director Woman's Auxiliary to the Jewish People's Institute; co-organizer and secretary of the Players Club; co-organizer and director Chicago Hadassah; promoter Jewish Congress, 1915; elected delegate to Jewish Congress held October 16, 1923; secretary Independence Square Ladies' Auxiliary Free Scholarship Fund and executive secretary of Kehilath Jacob Hebrew School. Mrs. Natkin is the widow of Isadore Natkin, whom she married September 17, 1905, and who died September 17, 1923. She has one son, Herzl Weinshenker Natkin.

atrical performance whereby about $1,800 was realized. With this sum as a nucleus, it was planned to purchase a house and lot which was available at Twelfth and Throop streets. To secure the rest of the money required, some of the members went out to solicit subscriptions, and it was on one of these pilgrimages that Israel Cowen and Nathan D Kaplan met James Davis and presented the cause of the Institute to him. He received them with words of encouragement and made his first contribution—$25. It seemed like a small thing then, and indeed it was a matter of two years before he became actively interested in the Institute. But how much it actually was to mean, and what a prodigious contribution was to follow that first twenty-five dollars,—not only in money but in devoted labor,—later developments show. Davis' work in connection with the Institute is something that is intimately and inseparably bound up with its progress—a part of the basis on which rests the great institution it has grown to be.

While these efforts were being made to secure a home for the Institute, Dr. Emil G. Hirsch offered to give a course of lectures under its auspices. He chose as his subject, "Jewish History and Ethics of Judaism." The West Side Auditorium was rented for the purpose, and the first lecture season of the Institute was inaugurated in January, 1907. A crowded hall greeted Dr Hirsch at the opening lecture and the interest continued throughout the course, although Dr. Hirsch, contrary to expectations, did not conduct the whole series, owing to ill health, but appeared at the closing, as he had at the opening, lecture. On the intervening dates a different speaker appeared for each lecture, these being, Dr. A. B. Yudelson, Dr. Tobias Schanfarber, Dr. Joseph Stolz, Dr. A. R. Levy, Dr. Gerson B. Levi, Alice Henry, of Australia, the Reverend Cyrus W. Osborn, secretary of the Congress of Religions; Dr. E. A. Fischkin, and Leon Zolotkoff. Nathan D. Kaplan was chairman of the committee that arranged these lectures and presided at each of the sessions.

The plans for the purchase of the Twelfth Street building were in the meantime being opposed by a number of the directors, and as a substitute the renting of a four-story structure at 224 Blue Island Avenue was urged. Following this suggestion, a three-year lease was signed in May, 1907, when a new administration,

headed by Nathan D. Kaplan as president, took possession of the Blue Island Avenue house. As a contrast to the present status of the Institute, it may be mentioned that the monthly rental of the building was $55—which the more conservative members were afraid would prove too burdensome!

The new home was equipped and arranged largely through the efforts of Mrs. Newberger, Mrs. Samuel Hofman, Bertha A. Loeb, and a number of other ardent workers. It was then placed in charge of Harry A. Lipsky as superintendent. Lipsky had been active in the Institute since its inception, having been one of the framers of the constitution; his thorough preparation for social service as well as his interest in the Institute rendered him peculiarly fitted for his position. By September of 1907 classes were being conducted in English, foreign languages, music, stenography, and domestic science. The ground floor was used as a gymnasium and children's playroom, the furnishings for which were furnished by the Jochannah Lodge, the Chicago Woman's Aid, the Orphan's Helpers, and other women's organizations.

The activities were steadily enlarged throughout the year, and additional classes of contributing membership arranged. At the close of the first season, an expense of $5,000 had been incurred, to meet which the organization had on hand the $1,800 raised at the theatrical. To forestall the deficit that would otherwise ensue, the Woman's Auxiliary projected a *pageant vivant* which was held at Orchestra Hall December 9, 1907, whereby the handsome profit of $3,500 was realized.

This considerable financial achievement heartened the officers and imbued them with confidence that they could go ahead with the upbuilding and necessary expansion of the Institute. President Kaplan had already entered into negotiations for the acquisition of the ground and buildings of what was then a convent, at Taylor, Lytle, and Sibley streets. The plot comprised nearly six acres, and the price demanded was $125,000. This was a staggering sum for the Institute adherents with their modest means, but Kaplan was a daring as well as a far-visioned executive; he foresaw the great opportunity for service awaiting the Institute provided it could be adequately enlarged, and he did not intend to let the opportunity slip. He conferred on the subject with Julius Rosenwald, interested him in his plans, and elicited from him the offer embodied in the following letter:

Chicago, June 12, 1907.

Mr. Nathan D. Kaplan, President, Chicago Hebrew Institute, Chicago, Ill.

Dear Sir: Referring to the several talks you have had with me, regarding the purchase by the Chicago Hebrew Institute, of the property in this city, being the block bounded by Taylor St., Gilpin Pl., Sibley and Lytle Sts., occupied at present by the Sacred Heart Convent, I would be willing to assist you in the purchase of this property in the following manner:

If you could raise sufficient funds to purchase the above property, I would take a mortgage on the property for an amount not to exceed $70,000.00 to be repaid to me within ten years from its date with interest at the rate of 2½% per annum payable annually. The mortgage that I am to take may be a second mortgage, subject to a first mortgage on said property, not to exceed the sum of $65,000.00.

I expect to leave for Europe in a few days, to be gone some three or four months, and in the event that you are able to secure this property at the right price before my return, you are at liberty to call upon A. H. Loeb, who will, on my behalf, carry out the terms of this offer.

Very truly yours,

Julius Rosenwald

Upon receipt of this letter, President Kaplan made an offer of $100,000 for the property, which was at first refused. Later, he was told that the offer might be considered but by this time the money stringency of 1907 had set in and negotiations had to be deferred, and it was not until the following spring that they were resumed.

During the year, a West End section of the Woman's Auxiliary was organized through the efforts of Mrs. Lewis (Helen A.) Degen. For a number of years that body contributed much in money and service to the Institute. To it may be credited the inauguration of the first children's work, religious celebrations, music classes, and many social activities. Among its leaders were Mrs. J. Ginsburg, Mrs. Samuel Phillipson, Mrs. B. J. Schiff, Mrs. Isadore (Esther W.) Natkin, and Mrs. Louis (Rebecca) Bernstein.

In the election of 1908, Dr. E. A. Fischkin, at the earnest invitation of Kaplan, consented to accept the presidency. He stipulated as a condition that Julius Rosenwald accept membership on the directorate, and in pursuance of this aim approached the latter on the subject. The letter he received in response is historic:

Chicago, March 18, 1908

Dr. E. A. Fischkin, 661 Milwaukee Ave., Chicago, Illinois.

DEAR SIR: I received your letter of the 11th inst. and have given the subject concerning which you wrote considerable thought.

It is unnecessary for me to say that I am in sympathy with any movement that will tend toward breaking down the social barriers which seem to exist between the Russian and German Jews; and with the thought in mind that my connection with the Hebrew Institute will be a step in that direction, I have concluded to allow my name to be used as a director. I would not consent to do this were it not for the confidence I have in your statements in the cause, and the belief that it will be lasting. Furthermore, I am attracted by the statement you made that the movement was to be a popular one, and one that was to be assisted financially from without.

With this explanation I want to say that I shall take great pleasure in being of service to the organization, and shall do anything in my power to assist in creating a sentiment which will bring about a better understanding between the various elements in Chicago Jewry than now exists.

Yours very truly,

JULIUS ROSENWALD.

The Taylor Street property still being available, Kaplan felt it time to initiate action toward its acquisition. Accordingly he arranged a conference for April 29, 1908, which was followed by an inspection of the property, and another conference three days later, at which the following were present:

Dr. M. L. Aren	Harry A. Lipsky
E. A. Fischkin	I. R. Lipsky
Dr. R. L. Halperin	I. L. Marks
Nathan D. Kaplan	Julius Rosenwald
Max Klee	Moses Stone

After further inspection of the property, Rosenwald, upon being informed that it could be had for $110,000, offered a loan of $75,000 without interest for the first two years and at 4 per cent there after. He offered also a personal contribution of $5,000 on condition that a further $45,000 be raised so as to assure a fund for equipment as well as the purchase. In due time the conditions of Rosenwald's loan were carried out. Eventually, it need hardly be added, that prince of givers donated both the principal and interest of his loan as well as many other sums from time to time.



EDWARD A. FISCHKIN was born October 6, 1862, in Krementshug, Russia. He attended high school and college in Riga, Russia; Dresden, Saxony; and Berlin, receiving his M.D. degree in the medical school of the University of Berlin in 1893. A year later he came to the United States and settled in Chicago. He at once began to take an interest in educational and sociological endeavor. He lived as a resident at the Northwestern University Settlement for three years, and kept in close touch with uplift work in the community. When the Taylor Street site of the Chicago Hebrew Institute was purchased, he was chosen to head the institution, and during the time of his incumbency, 1907-8, labored effectively to place it on a firm footing. In the medical world he attained high rank, being, at different times, Professor of Dermatology at the College of Physicians and Surgeons (University of Illinois), head of the department of dermatology at the Chicago College of Medicine and Surgery (Valparaiso University), and attending dermatologist at the West Side Dispensary, and the Michael Reese, St. Elizabeth, and Norwegian Lutheran Deaconess hospitals. He was married in Chicago in 1899 to Bertha Felsenthal, daughter of Bernhard Felsenthal, and had two children, Henrietta and Rose. Dr. Fischkin died July 15, 1925.

The lease on the Blue Island Avenue premises was readily disposed of, and the new home made ready for occupancy during the summer of 1908. It would hardly be just to leave this early phase of the Institute's life without mentioning some of the workers who, in addition to those already mentioned, made possible its progress, if not indeed its survival, and whose volunteer labors paved the way for the greater Institute that was to be. These were:

[illegible]
Leo Dolkart, secretary
I. K. Friedman, press chairman
Anna Goldstein, physical culture for girls
[illegible]
[illegible]
Tillie Nedack, social service
[illegible]
[illegible]
[illegible]

In Various Capacities

Isadore S. Blumenthal
[illegible]
[illegible]
Jacob Cohen
[illegible]
Dora Filson
[illegible]
Harry M. Fisher
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Louise Loeb (Mrs. Alfred Hamburger)

Bertha A. Loeb
[illegible] A. Mannsewich (Mrs. Fred Glickman)
[illegible]
[illegible]
[illegible]
[illegible]
Dr. Theodore B. Sachs
Dora Sklovsky (Mrs. A. Rappaport)
Charles Ticktin
[illegible]
[illegible] (Mrs. Chas. Abrams)
[illegible]
Samuel Weinshenker
[illegible]
Leon Zolotkoff.

Besides these volunteers who gave their days and evenings, there was a number of others, mostly public school teachers, who conducted English and Hebrew classes, but their names, unfortunately, were lost with the records destroyed in the fire, to be referred to later.

Nor should the cooperation of the rabbis be overlooked. From the very beginning of the enterprise they helped in official capacities, spread the Institute propaganda from their pulpits, and aided the cause in many other ways. It was greatly owing to their interest that the larger Jewish public gradually aligned itself in support of the undertaking.

By September, 1908, the Institute was functioning in the main building of what shortly before had been a convent. Two months later, Dr. David Blaustein, previously identified with the Educational Alliance of New York City, came from



[illegible]

that city to take charge of the work, with Harry A. Lipsky and Julia Felsenthal as his associates. From this time, too, dates the service of Harry Berkman as head of the physical culture department, in which capacity he served for nearly fifteen years until he left to establish a health institution of his own. During that time he built up the athletic department of the Institute into a nationally known center, produced many championship teams and individuals, and won for himself universal recognition as an authority and expert on his line.

With the taking over of the new headquarters, the conduct of the Institute underwent a material change—from a basis of volunteer work to that comprising mostly paid service.

The influence of Dr. Blaustein made

itself felt powerfully from the day he assumed the superintendency. His magnetic personality and great ability vitalized each department and radiated themselves throughout the institution. Himself an immigrant, he had a sympathetic attitude which made him peculiarly fitted for his task of helping the immigrant to a proper orientation. One of his innovations was the establishment of a modern synagogue, in which his interest was deep and sincere, he having been rabbi of an eastern congregation. Under his direction, with Dr. Morris Levin officiating, the religious services at the Institute combined dignity and decorum with a strict regard for the traditional content of the rituals.

Another feature inaugurated by Dr. Blaustein was the issuance of a monthly publication, which, though hampered through limited means during his incumbency, has since developed into one of the Institute's chief media of spreading its influence. What his attitude toward this and the other instruments of the Institute was, may be gleaned from a concise statement once made by him: "The process of Americanization takes care of itself [in Chicago]. But it is their Judaism that the people lose too rapidly." To him the publication, the synagogue and all the other activities of the Institute were components of a program which aimed at instilling in the new generation the highest American ideals, at the same time preserving Jewish culture.

The problem of rehabilitating the Institute grounds and buildings was one of the many facing the new superintendent. He met it with admirable efficacy, together with a Mr. Varady, an expert in such matters, whom Dr. Blaustein brought from New York for the purpose. Soon library, meeting rooms, assembly halls, synagogue, administration offices, class and club rooms, and gymnasium were all adequately laid out and in operation, and the great West Side awoke to the fact that something big was being built up in its midst. Various organizations sought headquarters in the Institute, among them the Hebrew Literary Society and others interested in Hebrew learning. It was not long before the capacity of the premises was as much taxed as the small Blue Island Avenue building had been.

Many problems were still to be met, of organization and of administration. But no longer were they problems of existence; they were the questions incident upon a healthy, robust expansion. The Institute was now a "going" concern—a communal enterprise whose operations were to reach a scale dreamed of, but perhaps never expected, by those idealists whose devoted offering brought it into being.

CHAPTER X

Continued Communal Progress, 1910-1917

NOTABLE BENEFACTIONS—APPOINTMENTS AND ELECTIONS—NEW ORGANIZATIONS: CONFERENCE OF JEWISH WOMEN'S ORGANIZATIONS, MAIMONIDES HOSPITAL, FEDERATED ORTHODOX JEWISH CHARITIES, AND OTHERS—THE EXPANSION OF ZIONISM—PROGRESS OF THE OLDER ORGANIZATIONS — THE BEILIS CASE—DEATH OF SAMUEL MEISENBERG—THE AMERICAN JEWISH CONGRESS AND CHICAGO'S SHARE THEREIN.

THE process of expansion noted in the last chapter did not end with the first decade of the new century, but continued unabated for some years. Even after the greatest war in history cast its blight over the world, and until the entry of the United States into the conflict, this process went on with undiminished vigor, marking the rise of the Chicago Jewish community to the second largest in the country and the third in the world.

This period, like the one preceding, may be characterized as an era of munificent giving. Among the benefactions of the time were: $20,000 by the Leon Mandel Estate, $10,000 by the Edward Morris Estate, and $25,000 by Oscar G. Foreman—all to the Associated Jewish Charities (1914); $15,000 to the Jewish Training School, by Mrs. Oscar G. Foreman (1912); $25,000 by the Edwin G. Foreman Estate, $10,000 by Max Adler, and $15,000 by Ira Nelson Morris —these last three to the Michael Reese Hospital, in 1914; and $50,000 bequeathed to Jewish institutions by Bernhardt Baumgarden in 1915, the largest gift made by any member of the Russian-Jewish community.

Many other gifts could be cited. Foremost of all, however, were those of Julius Rosenwald, which have earned for him a place among the world's greatest philanthropists. In 1912, on the occasion of his fiftieth birthday, he made gifts totaling $687,000, to various causes, including $250,000 to the University of Chicago, with which a beautiful building, housing the geology department and bearing the donor's name, has since been built; $250,000 for the Administration Building of the Jewish Charities of Chicago, at 1800 Selden Street; $50,000 for a country club for social service workers, at Riverside, Illinois, and $25,000 to Tuskegee Institute, the great negro school in the south for negroes.

This last-named gift was based on no freakish impulse but on a real interest in the colored race, awakened in Rosenwald by the autobiography of Booker T. Washington, the great negro educator. In 1913 Rosenwald made an offer to give $25,000 toward building a Y. M. C. A. for negroes to any community in the country which would raise $75,000 additional. As a result, fifteen such institutions are now in operation all over the United States. In all, over two and one-half million dollars has been raised in response to Rosenwald's stimulating offer, his share in the project totaling $375,000. An even greater philanthropy

has been his aid in the establishment of rural schools for negroes in the southern states. More than 2,000 school-houses have already been erected at a total cost of $7,620,000, of which the Julius Rosenwald fund has contributed $1,450,000. The magnitude of the undertaking may be seen from the fact that these schools require 4,900 teachers and accommodate 221,000 pupils. This work is being continued and by June, 1924, a total of 2,500 schools will have been completed and Rosenwald's share therein will total $2,000,000.

Another benefaction of this remarkable man, whose humanitarian zeal has never been bound by locale, creed, or race, came largely as a result of his visit to Palestine in 1914. It consisted of a number of contributions toward the rehabilitation of that ancient land, some of which were, $70,000 to the Jewish Agricultural Experiment Station at Haifa, $10,000 for the upbuilding of the orange industry; 25,000 francs to the Bet-Am, Jerusalem; 12,000 francs for the publication of Ben Jehuda's Hebrew dictionary, and several donations to music schools.

All of Rosenwald's gifts so far mentioned, and his many others of this period, were but a prelude to his vastly greater contributions during the World War, so soon to come; but these we shall touch on later.

In consonance with their great growth in numbers and influence during this period, the Jews of Chicago gained public and political recognition to an extent far beyond that accorded them theretofore. It manifested itself in a large number of appointments and elections, which thenceforth was looked upon as the political due of local Jewry.

Even a foreign honor fell to the lot of a Jewish Chicagoan when, in 1913, Max Pam, the eminent attorney, received the decoration of Saints Cyrillus and Methodius, from Monseigneur Menint of Bulgaria. This was in recognition of his gift of $25,000 to the Catholic University at Washington, establishing scholarships for study of the social sciences.

In the field of social service, many new organizations came into existence to supplement the effort of the veteran bodies. The South Side was especially busy with a wide variety of interests, and a number of important organizations, mostly women's, were born in these years. The Sarah Greenebaum Lodge, United Order True Sisters, in 1913 organized Resthaven, a home for the care of Jewish women and girls in ill health. Resthaven came to be the principal activity of the Sarah Greenebaum Lodge, through which an ever-increasing number of convalescents were helped yearly to strength and happiness. Another organization, conducted by and for women, was the Sanrt Camp Service League, formed in 1915 with Mrs. Isaac F. Stern as president. Its camp, first at Round Lake and later at Diamond Lake, Illinois, was built as a center for Jewish girls, and has afforded a vacation to an average of 250 girls annually. In the same year was founded the Scholarship Association for Jewish Children, a body devoting itself to the encouragement of higher education. Also formed in 1915, was the Jewish Educational Center, a South Side institution for the fostering of Jewish education and culture. Its founder and first president was Dr. A. B. Yudelson.

The Infants' Aid Society, formed in 1914 by Mrs. Harry J. Joseph (Hortense Schoen), devoted itself to babies and mothers in need, distributing its efforts among a number of institutions as well as individuals.

To the South Side must also be credited in this period, the creation of a body that has taken its place in the very front rank of importance. This is the Conference of Jewish Women's Organizations, founded in 1910 by that trio of social service veterans, Mrs. Hannah G. Solomon, Mrs. Ignace J. Reis, and Mrs. M.

JULIUS ROSENWALD was born in Springfield, Ill., August 12, 1862, the son of Samuel and Augusta (Hammerslough) Rosenwald. His father was a merchant and encouraged the commercial enterprise which the boy showed at an early age, busying himself after school and helping at odd jobs. When he was sixteen, young Rosenwald left school and went to New York where he obtained a position in the wholesale clothing house of his uncles, Hammerslough Brothers. Here he remained for four years when, with the money he had saved up, aided by some more he was able to borrow, he went into the retail clothing business for himself, opening a store on Fourth Avenue, New York City. He engaged in this and other business projects until 1885, when he formed a partnership with Julius Weil and came to Chicago to enter the manufacture of men's summer clothing, under the firm name of Rosenwald & Weil. This partnership lasted for ten years, when Rosenwald withdrew and established the firm of Rosenwald & Co., engaging in the general manufacture of men's clothing. In the same year he was offered a half-interest in Sears, Roebuck & Co., for $70,000, and accepted. He was made vice-president and treasurer of the great mail order house a year later and continued in this capacity until 1910 when, upon the retirement of Sears, he became president. He has occupied that office ever since and during his incumbency the firm has grown into the largest of its kind in the world, with a yearly turnover of as high as $258,000,000. Its magnificent plant and grounds are among the greatest and most modern in existence, and accounted one of the show places of the city. With its branches in Dallas, Seattle and Philadelphia, the company employs an average of 26,000 persons, not including factory help. From the time he assumed the presidency of Sears, Roebuck & Co. date also the humanitarian endeavors which have placed Rosenwald in the front rank of the world's philanthropists. In 1908 he began his official connection with the Associated Jewish Charities, serving as president, 1909-13, and again, 1915-17. In the founding of the Federated Jewish Charities he took a leading share, and his backing and influence went far to insure its success, not only at its inception but later in its career when disaster threatened this project of orthodox Jewry. As honorary president of both the Associated and the Federated Charities, he held a unique and strategic position, which he exploited to the full in behalf of the object he held dear—to eliminate divisions and distinctions in the Jewish community and unite the two organizations into a single, all-embracing whole. This was accomplished on January 1, 1923, when both bodies were fused into one as the Jewish Charities of Chicago, with Rosenwald president. In this historic achievement Rosenwald's efforts are universally recognized as the decisive factor. Another of his early interests was the Chicago Hebrew Institute, whose installation in its present quarters he made possible by a loan without interest toward the purchase of the grounds. This loan was supplemented by numerous gifts and by personal activity which is typical of Rosenwald in the case of every movement in which he interests himself: He will not permit his name to be coupled with any project with which he is not heartily in accord and in which he does not expect to take an active part and do his complete share. He has always preached —and consistently practiced—the doctrine of full participation, insisting that the best one gives is always himself. Consistent with this belief, he served as president of the Institute, 1910-11, and in many other active capacities, at present being vice-president. An event indicative of his deep interest in the life of his people was his visit with his wife to Palestine in 1914. Many and great as have been his pre-war donations, in money and service, his offering during and since the World War must be rated as surpassing; running into many millions, it has never known race, color, or creed in the distribution. His efforts for war relief and in patriotic activities have been of preëminent scope and magnitude, so much so as to call forth commendation from the highest officials of other nations as well as the United States. His unparalleled benefactions for the alleviation of suffering, topped by a gift of one million dollars in 1917, have wrought an incalculable influence in awakening the public conscience and in teaching others to give. When America entered the great conflict, Rosenwald was entrusted with responsible posts by the Government. He was chairman of the Committee on Supplies of the Advisory Commission, Council of National Defense, to which position he was appointed by the President, serving throughout the war without compensation. In 1919 he went to France on a special mission for the Secretary of War. He served as a member of the Second Industrial Conference, in 1919, also by appointment of the President. Among the numerous other capacities in which he has served the communal, civic, and national welfare, are the following: president, Chicago Bureau of Public Efficiency, Jewish Agricultural Experiment Station, Social Workers' Country Club (honorary), and Jewish Historical Society of Illinois; vice-president, United Charities of Chicago, Committee of Fifteen, Sinai Congregation, Boy Scouts of America, Union of American Hebrew Congregations, and American Jewish Committee; trustee, Rockefeller Foundation, University of Chicago, Tuskegee Normal and Industrial Institute, Chicago School of Civics and Philanthropy, Hull House, and Baron de Hirsch Fund; director, Jewish Home Finding Society, and National Association for the Advancement of Colored People; executive member, National Conference of Jewish Charities, Chicago Terminal Plan Commission, Chicago Plan Commission, Chicago Central Council of Social Agencies, and Association for Study of Negro Life and History; governing member, Art Institute of Chicago, and Chicago Historical Society; member, Illinois Commission on Race Relations, and National Council of Survey Associates. He married Augusta Nusbaum of Chicago, April 8, 1890, and is the father of five children: Lessing J., William, Mrs. Armand Deutsch, Mrs. Edgar B. Stern, and Mrs. Alfred K. Stern.



A. Weinberg. It was intended to fill the need that had long been felt by the more progressive in the community—a central body which would furnish a point of contact between the various women's organizations of the city, and a medium for the exchange of views and the harmonizing of their respective activities. The Conference of Jewish Women's Organizations from the start fulfilled this function in an efficacious way, and became a vital communal instrument.



MRS. M. A. WEINBERG (EMILY MOORE) was born in Chicago, December 21, 1857, the daughter of Jonas and Clara (Engel) Moore. She was reared and educated here, and for a time taught in the Moseley Public School, until her marriage, September 26, 1883. Her communal endeavors were numerous and notable. For years she was closely associated with Dr. Emil G. Hirsch in the Sabbath school work of Sinai Temple, as superintendent of the school and one of its teachers. She was also a founder of Sinai Temple Sisterhood and served as its vice-president. In the formation of the Council of Jewish Women she took a large share as a member of the organization committee, and was thereafter in the forefront of all its activities, being president of the Chicago Section from 1906 to 1911. The Jochannah Lodge, of which she was president, 1902-05, was another of her chief interests, as was also the Conference of Jewish Women's Organizations, which she helped to organize and served as president, 1914-16. As a director of the Chicago-Winfield Sanatorium, a member of the Chicago Woman's Aid, and a prominent participant in civic and communal affairs of a broad scope, Mrs. Weinberg's record of service finds place among the foremost in Chicago. She was the mother of four children—Belva, who died June 19, 1902; and Mrs. Hazel Smith, Deane, and Edwin—who survived her upon her death, October 12, 1923.

During these years, the West Side was taken up with a number of communal enterprises of its own. Of these, the most productive and enduring were the Mount Sinai Hospital and the Federated Orthodox Jewish Charities, whose origin and development form a story of heroic perseverance against difficulties.

The Maimonides Hospital, originally the name of the Mount Sinai, was organized to provide kosher accommodations for the large number of orthodox Jews who would scorn to avail themselves of hospital care at the sacrifice of their religious scruples. Back of its formation was also the thought of giving to the great population of the West Side a medical institution built especially for them, whose personnel would have the sympathetic attitude and warm consideration that only a Jewish hospital could [illegible] orthodox Jewish patients.

The initial meeting was held on January 20, 1910, when the Maimonides Hospital Association was organized, with Harry M. Fisher as president. Two years of struggle against indifference and discouragement followed before the support of the public was gained to the extent that a building could be started. This, on California Avenue near Fifteenth Street, was completed in 1913, and dedicated on June 22, with Isaac Lurya, president; S. J. Rosenblatt, and Max M. Korshak, vice-presidents; Morris Joseph, [illegible], and Meyer Linker, secretary. What this period had meant in toil and effort, and what further trials the future was to bring the workers for the hospital, is suggested by the following account of the consecration-day, by S. J. Rosenblatt (*Chicago Chronicle*, "Jewish Pioneers' Number," March 30, 1923):

[illegible] was made on by the committee, which had had to be postponed on account of bad weather, the committee in charge got together and erected a huge tent, determined to carry the day through the rain. Inside this shield enough chairs to seat two or three hundred people, and the good women of the auxiliary prepared plenty of refreshments for the comfort of the guests.

[illegible] Lurya, president of the hospital, delivered his address, and he was to be followed by Judge Fisher, vice-president. Just [illegible] the rain stopped and the sun came out in bright splendor. Judge Fisher stepped forward and with his ready sense of fitness, said: "Ladies and gentlemen: At last the sun has broken through the clouds and shines on the Maimonides as a signal for a brighter future." At this very moment a terrific downpour flooded the place, and for half an hour the sandwiches, lemonade and oranges were floating around in an ocean of rainwater, like Noah's Ark during the deluge.

Then James Davis, president of the Federated, undertook to revive the Hospital and reorganize the Board, after which reorganization it was headed by Charles Shaffner. But by the end of

Board.

The name was changed to Mount Sinai Hospital, under which name it is again serving the needs of our orthodox community. . . .

So the heartaches, the struggles and the worries

While these labors for the Mount Sinai Hospital were going on, the West Side was also engaged with the organizing of the Federated Orthodox Jewish Charities. It was founded with the same aims in view as had brought the Associated Jewish Charities into existence a decade earlier—namely, to minimize duplications and waste in the collection and distribution of communal funds, to encourage and support worthy efforts, and to prevent unworthy or inadvisable projects from draining the community.

The movement gathered strength in 1911, chiefly through the instrumentality of Bernard Horwich, who aligned the support of orthodox elements, among which one of the strongest aids was the *Daily Jewish Courier*. On December 19, the "Ways and Means Committee to Federate Orthodox Jewish Charities" met to formulate plans and raise subscriptions, and from this meeting two weeks later there resulted the Federated Orthodox Jewish Charities, headed by Bernard Horwich, president; Samuel Phillipson, James Davis, and A. S. Roe, vice-presidents; B. J. Schiff, treasurer; Harry A. Libsky, recording secretary

[illegible] on March 7, 1871, the son of [illegible]



struction in Latin, French and English. As a boy he mastered Hebrew and was able to write letters in that ancient tongue to his instructor. With an unfavorable turn in his father's business, the youth decided to leave for the United States. In

His first job was in a paint factory where his rise was rapid. Soon he was made a salesman and in 1894 set up for himself in the paint and wall paper business. In the meantime, he had brought over one after another of the members of his family until they all were established here. Davis' interest in the community, necessarily limited at first, gradually widened and deepened with the years. His [illegible] connection was as a director of the C[illegible] Hebrew Institute. He served as chairman of th[illegible]

and Mrs Julius Stone, financial secretary.

A number of contributions were made by the members with which to launch the infant organization, of which the largest were $1,000 each by B. Baumgarden, Louis Bomash, B. Horwich, S. Morris, Samuel Phillipson, and B. J. Schiff. The ready sympathies of Julius Rosenwald were quickly enlisted, committees organized for the various sections of the city, and the work of securing the support of the public was begun. Thus was launched the venture which was to prove so interesting and successful an experiment in inculcating method, order, and

JULIUS ROSENWALD
CHICAGO

May 10, 1912

It is with great pleasure and satisfaction that I am informed that the movement to federate the Orthodox Jewish Charities of Chicago has been successfully inaugurated. This is a greatly to be desired and much needed undertaking, and should be the means of placing the Orthodox Jewish Charities on the same plane as those conducted by modern and up-to-date Organizations, thereby doing away with charity balls, fairs etc., to say nothing of the other antiquated methods of raising funds for that purpose.

In order to further this cause, I will gladly meet with other business men at the Chicago Hebrew Institute on Wednesday, May 15, 1912, at 8 P. M. sharp, for the purpose of discussing ways and means of furthering this movement.

Yours very truly,

Julius Rosenwald

A Letter to Aid in the "Federated"

cooperation into orthodox philanthropy.

An offshoot of the "Federated" in the form of a young men's auxiliary took root in 1913. It was called the Young Men's Federated Jewish Charities, and its first president was Al. H. Rosenberg The organization functioned successfully for five years until, in 1918, it was amalgamated with the similar body of the "Associated" to form the Young Men's Jewish Charities.

Throughout the period we are now considering, the Zionist movement broadened and grew in Chicago. The Knights of Zion, heretofore existing as an independent organization, at its annual convention of December 29, 1912-January 1, 1913 decided to affiliate with its sister body operating in the eastern states, the Federation of American Zionists. Through this consolidation, which however allowed the Knights of Zion to retain its autonomy, a greater measure of cooperation was attained, and the efforts of both units mutually reinforced. New societies or "gates" were organized constantly in the cities and towns of the Middle West, the membership was steadily, if not swiftly, augmented, and the propaganda continued to infiltrate the various channels of Jewish life. In these years the Knights of Zion maintained an office at 47 Johnson Street, where the Hebrew Literary Society had its headquarters. Besides Leon Zolotkoff and Bernard Horwich, the pioneers, two others became prominent leaders of Middle West Zionism during this time. These were Max Shulman and Nathan D. Kaplan, each of whom served as head of the Knights of Zion and filled various important positions.

Mention should be made also of a number of organizations that came into existence in this period, which, while they remained independent and apart, had aims allied to, or in sympathy with, those of the Zionist organization.



HEBREW LITERARY SOCIETY, 47 JOHNSON STREET
The office of the Order Knights of Zion was on the ground floor

The first of these was the Chicago Hachooza, founded in September, 1910. It was patterned on the St. Louis Hachooza, established by Simon Goldman, the pioneer in this work. Its purpose was to purchase land in Palestine and prepare it for settlement by the owners of the individual tracts, whose money enabled the purchases to be made and the work to be done. Land sales were transacted through the medium of shares, the price of each share being $200, payable in small installments.

Under B. A. Antonow, its first president, who served for eight consecutive years, the Chicago Hachooza progressed rapidly and by 1912 was able to buy a large tract in Palestine on which to start a colony. This consisted of 5,400 *dunam* in Galilee, near Poriah, the settlement of the St. Louis Hachooza. On it a colony was founded, named Ramah, which attained substantial proportions after Antonow, in 1914, visited it in person and saw to the necessary arrangements for the building of homes for the members who desired to settle there. At latest accounts the Chicago Hachooza had $115,000 invested in its colony, and 2,400 *dunam* planted with olive trees.

Another organization, also pro-Zionist but not exclusively so, was the Jewish National Workers' Alliance, known also as the "Arbeiter Verband." The Chicago branch of the national organization was formed in 1912, Morris Silbert, B. J. Shapiro, and Hirsch H. Resnick being among the leading founders. In addition to the usual "benefits" of a fraternal organization, its objects were defined to be "to promote a revival of the Jewish



MAX SHULMAN, born in Libau, Russia, December 22, 1885, was brought to Chicago by his parents when a child. Devoutly orthodox, they gave him a training designed to lead to the rabbinate, but after his courses at *cheder* and the Jewish Training School, he entered the John Marshall Law School, from which he was graduated in 1905. Later he took a post-graduate course, receiving an LL.M. degree. He entered law practice in 1906 and later formed the firm that is now Shulman, Shulman & Abrams. When a youth he espoused the Zionist cause, joining Kadimoh Gate as soon as it was organized. One of his earliest communal services was in connection with the Ezrath N'Dochim, organized to help the Russian pogram victims, in 1905. He acted as secretary of the society, and proved one of the leading factors in winning public support and funds for its work. His services to the Zionist movement have continued to the present and have embraced the following responsibilities: delegate to the tenth and eleventh international congresses; president, Federated Zionist Societies of the Middle West; national director, Zionist Organization of America; member, Provisional Committee for General Zionist Affairs; and delegate to many national conventions. When the war broke out he became one of the leaders in the "Bread for Palestine" campaign, and vice-president of the Chicago War Relief Committee. He was one of the charter members of the Hebrew Institute and at various times a director. In the formation of the Federated Jewish Charities he served actively, and was its secretary for a number of years, until it was merged in the Jewish Charities of Chicago. In this latter organization he is now a director. The American Jewish Congress movement also received his support, and he was a delegate to the first Congress in 1916 as well as to that held in 1923. In addition, he is a national director of the Denver Consumptives' Relief Society and of the Hebrew Sheltering and Immigrant Aid Society, as well as a prominent member in numerous local organizations. A responsibility and honor of quite another kind was tendered him in 1923 when he was chosen to head the Community State Bank. Jennie Liebson became his wife November 15, 1918.



BENZION A. ANTONOW was born in Smiela, Russia, June 10, 1865. Until the age of seventeen he received the training of a rabbinic candidate, when he took up more general studies. His bent for social service was exhibited early when, in the town of Uman, he organized kitchens for the needy. Here he married Fannie Shargorodsky, on August 2, 1883. In December, 1903, he migrated with his family to the United States, coming to Chicago the February following. Two days after his arrival he became a member of the Hebrew Literary Society, and shortly thereafter joined the Kadimoh Gate, Order Knights of Zion. As secretary and then president of the former, he worked zealously for the cause of Hebrew learning. In the Zionist movement he has served in numerous offices, including the following: national executive member of the Zionist Organization of America, president Lawndale Zionist District, a director of the Keren Hayesod Committee, and president of the Chicago Hachooza society for ten years, during which he made a trip to Palestine in its behalf. The Jewish National Fund has also claimed his devoted attention. His children are Mrs. Nadia Greenberg, Samuel L., Julius, Mrs. Bertha Marschak, and Mrs. Sophia Silverstein.

national spirit among the Hebrew population of the United States, and the social, educational and economical betterment of the Jewish masses, and to help in the upbuilding of a Jewish National Home in Palestine." A workingmen's organization, the Jewish National Workers' Alliance found much in common with the Poale Zion, and in the ensuing years, both bodies often worked together in the pursuit of their compatible aims.

In the year 1913, two women's organizations were brought forth in Chicago, both dedicated to work for Palestine and both a result of a visit to this city by that devoted Zionist leader, Henrietta Szold. These were the Chicago Hadassah and the Chicago Jewish Committee for Palestinian Welfare, both of which flourished from the start and made many substantial contributions to the Jewish movement in Palestine.

The Hadassah was organized as the Chicago chapter of the national body of the same name, which became the official women's Zionist organization of this country. Under Mrs. Augusta H. Silver, Mrs. A. Levinson, Mrs. Hannah Shulman Sager, Lillian Herstein, and a number of others who led the group during the period under consideration, the local chapter attained standing and influence in the community and eventually branched out into several different sub-chapters. Its specific purpose, besides that of spreading Zionist propaganda, was the promotion of the various health agencies needed in Palestine, such as hospitals, sanitaria, welfare stations, home nursing and medical service, and the like. The American Hadassah, of which the Chicago branch became an important part, succeeded in its mission so well as to become eventually the recognized head in such work. Through the funds it raised and the service performed by its members, hospitals and clinics were established, health campaigns conducted, and many of the young women of Palestine trained to earn their living as well as look after the well-being of their communities, through nursing.

Similar in intent and scope was the Chicago Jewish Committee for Palestinian Welfare which, however, remained an independent body and took no part in nationalistic propaganda. Mrs. Albert H. Loeb, the first chairman, Mrs. Julius Stone, Mrs. Julius Rosenwald, Mrs. Moses L. Purvin, Mrs. Lee J. Lesser, and Mrs. Joseph Stolz were among the organizers. Their zeal was productive of thousands of dollars which went for the betterment of conditions in the Holy Land, in the form of medical service and relief work. The example of so influential a group did much to stimulate interest in Palestine on the part of others and to popularize practical work on its behalf.

The Mizrachi, the orthodox wing of the Zionist organization, began its activities in Chicago in 1913, when Rabbi Meyer Berlin visited Chicago and formed a branch here with the aid of Rabbis Jacob Levinson, then of B'nai Israel Congregation, Saul Silber, Ephraim Epstein, H. Rubenstein, Mordecai Zevin, E. R. Muskin, and others.

Another event of particular interest to Zionists was the erection of the Theodore Herzl Public School, the first such in this country to be named after the illustrious founder of the Jewish nationalist movement. That it was so named was owing mainly to the efforts of Harry A. Lipsky, who saw an opportunity to honor the memory of Herzl in having the beautiful school building at the junction of Douglas and Independence boulevards, in the heart of the biggest Jewish section of the city. With appropriate ceremonies the cornerstone was laid on March 17, 1915. It was the first time a foreign Jew had been paid such a tribute in Chicago, and, since the Jews of the city had no monument or other memorial in public places which might serve as their center, as have the Chicagoans of other races, the Theodore Herzl School became, in a way,

the shrine of the West Side, one of its show places and the gathering point on public occasions.

During these years, the communal organizations were going along, some prospering and some struggling, some forging ahead through judicious exertion, and others lagging behind by reason of unwise purpose or misplaced energy—as is always the case, with organizations as with individuals.

Among the congregations, Sinai's ascendancy, growing year by year, was further fortified by the occupancy of its magnificent new temple, the fourth in its long history. In 1906, with the election of Moses E. Greenebaum, son of Elias Greenebaum, as president, active efforts had been made to erect a new building in a location more accessible to the membership than was the one at Indiana Avenue and Twenty-first Street. Indeed, the matter of building of a new temple had been under consideration since 1900. The site of the new structure was chosen at the southwest corner of Grand Boulevard and Forty-sixth Street, fronting 200 feet on the Boulevard and with a depth of 150 feet. The architect, Alfred S. Alschuler, estimated the cost at $483,000.

It was the desire of the members to have the new building ready in time for the celebration of Sinai's fiftieth anniversary in 1911. This wish, however, was not fulfilled, and the event was marked in the old house of worship, April 23, 1911, by a discourse by Dr. Hirsch, entitled, "Sinai's Half-Century." In it he reviewed the congregation's life and summarized its spiritual achievements and its contribution to Jewish thought. A formal farewell was paid the historic old building in which services had been held continuously for thirty-five years, during all but four of which Dr. Hirsch had occupied the pulpit. The temple was closed a week later.

The new building was far enough advanced to permit of the holding of fall services, when so eager was the rivalry for admission that unheard-of prices



LAYING OF THE HERZL SCHOOL CORNERSTONE

Front row: Principal J. J. Zmrhal, B. Horwich, Joseph A. Holpuch.
In rear: Harris Horwich, Captain H. Waiss, Nathan D. Kaplan, S. J. Rosenblatt, B. A. Antonow, Harry A. Lipsky, Max Shulman, Leon Zolotkoff

were offered for choice seats and every ticket was sold in record time. Tens of thousands came to inspect the new temple and the social center, and went away impressed by their lavish, yet refined, beauty. And as soon as it was opened, the educational and recreational facilities of the social center were eagerly sought



Plaque in Entrance of Sinai Temple

by the many to whom its privileges were extended with a most liberal hand.

Another temple was added to Chicago's already large number when Temple Judea came into existence, in 1914. The first such to make its appearance in the Lawndale district, it owed its origin to the efforts of a small group, led by Herman Moment and Dr. A. H. C. Goldfine. Their desire for a "modern" congregation with which to attract and hold the Jewish youth that was drifting away from the synagogue, resulted in what is often described as the "conservative" type of worship, midway between the traditional and the reform service.

The rapid growth of the community caused a continual expansion of the facilities of the various institutions, in order to keep pace with the increase in the demands made upon them. Thus, we find the Home for Aged Jews dedicating its Annex, September 13, 1912; the Michael Reese Hospital opening the Sarah Morris addition, May 25, 1913; Resthaven opening the Rachel Jackson Memorial, May 25, 1913; and a number of houses of worship taking over new buildings.

The Marks Nathan Orphan Home, having decided in 1909 upon removal from the Northwest Side to Lawndale, found the next few years ones of trial and difficulty. Julius Rosenwald, who had been approached for aid, offered to contribute generously, provided the plans for building the new home on Albany Avenue were abandoned, and the boarding-out plan adopted. His suggestions were thoroughly discussed at a special meeting held April 12, 1910. After a lengthy debate, it was decided not to accept Rosenwald's offer, which decision caused a breach in the organization. B. Horwich, chairman of the Building Fund Committee, resigned from that position, and others followed his example. The proponents of the institutional method of caring for children were determined on their course, however, and continued to exert every effort toward the erection of an adequate orphan home.

A mass-meeting to rouse support for the new building was called at National Union Hall, State and Adams streets, when those who shared Rosenwald's view made an attempt to win over the others. A delegation, consisting of Julius Rosenwald, Dr. Emil G. Hirsch, Judge Julian W. Mack, Charles Shaffner, Mrs. Benjamin Davis, and Mrs. Julius Stone, appeared and urged that the new plan of orphan care which Rosenwald was prepared to support, be given a trial.

This and other attempts to influence the heads of the Home—in which no less a social worker than Jane Addams joined—proved unavailing. The Marks Nathan officials appreciated the sincerity of those who differed with them, but clung steadfastly to their position. They were convinced that institutional care was a practical necessity under social conditions as they found them and as these conditions promised to continue

during their generation, at least. In this conviction the progress of events seems to have borne out the adherents of the Home and to have justified their obstinate stand in the matter.

With arduous effort, the workers found it possible to carry out the laying of the cornerstone on June 4, 1911, when more than 15,000 attended the ceremonies. Despite the $9,300 collected on this occasion, with H. M. Barnett acting as "auctioneer," and despite many other



CHARLES SHAFFNER was born in Langendorf, Germany, January 24, 1851, and came to America at thirteen. His residence in Chicago dates from 1872. Here he established large business interests, being president of the Manhattan Brewing Company from 1893 to 1922, and head of other enterprises. He has been president of the Maimonides Hospital and an executive in other communal organizations, to which he gave of himself unsparingly, being at present a director of Sinai Congregation and second vice-president of the Jewish People's Institute. During the struggling days of the Institute Shaffner was a source of strength and inspiration, enabling it to overcome many difficulties. Shaffner was married in Chicago, June 14, 1883, to Rachel Haas, deceased. His children are Philip, Beatrice (Mrs. Joseph Fridman, deceased), Irving, and Ruth (Mrs. S. Mayer).

gifts, some of them large ones, such as the $5,000 donated by Mrs. Marks Nathan (in addition to the $3,000 she had already given) and $2,000 by Louis Bomash—financial difficulties set in after construction was well under way, and the contractors refused to go on with the work.

To meet the crisis, a special meeting was held on March 20, at the Great Northern Hotel, at which it was decided to send out 50,000 appeals asking for dollar contributions. Charles B Haffenberg offered to donate $1,000 through the *Chicago Israelite* provided the latter started a subscription list, which it agreed to do through Dr. Tobias Schanfarber, whose editorial appeals resulted in many subscriptions. Committees were named to see the various reform rabbis to urge them to appeal to their congregations for help, and to approach District No. 6 of the B'nai B'rith for aid. In this way, the workers were able to go on with the building.

During the summer of 1912, while the Home was nearing completion, Mrs. Julius Stone was instrumental in securing from Julius Rosenwald an offer of $25,000 which Rosenwald confirmed in a letter in which he wrote:

Although I am opposed to the building of orphan asylums, believing that children should be kept with the mother where possible, and funds provided for their support if necessary or providing suitable homes under careful supervision for such children who are left motherless, I nevertheless will, under certain conditions, contribute $25,000 for the purpose of completing the building which you now have under construction.

This offer is subject to the adoption by you of a financing plan that will absolutely insure the completion of the building, and provide for the proper maintenance of the institution, said plan to be acceptable to a committee which has been appointed by the Associated Jewish Charities.

Consideration of this offer, which like so many other developments before and since, showed Rosenwald's broad-gauged communal spirit, was deferred until after the opening of the Home, preparations for which were pressed with all haste.

Formal dedication occupied a week of impressive ceremonies and joyous celebrations. The dedication exercises were held on Sunday, November 17, 1912 and a week later, in an impressive parade the children—186 in number—were transferred from the old home to the new.

With the handsome and costly new Home dedicated and providing the proper care for its charges, two questions overshadowed all others:

1. Rosenwald's offer to give the Home $25,000 subject to certain conditions specified by him and the committee acting for him

2. The relations between the Home and the Federated Orthodox Charities then forming.

The matter of cooperation in the estab-

lishment of the Charities was first given consideration by the Board. In response to a request of the "Federated" that two representatives from the Home serve on the general committee of the "Federated," Moses Stone and Rabbi Saul Silber were named, and on December 9, at a special meeting of the Board, the Home voted to affiliate with the "Federated" provided its plan of operation and its by-laws were acceptable to the special committee named by the Home to study them and report. A week later, on December 15, a resolution to affiliate was adopted, in accordance with which the city membership list of the Home was turned over to the "Federated," the old system of collections was abolished and the Home became a constituent of the centralized body. Although for some time this new order of things gave anxiety, eventually it proved to be highly beneficial.

Three weeks after the affiliation, the committee from the Home appointed to negotiate for the Rosenwald donation, consisting of Moses Stone, Mrs. Benjamin Davis and Mrs. Julius Stone, recommended that the conditions laid down by Rosenwald's committee be agreed to, and this recommendation was unanimously approved. On January 26, 1913, the Home Committee reported that Rosenwald had deposited $25,000 in Greenebaum Sons' Bank in the name of the Marks Nathan Home.

The year 1913-14 brought to the presidency Charles I. Herron as successor to Moses Stone who had served as the second president following the incumbency of Jacob Levy, "the grandfather of the Home." The same year marking the beginning of Herron's long and productive service, saw another important change in personnel, when Superintend-



THE OLD MARKS NATHAN ORPHAN HOME, 1241 NORTH WOOD STREET
Upon removal of the Home, the building became the headquarters of the Jewish Educational Alliance and the Northwest Branch of the Jewish People's Institute

ent Saul Drucker resigned, after seven years of faithful work, and was succeeded by Elias Troizkey.

Under the joint direction of President Herron and Superintendent Troizkey, which has continued to the present time, consistent progress was made—not, however, without its trials and difficulties. The resignation of influential executive members, the failure by the Federated Charities to produce the moneys agreed upon, which occurred in 1914 and was caused by the financial difficulties in which the "Federated" found itself in this early period—these and other untoward developments proved serious setbacks to the Marks Nathan Home at a time when it could ill withstand them.

But the ardent workers for the orphans persevered in spite of all, and in time their struggles were more than compensated for by a growth in the Home surpassing the hopes of even the most optimistic. Many improvements, in method and equipment, were made from time to time, such, for instance, as the opening of the playground and the inception of a dental staff, in 1916; the raising of large sums for the Federated Charities; the clearing off of the second and first mortgages, in 1915 and 1919, respectively; the dedication of the south wing and improvements in 1920, and the establishing of an after-care department to safeguard graduates of the Home.

Among the many offerings made from time to time by the friends of the Home, may be mentioned the munificent gift of



[illegible] Committee in Charge of the New Marks Nathan Home

Front row: I. Klamon, W. Smith, A. S. Rau, Emil Krauth, I. Brandt
Second row: Dr. M. Meyerowitz, H. M. Bamman, B. J. Gould, Jacob Levy, A. L. Stone, Charles I. Herron, Moses Stone
Third row: Max Goodman, S. Baumgarten, D. Steinberg, Samuel Cohen, H. B. Moos, I. M. Kranske, Nicholas J. Pritzker, Saul Drucker
Fourth row: Samuel Phillipson, Samuel Wisenstein, Dr. George Cohen, Rabbi Saul Silber, [illegible] Lewis, Moses M. Shanes

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The building vacated by the Marks Nathan Home, on Wood and Blucher streets, became the headquarters of a new Jewish institution, when a group of Northwest Side residents saw an opportunity to provide therein a much-needed

social center. David Koenigsberg, A. S. Roe, and a number of others who had been instrumental in the erection of the structure when it was first put up for use as a Talmud Torah in 1903, and who had sold it to the Marks Nathan Home, took it over again in 1911. Gathering funds and supporters, among whom were Samuel Koenigsberg, Mrs. Harry M. Schoolman, A. Voynow, Peter Haluska, and Joseph Edelson, they set to work on the upbuilding of a Jewish community center, which was named the Jewish Educational Alliance. This institution performed valuable work in its field for more than ten years until it was consolidated with the Chicago Hebrew Institute as a Northwest Side branch.



DAVID KOENIGSBERG was born in Possvol, Kovno, Russia, April 7, 1863. The son of a *chazan*, he received an excellent education at the polytechnicum of Riga. Upon attaining his majority he left for the United States and arrived in Chicago in the fall of 1891. After a time spent as a Hebrew teacher, Koenigsberg entered the employ of the Milwaukee State Bank, and later went to the West Side Trust and Savings Bank as foreign exchange manager. He then organized his own concern, David Koenigsberg & Co., dealers in real estate, in which he has since remained. As secretary of the Northwest Side Talmud Torah, co-founder of the Zerubovel Zion Society, charter officer of the Jewish Educational Alliance, and an active member of the Hebrew Literary Society, Tifereth Zion Congregation, and other organizations, Koenigsberg has become widely known for his devoted communal work. He has five children: Nathan, Eli, Goldie (Mrs. Barnett Kamins), Samuel, and Marion.

The Hebrew Institute, on its part, was having its own problems to meet in this still its formative period. Its difficulties were seriously augmented by a sudden and disastrous happening which occurred in February, 1910. The Institute had scarcely been placed in smooth working order by Dr. David Blaustein, its devoted superintendent, when the main building was gutted by fire, and the institution left practically homeless. Besides the property and records that were destroyed, the Hebrew Literary Society lost its valuable library containing many rare volumes impossible of replacement.

Fortunately, the sum of $51,000 was obtained in insurance, and with this fund in hand, the work was transferred to the old school building on the grounds, which to the present time has served as the administration building.

At this time, differences arose between Dr. Blaustein and Dr. E. A. Fischkin, president of the Institute, regarding a trade school inaugurated shortly before by the latter. Dr. Blaustein favored its abandonment, while the president had set his heart on its exploitation to the maximum. This difference between these two excellent men, each moved by a profound and sincere idealism, led to other disagreements on questions of policy until, in March, 1910, Dr. Blaustein tendered his resignation as superintendent.



JOSEPH PEDOTT, born in Antipole, Poland, June 30, 1882, arrived in Chicago in May, 1892. He was given a thorough education, receiving Ph.B. and A.B. degrees from the University of Chicago, and pursuing his studies further at the University of Berlin, which granted him his Ph.D. and M.A. Returning to this country, Dr. Pedott assumed the superintendency of the Chicago Hebrew Institute in 1911, where he showed ability of the highest order. Differences upon questions of policy, however, led to his resignation two years later. He was also affiliated with Sinai Social Center, where his progressive policies exerted a profound influence. During the World War, Dr. Pedott joined the Jewish Welfare Board, being assigned to St. Aignan, France, where he achieved a brilliant record and won commendation from the commanding officers at his post. Various writings of promise remain from the pen of this scholar, who died at an early age, May 18, 1922. Shortly thereafter, the directorate of the Jewish People's Institute passed a unanimous resolution naming the "Joseph Pedott Social Workers' Library" in his memory.

The work of directing the Institute then devolved upon Rabbi Morris Levin, head of the religious department, who

had come from New York at the invitation of Dr. Blaustein. He assumed his enlarged responsibilities and served for more than a year, until February, 1911, when Dr. Joseph Pedott, fresh from graduate studies in Germany, accepted the post and took up his duties as superintendent.

At the annual election of 1910, held on May 22, Dr. Fischkin refused to stand for reelection, because he believed the burned building should be reconstructed, whereas the directors had decided to raze it and content themselves with the school annex as administration headquarters. At this election Julius Rosenwald was chosen president, serving for two terms.

This proved to be a trying time for the Institute, when its budget was found to be mounting faster than the funds to meet it could be secured. Happily, several able and energetic workers came forward to save the situation.

One of the most important of these was Max Klee, whose zeal was directed to the business and financial problems of the institution. He planned budgets, supervised employment, and encouraged a spirit of persistence that counted for much in overcoming the many obstacles to be confronted.

James Davis was another who performed yeoman service in this time of difficulty, and whose interest in the Institute, like that of Klee, never waned from that time on. He took charge of the reconstruction work, and under his supervision the grounds were cleared and fitted for outdoor activities, and the annex building equipped for its enlarged functions.

Mrs. Benjamin Davis, assisted by Bertha Jerusalimsky (Mrs Harry Berkman) who was in charge of the office work, directed the summer activities. So comprehensive was the program she set in motion that it provided for adults, children, and infants. The inception of the women's and girls' department, sponsored by the South Side Woman's Auxiliary, was also accomplished under the direction of Mrs Davis, who headed a committee of sixteen for that purpose. This department provided classes in gymnastics, kindergarten, dancing, games, hygiene, Jewish learning, and kindred subjects.

Jacob M. Loeb was chairman of the committee on physical culture, and it was largely owing to his boundless energy that proper quarters and equipment were secured for the athletic activities which have since brought fame to the Institute.

As further examples of the many in-



ABRAHAM LOUIS STONE was born in Wirballin, Prussia, November 22, 1861. After coming to the United States in 1878, he engaged in business in St. Louis and other points in Missouri. Eight years later he removed to Pittsfield, Illinois, and thence, in 1889, to Chicago, where he entered the wholesale jewelry business with his brother. A. L. Stone found his greatest interest in communal work. A founder of the B. M. Z., a director of the Hebrew Institute and Federated Jewish Charities, his contributions, in money and effort, seemed limited only by the resources at his command. Especially noted was his leadership of the public subscription campaigns of the "Federated." He married Ida B. Hershman in 1888, who with their son, Irving Stanley survived him upon his death, September 15, 1920.

terests being pursued at that time, we may mention the English Educational Club, organized under the leadership of Melvin Needleman, before which Hugo Pam, now judge of the Superior Court, delivered a notable series of lectures on Government and Civics; the Sunday concerts, established through the generosity of Mrs. Edwin Romberg and Max Klee, who defrayed the deficits necessarily incurred in the providing of high-class music to a public that could be charged only a nominal admission; the Players' Club, which was brought into being through the initiative of Bertha A. Loeb; and the music department, installed by the West End Section of the Woman's

Auxiliary (reorganized as the Institute Woman's Club), with Mary Weinshenker (Mrs. M. Abrams) and, later, Sarah A. Kaplan in charge of the piano classes. Thus were brought into being the nuclei for the various departments which, growing with the years, have made the Institute the great, pulsing social center it is to-day.

Dr. Pedott proved a successful executive. He built up the educational work of the Institute, as well as its social attractions, and was economical and conservative in his management. He entertained strong views upon matters of policy, however, which did not accord with those of some of the officers, and this division of opinion grew more marked as time went on, until finally he resigned, in May, 1913.

His successor was one whose connection with the Institute was destined to be a long and notable one. Philip L. Seman, who took up his position as superintendent in October, 1913, had already achieved a wide reputation as head of the Jewish Educational Alliance of St. Louis. His aim was, first to familiarize himself fully with the policies and program of the officers of the Institute, and then to shape his efforts accordingly. This course soon gained him the full confidence and support of all, so that no dissenting voice marred the harmony he was striving for.



Chapel of Hebrew Institute, Richmond Street and Ohio

When Seman came to the Institute, the presidency had been occupied a year by Jacob M. Loeb elected in May, 1912. President and superintendent found themselves in full accord with each other, and the ensuing association between the two, which has continued to the present

time, resulted in a healthy and rapid development which each year served to place the Institute more securely in the front rank of social agencies. The story



MRS. JULIUS STONE (GOLDIE TUBIN) was born in Plotsch, Suwalk, Russia, March 3, 1874, of wealthy and erudite parentage. Her father, a large land-owner, was the donor of the first school in the section to be opened to the peasants when the Russian government instituted its liberalized policy. In 1880, she was brought to Chicago to visit a brother who had come here to escape the *numerus clausus* which barred him from university training in his native land. Upon his untimely death, the family settled here, in 1889. Three years later, in February, 1892, she was married, and then began the social work for which Mrs. Stone has become known in the community. Her acquaintanceship with Dr. Kate Levy led to her activity in the B. M. Z., to which she practically devoted the next twelve years—as a director, committeeman, secretary, and vice-president. Since 1907 she has been identified intimately with the progress of the Hebrew Institute, serving as its secretary and in numerous other important positions. She was one of the organizers of the Federated Charities, and its first financial secretary. In the founding of the Josephine Club she joined hands with Mrs. Joseph Fish, becoming secretary of the institution. She also caused the Conference of Jewish Women's Organizations to interest itself in the care of immigrant girls. The Conference organized a committee for this purpose, which Mrs. Stone headed until such work was turned over to the Immigrants' Protective League. The local Committee for Palestinian Welfare also found its inception under Mrs. Stone's guidance, when she persuaded Henrietta Szold to come to Chicago to assist in its launching, which took place at Mrs. Stone's home. Mrs. Stone has two children: Alfred Ira, and Beatrice Agnes (Mrs. Morris Balter).

of the progress achieved under their regime, is an unvarying one of responsibilities met, of opportunities seized, of objectives reached.

A number of other volunteer workers, besides those already mentioned, gave their services unsparingly to the upbuilding of the Institute. Mrs. Julius Stone, elected secretary in 1908, proved one of the steadiest and staunchest of workers. Each year to the present time, through every change of administration, she has been reelected to the position in which she served with such selfless ardor as to win from Rosenwald the characterization of "the Jewish Jane Addams."

Among the women, too, should be mentioned Mrs. Joseph Fish, who, as president of the Woman's Auxiliary, added the Institute to her many other fields of communal work and did much to further its advancement. Charles Shaffner, "the grand old man," brought to the Institute an offering of service unexcelled in its devotedness, and Gustav Hochstadter was another whose performance was as whole-hearted and dependable as it was unostentatious. A. L. Stone and Albert Stein, both now deceased, were known as "right-hand men" of President Loeb, unfailingly to be counted on whenever there was work to be done.

The changes from year to year in the personnel of the Board of Directors disclose the process by which the Institute gradually but surely passed from the hands of the early group of comparatively obscure idealists and the elements of Chicago Jewry which they represented, into the control of influential men and women, representative of the philanthropic leadership of the community. In this process the character of the Institute and the principles on which it operated, became fixed—differing naturally from the character and the principles with which its founders had sought to infuse it, in the same degree as the conceptions of Jewish social service held by its later heads differed from the views of those who had nurtured the Institute in its infancy.

This period marks the establishment of the Institute on a large as well as a substantial basis. The great gymnasium, made possible through a gift of $50,000 by Rosenwald on his fiftieth birthday, August 12, 1912, and erected in 1915 at a cost of $135,000; the move to secure a new administration building, for which $40,000 had been collected when the World War, enveloping the United States in its fiery grip, swept all plans aside; and later, the conversion of the Jewish Education Alliance into a Northwest Side branch, followed by efforts for



A Famous "Extra" on the Beilis Case

. Lawndale branch—these developments indicate the vast proportions which the Institute was assuming in these years, and the preeminent place to which it was rising, not only in the Jewish life of Chicago but among social institutions throughout the country. Its progenitors had sensed a real need, and upon the modest foundation they had laid, there was being reared in this period an immense institution, in truth a social *center* for the Jewish masses of the city.

During the stretch of time embraced by this chapter, no local happening aroused Chicago Jewry as did an occurrence in far-off Russia, in which but a single individual was directly concerned. This was the case of Mendel Beilis, whose trial by the Russian government on a charge of ritual murder shocked the world in 1911 and stirred universal indignation against the Czarist régime. Beilis, an obscure Jewish workman, whose arrest was but an attempt by the Russian bureaucracy to foment hatred and violence against its Jewish subjects, was accused in 1911 of killing a Russian boy. The purpose of the crime, it was claimed, was to provide the human blood alleged to be necessary in the religious rites connected with the Jewish Passover.

This hideous slander upon a people which had given birth to the commandment, "Thou shalt not kill," was not new, of course. It had been repeatedly thrust upon the Jews for centuries, and as often exposed for the fabrication it was. But seemingly no charge was too outworn to be used by the failing Russian government against the element it feared, nor any accusation too absurd to be believed in by the ignorant Russian populace, when directed against the minority they had been taught to hate and despise.

For two years Beilis was kept in prison, finally being brought to trial in the fall of 1913. While the ghastly farce, lasting a month, was being enacted, the whole civilized world voiced its protest. From every corner of the globe came expressions of indignation against the travesty on justice being staged in Kiev; governments passed resolutions, mass-meetings were held, and in earnest were right-thinking people all over the earth sought to express their attitude toward the au-

tocracy responsible for the foul proceedings.

The foremost statesmen, scholars, scientists, and churchmen of the Christian world, and the enlightened press of every land, joined in the effort to vindicate Beilis and thus free his people in Russia from the menace threatening them should the trial result in a conviction.

In the United States, eminent gentiles everywhere lent sympathetic aid in swinging public opinion on the side of truth. On October 28, before the trial opened, Cardinal Gibbons added his protest to that of other Catholic leaders, while at its triennial convention in New York City, the Protestant Episcopal Church took the opportunity to call the Church of Russia "to make formal pronouncement that charges of so-called ritualistic murders are without foundation or justification in the religion of Israel, and to remind them that in the early days of Christianity similar charges were made by ignorance and superstition against our own most holy religion."

Chicagoans, Jewish and non-Jewish, were not behindhand. On October 8, twenty-two rabbis, meeting at Ohave Sholom synagogue, took an oath denying the use of blood in religious ceremonies, and a week later the Chicago Rabbinical Association empowered its president to publish a resolution of protest. On October 17, J. Hamilton Lewis, senator from Illinois, introduced a resolution in the Senate urging "that the proper offices of the Government be directed to use the good offices of the United States with the Government of Russia, to the end that the unjust ritual charges against the Jewish people at large, and Mendel Beilis in particular, be withdrawn, and the Jewish people receive the vindication justice requires." On the same day, Congressman A. J. Sabath introduced a similar resolution in the House of Representatives.

A great and memorable demonstration was held in Chicago on Sunday, October 19, when a protest meeting crowded Cohan's Grand Opera House and necessitated the use of the Garrick Theatre for an overflow meeting. The assemblage was an all-sectarian one, sponsored by a notable array of civic leaders of every creed. The call issued to the public read as follows:

Chicago, October 16th, 1913.

A Mass Meeting to express a formal protest against the persecution of ritual murder brought against Mendel Beilis, at Kiev, Russia, will be held at Geo. H. Cohan's Grand Opera House, Clark St., between Washington and Randolph Sts., Sunday, Oct. 19th, at 2 P. M. sharp.

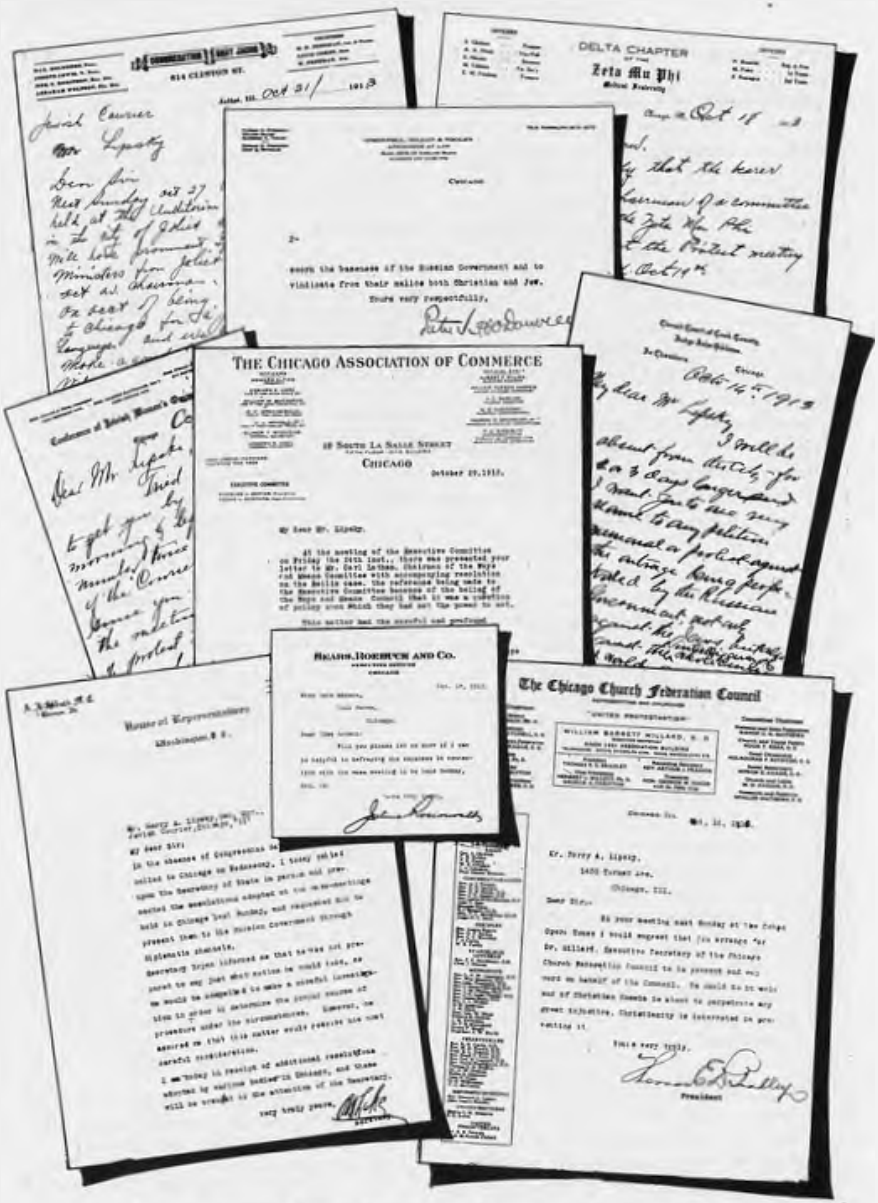
The trial of Beilis is of special importance because it may be made the excuse for a renewal of cruel and fatally demoralizing attacks against the Jewish People and will ultimately affect commerce and create conditions between the United States and Russia.

Come to this meeting and let your voice ring in the protest against the unrighteous action of a powerful government against an innocent and oppressed people.

This meeting is under the auspices of men and women of all creeds.

COMMITTEE ON ARRANGEMENTS

Miss Jane Addams, Hull House
T. W. Allinson, Henry Booth House
Mrs. Louise DeK. Bowen, President, Juvenile Protective League
Mrs. Geo. Bass, President, Chicago Women's Club
Alfred L. Baker, Vice-President National City Bank
Miss Sophonisba Breckenridge, University of Chicago
Hon. Edward O. Brown, Judge, Illinois Appellate Court
Hon. John Gibbons, Judge, Circuit Court
Hon. E. S. Gregory, American Bar Association
Dr. Abram W. Harris, President, Northwestern University
Dr. Jenkin Lloyd Jones, Unitarian Church
Hon. Julian W. Mack, Judge, United States Circuit Court
Mrs. John MacMahon, Catholic Women's League
Prof. Geo. Mead, University of Chicago
Mrs. M. L. Parton, Chicago Women's Aid
Julius Rosenwald, Civic Federation
Hon. Kickham Scanlan, Judge Circuit Court
Mrs. Hannah G. Solomon, Association of Jewish Women
Dr. Graham Taylor, Chicago Commons
Prof. J. W. Thomas, University of Chicago
Mrs. Mary T. Wentworth, Women's City Club



A Few of the Many Offers of Help in the Beilis Case

The two theatres were the center of interest to all Chicago on the day the meetings were held. The throng in and about them was estimated at fully twenty-five thousand, a great proportion being non-Jews. Columns of report and comment were devoted to the proceedings by the Chicago press, of which the following interesting account is typical. It is taken from the *Day Book*, a local newspaper of the time:

A crowd of people that forced out over Clark street into the alley and crammed the corridor of the Grand Opera House so closely that women fainted, gathered yesterday to voice its protest against the "ritual murder" charge brought at Kiev, in darkened Russia, in order that it may execrate barbarisms committed because of racial hatred.

TWO THEATRES NEEDED

The meeting has been called to be held at the Grand Opera House, but the crowd would have overflowed the Coliseum, and the Garrick Theatre was hurriedly opened to accommodate some of the overflow, while those who could not obtain admittance at either theatre stood around for over an hour in the street.

There were Jews and gentiles, Protestants and Catholics, negroes and whites, and a representative gathering of each class. Good-naturedly they stood the jamming of the crowd, understanding the spirit that actuated it.

"Do we have to have tickets?" one woman cried. "Why, I understand it was free to everyone. I would be so disappointed if I don't get in. I want to add my protest to the protest."

On the stages were judges and priests, lawyers, professors and sociologists. Dr. Emil G. Hirsch of Sinai congregation was the only Jew.

Judge Edward Osgood Brown was chairman of the meeting at the Grand Opera House and Judge Kickham Scanlan presided at the Garrick. The following resolution was introduced and adopted at both theatres:

"Whereas, Mendel Beilis, a Jewish laborer, is now being tried at Kiev, Russia, for the alleged murder of a Christian boy, Andrei Yushinski, in March, 1911, and

"Whereas, The prosecution has accused the said Beilis of having murdered the boy in order to obtain his blood for use for ritualistic purposes, usually termed the 'blood ritual,' and

"Whereas, This alleged use of blood is absolutely abhorrent to the doctrine, spirit and practice of the Jewish religion and has been so declared by non-Jewish theologians, scientists, publicists and historians, and

"Whereas, Over 700 rabbis, the heads of the Jewish church, located all over the world, have just taken public oath and solemnly asserted that there was nothing in the doctrine or practice of the Jewish church to warrant any allegation that the use of human or even animal blood was permitted for any purpose, religious or secular, and

"Whereas, The 6,000,000 Jews living in Russia are exposed to public shame and contempt by having spread far and wide the accusation that the practice so barbaric a rite as the 'blood ritual' is alleged to be, and over 2,000,000 American citizens of the Jewish faith are distressed and mortified by this attack made on the morality and practice of their faith, and

"Whereas, Even the conservative public press of Russia has assailed the charge of ritual murder as nefarious, absurd superstitious and malicious, and accuse the court of acting arbitrarily, and hold the higher authorities responsible for the elimination of all evidence favorable to the accused, and the liberal press of Russia says that the populace may be incited to fresh pogroms as a result of the excitement induced by the superstitious and bigoted charge made against the defendant, therefore be it

"Resolved, That we, citizens of Chicago, in mass meeting assembled, do hereby express our indignation and voice our protest against the use of so barbaric an accusation and so mediaeval an insult, which can result only in exposing an industrious and law-abiding race to universal scorn and in some parts of the world to certain violence and destruction of property, and be it further

"Resolved, That a copy of these resolutions be forwarded to the Secretary of State of the United States to be presented by him, through the proper channels, to the court of Russia."

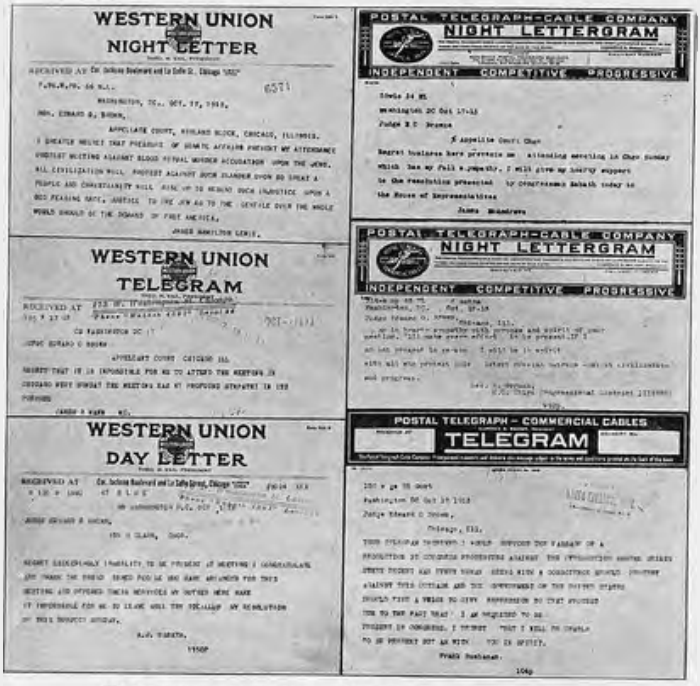
REPRESENTATIVES PLEDGE AID

Judge Brown read telegrams from Representatives Mickalbrow, Buchanan, Gorman and Sabath, pledging their aid on the floor of the House of Representatives, when Representative Sabath will endeavor to call up a resolution of protest to the Russian government.

A telegram received from Gov. Deneen stated that no intelligent person believes for a moment that the Jewish religion calls for the sacrifice of human blood under any of its rituals. To make such an accusation even in a court of justice, in any land in the twentieth century, brands the accuser as a malignant prejudice or a gullible fool.

It was very early apparent that though the burden of the speakers' addresses would be a protest against the barbarism of Russia the keynote was one of brotherly love. It was not a gathering of a creed to protest against its defamers, of a race to protest against its oppressors, but of a brother to pledge support to a brother.

Kee D. Mathis, assistant corporation counsel,



TELEGRAMS FROM ILLINOIS REPRESENTATIVES IN CONGRESS

represented Mayor Harrison and was the first speaker introduced by Judge Brown.

"We gather here to protest against the slander that the race of which Moses was the leader should sacrifice human blood in accordance with a ritual," he said.

"The Russians, in order to commit barbarisms against a people for whom they hold racial hatred, and to give these barbarisms the stamp of approval, declare the Jews, from whom the Christian church inherited all of its religious traditions, are sacrificing [illegible]

"As a matter of fact, when the ancestors of the Russians were barbarians, gnawing their meat from the bones of freshly killed animals in the forests of Northern Europe, Moses was taking down the law from the mouth of God, and one of the laws that God gave to Moses and Moses has given to us is 'Thou shalt not kill.'

"And when a nation, relying on the superstition and ignorance of many of its people, persecutes a man for an offense it knows to be a lie, and does it from religious prejudice, every nation should make its protest that such a thing may cease in order that the religion of the Gentile and of the Jew may accomplish the purpose for which it was intended, the salvation of mankind."

JANE ADDAMS SPEAKS

When Jane Addams arose, the cheering continued for several moments. She was one of the signers of the call for the mass meeting.

She stated that these old superstitions must be dealt with by the same social control that eliminated the black plague and cholera. Nations must be taught that certain things once believed in because the world knew no better, can no longer be tolerated.

The Rev. Father O'Callaghan expressed the belief that it is as necessary to stamp out feeling against the Jews in this country as in Russia and declared that he never heard a boy speak disrespectfully of a Jew that he did not caution him against such religious prejudice.

"Teach your children to forget," he cried, "that the rabble that crucified Christ was composed of Jews, and tell them to remember that the Saviour they adore was a Jew; the blessed Virgin was a Jewish maiden, and the apostles were Jews.

"The greatest glory of the Catholic church is that it is Jewish, and the greatest honor any man may have is that he can say in some sense that he is of the House of Israel."

Booker T. Washington, leader of the negro race, declared the world has reached a place in civilization where difference in race, difference in color, difference in language is considered as nothing compared to the brotherhood of man. He believed good would come of the persecution of the Jews in Russia, and that a sentiment would be created in America which would reach Russia that if she would prosper as her government, she must grant equal justice to all subjects and not oppress any class.

An extract from a speech of Zangwill, to the effect that "civilization is not called upon to save the Jews, but to save itself," was the theme of the address delivered by Horace T. Bridges, president of the Chicago Ethical Society. He contended that the Jewish problem was created by the Gentiles, and there would be no problem where common humanity was given fair scope in the two people. . . .

A WARNING AT BEILIS

"The reply of Cain, to the voice of science, after he had slain Abel—'Am I my brother's keeper?' is the attitude of Russia, and it is the poison that is consuming her," he said. "She is not her brother's keeper, and she should be visited by the same curse that was laid upon Cain, she should be ostracized by civilized nations until she recognizes her responsibility toward all of her subjects."

The last speaker was Dr. Emil G. Hirsch of Sinai Temple, who stated that the superstition of "ritual murder" originated with the Christians after they had separated from Judaism. At their communion service at the Easter time the latter, remembering the words of Jesus who said, "This is my blood and this is my body," cried that the Christians were gathered to drink the blood of non-Christians.

"The Jew," he declared, "has been handy in all countries of Europe and sometimes even in America, in a primitive moment when a ruler finds himself unsteering and looks around for a means of diverting the attention of his subjects.

"Russia has picked out poor Beilis, innocent as I believe, as I know him to be, and for the first time in history a public prosecutor, a persecutor in this case, has charged that a Jew may commit murder under the sanction of his religion.

"That is the blackest lie ever uttered and a lie that has been disproved many times. Never was it sanctioned by orthodox Judaism. Why, a good orthodox Jew, and I believe Beilis is one, will not even partake of the blood of an animal.

"But the Russian government wants somebody to pacify the Russian pole. The atrocities in Cuba for which we went to war are child's play compared to the treatment by the Czar and his police of the six million people whose only crime is their refusal to adopt the orthodox religion of Russia.

"A Russian asked what Russia intended to do with the Jews, indeed. Threshed of them as will send some to the war to America, murdered as many as drive into the Christian church, and the last third we shall treat them just as well as they are treated in a czar's pale."

"The Rev. Father O'Callaghan has said that Christ was a Jew. Then, since Russia has rejected the Jews, she has rejected Christ.

"Suppose I were to embrace the orthodox religion of Russia, would it change the shape of my nose? The leopard cannot change his skin, neither can the Jew change his Jewish blood by the water of baptism, and yet as soon as a Russian Jew will allow himself to be baptized, all doors are open to him. It is not race prejudice, it is religious bigotry."

SPEECH OF TRUE

Justice Lloyd Jones of Lincoln Center said that it was Russia, not the Jews, who were on trial. Prof. George B. Foster, who holds the chair of comparative religion at the University of Chicago, denied the charge that the Jewish ritual calls for sacrificial murder.

Judge Thomas Scully of the Municipal Court arranged for the Garrick meeting and presided. Judge Kickham Scanlan as chairman. Judge Scully also read the resolutions which were unanimously adopted.

This meeting in the arrangements for which Harry A. Lipsky and M. Ph. Ginzburg figured prominently, attracted countrywide attention. Messages of sympathy and offers of help poured in from non-Jewish sources, and the representatives of Illinois in Congress were preparing to exhaust every means to secure official action from Washington, when the case came to a fortunate conclusion.

On October 28, 1913, Beilis was acquitted. Even the Russian courts had been unable to withstand the force of world opinion and were compelled reluctantly to exonerate the innocent sufferer, against whom their most elaborate machinations had failed to build a case that could stand. In this happy consummation the influence of America undoubtedly played a mighty part, and the gratitude of American Jews went out to their Christian compatriots, who had so generously come forward to fight the vile bigotry

had sought to fasten on the Jewish people.

The year following brought to the Jews of Chicago another cause for deep feeling, of quite another kind. This was in connection with the disorders along



SAMUEL MEISENBERG

the Mexican border, which reached a serious pass in April, 1914, when the American Government found it necessary to dispatch naval forces to Vera Cruz. In the clash which ensued at the port, a number of American Marines were killed, of whom the first to fall was Samuel Meisenberg, a Chicago Jewish boy. It was a significant occurrence which stirred the community profoundly. The home of the slain boy became a center for crowds of visitors who came to pay homage to his memory. From the Secretary of the Navy, Josephus H. Daniels, came the following message to the Meisenberg family:

Let me express my deep sympathy in your bereavement due to the loss of your son at Vera Cruz, Mexico, April 21, 1914. His patriotic courage has itself placed his name high on the roll of those who lay down their lives for their country.

The *Chicago Tribune*, in its issue of April 25, paid a tribute to Meisenberg and his people generally, in these words:

SAMUEL MEISENBERG

Chicago is taking proper pride in the Jewish lad, Samuel Meisenberg, who was one of the first to give his life at Vera Cruz for the honor of the American flag. Samuel Meisenberg was not born in this country. He came here as an immigrant. In the brief span of time he had been in the new world he acquired not only the language and outward characteristics of an American but also high American ideals in all who knew him intimately.

He is a credit to the city and more especially is he a credit to the Ghetto of the city, for he is a product of that Ghetto. The struggle for bread is nowhere so keen as in the congested immigrant district on the West Side. The drab colorless existence there, when viewed merely from the surface seems extraordinarily foreign. Samuel Meisenberg shows that beneath the foreign exterior of the Ghetto is a heart that beats with loyalty to the United States.

Nothing conquers people to a country so much as blood shed for that country. The thousands of West Side citizens who for days have been journeying to the Meisenberg home to lay their condolence and tribute at the feet of the boy's proud though sorrowing parents have come away with a fuller feeling of patriotism for their adopted land than they had known.

The body of Meisenberg was brought to Chicago and buried with military hon-



THE MEISENBERG SHAFT IN WALDHEIM CEMETERY
Erected by the Independent Western Star Order

ors in Waldheim Cemetery, where a marble shaft was erected over the grave. The stately memorial, rising in solemn grandeur, seems now like a foreteken of the time so soon to follow, when hundreds of other Jewish boys would yield their lives on the altar of country-love, in the great World War.

The coming of that tremendous conflict, a few short months later, brought with it a development which may properly be set down here, for although it was an outgrowth of the war,—the Jewish phases of which are reviewed in following chapters,—its inception dates from 1915, long before the United States entered the strife or even dreamed that it would be drawn into it. This development was the rise of the movement that has become known as the American Jewish Congress movement.

When the statesmen of Europe plunged their countries into warfare, in August, 1914, many thoughtful minds among the Jews in America foresaw a general "new deal" between the nations at its conclusion; and it was felt that therein lay promise that the age-long wrongs of the Jew might be righted, while to the Zionists appeared the hope of pressing Jewish nationhood in Palestine.

The opinion was universal that the cause of the Jew should be represented in the peace negotiations following the war. But a sharp conflict arose between the various elements of American Jewry as to the manner of representation. The American Jewish Committee, a volunteer organization which for a number of years had championed Jewish interests before the general public, felt that it was well qualified to be the Jewish spokesman whenever such should be needed. On the other hand, there were those who insisted that no one self-chosen, however capable or eminent, could appear with adequate credentials, and that the moral dignity of the cause required representation authorized only by the Jewish masses themselves.

The seed of the movement for an "American Jewish Congress" that followed was sown in Chicago in July, 1915, when Dr. Isadore Marcus and B. J. Shapiro conferred with Jacob G. Grossberg as to what action ought to be taken on the suggestion put forth by Louis D. Brandeis that a national Jewish Congress be organized in the United States, with a view to meeting Jewish problems at the conclusion of the war.



JACOB G. GROSSBERG, son of a linguist and Hebrew scholar, Nathan B. Grossberg, was born in Kovno, Russia, April 10, 1870. He attended private school and the Brest-Litovsk gymnasium, and when his parents brought him to Chicago in 1882, continued his studies here. Upon graduation from the South Division High School, he entered the Union College of Law, which granted him his LL.B. in 1890. Since then he has been engaged in the practice of law, from 1912 to 1915 as the associate of Senator James Hamilton Lewis, and since then as head of Grossberg, Haffenberg & Kopald. In his professional capacity he has come into public notice frequently, having been traction counsel under Mayor Dunne, a member of the Illinois Mining Investigation Commission, and counsel for the State Board of Arbitration. Among the prominent cases in which he has figured are: the "Safety and Comfort" litigation between the city and the street-car lines; the claim of the Pottawatomie Indians with regard to Illinois land; the Potter Palmer-Union Loop controversy; and the Washington Park Forum—"Free Speech"—case. In the movement for public ownership he became an early leader, heading the Municipal Ownership League of Chicago and the Public Ownership League of Illinois at different times. His most notable Jewish work has been the organizing of the Jewish Congress movement in the Middle West, to which he devoted practically his entire time from 1915 to 1917. He was married in 1894 to Doris Elkan, and is the father [illegible]

Grossberg, the son of Nathan B. Grossberg, founder of the Hebrew Literary Society, proved the right person to approach on a matter affecting the welfare of his people. His enthusiasm kindled, he eagerly threw himself in with the idea advanced by Marcus and Shapiro, to form an organization of local attorneys. The Lawyers' Jewish Congress Association was speedily formed, and joined its



efforts to those of similar groups; and all were soon merged into the Jewish Congress Association of Chicago. Grossberg was elected chairman, Morris K. Levinson and, afterwards, Leo H. Hoffman serving as secretary.

The work first presenting itself was the organization of the Jewish forces in Chicago and its vicinity toward the upbuilding of a central body which would serve as the machinery for the participation of the Middle West in a national Congress. Toward this end, Grossberg bent every effort and, together with his wife, led the way in forming the Young People's Jewish Congress Association of Chicago, and the Women's Jewish Congress Association of Chicago.

The task which Grossberg and his associates had taken upon themselves proved unbelievably difficult, and called for almost unlimited resources of devotion, diplomacy, and sheer fighting quality—of which, fortunately, the leader of the movement proved to be amply possessed. Why the work was beset with so many obstacles is best told in the words of Grossberg himself:

It seemed for a time as though unanimity of the various groups would be impossible. Many shades of opinion developed, just as there are political parties in central Europe. The most active group consisted of the Zionist organizations; these in their turn had three principal wings respectively known as simply Zionists, Poale (Workmen) Zionists, and Mizrachi, literally "Oriental," representing the nationalistic and orthodox Zionists. Then there were congregations without any special pro- or anti-Zionist affiliations; and these were similarly divided into the orthodox, liberal and reform groups; and many of the leaders of these were contentious or even hostile toward one another.

There were the "Workmen's Circles," usually radical—some avowedly anti-nationalist—while members, including the Poale Zionists, nationalism was a passion, even a fanaticism. Some were frankly irreligious, and found it difficult to merge for any purpose with the pious old Jews.

There were heads of fraternal organizations, some exemplary makers of their calling and importance; and any slight—real or fancied—was promptly followed by a threat of secession. One essential was small businessmen who fell out with them as the "king of kings."

Some of the radicals quivered with fear of the possible discipline of their organizations; and an arrangement worked out one week would be upset the following week—by orders from "headquarters" in Chicago or New York. To meet this problem in psychology it was necessary by turns now to cajole, now to bluster, and now to defy them. Two or three times they had actually quitted—but in the end they participated in the Congress.

Then there was the communal leader, who would come into the movement ready to mobilize after its inception and eagerly inform us that we were incomplete because certain "important" elements were missing; and then all proceedings must stop until those should choose to come in. So "important" elements were equally absent the time Grand Boulevard robots. The Jews of Chicago were still slaves to the custom of never attempting anything of consequence without the sanction of their rulers; although the movement for a Jewish Congress was in part a rebellion against such a custom. It was almost weekly routine to explain to these well-meaning newcomers that all opportunities had been extended to their "importants" previous to some act; but that did not prevent a similar performance being enacted at the very following meeting.

Finally upon the difficulty of binding certain ringleaders personally who, after they had observed the movement going, were ambitious to lead it. To have hated men to their face who had been told as with as much tact and difficulty would have been like turning over to a child the running of an aeroplane. The old story is applicable: Mary is asked if she can play the piano. "I do not know," is her answer, "I have never tried."

A plan was at one time actually set on foot to save all these "leaders" the "take care" the resentment, and formalities and a Jewish Congress convention in Chicago. Unanimation would have surely followed but they succeeded. There were disposed of differently from the other troublemakers, but the method adopted was no less arbitrary. They were told that as the first attempt to set up a civil organization, and thereby disrupt the movement, their continuance would be vitiated, their machinery rejected and an appeal made to their followers to accept leadership. The threat may have been idle, but it succeeded.

From this it may be seen how fraught with difficulty was the work with which Grossberg and his associates had charged themselves. That it was finally accomplished is little short of a marvel, and redounds to the credit of the devoted few who refused to admit defeat but saw the project through to a successful conclusion.

The day finally came when the first Jewish Congress Convention in Chicago and the Middle West went into session in the Sherman Hotel, January 23, 1916. There was a feeling in the community that something unprecedented was happening, while inside the convention hall the petty rivalries and jealousies, the misgivings and distrust gave way almost overnight to a feeling of exaltation. The 684 delegates in attendance represented 250 organizations, covering practically the entire range of Jewish life in the Middle West. There were in the hall Zionist leaders, such as Leon Zolotkoff, Judge Hugo Pam, Nathan D. Kaplan, Max Shulman, and Judge Harry M. Fisher. There were ardent Poale Zionists, Dr. Max Dolnick, Julius Savitky, Dr. Isidore Marcus, B. J. Shapiro, Morris Silbert, and many others. Non-Zionists, anti-Zionists, radicals; fraternal leaders, heads of miscellaneous kinds of organizations; rabbis, orthodox and reform; physicians, lawyers, business men—almost every race-conscious element was represented in force.

These delegates hailed from not only Chicago but also other points in Illinois, and from Wisconsin, Michigan, and Indiana. It was the first time so comprehensive an assemblage had ever been gathered in this section of country; and its influence was broader even than the territory represented—national, in fact. For in carrying the day so successfully here, the Congress adherents heartened their co-laborers all over the United States. They had demonstrated that "it could be done."

Chicago's convening of the Congress Convention was the first of its kind in the country. It was months before other large communities organized their various elements. The city of New York was "shamed," as the expression was used, into following Chicago's lead, but not until some six months afterward.

From that time on the movement proved irresistible, though an infinity of negotiation still went on. A debate sprang up between the pro- and the anti-Congress forces, and raged in the Jewish press, in both Yiddish and English. Many heated discussions were held on platform and in pulpit, but gradually the opponents of the Congress were silenced. The American Jewish Congress had won the day.

The principal events following the Chicago convention were the preliminary convention in Philadelphia, March 26-27, 1916; the coalition of the original Congress forces with the American Jewish Committee and the National Workmen's Circles in New York, July, 1916; the conventions all over the country for the nominating of delegates to the Congress, May, 1917; the elections, in June, 1917, and finally the convening of the American Jewish Congress itself. In all of these the Chicago community played a worthy part, and by its signal example brought an influence upon the other sections of the country.

The temptation is strong to follow the story into the sessions of the Congress; the several Jewish Congresses held in other countries, and the achievements of the Jewish Congress representatives at the peace negotiations. But these broader developments are more properly the province of general Jewish history, rather than of a history of the Jews of Chicago. It is sufficient, for the purposes of this narrative, to note that the great effort initiated by American Jewry in the first years of the world cataclysm was not without its fruits, and that these—however their worth may be judged now, or shall prove in the future—are in part attributable to the sterling services of Chicago Jews.

CHAPTER XI

The World War, 1917-1918—Military Service

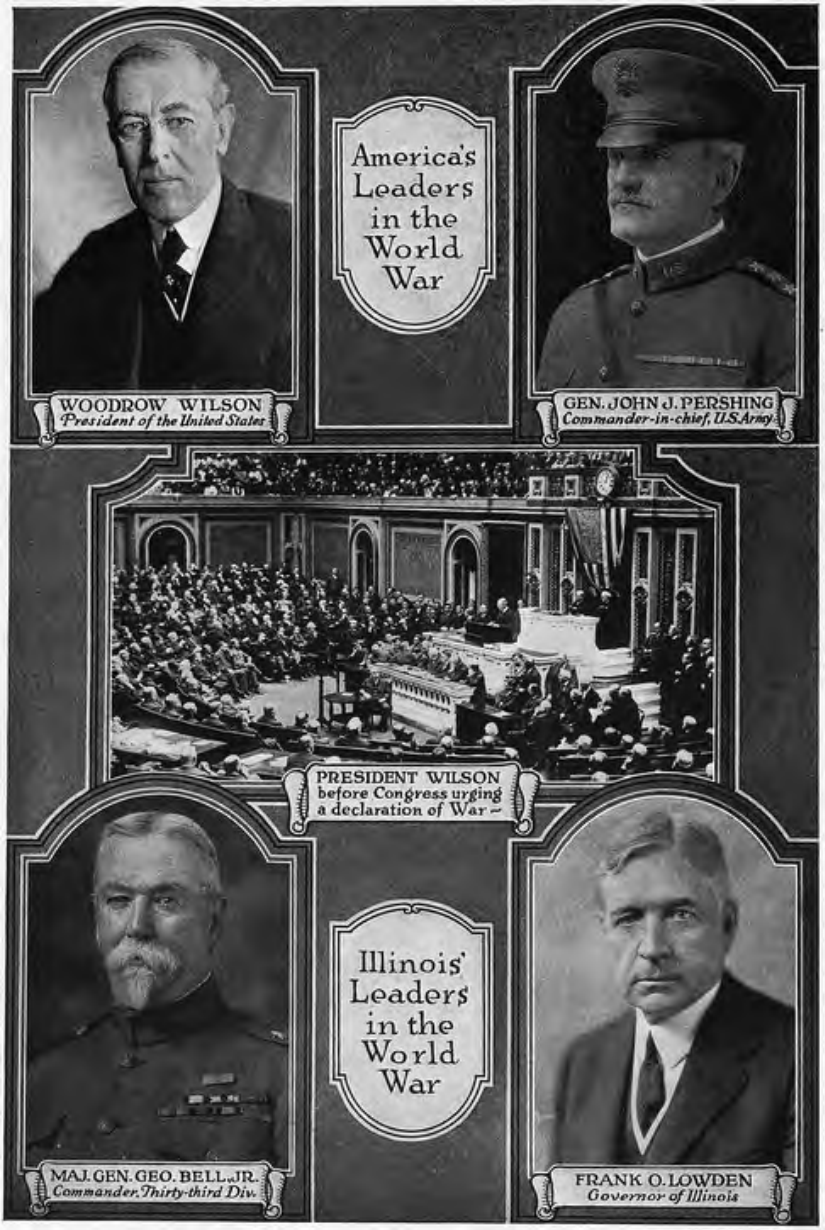
AMERICA'S ENTRY INTO THE GREAT CONFLICT—THE CONTRIBUTION OF AMERICA'S JEWS—"A THIRD MORE THAN THEIR SHARE"—HIGH PERCENTAGE IN COMBATANT BRANCHES—THE HEROIC DEAD—THRILLING EXPLOITS OF CHICAGO JEWS—CITATIONS AND AWARDS—NOTABLE MEDICAL SERVICE—BRIGADIER GENERAL DAVIS—MAJOR GENERAL FOREMAN—OTHER JEWS WHO ATTAINED HIGH RANK—THE JEWISH LEGION.

IN the latter years of the period we have just been considering, while the Jews of Chicago, in common with the broader community and the other communities of the land, were pursuing the ways of peace and promoting their joint progress, the Eastern Hemisphere had been set aflame with the most destructive war in history. From August, 1914, the nations of Europe had been locked in desperate grapple, and the struggles of the contestants were shaking the world.

Slowly but irresistibly, America was drawn into the conflict. On April 6, 1917, President Wilson signed the congressional war resolution, and this peace-loving nation was summoned to the task of converting herself into a gigantic war-machine. We shall not stop to inquire into the reasons for America's entry into the war which had now engulfed every great power in the world; the prodigious military task she set herself, and the brilliancy of its accomplishment; or how, once aroused, America "forged a thunder-bolt" and hurled it at her enemies with overwhelming impetus. These things are written large into the history of America and the world, but they lie without the scope of this work. Yet, in observing the participation of Chicago's Jews in the war, we shall catch a glimpse of the mighty forces that were set in motion in this vast effort of a united nation; for the deeds of the Jews of Chicago were but a cross-section, as it were, of the tremendous impulse that stirred America during her nineteen months of struggle.

The full account of the manifold patriotic activities which engaged the hearts and hands of Chicago Jews has never been compiled; nor is it possible, in the very nature of the case, to gather the whole of the story. Separate records are not available regarding the share taken by the Jewish population. Freely and unreservedly Chicago Jewry offered its all in the service of the Republic, merging it with the whole of the fervent outpouring of blood and treasure. The extent of the local Jewish contribution, therefore, is not to be accurately computed, but is rather to be estimated and judged, from the fragmentary records and outstanding occurrences into which we shall examine.

Before going specifically into the record of the Jews of Chicago, it may be clarifying to summarize the part played by American Jews as a whole. The Board of Jewish War Records has brought to light impressive facts in this connection, which, while incomplete, will serve as a


America's Leaders in the World War
WOODROW WILSON
President of the United States
GEN. JOHN J. PERSHING
Commander-in-chief, U.S. Army
PRESIDENT WILSON
before Congress urging a declaration of War
Illinois' Leaders in the World War
MAJ. GEN. GEO. BELL, JR.
Commander, Thirty-third Div.
FRANK O. LOWDEN
Governor of Illinois

reliable measure of the sacrifice which was gratefully laid by American Jews on the altar of patriotism. Following are



Sixty-fifth Congress of the United States of America;

Begun and held at the City of Washington on Monday, the second day of April, one thousand nine hundred and seventeen.

JOINT RESOLUTION

Declaring that a state of war exists between the Imperial German Government and the Government and the people of the United States and making provision to prosecute the same.

Whereas the Imperial German Government has committed repeated acts of war against the Government and the people of the United States of America; Therefore be it

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, That the state of war between the United States and the Imperial German Government which has been thrust upon the United States is hereby formally declared; and that the President be, and he is hereby, authorized and directed to employ the entire naval and military forces of the United States and the resources of the Government to carry on war against the Imperial German Government; and to bring the conflict to a successful termination all of the resources of the country are hereby pledged by the Congress of the United States.

Champ Clark

Speaker of the House of Representatives.

Thos. R. Marshall

Vice President of the United States and President of the Senate.

Approved, 6 April, 1917

Woodrow Wilson

THE CONGRESSIONAL WAR RESOLUTION

some of the figures gathered by the Board:

Over 200,000 Jews served in the Army and Navy and their total number may run as high as 250,000.

Nearly 12,000 were commissioned officers, including more than 100 colonels and lieutenant-colonels, more than 500 majors, about 1,500 captains, more than 6,000 lieutenants, over 900 naval officers and over 100 Marine officers.

The total of Jewish casualties was between 13,000 and 14,000, including 3,300 dead.

Three Jews won the Congressional Medal of Honor, 150 the Distinguished Service Cross, 8 the Medaille Militaire, and 174 the Croix de Guerre.

Citations for valor to the number of 735 were conferred on Jews by the American command, 257 by the French, 35 by the British, and 40 by various other allied commands.

Of the military record of Chicago Jews, it may be stated as a general fact that their offering, like that of their co-religionists the country over, was greatly in excess of their numerical proportion. There were several reasons for this, regarding which Julian Leavitt, director of the Board of Jewish War Records, states in his report for that organization (*American Jewish Year Book*, Vol. 5680):

The entire Jewish population of the country, according to the latest estimates, is about 3 per cent of the total population. The Jews in the naval and military forces of the United States, however, have constituted from 4 to 5 per cent of the total personnel. On the face of these figures it would seem that the Jews of America have contributed at least another three men each to the armed strength of the United States. There is reason to believe, however, that the final figures, when available, will demonstrate that the Jewish contribution has been even greater than this. It is well known that the selective service system has operated more effectively in the North and East than in the South and West, and in the urban more than in the rural districts—that is, in the larger centers of population, which happen also to be the centers of Jewish population. Moreover, the number of industrial exemptions has been greatest in agriculture, mining, and the metal industries, where the Jews are least commercially employed. It has therefore developed, as an unavoidable and incidental feature of the draft system, that the Jewish elements of the population have perhaps been drawn upon more heavily, in proportion to their numbers, than the other elements.

But the principal reason for the high percentage of Jews in the service rests elsewhere. It is to be found in the remarkable number of Jewish volunteers. The evidence as to this is definite and conclusive. . . . The total of such volunteers rises to more than 20 per cent of the total in our lists. . . . .



GOVERNOR LOWDEN REVIEWS PERSHING'S ILLINOIS FIGHTERS

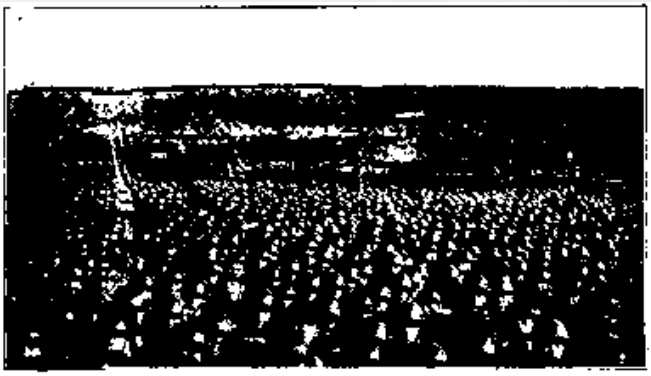
This would indicate that there were from 40,000 to 50,000 Jewish volunteers in the service. In other words, the normal Jewish quota of three per cent seems to have been contributed through the draft, and the excess to have been supplied by volunteers.

Another interesting and significant item developed in Julian Leavitt's report is the fact that the Jews in the combatant branches of service totaled 67 per cent of the total number of Jews in service, with 33 per cent in the non-combatant branches, while of the entire army the proportion was 60 and 40 per cent respectively. The report goes on to say:

If additional evidence as to this point is desired, it may be found in a comparative study of two branches of the service differing so widely in their functions as the quartermaster corps and the marine corps. In view of the fact that the quartermaster corps is essentially the business organization of the army, and that the Jewish recruits as a class, undoubtedly possess greater business training and greater capacity for organization than their non-Jewish comrades, it may reasonably have been expected that this branch of the service would possess a far higher percentage of Jews than all other branches. The evidence at hand, however, points decisively to the contrary. While the personnel in the quartermaster corps constituted 6.2 per cent of the army as a whole, it comprised only 5.9 per cent of the Jewish total.

The marine corps, on the other hand, is essentially a fighting organization. Every man in this corps is a volunteer, enlisted with the full knowledge that the corps would be sent wherever the fighting was thickest. Now, of the 65,000 marine corps records examined to date, about 2,300, or 3.4 per cent, proved to be Jewish, while probably an additional 200 were likewise Jewish, but not definitely traceable by our methods. And of these 2,500 Jewish marines, fully 30 per cent joined immediately after June 5, 1918, the date when it was published to the world that the marines were the American "shock troops" at Chateau-Thierry.

The facts brought out regarding the Jewish service men in general are equally applicable to the Jewish youth who went forth from Chicago in answer to their country's call. They numbered nearly twenty thousand, an army in themselves. In infantry and cavalry, in tank corps and signal corps, in supply trains and medical detachments, in artillery and engineering units—in every branch of the great military machine that was built by the awakened American people, were our boys. These twentieth century Maccabees crossed the seas to fight in far-off lands in defense of all that America stood for, all that it meant to them; and loyally they upheld their country's highest traditions. In the shell-swept "no man's land" of France, in the highest Alps of Italy, in the tropic heat of Egypt, in the arctic cold of Siberia, in land battles and sea battles, in battles above the clouds and under the water, our boys proved themselves true soldiers. Coura-



AMERICA'S PRIDE

geously and ably they fought, and on many a European field the blood of Chicago Jews was shed *pro patria*.

The "last full measure of devotion" was contributed by a long roll of Jewish dead. These heroes, who gladly died for the land of their birth or choice, assure a high place for Chicago Jewry in the history of the World War. The list appearing hereinafter, drawn from the records of the Bureau of Jewish War Records, and therefore as comprehensive as it has been possible to make it, must be considered only a representative, not a complete, roll of the Chicago Jewish dead.

That the Jewish recruits made able as well as gallant fighters is to be seen from the many tributes accorded them by their non-Jewish comrades and officers as well as from the numerous citations and decorations won by them throughout the war. Major General Clarence R. Edwards, of the Twenty-sixth Division, speaking before a synagogue audience, in Boston, said: "I want to tell you that the Jews made an enviable record. . . . I remember instances where formerly intolerant gentiles asked that Jews be made officers in order that they might be leaders." Lieutenant Colonel Douglas Campbell declared, "The Jewish boys of my division made the best soldiers on earth," and Captain Harrigan, of the 307th Infantry, said, "They stood out for conspicuous bravery and utter disregard of self when they went up against the Germans in France. . . . There is no better soldier anywhere than the Jewish boy. About 40 per cent of the [Seventy-seventh] division were Jews, and what fighters they were! . . . They would go after a concealed German battery just as they would after the conquest of some business difficulty—and they would get it!"

The thrilling exploit of the immigrant Bronx boy, Abraham Krotoshinsky, in saving the "Lost Battalion" by going for relief through an inferno of enemy fire—going, he said, later, simply "because he felt he ought to"—has moved the world to applause. Discussing this memorable deed, Colonel Whittlesey on one occasion has said, "We officers . . . have had an opportunity to know many Jewish soldiers, and have come to think of them with great admiration. Indeed, I feel reluctant to comment on their bravery, for it is something we have learned to take for granted."

Not less heroic than the famous feat of the New York boy was that of Private Sidney Holzman, a Chicago lad of the machine gun company of the 132nd In-



PRIVATE SIDNEY HOLZMAN

fantry, for which he was awarded the Distinguished Service Cross. The official record describes his achievement in these words:

Near Bois de Foret, October 10, 1918, after six runners had been killed or wounded in attempts to get through heavy shell fire with an important message from the regimental commander of the 59th Infantry to the regimental commander of the 58th Infantry, Private Holzman, with Private James J. Snyder, responded to a call for volunteers, and succeeded in delivering the message.

Another Chicago soldier who won the Distinguished Service Cross, and the Croix de Guerre besides, was Lieutenant Michael Albert Berlander. In General Orders No. 53 is the following concise record of his self-sacrificing valor:

Awarded for extraordinary heroism near Ampuy, France, October 15, 1918. While making a reconnaissance of the Aisne River and the Ardennes Canal, in advance of the line of American outposts, Berlander was wounded by a sniper's bullet. He

[illegible] to his comrades in time to warn them and ordered them not to come to his assistance. He [illegible] still used defense came, he was able to continue his reconnaissance and return with valuable information.

A humane act by which he lost his own life in responding to the call of the suffering, won the Distinguished Service Cross for a third Chicago lad, Lahal A. Blumenthal, of the Medical Detachment of the 128th Infantry. In the official record appears the following.

For extraordinary heroism in action near Cierges, France, August 2, 1918. As Private Blumenthal was dressing wounds of wounded soldiers and carrying them into shell holes for protection, a heavy barrage was put down in the field where he was working, but he nevertheless pursued his work unconcernedly as the wounded men were carrying them until he was severely wounded by a bursting shell.

Corporal Eli Shapiro, of Chicago, was granted the Distinguished Service Cross for heroism, recorded as follows:

Near Forges, September 26, 1918, after being severely wounded Corporal Shapiro continued to lead his squad in the entire attack which lasted several hours, and he remained until his objective had been reached and the squad sheltered.



Corporal Eli Shapiro

Still another Jewish boy from Chicago rose to outstanding achievement and gained for himself the recognition of the British as well as his own Government. At Chipilly Ridge, August 9, 1918, Corporal Nathan Lieberman of Company C of the 131st Infantry, displayed "unusual gallantry in rushing a machine gun nest whose fire was checking the advance. With the assistance of men in his squad he put the machine gun out of action and took four prisoners." For this Corporal Lieberman received the Distinguished Service Cross and the British Military Medal for Valor.

An even higher honor than those just cited was the triple award won by Sergeant Sydney G. Gumpertz—the rare Congressional Medal of Honor; the Medaille Militaire, the highest honor



Sergeant Sydney G. Gumpertz

granted by the French government; and the Croix de Guerre with palm leaf. General Order 16, issued January 22, 1919, has this to say concerning the brave act which earned him the Congressional award:

Sergeant Sydney G. Gumpertz, of Chicago, a volunteer in the 132nd Infantry, who, on September 26, 1918, in the Bois de Forges, where his advancing line was held up by a machine gun nest, left his platoon and started, with two other soldiers through a heavy barrage toward the enemy. Although the two companions were soon killed by a bursting shell, he continued alone in the face of the direct fire from the machine gun, jumped into the nest, and silenced the gun, capturing nine of the crew.

Two other Chicago boys were rewarded by the French government, Corporal Herman J. Friedman and Sergeant Samuel J. Morton, each receiving the Croix de Guerre with gold star.

Two citations were the reward of Lieutenant Victor Maurice Schrauer, of the 131st Infantry, for the sacrifice of his life in the performance of duty. Isadore

Brenner, 129th Infantry, was also killed in action, a citation remaining on the army records to commemorate his valor. Sergeant Frank Suckel, another who laid down his life on the battlefield, was awarded the Croix de Guerre, and Lieutenant Sidney Pedott of the Navy Aviation Corps, who met death by drowning, received a citation for gallantry.

Citations and awards for valor were won by many other Chicago Jewish men,



SIDNEY PEDOTT was born in Chicago March 12, 1894. After graduation from Medill High School, he attended the University of Chicago, from which he received the degree of Bachelor of Philosophy and, after a post-graduate course, the degree of Doctor of Jurisprudence. The rare distinction was his of being admitted to both Coif and Delta Sigma Roe, for scholarship and skill in debating, respectively. Upon the declaration of war he enlisted in the navy and received an appointment as ensign. In the fall of 1917 he was ordered abroad, where he soon distinguished himself by torpedoing a German submarine from his seaplane. He was the first American aviator to accomplish this feat, and was rewarded by a lieutenancy. Soon after he was made chief pilot, and was several times cited for bravery. For saving several companions from death, he was awarded the Distinguished Service Medal. After his return he became associated with S. W. Straus & Company. During two weeks' duty as a reserve naval officer, at Great Lakes, he met a tragic death by drowning while flying a seaplane, on October 2, 1920. He was survived by his parents, Karl and Hannah Pedott, in addition to his two brothers, Dr. Joseph Pedott and Dr. Meyer S. Pedott—the latter an army lieutenant in the foreign service—and a sister, Mrs. Samuel Mintz.

happily without the sacrifice of their lives. As nearly complete a list of these as it has been possible to gather is presented on the insert pages following.

A daring escape from a German prison, in which a Jewish boy was the hero, was that of Lieutenant Edward V. M. Isaacs. The details of how he eluded his guards in the prison camp at Villigen, on October 4, 1918, and how, after untold hardships and suffering, he finally succeeded in reaching Switzerland in safety, deserve a chapter alone. The exploit was but one of the innumerable incidents of the war in which Jewish bravery, intelligence and resourcefulness played a winning rôle.

Many of Chicago's Jewish families could boast more than one son with the Colors actively engaged in combat. To Isaac Piven fell the honor of having four sons enlisted in active service. Robert Piven joined the Navy, Milton was placed in the Artillery, Corporal Charles won his stripes in the Infantry, and Herman was attached to the Quartermaster Corps. All acquitted themselves with glory to their family and people.

Individual cases of eagerness to serve the national cause were so plentiful among Chicago Jews during the war that space does not permit the presentation of even the more outstanding examples. A single instance, that of Alfred Levy, will serve to typify the whole. He was denied admittance to both Fort Sheridan training camps, whereupon he tried to enter successively, the navy, the army, aviation, and every other branch of service but was in each case refused. Finally, persistence won out, and February, 1918, found him training at Camp Grant after he had been refused admittance there four times.

Honors accorded Jewish boys in various patriotic competitions were also numerous. The Jewish recruits at Camp Grant won a signal victory at the Honor Mark Tests in the month of May, 1918. Fifteen thousand non-commissioned officers took those tests. Of all that number, but two received a grade of 100 per cent, these two being Corporal Joseph D. Claus and Sergeant Louis Jacobson—both Chicago Jewish boys! It is interesting to note that seven other local Jewish lads received a mark of 95 per cent or better, these being:

Sergeant Herman M. Kramer, 98 per cent
Corporal Bernard S. Herman, 98 per cent
Corporal Sam G. Roth, 98 per cent
Sergeant Alexander Cohen, 96 per cent
Sergeant Samuel Eli Hirkin, 95 per cent
Corporal Herman Young, 95 per cent
Sergeant Hyman L. Minkus, 95 per cent

Immediately after the declaration of war by the United States government, the most prominent of the Jewish physicians of Chicago came forward with offers of service. On the 14th of April, 1917,



JACOB FRANK was born in Syracuse, N. Y., on March 16, 1856, the son of Levi and Ella (Tow) Frank. After receiving his preliminary training in the schools of that city he entered the University of Buffalo, being graduated in 1882 with an M.D. degree. He practiced medicine in his native city until 1885, when he came to Chicago. Here he became a prominent staff member of several hospitals, among them St. Elizabeth's, German, and County. For many years he has been on the consulting staff of the Michael Reese and Columbus hospitals, and in 1903-04 was the first president of the B. M. Z. medical staff. Long interested in military affairs, as lieutenant colonel and surgeon general he performed services on the Mexican border in 1916 which received official commendation. Upon the entry of the United States into the World War he organized a large group of medical men for military purposes, [illegible] became his wife in 1877, and they have one daughter, Mrs. Sylvan Kunz.

Colonel Jacob Frank organized a large contingent of physicians who pledged their support toward whatever medical work was necessary. Colonel Frank had already won recognition through his sterling work during the mobilization of American troops on the Mexican border in 1916, of which the official report (page 123, *Report on Mobilization of Organized Militia and Guard of the United States, 1916*) says:

[illegible]

Under Drs. Joseph and Carl Beck, a staff of forty-eight physicians was organized at the North Chicago Hospital and dedicated to government service. The response of the other Jewish physicians of the city was no less notable.

In July, 1917, the Government appointed Lieutenant Samuel M. Marcus as head of the Tuberculosis Board for Chicago and vicinity, and his fulfillment of the strenuous duties assigned to him won official recognition. September 1, 1918, brought the announcement by the Government that Major Milton Mandel had been promoted to the rank of senior divisional consultant of medicine of the Second Army Corps, in France, this rank carrying with it the title of lieutenant colonel. Dr. Maurice Goodkind also received promotion as recompense for his signal services, becoming lieutenant colonel of the medical corps.



MAURICE LOUIS GOODKIND was born in Chicago November 14, 1867. His preparatory education was received in the St. Paul High School, after graduating from which he entered Williams College where he pursued literary studies, graduating in 1886 with the degree of A.B. He entered the College of Physicians and Surgeons (Columbia University, New York City) the same year and three years later was awarded the M.D. degree. He carried on post-graduate work in Vienna and Munich for four years and then returned to Chicago to practice, specializing in internal medicine. In 1893-4 he served as physician of the Chicago Board of Health, and in 1894-5, as Civil Service examining physician. He has been professor of Clinical Medicine at the College of Physicians and Surgeons, Professor of Medicine and Diagnosis of the University of Illinois Medical School for more than a quarter of a century, and has served on the staff of the Michael Reese Hospital for more than thirty years. He is also on the staffs of the Home for Aged Jews and Winfield Tuberculosis Sanitarium. During the war he was medical director at Camp Greenleaf, Oglethorpe, Ga., and upon going overseas became chief of medical service at Base Hospital 53, Languez-sur-Marne. He is the holder of a decoration from the French Government, an officer of the French Academy, and lieutenant colonel in the United States Reserve Medical Corps. He was married in Chicago in 1896 to Rose S. Snydacker, daughter of Godfrey Snydacker. There are three children: Godfrey, Ruth and Lewis.

The peak of Chicago Jewish achievement in the war is seen in the careers of its two most distinguished officers, Abel Davis and Milton J. Foreman, who through their magnificent services attained the rank of brigadier and major

general, respectively. Their careers serve as an inspiration to our youth and as shining examples of Jewish patriotism.

A veteran of the Spanish war and of the Mexican border fighting in 1916, and a distinguished communal leader as well,



ABEL DAVIS was born in Lithuania December 26, 1878, was brought to Chicago at a very early age, and has lived here ever since. After being graduated with honors from the law school of Northwestern University he commenced a career notable in its civic, military and communal aspects alike. Elected to the 43rd General Assembly in 1902, he became county recorder two years later, being re-elected for a second four-year term in 1908. He was also a member of the constitutional convention of 1920-21. His activity in military affairs is of long standing. As a youth he enlisted as a private in the First Infantry, Illinois National Guard, and served as a corporal in the Spanish-American War. When the First Illinois was sent to the Mexican border in 1916, Davis went also, having become a major. In the World War when the Thirty-third Division was organized at Camp Logan, he was advanced to a colonelcy and assigned to command the 132nd Infantry, formerly the Second Illinois. He remained in command of the regiment throughout the war, receiving the Distinguished Service Cross for gallantry displayed at Consenvoye. He also received the Distinguished Service Medal and the Legion of Honor medal. Later he was commissioned a brigadier general. His devotion to the Jewish welfare has expressed itself principally in philanthropic work. He was elected a director of the Associated Jewish Charities in 1912, and has retained this position continuously to the present, now being on the directorate of the Jewish charities of Chicago. He was unanimously chosen to head the local war relief campaign of 1919, and his leadership was a chief factor in the vast proportions which the effort reached. In the United Drive for $2,500,000, in 1925, General Davis again proved a powerful force for success. In private life he is vice-president of the Chicago Title and Trust Company. He married Marjorie Mayer of Glencoe, Ill., December 28, 1922.

Abel Davis added undying luster to the Jewish name in leading to victory the famous 132nd U. S. Infantry. It was this regiment that brought glory to Illinois in the battles on the Somme, in the Meuse-Argonne campaign, and in the valley of the Wōevre, winning numerous promotions and decorations for its members and highest honors to its intrepid commander.

After being placed in command of a provisional regiment at the outbreak of the World War, Davis, then a major, was placed in charge of the trench system and school of the 33rd Division. In March, 1918, Davis was given the rank of colonel and placed in command of the 132nd Infantry. On May 28, the 132nd Infantry sailed on the transport Mount Vernon from Hoboken, arriving at Brest six days later. After short preliminary training, the regiment was attached to the Fourth Australian Brigade in an attack upon Hamel on July 4th. Hand-to-hand combat was waged, in which bayonets, hand grenades, machine guns, bombs, and tanks were employed, and so gallantly that three officers and six privates were later decorated with military honors by King George in person.

On August 19, the regiment was ordered to join the American army upon the newly established American battle front at Verdun and upon the 10th of September, the regiment was stationed upon historic Dead Man's Hill in front of Verdun. In the general attack of September 26, the 132nd Infantry was made the pivot of the action, which ranged



PLAQUE PRESENTED TO THE MEN OF THE 132ND INFANTRY

from Metz to the North Sea. These orders called for an advance across Forges Creek, a movement which French officers declared impossible of accomplishment, and for capture of the town of Dugny. After heroic fighting through and about the town it was captured. Attacks were



General Pershing Decorating the Colors of the 132nd Infantry

made successfully upon the Bois de Chaume, and Consenvoye on October 8. These attacks brought the 132nd across the Meuse River at Brabant town and resulted in the capture of Consenvoye and the Bois de Chaume. It was at the battle of Consenvoye that the personal leadership and courageous example of Colonel Davis won for him the Distinguished Service Cross and ultimate promotion to the

A Tribute

These few words are dedicated to the fathers, mothers and wives of the Illinois Division.

In the sublimity of their patriotism they gave their sons and their husbands into my keeping as the commander of the division.

It was my earnest desire to return as many of those young men to their homes as humanly possible, clean in mind and sound in body.

But it was ordained that the men from Illinois and other states in this division should wade through blood and carnage and wreak the vengeance of an outraged people upon a merciless foe, and in this march of glory many were called to face a higher power, the Great Commander who is the judge of all people and of all things.

They gave their lives bravely, nobly, with a smile on their lips and the love of home and country in their hearts.

Peace to the souls of these fallen heroes of the Thirty-third Division.

To the living, I congratulate you upon a duty well done—than which there can be no higher praise.

The Thirty-third Division accomplished every task assigned to it, and often in less than the time allotted.

Not a single failure is recorded against it.

Not a scandal has occurred to mar the glory of its achievements.

It is a record surpassed by none, and equalled by but few.

I am proud to have had the honor of commanding a division of such splendid officers and men.

Illinois should be equally proud of her sons.

Geo. Bell, Jr.

Major General,
Commander, Thirty-third Division,
U. S. Army,

Camp Grant, Illinois, March 1, 1920.



MILTON J. FOREMAN was born in Chicago January 26, 1863. At thirteen, he entered the employment of Keith Brothers & Company, with which firm he remained until 1899, when he began the practice of law. He has been identified with military affairs in Illinois since 1894, when he enlisted as a private in Troop C, Illinois Cavalry. By 1898 he had won a commission, and during the war with Spain he was captain of the First Illinois Volunteer Cavalry. In 1906 he became colonel of the First Cavalry, Illinois National Guard. He led this regiment when it served on the Rio Grande River in 1916. A year later when the United States entered the World War he transformed the regiment into an artillery unit in order that it might serve actively overseas. When the organization became part of the Thirty-third Division as the 122nd Field Artillery, he remained in command and led the gunners throughout the war. He was awarded the Distinguished Service Cross and the Distinguished Service Medal, and was made an officer of the Legion of Honor (France), as well as a commander of the Crown (Belgium). Another signal honor became his when he was voted an honorary citizen of Tarbes, France, the birthplace of Marshal Foch, and also of Bouresche, France. Upon his return to America he was promoted to brigadier general, Illinois National Guard, and subsequently to major general. He is now in command of the 33rd Division, I.N.G., and attached troops. General Foreman served as an alderman from 1899-1911, was chairman of the Chicago Charter Convention, and is a past national commander and past state commander of the American Legion.

rank of brigadier general of the Illinois National Guard. The official record reads:

Colonel Davis is awarded the Distinguished Service Cross for extraordinary heroism in action near Consenvoye, France. Upon reaching its objective, after difficult advance, involving two changes of direction, Colonel Davis' regiment was subjected to a determined enemy counterattack. Disregarding the heavy shell and machine-gun fire, Colonel Davis assumed command, and by his fearless leadership and courage the enemy was driven back.

Of the winners of awards for valor mentioned in this chapter, the following were in Colonel Davis' regiment: Sergeant Sydney G. Gumpertz, Louis Egansky, Corporal Saul Goodman, Corporal Herman J. Friedman, Sergeant Morton J. Samuel, and Corporal Eli Shapiro. These were but a few of the cases in which Jew and gentile, from Chicago and elsewhere, were inspired to heights of heroism by the example of their commander.

When the United States entered the war, Milton J. Foreman, who had served as a captain in the Spanish war, was colonel and regimental commander of the First Cavalry, Illinois National Guard. He immediately made an appeal to Governor Lowden to have his command converted into a field artillery organization This request was granted, and on July 1, 1917, the regiment became the Second Field Artillery, Illinois National Guard.

The regiment had already received training in the duties of the field artillery service. After further preparation at Camp Logan, as a part of the Thirty-third Division under Major-General George Bell, Jr., the regiment was officially designated the 122nd Artillery and assigned to the Fifty-eighth Artillery Brigade. On May 25, 1918, its personnel boarded the British steamer *Kashmir* at Hoboken, debarking at Liverpool before being transferred to France.

Colonel Foreman's men reached Orleans on June 16, and after a short period of intensive training, were moved on to Pagny-sur-Meuse, in the heart of the bat-



Cup Presented to General Foreman by His Men

tle zone From August 21 on, Foreman led the 122nd through the thickest of the fighting On they fought, through Seichprey, Mont Sec, Richecourt, Lahayville, Nonsard, Hattonville, Vigneulles—through all of the St. Mihiel offensive

CHICAGO JEWISH OFFICERS



GUSTAVUS MAXIMILIAN BLECH was born in Riga, Russia, November 28, 1870, the son of Johann and Johanna (Wolfhardt) Blech. He received his education in Germany and France, comprising liberal arts and medical courses. He came to America in 1891 and was graduated from the Barnes Medical College of St. Louis three years later. His residence in Chicago dates from 1898, since which time he has practiced in this city, his specialty being surgery. He is a member of the American Medical Association and other professional societies, ex-president of the Association of Military Surgeons, Illinois, and a life member of the Association of Military Surgeons of the United States. Among numerous other organization connections may be mentioned the Mississippi Valley Medical Association, the Masons, and the Sojourner's Club, which last he has served as president. He holds also the title of Officier de l'Instruction Publique, of France, and is the author of *Borderland Surgery, Bier's Hyperemia,* and other treatises on medicine. During the war he served as a lieutenant colonel in the medical division and is now a colonel in the reserve corps. A series of personal memoirs on the war appeared from Dr. Blech's pen in the *American Journal of Clinical Medicine,* which in 1923 were collected by that periodical and republished in book form. His wife was Rose Berkenstadt, to whom he was married in Chicago, August 8, 1900.



LOUIS A. GREENSFELDER was born in Chicago May 18, 1867. His father was Isaac Greensfelder, pioneer charity worker. He received his preparatory schooling in the grammar and high schools of Chicago and then entered the Chicago Medical College, Northwestern University, receiving his M.D. degree in 1887. He served as interne at Michael Reese Hospital for two years, after which he pursued post-graduate work in Berlin, Vienna, Paris, Prague, and Heidelberg. He has been engaged in the practice of surgery in Chicago since 1891. He was extra-mural assistant clinical professor of surgery at Rush Medical College, 1903-07, and then became attending surgeon at Michael Reese Hospital, serving continuously in this capacity ever since. He has received the highest recognition for his skill in performing difficult operations. During the World War he offered his services to his country and rose to the rank of major in the Medical Corps of the United States Army, serving as chief of the surgical staff at Camp Travis, Texas, from April, 1918, to April, 1919. He is a member of the Chicago Surgical Society, the American Medical and Mississippi Valley Medical Associations, the Association of Military Surgeons of the United States, and the American College of Surgeons. He is also president of the Michael Reese Clinical Society. He was married in 1910 to Ethel Rooks in Morrisburg, Canada, and has one child, Louise Alice.



ROBERT SACHS HARRIS, born in Chicago December 5, 1886, is the son of Joseph and Antoinette (Sachs) Harris, his mother being a past president of Jochannah Lodge. During his schooling, at Hyde Park High School and at the University of Chicago, he won high athletic honors in track, basketball and football. After graduation he was coach, at different periods from 1909 to 1913, at the Universities of Chicago, Indiana, and Tennessee. When the war came on he was commissioned first lieutenant of infantry at Fort Sheridan, going overseas January 1, 1918. As commander of Co. H, 168th Infantry, Forty-second Division, he served in the Argonne campaign, at St. Mihiel, Ypres, and other points where the fighting was thickest. In March, 1918, he won the heavyweight boxing championship of the English Fourth Army Infantry School in France, and following the armistice he acted as football coach of the Fourth Army Corps. He was commissioned a captain on March 1, 1919, and after his return to the United States was promoted to major.



BENEDICT ARON was born in Lida, Wilna, Russia, June 6, 1887. After public school in Oschmiany, he attended high school in Warsaw and then studied pharmacy at the Tomsk Imperial University. A participant in the revolution of 1905-06, he was sentenced to life imprisonment in Siberia, whence he made his escape and came to the United States in August, 1907. He has been in Chicago since 1908, being engaged in pharmacy until 1916, in which he graduated from the Chicago College of Medicine and Surgery and entered medical practice. In the World War he was captain in the medical corps, commanding Ambulance Co. 129, Thirty-third Division. He served actively overseas throughout the war, was wounded during the Meuse-Argonne Campaign and cited for gallantry in action by Division Commander General Bell. After the armistice, he became a major. He is a member of a number of military and fraternal organizations, and treasurer of the Illinois Branch of the Association of Military Surgeons. He was married to Ida Edith Cohen, July 1, 1920.

which gave undeniable proof that the American forces were turning the tide of battle in favor of the Allies

On September 12, 1918, came orders to march northwest toward Verdun, that impregnable cliff upon which the legions of the Crown Prince had thrown themselves in unavailing desperation. The 122nd Artillery was placed in support of the Ninety-first Division, occupying a central sector of line. An average of six



First Chicago Volunteers for the Jewish Legion

thousand rounds of ammunition daily was fired by the regiment, upon Pomilly, Autreville, La Vignette and St. Remy, in support of the infantry regiment. In a citation commending the regiment, (*Special Orders, No. 16*) Brigadier General Todd wrote:

> The Brigade Commander cites the 122nd Field Artillery for courage and high devotion to duty in operations, signal, message, and other details under shell fire in a rapid advance against a retiring enemy northward of Verdun under adverse weather conditions extending over fifteen days.

In addition to the six citations for conspicuous valor which were given the entire regiment, Colonel Foreman received a letter from Colonel John C. Lee, chief of staff, Eighty-ninth Division, which reads:

> I shall never forget the excellent support which your artillery gave the Division in the drive of November 1. Nor shall I forget how, on November 2, I found your post of command at Remonville, and the many conversations we had that day, when you personally ... over the wire, and how your batteries looked on the side of the hill. After such conversa-

Thus on to victory went the "Foreman Groupment," as it was officially known And at last, when its red standard, frayed and shell-torn, was back in Illinois, its commander was a holder of rare decorations, foreign as well as American, and in time was made a major general.

Davis and Foreman were the only local Jews to be awarded a generalship, but other Chicagoans of Jewish blood attained high rank in this greatest conflict

of all time, as may be seen from the insert pages foregoing. These contain a list of all those Chicago Jews of the rank of captain or above, whose names have been recorded by the Board of Jewish War Records.

Another field of military effort which attracted many of our youth was the Jewish Legion, the voluntary body organized by the British for the liberation of Palestine. This unit had grown out of the efforts of the redoubtable Jabotinsky, founder of the Zion Mule Corps. The first great impetus was given the movement by the Balfour Declaration, issued on November 2, 1917, which gave recognition to Jewish national aspirations and pledged the "best endeavors" of the British government toward "the establishment in Palestine of a national home for the Jewish people." With the approval of the American government, Canadian officers established an enlistment office in Chicago, as in other centers of Jewish population, and many Jewish boys, thrilled by the thought of fighting specifically for the reconquest of Palestine, eagerly joined the ranks of the Legionnaires.

The recruiting for the Jewish battalion was one of the most interesting phenomena of American Jewish life during the war. The Jewish papers published fervent appeals to Jewish young men not subject to the American draft to enlist in the Legion, and rabbis were often to be seen at the recruiting meetings that were held in Jewish centers throughout the country. The late Harry Goldman was one of the most prominent leaders in the local campaign, I. S. Privul and other Zionists assisting him in his devoted efforts.

With the help of the Zionist organization, a total of 212 Chicago boys was enlisted, the first contingent leaving Chicago in April, 1918, after a memorable parade through the loop. On the night before they left, a banquet was tendered the volunteers at the Ashland Club House, at which Fred Lubin, the Zionist official, whose son and nephew were both going with the contingent, presented each of the recruits with an army kit.

These 212 representatives of Chicago acquitted themselves more than creditably, as did their brothers-in-arms from other points in the country, whose total number approached 3,000. Regarding these volunteers and their recruiting, the *American Jewish Year Book* (Vol. 5680) has this to say:



HARRY GOLDMAN was born in London, England, January 20, 1875. His brother, Simon, was the organizer of the St. Louis Hachooza, the pioneer land-purchasing body in America, and from an early age Harry Goldman was likewise devoted to Jewish nationalist work. He came to Chicago in 1915, where he served actively in Zionist and other Jewish organizations. When the World War came on he aided the local activities on behalf of Palestine, being especially interested in the Provisional Fund work and in the recruiting for the Jewish Legion. To the latter he gave himself unremittingly and may be characterized as perhaps the leading Chicago figure in this endeavor. After the war he went to Palestine, expecting to remain and develop the motion picture industry there, but his enterprise failed and he returned to Chicago. He was killed by a railroad train July 20, 1923, being survived by his widow.



ISRAEL [illegible] PRIVUL was born in New York City January 19, 1885, and came to Chicago at the age of three. His first communal work was in connection with the Zionist movement, in which he served as chairman of junior work of the Knights of Zion, and as a member of the Bezalel exhibit and the Bread for Palestine committee. He was a member of the Chicago election board of the first American Jewish Congress. During the war he was engaged in recruiting for the Jewish Legion that formed part of the British Palestine expedition, did organization work for the Red Mogen David, and was connected with the Jewish Welfare Board, serving at Camp Upton, near New York City, and also at Norfolk, Va. He is now engaged in the sale of Palestine land. He was married to Eva Tames on [illegible]

The spread of the battalion movement and even its origin may be traced directly to the enthusiasm for a Jewish Palestine called forth by the Balfour declaration. In the beginning the movement was purely spontaneous, a number of volunteers having applied at the British recruiting offices in New York, Philadelphia, and Chicago, as early as December, 1917, for enlistment in the Anglo-Jewish Battalion. With the help of the Zionist Organization these attempts were coördinated, and a central bureau opened in New York for the purpose of carrying on an active recruiting campaign among the Jewish youth. On February 27, 1918, the first contingent of American volunteers, consisting of about 200 young men, left New York for the British training camp at Windsor, Canada, preparatory to their transportation to Palestine. Subsequent units, some of them numbering as many as 500 men, left the United States at regular intervals every three weeks.

The records of the various American contingents of the Judeans available at the offices of the Zionist Organization of America shed an interesting light on the character and composition of these units. These statistics show that about 2,700 men were ultimately accepted in the United States in the British authorities for the three Jewish battalions. When one takes into consideration the shortness of the recruiting campaign, the heavy demands of the American draft, and the fact that only unmarried Jews were accepted, this number appears fairly large. The volunteers came from every important Jewish center in the Union and from every state. A few even came all the way from Mexico and the Central American republics. Indeed, in the later units which left New York for training at Windsor, Canada, were men who hailed from almost all



Lieutenant Ahrelak at the Double Pak Regiment

parts of the countries of Europe, Asia and Africa with the single exception of Russia. Even enemy states, such as Austria and Turkey, appear in the statistics of birth of some of the recruits. One can gauge the high intellectual level of these contingents by the unusually high percentage of representatives of the liberal professions and the skilled trades.

The voluntary enlistment of Jewish boys, sufficient, in all, to fill three battalions, impressed the world in striking fashion that the Jews not only wanted to regain Palestine but were willing to give their lives for it. The Legion movement

was so late in organizing that comparatively few of the recruits saw active service. The 38th "Judaean Battalion," which arrived in Palestine in April, 1918, rendered extremely valuable aid in the great drive of September 12-18 of that year, which resulted in the collapse of the Turkish armies, and on September 28 entered Jerusalem in triumph, after having chased the enemy across the Jordan and having taken 4,000 prisoners. In the latter part of this action, the 39th Battalion also participated, many Chicago boys being with this unit as well as the 38th. General Sir Edmund Allenby, commander-in-chief of the Egyptian Expeditionary Forces, who had led his victorious troops into Jerusalem the year before (December 1, 1917) and whose position had been strengthened by these achievements of the 38th and 39th Battalions, acknowledged "the consistently good work they have done" and congratulated the Jewish people for the self-sacrifice exhibited by the legionnaires. The commander of the 38th, Colonel J. H. Patterson, gave them two short words which were nevertheless weighted with highest praise: "Well done!"

Of the countless instances of Jewish courage and chivalry, both in the Legion and in America's forces, this chronicle cannot attempt to treat, beyond what has already been told. The examples enumerated are enough, however, to indicate the surpassing performance which Chicago's Jews brought to the military service of their country in the stressful years of the World War. Theirs were deeds of imperishable splendor



General Allenby's Entry Into Jerusalem

DECORATIONS and CITATIONS
WON BY CHICAGO JEWS IN THE WORLD WAR

CAPTAIN BENEDICT ARON, *U. S. Citation*, 108th Sanitary Train, Army.

GEORGE AXELROD, *U. S. Citation*, 339th Field Hospital, 310th Sanitary Train, Army

LIEUTENANT SANDFORD JOSEPH BAER, *Croix de Guerre with Palms*, 39th Infantry

CAPTAIN ADOLPH G. BALLENBERG, *Citation by General Pershing*, Ordnance, Army

CORPORAL JACK BECKER, *U. S. and British Citations*, 129th Ambulance Co., Army Medical Corps

LIEUTENANT-COLONEL GUSTAVUS M. BLECH, *Member Legion of Honor, and Officer of Public Instruction, France*, Army Medical Corps

JULIUS COHEN, *Citation and British Cross*, Infantry

SERGEANT HARRY DAITCHMAN, *Croix de Guerre with Silver Star*, Co. D, 17th Field Artillery

LIEUTENANT HENRY SAMUEL DUTCH, *U. S. Citation*, Machine Gun Battalion, 30th Infantry

LOUIS EGANSKY, *U. S. Citation*, 132nd Infantry

MILTON ESCHENFELD, *Three U. S. Citations, French Citation*, Co. A, 11th Engineers

JULIUS FABERSON, *U. S. Citation*, 339th Co., 8th Army Medical Corps

JAMES FINKELSTEIN, *U. S. Citation*, 339th Field Hospital, Army Medical Corps

CAPTAIN ABRAM MILLER FISHER, *Two French Citations*, Engineers, 5th Division

ISADORE MARTIN GOLDBERG, *Croix de Guerre*, Ambulance Service, Army Medical Corps

MAJOR OTTO E. GOLDSTEIN, *U. S. Citation*, Quartermaster Detachment, Army

CORPORAL SAUL GOODMAN, *U. S. Citation*, Co. E, 132nd Infantry

CORPORAL WILLIAM S. GREENBERG, *U. S. Citation*, 16th Field Artillery

SERGEANT SYDNEY G. GUMPERTZ, *Congressional Medal of Honor, French Medaille Militaire, and Croix de Guerre with Palm*, Infantry

SERGEANT ALBERT HARRIS, *Two U. S. Citations*, Co. C, 59th Infantry

MAJOR DAVID ALFRED HORNER, *British Military Cross*, British Expeditionary Forces

SERGEANT IRWIN M. JACOBS, *U. S. Citation*, 108th Sanitary Train

WILLIAM JACOBSON, *Distinguished Service Cross, Croix de Guerre with Gold Star*, Co. D, 23rd Infantry

CORPORAL MEYER J. LAPINE, *Croix de Guerre*, 96th Co., 6th Marine Corps

JOSEPH S. LEES, *Distinguished Service Cross*, Co. D, 361st Infantry

CAPTAIN LEON LAWRENCE LEWIS, *Three U. S. Citations*, Army War Risk Section

CORPORAL LOUIS LIEBERMAN, *Distinguished Service Cross*, 6th Field Artillery, Marines

HORACE G. LINDHEIMER, *Citation by Major-General George Bell*, Army Medical Corps

LIEUTENANT BERNARD LUCA MALLER, *Croix de Guerre*, Infantry

ABRAHAM MILBERG, *U. S. Citation*, Infantry

LIEUTENANT ARTHUR MITCHELL, *Croix de Guerre with Palms*, Aviation Corps

MORRIS MOSS, *Croix de Guerre*, Army

CORPORAL SIGMUND H. MOSS, *Croix de Guerre*, Section 573, Ambulance Service

DAVID JACOBUS BAREND PRINS, *U. S. Citation*, Co. C, 149th Field Artillery

CORPORAL JULIUS RAFFLES, *U. S. Citation*, 1st Field Artillery Brigade, 8th Artillery

ABRAHAM ROGUL, *U. S. Citation*, Field Artillery

JOSEPH ROSENBLOOM, *Croix de Guerre*, Battery A, 6th Artillery

SERGEANT MORRIS RUPPERT, *U. S. Citation*, Army

WILLIAM SABETAY, *Croix de Guerre*, 322nd Ambulance Co., Army Medical Corps

CAPTAIN SYDNEY SIGFRIED SCHICHET, *Three British Citations, British Military Cross*, 126th Battalion, Highland Infantry

MAJOR CHARLES SCHOTT, *U. S. Citation*, 108th Sanitary Train, Army Medical Corps

MORRIS C. SCHWARTZ, *U. S. Citation*, Marines

SAMUEL SHASKAN, *Distinguished Service Cross*, 128th Infantry

HARRY SILVER, *U. S. Citation*, Ambulance Co. 129, 108th Sanitary Train, Army Medical Corps

CORPORAL MAURICE SILVERMAN, *U. S. Citation*, 5th Infantry

RAYMOND S. SIMONS, *Croix de Guerre*, Army

OSCAR ISAAC SINGER, *U. S. Citation*, Co. L, 18th Infantry

SERGEANT ISADORE SOLOMON, *Distinguished Service Cross*, Co. C, 317th Infantry

CORPORAL ELLIS SUSSMAN, *British Military Medal*, Co. H, 119th Infantry

LIEUTENANT LOUIS B. TOVSTEIN, *U. S. Citation*, 33rd Division Headquarters

M. R. ZARET, *Croix de Guerre*, 1st Trench Mortar Battery, Army

LIEUTENANT ALBERT M. BERLANDER, *Distinguished Service Cross, Croix de Guerre with Gilt Star*

LABAL A. BLUMENTHAL, *Distinguished Service Cross*

ISADORE BRENNER, *U. S. Citation*

COLONEL ABEL DAVIS, *Distinguished Service Cross, Distinguished Service Medal, French Legion of Honor*

COLONEL MILTON J. FOREMAN, *Distinguished Service Cross, Distinguished Service Medal, French Legion of Honor, Belgian Commander of the Crown.*

CORPORAL HERMAN J. FRIEDMAN, *Croix de Guerre with Gilt Star*

SIDNEY HOLZMAN, *Distinguished Service Cross*

CORPORAL NATHAN LEIBERMAN, *Distinguished Service Cross, British Military Medal*

MAJOR WILLIAM J. MACK, *U. S. Citation*

SERGEANT SAMUEL J. MORTON, *Croix de Guerre*

LIEUTENANT SIDNEY PEDOTT, *Distinguished Service Medal, U. S. Citations*, Naval Aviation

CORPORAL E. R. SHAPIRO, *Distinguished Service Cross*

LIEUTENANT V. M. SCHRAUER, *Two Citations*

SERGEANT FRANK SUKIL, *Croix de Guerre*



CHICAGO JEWISH DEAD in the WORLD WAR



Joseph H. Aaron, 356th Infantry, 89th Division. *Died of disease March 8, 1919*

Ben Abeon, 102nd Infantry, Co. K. *Killed in action October 25, 1918*

Henry Ackerman, U. S. Chaplain, 340th Field Hospital, Army Medical Corps.

Henry Ackerson, Marines. *Killed in action*

Marshal Bernstein, Medical Corps attached to 131st Infantry. *Killed in action July 15, 1918*

George Benjamin, 131st Field Artillery.

David S. Bettelheim, 129th Infantry, Co. D. *Killed in action*

Captain Myron Bettman, 1st Engineers

Arthur Bezzerides, Army. *Killed in action*

Asa Blonder, 47th Infantry, Co. D. *Killed in action August, 1918*

Felix Bush, Navy, Radio. *Died of disease*

William H. Fisher, Navy. *Drowned*

Reuben Fleisman, 132nd Infantry, Co. I. *Killed in action, November 10, 1918*

Samuel Frank, 341st Infantry, Co. F. *Died of accident*

Morris Louis Goldstein, Navy. *Killed by accident November 7, 1919*

George Goldberg, Army. *Killed in action*

Alec Greenfield, Army, Heavy Artillery, 4th Co. *Died, December 4, 1918*

Jacob Samuel Hallpern, 332nd Infantry, Co. M. *Died of disease, December 26, 1918*

Max Hecht, 344th Infantry, Co. A. *Died of disease, October 2, 1918*

Sergeant Henry S. Hellern, Motor Transport Corps. *Died of disease*

Louis J. Hirsch, 16th Infantry, Co. I. *Killed in action, October 4, 1918*

Eli Milton Mendelsohn, Navy. *Died of disease, September 19, 1917*

Lieutenant Richard T. Mendler, Motor Transport Corps. *Died of disease, October 8, 1918*

Max Mirsch, 16th Infantry. *Died of accident*

Benjamin T. Nussel, 131th Infantry, Co. A. *Killed in action*

David Nyer, Student Army Training

Herman Nusbaum, 9th Infantry, Co. G. *Killed in action, July 15, 1918*

Solomon Orenstein, 16th Infantry, Co. G. *Killed by accident*

Henry Parsons, Marines. *Killed in action*

Lieutenant Archibald Parsons, Army Aviation. *Killed by accident*

Lorette Perper, Ambulance Service. *Died of wounds, August 20, 1918*

Sergeant Simon Lewis Penn, 42nd Quartermas-

Bloom Spitzler, 1st Military Police, Co. A. *Died of wounds, September 30, 1918*

Stephen L. Schwartz, 104th Infantry, Co. A. *Killed in action*

Lieutenant Morris W. Sprock, 131st Infantry, Co. I. *Killed in action, September 26, 1918*

Clifford Leroy Shoffner, 122nd Field Artillery. *Killed in action, September, 1918*

Maurice Shaffner, Army, 74th Coast Artillery Corps. *Died of disease, October 3, 1918*

Lieutenant Philip F. Shaffner, Army, Medical. *Died of disease*

Max Sigel, 159th Ammunition Train, Co. E, 33rd Division. *Killed in action, October 2, 1918*

Jacob Siegel, 132nd Infantry, Co. K. *Killed in action*

Meyer Silberberg, Army.

Chorale Simon, Army. *Killed in action*

Abraham D. Simons, 5th Artillery Corps, Battery

CHICAGO JEWISH OFFICERS IN THE WORLD WAR

COLONEL

Abel Davis, Infantry
Milton J. Foreman, Field Artillery

LIEUTENANT COLONEL

Gustavus M. Blech, Medical Corps
Maurice Goodkind, Medical Corps
Milton Mandel, Medical Corps

MAJOR

Joseph C. Beck, Medical Corps
Maurice L. Blatt, Medical Reserve Corps
Martin Block, Medical Corps
Harold D. Davis, Reserve Officers Training Corps
Lester Falk, Field Artillery
Bernard Flexner
Stanton A. Friedburg, Medical Corps
Joseph C. Friedman, Medical Reserve Corps
Raphael N. Friedman
Otto E. Goldstein, Quartermaster Corps
W. Hamburger, Medical Reserve Corps
Julius Hess, Medical Corps
David Alfred Horner, Medical Corps
Nathan Adolph Komer, Infantry
William J. Mack, Judiciary Advocate
Abraham B. Rinnerman, Medical Corps
Louis Rudolph, Medical Corps
Charles Schott, Medical Corps
Fred Shutan, Aviation.
William H. Shutan, Air Service
D. A. K. Steel, Medical Corps (Base Hospital)
Sidney Strauss, Medical Corps

CAPTAIN

Serge Ambrop, Medical Corps
Benedict Aron, Medical Corps
Adolph B. Ballenberg, Ordnance Corps
Alexander Barnett, Medical Corps
Harry B. Bernhardt, Medical Reserve Corps
Ralph B. Bettman, Medical Corps
Martin Block, Dental Corps
Dr. Joseph Blum, Medical Officers Training Corps
Hyman Bornstein, Ordnance Corps
Joseph H. Burgstein, Infantry
Lewis L. Brodsky, Medical Reserve Corps
Mandel A. I. Cohen, Medical Training Corps
Benjamin J. Dubin, Infantry
Dr. Samuel M. Edison, Medical Corps
Daniel N. Eisenbath, Medical Corps
George L. Felcher, Dental Corps, Aviation Section
Abram Miller Fisher, American Expeditionary Forces
Arthur Lawrence Fisher, Medical Corps
Albert R. Fleischmann
Benjamin Freud, Medical Corps
Joseph Friedman
Isaac Jacob Frisch, Medical Corps

CAPTAIN

Harry Gauss, Medical Corps
Hugo Grant
Ralph C. Harris, Engineers Corps
Robert S. Harris, Infantry
Silas Harvey Hess, Artillery
S. Isaac Hirsch, Medical Corps
Samuel B. Hirschberg
Henry Hurwitz
Hillel T. Irving, Medical Corps
Harry Jackson, Medical Corps
Harry W. Jarrow, Ordnance Corps
David Klein
Irvin S. Koll, Medical Corps
Louis Kratze, Medical Corps
Ralph Henry Kuhns, Medical Corps
Jacob Lanski, Medical Corps
Samuel T. Lawton
Edwin Lencer, Engineers Corps
Daniel Levinthal, Medical Corps
Philip Lewin, Medical Corps
Leon Lawrence Lewis, Adjutant General's Department
Geo. Lipschultz, Medical Corps
Benjamin Lipsner, Aviation
I. B. Lipson
Jacob Louski, Medical Corps
Samuel Morris Marcus, Red Cross Corps
Frank G. Marshall, Infantry (Pioneer)
Edwin Mayer, Quartermaster Corps
Jacob Myers, Medical Corps
Benjamin N. Novy, Medical Reserve Corps
Henry N. Novy, Dental Corps
Samuel James Pearlman, Medical Corps
Harold L. Polacheк, Infantry
Louis J. Pritzker, Medical Reserve Corps
Bernard Richman, Flying Squad
M. F. Robertson, Medical Corps
Phillip Rosenblum, Medical Corps
George Rubin, Medical Corps
William H. Rubovits, Medical Corps
Isidor Salmon, War Pension Comm.
Milton Salsbury
Sydney S. Schochet, Medical Corps
Charles J. Schoenfeld, Medical Corps
Louis Savitt, Medical Corps
Fred Schwartz
Edwin Morris Sincere, Engineers Corps
Charles Henry Solomon, Medical Corps
Jesse Speyer, Quartermasters Corps
Benjamin F. Stein, Quartermaster Corps
Robert R. Stein, Medical Corps.
Daniel C. Strauss, Medical Corps
Jerome Frank Strauss, Medical Reserve Corps
William S. Taussig, Engineers Corps
Morton G. Thalhimer
Sidney Newton Trockey, Medical Corps
Leon Unger
Arthur Weis, Medical Corps
Max A. Weisskop, Medical Corps
Albert B. Yudelson, Medical Corps



CHAPTER XII

The World War—Civilian Service

THE LIBERTY LOANS—JEWISH "FOUR-MINUTE" MEN; RABBIS IN THE CHURCH SECTION—SERVICE ON EXEMPTION BOARDS—OLDER MEN TO THE FORE—CONSERVATION OF MATERIALS—THE COSMOPOLITAN DINNER—THE GREAT WEST SIDE PARADE—ORGANIZATION ACTIVITIES—JEWISH SERVICE IN THE RED CROSS AND THE ARMY CANTEEN—THE RED MOGEN DAVID—THE IMPORTANT SERVICES OF THE JEWISH WELFARE BOARD; DOMESTIC AND OVERSEAS WORK; WAR AND POST-WAR WORK.

LESS spectacular, perhaps, than the service in the army or navy, but not less devotedly given, and fully as vital to our country's cause, was the work of Chicago Jews in "keeping the home fires burning" during the great war.

The astounding increase in the complexity of modern fighting had its parallel in the non-combatant branches. No longer did an army go to fight while the rest of the country pursued "business as usual." The whole nation was at war, and those who looked after the home lines had a multiplicity of interior duties on which the successful prosecution of the war depended quite as much as it did on the men in the field. The flotation of popular loans, the speeding up of "essential industries," conservation of materials, welfare work for service men at home and abroad, and in general the fostering of the spirit of self-sacrifice, were conducted on a scale and with a brilliancy of results that revealed America to herself.

In all of them the Jewish population served zealously and effectively. Just as the immense machinery of conscription was set into motion largely by a Jew,[1] and the service men's compensation law drawn by another Jew,[2] so in every branch of patriotic effort we find Americans of Jewish blood loyally responding to their country's need.

Five great "Liberty Loans" were raised during the war, and in every one the Jews of Chicago took a leading part in selling as well as buying their country's bonds. Sums undreamed of before the war were raised promptly to enable the government to "carry on," and the Jews of Chicago were a foremost factor in the quick oversubscribing of the city's quota. The unique methods employed in those stirring campaigns spoke as much for the bond-sellers' ingenuity as their unvarying success did for the buyers' patriotic ardor.

Under the general direction of the Foreign Language Division, of which Harry A. Lipsky was chairman for the Jewish branch, and S. J. Rosenblatt secretary, a group of sub-committees was organized which worked with admirable precision and thoroughness. Through vigorous propaganda in the newspapers, and the establishment of selling stations in practically every Jewish institution, organization, and firm in the city, Chicago's Jews won a place among the leaders in this

[1] Representative Julius Kahn of California, a leader in framing the draft act.

[2] Judge Julian W. Mack of Chicago.

work. During the Third Liberty Loan, to cite specific instances, the members of the Standard Club, through the efforts of their "Loyalty Committee," purchased over a million dollars of the issue, and the Covenant Club, under the direction of Mrs. Nathan D. Kaplan, took almost a half-million. The leaders of the Jewish branch of the Foreign Language Division, besides those mentioned, were:

Vice-Presidents

Louis Boreah, Independence State Bank
H. Elenbogen, West Side National Bank
Walter M. Hyman, Liberty Trust and Savings Bank
B. Horowitz, Blue Island Savings Bank
B. Kulp, Madison and Kedzie State Bank
S. Mayer, West Side Trust and Savings Bank
B. J. Schiff, Schiff & Company State Bank

Subcommittee Chairmen

Dr. M. L. Arm, Civic Organizations
Judge Harry M. Fisher, Synagogues
Dr. H. A. Frankel, Charities and Dentists
Nathan D. Kaplan, Social Organizations
Philip Klather, Business Men
Max M. Kordisch, Lawyers
Mrs. M. Levinson, Women's Organizations
I. Lindenstein, Fraternal Organizations
Philip P. Sachs, Junior Organizations
Jacob Siegel, Press
Isael N. Zeffa, Speakers and Lecturers

Many of the Jewish organizations, such as the Young Men's Jewish Charities, the Sheridan Park Club, and the Lawndale Club, sent out "flying squadrons" of bond salesmen. Parades, patriotic meetings — among which was a women's meeting at the Auditorium which subscribed over $250,000—and the like, proved effective media for reaching and touching the Jewish public. While not all, by far, of the Jewish subscriptions could be identified as such, those that were traceable to Jewish sources totaled, for the five loans, in excess of three hundred million dollars. It should be said, also, that the duties of Chairman Lopsky and his associates were not confined to Chicago, but extended over the entire Seventh Federal Reserve District which includes four states, wholly or in part, besides the northern part of Illinois.

Another activity in which local Jews shared prominently was that of the "Four-Minute Men." At the theatre, at the club, at any and all gatherings, these speakers would appear and deliver the "short speeches that make long friends" and that, in this case, kept the war and its requirements uppermost in the minds of their hearers. The "Four-Minute" idea, conceived by a Chicagoan, Donald Ryerson, was taken up eagerly by Jewish leaders who soon enlisted in its service our most able speakers. Louis Mack held the important post of secretary, serving also on the Chicago Governing Committee with Nathaniel Seefurth. Herbert J. Friedman was Chairman of the Public Schools Committee; Nathan Ascher and Max Flyman represented the motion picture industry on the Governing Committee.

On the staff of speakers and workers,



A Placard of the War-Work Organiza-

the following Jewish men were of those most active:

Dr. M. L. Ayer	Charles Mishkin
Nathan Bailey	Morris J. Nothmann
Isaac L. Bloch	Dr. Henry A. Neuhaus
H. C. Bradmoor	Judge Hugo Pam
Archie H. Cohen	Abram J. Rosenthal
John L. Davidson	Philip P. Sachs
Dr. Henry A. Falk	Rabbi Schaffner
D. S. Eisendrath	U. S. Schwartz
Judge Harry M. Fisher	Abram A. Schwartz-bach
M. G. Frankel	L. J. Schlesinger
Edward Friedman	J. J. Schlesinger
Herbert J. Friedman	Edward Simmenhaus
Alex M. Gelman	Morris A. Weinberg
Alexander H. Herman	Ignace E. Weiss
Judge Henry Horner	Morris H. Weiss
Max A. Hyman	J. Z. Willner
Benjamin L. Jaffe	Meyer M. Willner
William D. Kerr	C. A. Zimmerman
I. H. Kraemer	W. J. Zimmerman
Max M. Korshak	Emil N. Zollo
Dr. Julius H. Lamy	
Leo H. Lassley	

The following men, although not regularly listed as Four-Minute Men, rendered important service in speaking before various bodies:

Judge Samuel Alschuler	H. J. Hoffman
H. L. Anderson	Nathan D. Kaplan
William L. Baum	Philip P. Levinson
I. L. Bloch	Harry J. Lutz
J. H. Bloom	Leo Mayer
Philip P. Bregstone	J. G. Miller
Judge Joseph B. David	Joseph Miller
Edward J. Fischer	Dr. M. O. Samuels
Judge Hugo M. Friend	Samuel L. Steinberg
Louis H. Gerber	Morris A. Weinberg
Louis Glickman	Leon Zolinski
Lewis Gordon	

What was known as the "Church Section" of the Four-Minute Men's organization was served in an important capacity by the sturdy efforts of the Chicago rabbis whose names follow:

Moses Bezozon	Gerson B. Levi
Nathan Bialosky	Felix A. Levy
Abraham L. Cardon	Joseph Mosenfelder
Rudolph I. Coffee	E. R. Mudlin
Samuel S. Cohon	Jacob Rabinowitz
Israel Elfenbein	Julius Rosenwald
Ephraim Epstein	Samuel Rosenwein
Nathan Feuberg	Tobias Schanfarber
M. Fischer	Saul Silber
Isaiah Hexter	Joseph Stolz
Emil G. Hirsch	N. Wagenfeld
Abram Hirschberg	

What were the subjects on which these men spoke? For each critical period in the nation's war efforts, they were directed to deal with a different topic. There were thirty-seven such periods in the course of the eighteen months from May, 1917, to December, 1918, and it is enlightening to note the topics assigned the Four-Minute Men, as they form virtually a summary of the country's participation in the World War:

Universal Service by Selective Draft, *May 12-21, 1917*

First Liberty Loan, *May 22-June 16*

Red Cross, *June 18-25*

Food Conservation, *July 1-14*

Why We Are Fighting, *July 15-August 1*

The Navy in Action, *August 2-15*

The Importance of Speed, *August 16-31*

When Our Enemy Rests, *August 27-September 21*

Unmasking German Propaganda, *August 27-September 21*

Onward to Victory! *September 24-October 27*

Second Liberty Loan, *October 6-27*

Food Pledge, *October 28-November 8*

Mobilization Month and Month, *November 11-25*

Carrying the Message, *November 26-December 27*

War Savings Stamps, *January 2-19, 1918*

MAX M. KORSHAK is a Chicagoan, born April 15, 1884. After completion of grammar and high school, he studied law, receiving the degrees of LL.B. and LL.M. He was assistant corporation counsel in 1911-15, and in 1922 was appointed master-in-chancery of the Circuit Court of Cook County. Among the Jewish organizations he has served are the Mt. Sinai Hospital, of which he has been vice-president, the Federated Charities, of which he was a director, and the Marks Nathan Orphan Home, of whose directorate he is at present a member. He was also active in local work for the American Jewish Congress, and is a member of various fraternal and social organizations. During the war he was chairman of the lawyers' committee of the Jewish branch of effort for the Liberty Loans. In the war-relief campaign of 1921 Korshak traveled through the Middle West addressing campaign meetings and stimulating the effort on behalf of the war sufferers. He was married to Jessie R. Missner May 17, 1902, and has four children: Hazel, Donald, Lester and Belle.



The Shipbuilder, *January 28-February 9*
[illegible]
Lincoln's Gettysburg Address, *February 12*
[illegible]
The Income Tax, *March 13-16*
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
What We Have Won, *December 8-14*
Red Cross Christmas Roll Call, *December 15-23*
[illegible]

If the service of large numbers of Jews in the Liberty Loan drives and as Four-Minute speakers was a testimonial to Jewish confidence in the Government and its war aims, the appointment of a comparatively large number of Jews upon the local draft boards, returned the compliment—it expressed the esteem in which Chicago Jews were held by government officials. The work of the members of the exemption boards, as they were called, entailed discretion, impartiality, unquestioned patriotism, and a complete dedication of one's time to the work.

The orderly and speedy mobilization of the tremendous forces marshalled into service—one of the greatest military accomplishments in history—is due in large measure to the devoted application of the members of the various exemption boards, of which the following Jews were appointed for Chicago:

Dr. Isaac A. Abt	Samuel H. Levin
[illegible]	Louis Levy
[illegible]	Moses W. Lieberman
[illegible]	Louis Marschak
[illegible]	Dr. Joseph Rees
[illegible]	Colonel Edwin Romberg
[illegible]	[illegible]
[illegible]	[illegible]
Michael Kenny	

In addition to those who worked in groups, several Jewish Chicagoans re-



JULIUS ROSENWALD IN FRANCE DELIVERING A MESSAGE FROM GOVERNOR LOWDEN TO A GROUP OF ILLINOIS SOLDIERS

Rosenwald, chairman of the National Advisory Committee at Washington, was sent overseas by the

ceived important war appointments of a more individual character. The most notable of these was the appointment of Judge Julian W. Mack, by Samuel Gompers, chairman of the Defense Coun-



JULIAN W. MACK was born in San Francisco, July 19, 1866, the son of William J. and Rebecca Mack. He received his LL.B. degree from Harvard in 1887 and was the winner of the Parker fellowship at Harvard, under which he studied at the Universities of Berlin and Leipzig. He was admitted to the bar of Illinois in 1890, and from 1895 to 1902 was professor of law at Northwestern University, then assuming a professorship at the University of Chicago. From 1903 to the present he has served on the judiciary—in the Circuit Court of Cook County, the Juvenile Court, the Appellate Court of the First Illinois District, and the United States Commerce Court, and since 1911 as a United States Circuit judge. In a lifetime of welfare endeavor, of wide range, Judge Mack has served in the following capacities: president of National Conference on Charities and Corrections, Friends of Russian Freedom, National Conference on Jewish Charities, Immigrants' Protective League, Infants' Welfare Society, American Jewish Congress, Comité des Delegations Juives à Paris; vice-president of Children's Hospital Society, and Society for Social Hygiene; executive member of Chicago School of Civics and Philanthropy, Chicago Tuberculosis Institute, Juvenile Protective League, Civic Service Association, Playground Association, and an Overseer of Harvard University. In the establishment of the Associated Jewish Charities of Chicago he was a leading factor, and was elected its first secretary. When Zionism claimed his sympathy, he directed his attention to its advancement with characteristic vigor and devotion, eventually becoming national president of the Zionist Organization of America. Upon his resignation from this position, in 1921, which was owing to questions of policy, he turned his thought to the economic phases of Jewish Palestine. Together with Supreme Court Justice Louis D. Brandeis and other eminent men who shared their position on the subject, he organized the Palestine Development Council, of which he is now national head. During the World War, Judge Mack was assigned the task of drafting measures providing compensation for the families of our fighters. His fulfillment of this responsibility has been appraised by competent judges as a model of its kind. In other patriotic activities Judge Mack also took a strenuous share, especially as one of the three members of the Board to examine conscientious objectors, and as one of the umpires appointed by President Wilson under the War Labor Board. Though his judicial duties have taken him from Chicago, he still claims this as his home city. He was married March 9, 1896, to Jessie Fox of Cincinnati. There is one child, Ruth, wife of Dr. H. L. Blumgart.

cil's Committee on Labor, to draft measures providing compensation for soldiers' and sailors' kin while they were in the military service. His fulfillment of this important assignment given in July, 1917, is universally declared to have been a masterpiece.

In the same month Aaron Jones of Jones, Linick & Schaefer, was appointed a member of the National Association of the Moving Picture Industry. The work performed by this body was the dissemination of government appeals and all other forms of propaganda, through the medium of moving pictures.

Another appointment of interest, occurring at the same time, was that of Joseph Byfield, president of the Sherman Hotel company, to the responsible task of converting raw recruits into army cooks. The ability of the thousands who graduated from Byfield's training school was a fitting testimonial to his efficient methods.

Besides these just mentioned, many other business executives served as "Dollar-a-Year" men, giving of their high abilities unsparingly and receiving the nominal compensation of one dollar a year, to meet the legal requirements. Theirs were among the most honored of the posts to which civilians were appointed.

The Jewish dentists of Chicago were also active in military service. In July, 1917, the Government appointed Dr. Elkan W. Fishell one of the dental examiners of the Medical Advisory Board, for Chicago and surrounding territory. It was a well-earned mark of approval of our dentists' zealous efforts during the war.

In order that essential industries might not suffer because of the absence of millions of young men from their work, a movement was inaugurated throughout the nation to have men between the ages of forty-five and sixty-five placed in active employment again. To the surprise of employers who had simply believed that men past forty-five were not capable of doing efficient work, thousands who responded to the call for elderly men proved that they were still very much alive and most efficient. Benjamin H. Rosenthal headed a committee in Chi-

cago whose purpose it was to place elderly men at work and it is largely owing to his efforts that hundreds such were utilized at a time when every man counted heavily.

One of the remarkable elements of the conduct of the American people during the World War was the determination to conserve the country's resources. Old clothes were worn longer, less food was used, every means of economy was employed. Waste material which ordinarily would be thrown away and become useless was now gathered and used in thousands of different ways. That credit for this remarkable movement belongs to a young Chicago Jew is a matter of record, for in a letter dated May 7, 1917, addressed to Congressman A. J. Sabath, E. M. Mendelson, president of the Mendelson Brothers Paper Stock Company, of Chicago, suggested plans for the thorough awakening of the American people to the necessity for conservation. Extracts from his well-known letter are given herewith:

It has occurred to me that on account of the necessity for economy in every direction, there should be efforts made toward the conservation of waste



LEWIS E. BERGER was born in Suwalk, Russia, on September 14, 1885. He was brought to Chicago in 1888. He received his education in the public schools and also studied accounting and commercial law. In 1909, after having been employed as a clerk in a wholesale house for a time, he began to manufacture overalls, in which business he is still engaged. He is a director of the Marks Nathan Jewish Orphan Home, of the Mount Sinai Hospital, and of the Covenant Club, and has rendered valuable service in his official capacities. His most distinguished activity, however, was in connection with the War Service Board on which he was a member of the clothing and equipage department. He was in charge of the placing of contracts in the New York office, and was instrumental in saving the Government millions of dollars. On November 28, 1908, he married Rebecca Allswang, and has three children, William, Mildred and Betty.

The creation of the Department that I am about to recommend to you is very essential to the welfare of the country, and will vastly benefit the Nation, if it is started out along proper lines.

Pending in the experience of England in this direction, this Government should at once organize such a Department to make a general campaign for the conservation of waste material, especially of the following commodities: paper stock, rope, rope scrap, iron scrap, woolen and cotton rag scrap, sheet and bottle glass, and every other scrap commodity.

It should be the purpose of this Department to make the collections wherever possible, or and more and wherever it is not possible to eliminate this waste, to gather together every ounce of such scrap material and bring it back into the market to the use of our material. This will not only tend to bring out an abundance of material that has been going to waste, but will also reduce the use of new raw material and thereby enable the country, through the substitution of old raw material wherever possible, to lay up a stock of new raw material for a season.



ELKAN W. FISHELL was born in Pittsfield, Ill., May 31, 1872, son of Albert Fishell, former president of Sinai Temple. His mother was Annie Sicher. Chicago became the home of the family in 1885, where young Fishell attended Armour Institute, the Chicago School of Anatomy and Physiology, and the dental department of Northwestern University. He received his D.D.S. in 1897, since which year he has practiced dentistry in Chicago. Dr. Fishell has been attending dentist at Michael Reese Hospital for twenty years and a member of its medical staff. He likewise has the distinction of being the only living life member of Sinai Congregation and its chief usher for a continuous period of thirty-six years. During America's participation in the World War, Dr. Fishell was appointed by the War Department as dental examiner for the Medical Advisory Board, with jurisdiction over Chicago and Cook and Lake counties. In this position he served throughout the war and established a high record. In 1908 he married Seraphine Norden, daughter of Dr. Aaron Norden. There are no children.

I should be very pleased to amplify the above by a personal conference at any such time as you may see fit to appoint. There should, however, be no time lost in creating such a Department.

I shall be ready to serve the Department, for the benefit of the country, in any way that it should see fit to command my service.

Yours very truly,

EMANUEL M. MENDELSON.

In a similar way, other Chicago Jews were among the leaders in the movement for food conservation. The frequent "wheatless" and "meatless" days gave rise to the good-natured jest that soon "eatless" days would be the vogue. But the very considerable savings effected through the system of voluntary abstinence enabled the country to push the war much more efficiently and thus brought it to a conclusion so much the sooner. No element among Chicago's population bore the burden of the short-ration days more cheerfully and willingly than did the Jewish community as a whole. It was the opportunity of the many to contribute materially to the winning of the war, and they gloried in the humble sacrifice.

Among the most prominent in the activities for food conservation was S. B. Komaiko, whose services as director of foreign language publicity were acknowledged by the United States Food Administration in an engrossed certificate forwarded to him, reading as follows:

THE UNITED STATES FOOD ADMINISTRATION
to
SOLOMON B. KOMAIKO
Director of Foreign Language Publicity
In appreciation of efficient and patriotic service during the Great War, 1917-1918
(Signed) HERBERT HOOVER,
United States Food Administrator
(Signed) HARRY A. WHEELER,
Federal Food Administrator for Illinois.

The inventive genius of Chicago Jews also aided materially in the prosecution of the war to a successful end. On May 12, 1917 was announced the invention of a valuable instrument by Professor A. A. Michelson, of the University of Chicago, the first American to win the Nobel Prize. By means of his device, deafness was prevented among the soldiers and sailors whose duties kept them near large pieces of artillery and ordnance of all kinds. During the latter part of August, 1917, an improved periscope was invented by Walter J. Greenebaum which was used by the Navy Department throughout the war. It was a masterpiece of ingenuity and served as still further proof of Jewish ability. Yet another invention used extensively by the Government during the war was that of Sol H. Goldberg. His device was a submarine detector which proved very effective against the U-boat menace of Germany. When announcement was made of this invention in August, 1917, greater confidence was given to the nation that the "dough-boys" would be thoroughly protected on their voyage across the sea. That not one soldier's life was lost while more than two million were convoyed to France is a remarkable tribute to the effi-

SOLOMON BARUCH KOMAIKO was born in Onixty, Kovno, Russia, September 15, 1878. He arrived in New York in 1899 where he became a writer for the *Daily Jewish Herald* and at the same time acted as American correspondent for *Die Welt*, the official Zionist publication. In 1903 he came to Chicago and continued to write for Jewish publications until 1907, when he entered the insurance business, in which he has continued ever since. From the start he threw himself into Jewish work here, becoming president of Kadimoh Gate, Knights of Zion, in 1908; delegate to numerous Zionist conventions; co-organizer of the Maimonides Hospital; and a director of the Hebrew Literary Society. Komaiko has also served as chairman of the educational committee of the Marks Nathan Orphan Home, and in the Hebrew Institute on the committee on Hebrew language and religion. The Jewish Consumptives' Relief Society of Denver, of which he is a national director, Temple Judea, and the B. M. Z., of which he is at present a director, have long received his vigorous support. Of his non-sectarian activities, there may be mentioned his lead in organizing the Jewish Relief Committee on behalf of the Italian earthquake sufferers of 1907, of which he acted as secretary, and his frequent appearance in Christian churches in his endeavors to remove misunderstanding between Jew and gentile. During the war he was intensively engaged in patriotic activities, as director of foreign language publicity on behalf of food conservation. On December 16, 1922, preparatory to a visit to Europe, he was received in conference by Secretary Hoover and President Harding regarding the claims of the Lithuanian government to the port of Memel. In Lithuania he was welcomed with honors as the guest of President Stulginskis, and seized this opportunity to plead for fulfillment of the minority rights pledges. During his tour he also attended the Thirteenth Zionist Congress, at Carlsbad. He was married to Miss Pauline Stein, September 18, 1910, and there are three children: Charles James, Sarah Pearl, and William Kadison Komaiko.



ciency of the numerous contrivances used by our government to safeguard the lives of our boys. At least three of them were products of Chicago Jews.

The zest with which the Jewish inhabitants of the city entered all phases of war activities, and their peculiar abilities along certain lines, are shown by the numerous prizes won by them. When, for instance, the 2,500 mail carriers of Chicago competed in a drive for subscriptions for soldiers' huts at the front, two Jews took the leading awards. The first prize of one hundred dollars was won by Harney Bernstein, and the second prize, fifty dollars, by Ben Levey. In another city-wide contest, conducted by the Chicago *Tribune*, for the best slogan for a recruiting poster, that of Harry Schoenbrod was awarded the first prize of fifty dollars. His slogan was, "You Need Us. We Need You. Enlist!" Thus the creation of a Jewish boy helped the appeal to the manhood of Chicago to fight for America.

Before we go on to the camp service of various Jewish organizations, mention should be made of some of the many social activities connected with the war. Of these, one of the most interesting was the Cosmopolitan Dinner, held on February 6, 1918, under the auspices of the National Security League. This function, called also "The Loyalty Meeting and



From the collection of George Baer.

Banquet in Honor of the American Flag," was attended by the representatives of the seventy-odd nations making up the bulk of Chicago's population. It was an impressive demonstration of loyalty on the part of those of foreign birth or extraction. The Jews of Chicago were represented by Judge Hugo Pam, Julius Rosenwald, Harry A. Lipsky, and James B. Loebner.

During the course of the war great patriotic demonstrations were held throughout the city. One of the most memorable of these was the parade and mass-meeting held at Douglas Park on July 4, 1918, as part of the city-wide Loyalty Demonstration by the various elements of the population. The parade, in which thousands of Jewish men, women, and children took part, was in charge of Captain I. Harris, of "Zion Guards" fame. It began at Twelfth Street and California Avenue and [illegible] through the heart of the Lawndale section, winding up finally at the Douglas Park Pavilion.

The chief feature of the procession was the floats and tableaux staged by H. L. Meites, assisted by Lillian Herstein and Anna Robin. Four floats were arranged, representing periods in American history, as follows:

1. Period of 1492, showing Columbus consulting Jewish astronomer, Abraham Zacuto.
2. Period of 1776, showing America's first "Liberty Loan" made by Haym Salomon to George Washington to help consummate the War for Independence.
3. Period of 1812, showing Commodore Levy, who at the time of his death was the highest ranking officer in the United States Navy, and who was father of the law abolishing corporal punishment in the navy, in the act of saving a sailor from being flogged.
4. Period of 1861, showing President Lincoln conferring the rank of brigadier general upon Colonel Leopold C. Newman while the latter was being wounded in a hospital in Washington.

At the mass-meeting patriotic addresses were delivered by Judge Julian W. Mack, Judge Harry M. Fisher, Congressman A. J. Sabath, and Rabbi Saul Silber. On the same day, a like demonstration was held by the Jews of the Northwest Side, at Humboldt Park.

To maintain the morale of our boys at the highest pitch during the period of the war, various Jewish organizations of Chicago arranged entertainments and benefit performances for the soldiers and sailors. On December 9, 1917, *a Chanukah* entertainment was given for the soldiers at Rockford by the Young People's Jewish Congress Association of Chicago, in conjunction with the B'nai B'rith American Soldiers and Sailors' Welfare League. It is most interesting to note that five thousand children of soldiers and sailors were given toys during this period by Milton H. Samson. "Klever Kapers," a play given by the Willing Workers Woman's Club on February 27, 1918, was a source of much revenue in the fight waged by the members of the club against intermarriage among soldiers and sailors. The Chicago Woman's Aid rendered a dance on February 16 for soldiers in Chicago. A benefit performance of a military minstrel show called, "Over There," written by Dave Wolff and under the musical direction of Elsa Meyerson, was arranged on February 24 by the Ramah Lodge, I. O. B. B. On the same day the Council of Jewish Women gave an entertainment at Rockford to the soldiers stationed there. A mammoth concert of Jewish liturgical music to raise money for war sufferers was given at the Auditorium on March 3, when Cantor Josef Rosenblatt aroused the vast audience by his glorious rendition of Hebrew melodies. On March 13, a benefit play was rendered for the Soldiers and Sailors' Welfare Fund at the Haymarket Theatre. Chaplain Miles Goldberg conducted *Yom Kippur* services at the Great Lakes Naval Training Station on October 13, and four hundred Jewish sailors attended his services. There were other entertainments, performances, and religious services, too many to list. All

served their great purpose and were an important factor in the maintenance of the war spirit.

The activities just mentioned are a few of the innumerable ones through which Jewish women contributed to the winning of the war. To record the names of all who played a prominent part in them would involve the cataloguing of a list too lengthy by far for this chronicle. As an outstanding example may be mentioned the services of Mrs. Philip P. Bregstone. She seems to have been associated in an executive capacity with almost every patriotic work in which women could serve. Her name is connected with a bewildering number of drives and tag days, in all of which her particular care was the City Hall, County Building, and Federal Building. Among her activities were the Liberty Loans, Salvation Army drive, Paris Soldiers' Hospital campaign, Blind Soldiers' Tag Day, French Wounded drive, Patriotic Food Show, Soldiers' and Sailors' Welcome Home, and the United War Work campaign. Mrs. Bregstone is recognized as the originator of the entertainment feature in war drives, which subsequently spread all over the country and became an integral part of the war campaigns. Thus, besides serving prominently in the various drives and as a member of the Woman's Committee of the Council of National Defense, Mrs. Bregstone brought an original and productive contribution to the nation's cause, one of



Mrs. Philip P. Bregstone

which the many Jewish women who worked with her or in similar capacities, may well be proud.

Practically the heart and core of the orthodox Jewish social activities in behalf of our fighters, was the Chicago Hebrew Institute, the point of origin for a multiplicity of beneficent undertakings. Such for instance, was the War Service Club, where scores of girls gathered regularly to prepare "comfort kits" and other supplies for the service man, or otherwise to look after his welfare and entertainment.

The splendid showing of the Jews of the West Side in these and other activities gained the respect and admiration of the city. Unfaltering allegiance to American institutions, and entire devotion to the nation's cause were manifested throughout the war, in deeds as well as words, by this great section whose inhabitants were none the less fervent in their love of country because many of them were Americans by choice and not by birth. In patriotic ardor they were at one with their



War Service Club of the Chicago Hebrew Institute

brethren whose families could boast several generations in the country and city while they could count but one or, at most, two. Their record during the war proves, if proof be needed, that the love and loyalty of the Jew for America is not to be measured by the number of years his family has been here.

Turning now to the camp service or-



[illegible] born in [illegible], Michigan, August 11, 1869, daughter of Solomon and Julia (Mann) Austrian. The family moved to Cleveland in 1871, where the girl was educated in the public schools and at a seminary. In 1886, Chicago became her home, and two years later she was married here, June 26, 1888. During the World's Fair she was active in the Congress of Religions and helped organize the Council of Jewish Women, becoming its first national treasurer, which office she held for ten years. She organized the North Shore Garden Club and was its first president, later becoming honorary president. She has been a member of the Chicago Woman's Club since 1888, chairman on garden work at the Speedway Hospital, and is now chairman on ways and means as well as vice-president of the Service Star Legion. During the World War she was prominently active in the Council and organized an auxiliary to the 133rd Field Artillery in Dallas, Texas. This auxiliary was composed of the wives, mothers and sisters of the men of the 133rd, of which Mrs. Selz's son, Captain Frank E. Selz, was a member. She has one other son, Austin.

ganizations, we find the Jewish men and women of Chicago giving of themselves liberally in the general organizations such as the Red Cross and the Army Canteen as well as in the distinctively Jewish bodies like the Jewish Welfare Board and the Red Mogen David.

Prior to America's entry into the war, more than five hundred local Jewish women had already enlisted in the American Red Cross. The great majority of them joined the organization in February, 1917, and were assigned to the numerous Red Cross stations throughout the city. Under the leadership of Mrs. Delia Austrian, the eminent writer, and Mrs. J. Harry Selz, together with many other prominent women, work was begun to provide the Red Cross organization with medical supplies and funds for its great work.

In May, 1917, a Red Cross campaign was conducted in the Jewish community which, like numerous other such efforts that followed during the course of the war, resulted in large sums of money and great quantities of supplies being raised. The leaders in this first great campaign, which met with complete success, were the following:

[illegible] Dr. Emil G. Hirsch
Alfred Decker Dr. L. Jelinek
[illegible] Frank M. Loeb
[illegible] Mrs. Hannah G. Solo-
E. J. Goldblatt [illegible]
[illegible] S. B. Weinberg.

Another fruitful field of welfare work was that of the Army Canteen. When the first Army Canteen was established by

MRS. CHARLES E. FRANKENTHAL (TILLIE STEINHART) was born in San Francisco, May, 25, 1870. She received her education in a private seminary and very early became associated with social and philanthropic work. For many years she has been a director of the Home for Aged Jews and she has also served as president of the Chicago Child Benefit League. During the World War she was chairman of finance of the Women's Committee of National Defense, in which she rendered invaluable aid to the country in its prosecution of the war. Her work for children and for the poor is widely known, and in tag-day and other fund-raising methods she is invariably an active factor. She has one child, a daughter, Mrs. Irma Kate Shivers. Mrs. Frankenthal has resided in Chicago since 1889.



the National Canteen Service of the United States Government at Grant Park on October 13, 1917, Mrs. Louis M. Cohen and Mrs. Sidney Long were chosen to act



JEWISH WELFARE BOARD SCENES

PASSOVER SUPPER FOR A TRIO

INSIDE THE J. W. B. HUT AT CAMP GRANT

EXTERIOR OF THE CAMP GRANT HUT

in charge. Largely to their efforts is due the credit for the fine and well-appreciated service given to the soldiers and sailors during the entire war, and during the period of demobilization.

Another woman who "did her bit" in a large way was Mrs. Charles E. Frankenthal, official of the Women's Committee of National Defense. She headed the campaign of the Committee in the raising of one hundred thousand dollars for purposes outlined in the national program. The chief work of the Committee was to enlist the services of the women of the nation in the numerous activities that women could pursue to aid the Government in the prosecution of the war. This campaign, started in the early part of January, 1918, was successful and the amount sought greatly overoubscribed.

The Red Mogen David (Red Shield of David) was a society organized in April, 1918, for the purpose of doing for the



A Group of the Red Mogen David
Dr. Celia Davis, president, in center

Jewish Legion the work that was performed for the American armies by the Red Cross and the Jewish Welfare Board. The Chicago branch, of which Dr. Celia Davis was president, had its headquarters at the Chicago Hebrew Institute, and did valiant service for the Legionnaires. It cared for their families if they were in need, sent comforts and "goodies" to them, and kept track of their movements so their families could remain in touch with them. To those of the Legionnaires who decided to remain in Palestine after the close of the war, the Red Mogen David gave financial aid and other forms of assistance.

The largest and most important of the



A Jewish Service Flag

Mrs. Fred Lubin is shown sewing a service flag for the local Legionnaires, of whom her son was the first to enlist. It contained 114 stars, and hangs in the [illegible]

Jewish service organizations was the Jewish Welfare Board, organized April 9, 1917—three days after President Wilson issued his war proclamation. At the head of it were acknowledged leaders in American Jewish life, among them Julius Rosenwald, who served on the Advisory Board, and M. E. Greenebaum, chairman of the Chicago Community Branch.

The scale on which the Board operated may be seen from the number of branches it conducted—180 in the United States, with 468 workers, and 57 overseas, with 187 workers. Of these, the Roll of Honor contains thirty-two names of Chicagoans. The difficult work for which they were selected required an unimpeachable Americanism, sympathy with Jewish ideals, initiative and tact, and a practical

understanding of their tasks. These representatives were actuated by a desire to do their share in the Great War after having been rejected from military service because of physical disability, age limitation, or dependents.

Chicago's representatives were the following:

Louis J. Altman	Rabbi Lee J. Levinger
Dr. H. L. Arenson	Rabbi Felix A. Levy
David Mitchel Blum	Dr. Israel W. Marcus
Leon Hamburger	B. Manheimer
Eva F. Cohen	Fannie Newman
Dorothy Edson	Hermon Oliver
S. S. Finkelstein	Joseph Pedott
Henry Fox	Emil J. Perlberg
S. T. Frank	I. S. Privul
Alfred Friedlich	Joseph Rabinoff
Bernice Goldberg	L. N. Seelenfreund
Joseph A. Golde	Edward Shanman
Rose Gordon	Hannah Shulman
Arthur E. Grossman	Judah Tarson
M. J. Kraus	Rose Wertman
Nathan Kraidman	Joseph A. Wolf.

After an intensive course at the Training School in the fundamentals of Judaism, military ethics and regulations, as well as in the J. W. B. program, they took up their assigned duties either at domestic or overseas stations. The importance of the many activities which the Board conducted, with the sanction of the Government and under the supervision of the War Department Commission on Training Camp Activities, may be judged from the financial report covering the period from June 7, 1917, to September 30, 1920, which shows disbursements in the United States of $3,497,000, and abroad, $659,000.



SAMUEL SCHWARTZ was born in [illegible] June 4, 1868. He came to Chicago at [illegible] and established himself in business, with which success. A director of the First Roumanian Congregation, vice-master of the I. W. S. O., and a prominent member of other organizations for many years, he has also been closely identified with work of a more specifically philanthropic character, such as that of the Jewish Consumptives' Relief Society, of which he has been a director, the B. M. Z., the Marks Nathan Orphan Home, and the Lake Bluff Orphanage Association. At the dedication exercises of the B. M. Z. he donated a thousand dollars to the institution, which was almost unheard-of for that time. During the World War he fitted up a recreation building at Waukegan entirely at his own expense, and thus was instrumental in affording cheer and comfort to our soldiers. He was married to Mary Jacobson in his native city on December 25, 1882, and has six sons: Jacob, Emanuel, Benjamin, Abraham, William, and Harry. The family now resides in Waukegan.

The guiding principle of the J. W. B. was to extend its services without sectarian restrictions, and without charge of any kind. It never lost sight of its primary object, however, which was to make adequate provision especially for Jewish soldiers and sailors, the satisfaction of whose particular needs could be accomplished only by a Jewish organization.

Both in this country and "over there," an elaborate and competent service was maintained, looking to the fighter's physical, mental and moral well-being. Not only in camp or city, but likewise at naval ports and on battleships was this service conducted, and on the



SABBATH SERVICES IN A TEMPLE IN DIJON, FRANCE

Mexican border, at the Canal Zone, and the Student Army Training Corps as well.

In Camp Grant alone, where the great majority of Chicago Jewish boys were stationed, more than three thousand men visited the J. W. B building weekly. At the Great Lakes building the weekly attendance by the sailors was in excess of fifteen hundred. Non-Jew as well as Jew was welcome, and the most intimate and cordial cooperation obtained between the Board and the non-Jewish agencies, such as the Y. M. C. A., the Knights of Columbus, and the Community Camp Service. If ever racial and religious barriers were effectively broken down, it was in this time when mutual ideals and mutual needs brought men close to each other. Many a non-Jew who had received a welcome at these and other J. W. B. huts came from the war with a new-born realization that Jew and gentile were brothers "under the skin."

To see to the fighter's physical comfort, through the supplying of newspapers, books, cigarettes and the like; his mental needs, through educational and cultural activities, his social wants, through various forms of entertainment and amusement; his religious welfare, through providing opportunities and encouragement to attend services; his "business" requirements, such as communicating with his family, making wills, transferring property, completing naturalization, securing insurance, or arranging proper allotment for his dependents—what an all-around program of service was that of the Jewish Welfare Board! Then there were the men in hospital, guardhouse, or "brig" to look after, the influenza epidemics to stave off, and innumerable "personal service" cases.

After the signing of the peace treaty, the work of the Board underwent a change consonant with the times. The prospective return to civil life brought many individual and collective problems, and the J. W. B. met them in admirable fashion. It kept the "dough-boys" and "gobs," impatient for discharge, busy with wholesome recreation or helpful study. Lectures and educational courses were organized, and religious facilities increased. A total of 1,740 religious services were held abroad, the attendance totaling 180,000. The domestic attendance was proportionately greater, Friday evening and Saturday services being held

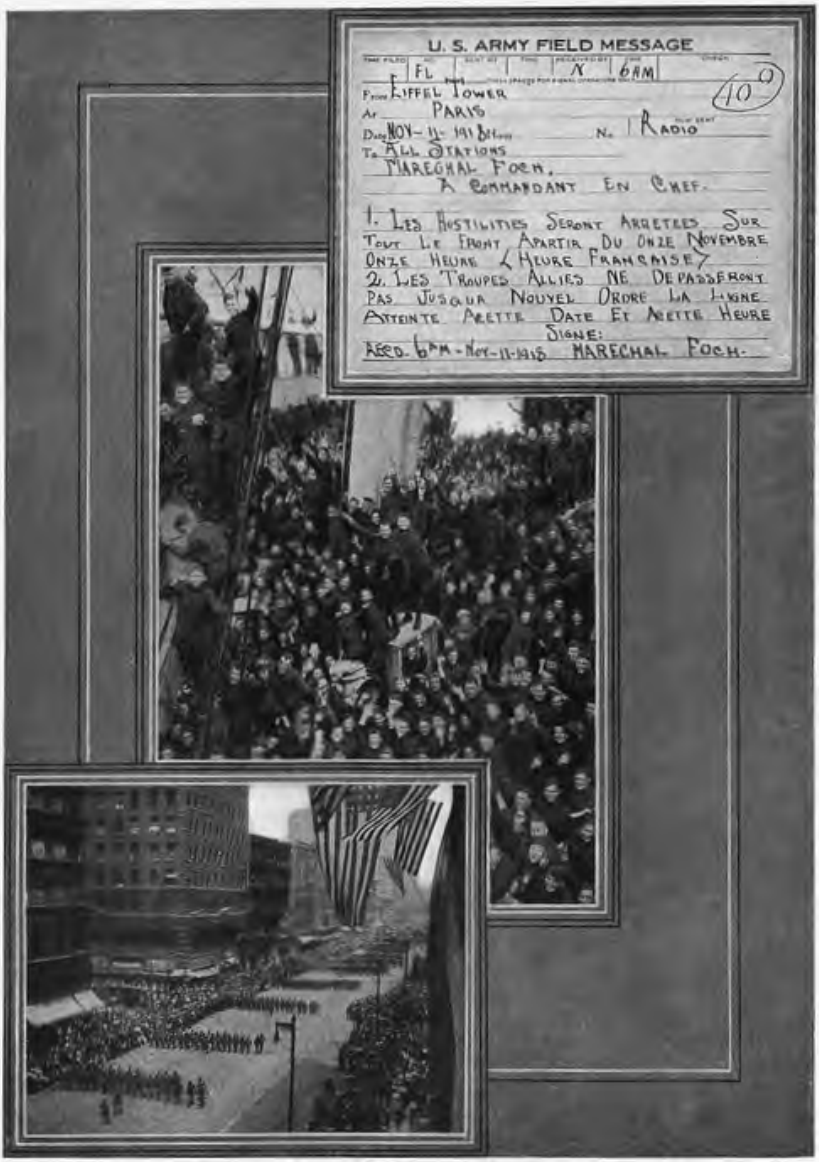


SECRETARY BAKER AND COLONEL CUTLER

Colonel Harry Cutler, head of the Jewish Welfare Board, is handing the Secretary of War a written petition requesting a report of the J. W. B.'s activities at home and abroad

in every camp by rabbis from neighboring communities.

The lengths to which the J. W. B. went in order to serve its charges are aptly illustrated by an incident occurring in April, 1919. Thirty-four boys en route from Camp Upton to Camp Grant could not arrive in time to participate in the Passover *Seder*. Upon learning of this, the Chicago Branch immediately arranged for a special car in which these boys were sidetracked at Detroit, where a *Seder* was held for them and a regulation Passover meal served.



AT THE END OF THE GREAT WAR

THE "LOUIS FILLEY" ORDER
SAILING INTO NEW YORK HARBOR
MANHATTAN DOWN STATE FERRY

During this same Passover, twenty-four *Seders* were conducted abroad by the J. W. B., with an aggregate attendance of over 30,000, including soldiers of the Allied forces. Each man was given a two-day pass, and had the opportunity to listen to addresses by prominent representatives of the War Department. In Paris, where many Jewish soldiers were concentrated, the speakers included such eminent personages as Raymond Fosdick, Colonel R. M. Lyon, Colonel Gouthiers, representing Marshal Foch, Colonel Harry Cutler, head of the J. W. B. and since deceased, Dr. Cyrus Adler, Judge Julian W. Mack, and Louis Marshall. Incidentally, as the official report of the J. W. B. says, the French troops also were provided with matzohs from its supply.

In Chicago, an employment and re-education bureau was organized after the armistice, known as the Bureau of Returning Soldiers and Sailors. It was conducted by the Welfare Board, the B'nai B'rith and the Chicago Hebrew Institute, in cooperation with the non-Jewish war service organizations, and had its offices at 120 West Adams Street. B. J. Rosenthal was chairman, with Philip L. Seman heading the Reeducation Committee. Up to December 20, 1919, when this Bureau was discontinued, 1,477 applicants were placed in positions out of a total of 1,637 who applied. In addition, approximately five hundred were placed in night schools and two hundred in technical schools. The official report pays tribute to the I. O. B. B. Employment Organization as making possible the "unusual efficiency" of the Chicago Bureau.

The Chicago Community Branch included in its personnel the following:

M. E. Greenebaum, Chairman
Morris Woolf, Treasurer
Mrs. Moses L. Purvis, Secretary

Committees

Entertainment Committee, Mrs. M. A. Weinberg, Chairman
Welfare Committee, Mrs. M. Barbe, Chairman
Kits Committee, Mrs. A. Bergman, Chairman
Drafted Men Committee, Philip L. Seman, Chairman
Religious Committee, Rabbi Felix A. Levy, Chairman
Publicity Committee, Otto N. Ascheim, Chairman

In their ministrations to the lad in khaki or blue and to those he left behind him, the J. W. B. representatives performed unforgettable service. Through their entire record runs the note of unselfish, sympathetic, and energetic doing, of which their many thousand beneficiaries will always hold grateful remembrance. No thought of return, no sectarian discrimination marred their performance. To all their offerings the prerequisite was simply a uniform or service star. That the Government and War Department were sensible to the value of this work, is proved by the many expressions of appreciation made by high officials. Of these, one of the most highly prized is that from General Pershing, Commander-in-Chief of the American forces:

AMERICAN EXPEDITIONARY FORCES
Office of the Commander-in-Chief
France, April 18, 1919.

Colonel Harry Cutler, Chairman, Jewish Welfare Board, 31 Boulevard Haussman, Paris.

My Dear Colonel Cutler: I wish to express to you my appreciation, and that of the officers and men of my command, for the splendid service rendered to the American Expeditionary Forces by the Jewish Welfare Board.

The activities of your organization in France commenced in the summer of 1918, with the opening of a club room in Paris to which American soldiers irrespective of creed, were welcomed. Handicapped by lack of personnel and facilities, your representatives, during the remaining months of hostilities, did valuable work among the soldiers of the Jewish faith and others, taking advantage of the opportunities offered by the larger welfare agencies to keep our soldiers in touch with their religion and their homes.

Since the signing of the armistice you have grasped the opportunity for increased recreational facilities, and have increased your personnel, opened additional club rooms at important centers, and shown a commendable eagerness to cooperate with the Army and the other welfare societies and to bear your full share of the responsibility for keeping up the in-

patient work until all troops can be returned to America.

Will you please accept this letter as an expression of my appreciation to you personally, and to all those at home and abroad who have cooperated with and supported you so splendidly?

Very sincerely yours,

John J. Pershing.

In the great service rendered by the Jewish Welfare Board and the other patriotic organizations whose activities we have outlined in this chapter, Chicago Jews were proud to have a worthy part. Their work behind the lines formed a fitting complement to their deeds at the front. Whole-hearted, united effort made more bearable the hardships of war, and strengthened the American arms in the great test of battle.



LOYALTY DEMONSTRATION IN DOUGLAS PARK, JULY 4, 1918

CHAPTER XIII

War Relief, 1914-1922

JEWS IN THE WAR ZONES—"BREAD FOR PALESTINE"—THE "AMERICAN," "CENTRAL," AND "PEOPLE'S" RELIEF COMMITTEES—THE 1914, 1915, AND 1916 APPEALS—A MILLION DOLLAR GIFT AND ITS CONSEQUENCES—THE 1918 APPEAL—THE NON-SECTARIAN DRIVE IN 1919; GENEROUS AID FROM NON-JEWS; WOMEN TO THE FORE—ACUTE NEEDS IN 1921; THE HISTORIC STANDARD CLUB CONFERENCE; THE FOODLESS BANQUET; THE VICTORY CONFERENCE.

ONE important activity growing out of the war of which we have not yet taken note and in which the local Jewish community had a leading part, was the relief of war sufferers. Organized shortly after the outbreak of the fighting, in 1914, it continued long after the signing of the armistice, growing in its proportions until it became, beyond compare, the greatest humanitarian project the world has ever known. Even after warfare had ceased, the need continued to swell, for the ravages of famine and destruction could not be stayed by the signing of peace treaties, just as the universal economic chaos in Central and Eastern Europe was not to be righted overnight by governmental agreements. The destructive forces born of war outlived their source and continued to spread in an ever-widening circle of ruin, years after the cannon had been stilled.

We shall not attempt to detail the hideous conditions abroad which made help from America imperative, they are a matter of general history. Nor shall we take up the Jewish share in the broader relief measures instituted in this country for the various populations of Europe. In the support of these undertakings the Jews of Chicago and America were second to none, and the funds raised for Belgian, French, Armenian, German, Austrian, and other sufferers always included lavish sums from Jewish sources. But no separate record of the Jewish contribution is available, and we shall have to content ourselves with the eloquent fact that Jewish assistance was not tardy or reluctant whenever and wherever needed.

To American Jewry fell an additional and special burden, that of caring for its own. How the Jews of America, and particularly of Chicago, discharged their self-assumed task, forms the subject matter of this chapter. We shall therefore confine our consideration to the Jewish phases of war relief, leaving its broader aspects to some other chronicle of greater scope.

When war descended on Europe in the summer of 1914, it was seen almost at once that the Jews of the Old World would be the chief sufferers. The masses of the Jewish population of Europe were bulked in the eastern war zone where, in the crossing and recrossing of armies, whole communities were uprooted and destroyed. In this, they shared the common fate of all who lived in the battle areas, but to the distresses that ordinarily follow in the wake of invasion was added the foul blight of persecution. *Pogrom*

and pillage were resorted to by advancing and retreating armies, by invader and defender alike, in the writing of the most brutal page in modern history.

Those who escaped the slaughter had to face homelessness, hunger and epidemic. But perhaps the worst came after the war, when the natural difficulties, attendant upon readjustment to a changed order, were aggravated many-fold through anti-Semitic aggressions, ranging

D. P. Pollock, A. S. Roe, Rabbi Saul Silber, and H. Steinberg.

The first accomplishment of the Committee was a successful appeal in the synagogues, on *Yom Kippur*, September 30. Though the *"shul* element," are not a moneyed class, as is well known, their ready sympathies responded at once to the speakers' explanation of how the war had practically shut Palestine off from the rest of the world, causing a complete



DISPOSSESSED

from economic boycott and political persecution to organized violence.

The first steps for relief taken in Chicago, however, were on behalf, not of Europe, but of Palestine. A group of West Side Zionists, recognizing the dangers the war was bringing to the Jewish settlements in the Holy Land, met on September 22, 1914, at 810 South Ashland Boulevard, then the headquarters of the Hebrew Literary Society, and formed the "Palestine Fund Committee." Max Shulman was elected president, other members being, Rabbi A. Cardon, Jacob H. Cohen, Rabbi Ephraim Epstein, Rabbi Ezriel Epstein, William Farber, M. Ph. Ginzburg, Bernard and Harris Horwich, H. L. Meites, Samuel Phillipson,

cessation of commerce and of the customary help from East European countries. This first appeal to the heart of the Jewish community netted a total of more than $15,000.

Collecting the money, however, proved easier than distributing it. There was no ready way to transmit the funds, all the regular channels having been stopped. An attempt by Congressman A. J. Sabath to forward the money through the State Department was unavailing and the efforts for Palestine seemed foredoomed to failure, when Congressman Sabath secured aid from an unexpected source. The Standard Oil Company consented to the use of its agencies in the Orient, without charge or expense of any sort, and

thus through the kind offices of a non-Jewish corporation, communication was established and succor sent the Palestine colonies.

The difficulty experienced in transmitting the funds, and the further difficulty of converting the money into supplies after it had reached its destination determined the local workers to send provisions in place of money. Accordingly, the "Bread for Palestine" movement was inaugurated, one of the most unique and picturesque of all relief activities.

sent their unsolicited contributions as an expression of their interest and good will. Sprague, Warner & Company donated three tons of hominy, and many other non-Jewish firms gave liberally. It was one of those manifestations of brotherly feeling between Jew and Christian which one encounters so frequently in the history of the Chicago Jewish community.

The handling and packing of the thousands of bundles was a problem, but it



"Bread for Palestine"

Merchants and public were appealed to, for flour, cereals, sugar, coffee, and like provisions, for shipment to Palestine. Housewives brought their packages, big and little, to the *shuls*, and before long the walls of every synagogue in the city were lined high with foodstuffs of all kinds. In them could be seen at almost any hour, Jewish women sewing bags and otherwise assisting in preparing the supplies for shipment. Jewish merchants contributed liberally, sending their barrels of flour and sacks of sugar or coffee or beans, to designated stations. And here again, acknowledgment is due of help received from non-Jews. Many gentile concerns was solved by the generous cooperation of H. Levin, of the paper firm, Levin Brothers, who offered his large warehouse at Carroll and Ada streets as shipping headquarters. There, Rabbi Saul Silber could be seen day after day, superintending the packing of the provisions and their loading into cars. Judge Hugo Pam had prevailed upon the Nickel Plate Railroad to place as many freight cars as would be needed, at the disposal of the Committee, without cost.

In this way large stocks were sent to New York City, where like supplies had been collected from various points, following Chicago's lead. Thence they were shipped to Palestine, on the *Vulcan*, a supply steamer, the use of which was the

Government's contribution to the relief work For the grant of this vessel, the kindly interest of Josephus Daniels, secretary of the navy, was chiefly responsible.

The gathering of food for Palestine was vigorously continued until the inception of the Zionist "Provisional Fund," in which relief efforts for Palestine were thereafter, to a great extent, merged It was for aid to this fund that the great meeting at Sinai Temple was held, on Sunday, November 23, 1914, to which Louis D. Brandeis came to plead the cause of the Palestine settlements. He found a warm collaborator in Dr. Hirsch who, opposed as he avowedly was to political Zionism, yet would not withhold his support when it came to a matter of saving lives and preserving Jewish institutions.



Associate Justice of the United States Supreme Court

It needed only Dr. Hirsch's moving appeal, to start a flood of contributions from the great audience in Sinai, but even this did not satisfy Julius Rosenwald, who evidently had come there with a plan of his own. In his impulsive, direct way, Rosenwald fairly jumped onto the rostrum to point out to his hearers that single donations, however generous in size, would not meet the emergency, that "tomorrow all that has been wrought in Palestine will again be faced by extinction unless we Jews make provision for the future." He then called on his hearers to change their donations to monthly pledges, leading the way by a promise of $1,000 a month for the duration of the war and for one year thereafter. Thus he set the fashion not only of giving liberally for Palestine but of giving at regular, stated intervals, which practice attained a wide vogue through his benevolent initiative.

In the meantime, relief for European Jews was being organized energetically. On October 26, 1914, a conference had been held in New York City, by the American Jewish Committee, resulting in the formation of a committee of five, consisting of Nathan Straus, Louis D. Brandeis, Julian W. Mack, Harry Fishel, and Meyer London. This committee was charged with the organizing of a nation-wide group of one hundred which was to undertake the collection of a ten million dollar fund. Thus the American Jewish Relief Committee came into being.

The conference in New York was followed three days later by an appeal, issued by Adolf Kraus, international head of the I. O. B. B., to all B'nai B'rith lodges in America, asking for a million dollars for the Jews of eastern Europe.

On December 2, the first meeting of the American Jewish Relief Committee was held in New York and plans completed for the first national organization. On the same day the Central Relief Committee was organized, at Temple Emanuel, New York, the organizers deciding to cooperate with the "American."

In Chicago a call was issued for a local meeting to be held on December 14 for the purpose of instituting the Chicago campaign in accordance with the national plan. The call was signed by Dr. Hirsch, A. G. Becker, Judge Harry M. Fisher,

Judge Henry Horner, B. Horwich, Judge Hugo Pam, Judge Joseph Sabath, Moses Salk, Samuel Phillipson, and Peter Sissman. At the meeting, held at the Hotel Sherman, Horwich acting as chairman and Fisher as secretary, a committee was appointed to arrange the local campaign, consisting of Max Shulman, Charles Altschul, B. A. Antonow, Samuel Ginsburg, and Samuel Phillipson.

Organization was completed one week later, at a public meeting held in the Hebrew Institute, over which Horwich presided. After addresses by Dr. Hirsch, Rabbi Ephraim Epstein, Rabbi Saul Silber, and Leon Zolotkoff, the first collection for European relief was taken. Elias Glickman, pioneer of the Jewish theatre, made Chicago's initial contribution, $250.

This was the first achievement of the "Chicago Jewish Relief Committee for War Sufferers," of which Emil G. Hirsch had been chosen chairman, Moses E. Greenebaum treasurer, and William J. Mack secretary. From the officers and members mentioned, it may be seen that this organization, unlike the Palestine Fund Committee, which was composed exclusively of orthodox and Zionist West-Siders, included in its personnel practically all elements of the Jewish community.

However, the need for intensive cultivation of the local field soon led to the formation of auxiliary groups, and eventually to independent organization, though all continued to work together in close harmony and always united their forces in the big drives which for nine years were an annual event. The call of the suffering eradicated divisional lines and brought all factions and sections of Chicago Jews together. It was the first big work in which all were able to unite fully, without reservation, and the initial step in the process of unification that was later to find its logical completion in the great charities merger of 1922.

The orthodox group was the first to feel the desirability of having a separate agency, and formed what was at first known as the West Side Auxiliary of the Chicago Jewish Relief Committee, with B. Horwich, chairman; Max Shulman, vice-chairman; Samuel Phillipson, treasurer, and H. L. Meites, secretary. This was soon followed by a Northwest Side Auxiliary, under the leadership of George Morrock, chairman; M. Geller and M. Teitelbaum, vice-chairmen; Gerson Gutman, treasurer; and the Reverend Samuel Rest, secretary.

A third offshoot in this process of branching out, was the separate organization formed in 1915 by the labor, or "progressive" element, known as the "People's Relief Committee." This committee consisted of delegates from various labor organizations, Dr. Hyman Cohen being chairman; Dr. B. Nadler, L. Beneson, and B. J. Shapiro, vice-chairmen, and I. B. Ury, secretary.

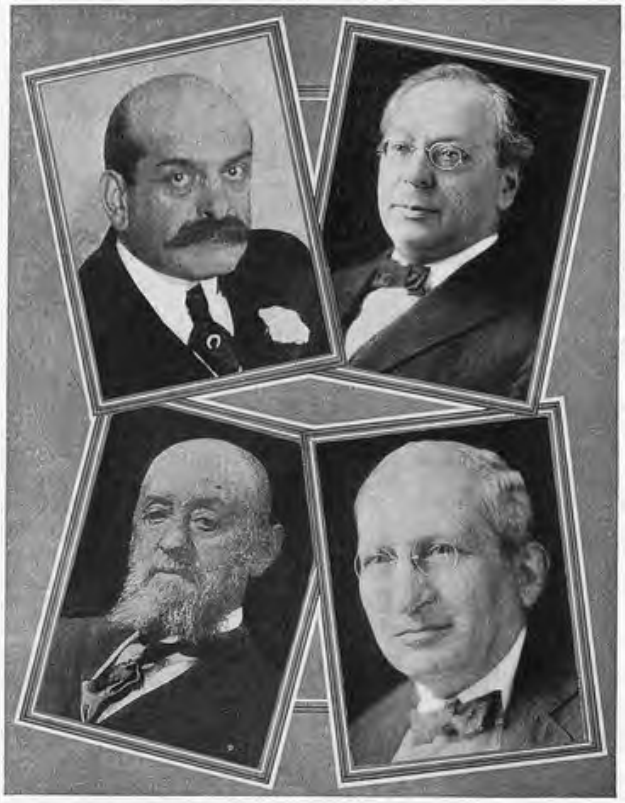


ABRAHAM G. BECKER was born in Warsaw, Ohio, September 21, 1857. His parents, Nathan Becker and Henriette Schaffner, settled in Chicago at the outbreak of the Civil War. As a youth, Becker took an active interest in the Zion Literary Society which numbered among its members many of the brilliant minds of the early Chicago Jewish community. He was one of the founders of the Standard Club, and gave indications of his great interest in philanthropy in connection with the Young Men's Hospital Association which worked so loyally for the Michael Reese Hospital in its early days. He was one of the greatest figures of the Associated Jewish Charities, and is now director of the Jewish Charities of Chicago and also treasurer of Sinai Congregation. In the records of almost every public subscription campaign, his name may be found, not only as a liberal contributor but as a zealous worker. Becker's financial interests are extensive. He is on the directorate of the Westinghouse Electric and Manufacturing Co., the Pressed Steel Car Co., the St. Louis and San Francisco Railway Co., Hart Schaffner & Marx, Drexel State Bank, Greenebaum Sons Bank and Trust Co., and the Hammermill Paper Co. The firm of A. G. Becker & Co. is one of the strongest financial houses in the country. Becker was married February 8, 1887, to Kate Friedman, daughter of Jacob and Henrietta Friedman. There are four children: Captain James H. Becker, Mrs. Helen B. Sulzberger, Mrs. Louise B. Shire, and Mrs. Margaret B. Friedlich.

If we think of three loosely-knit groups, with no sharp line of demarcation between them, acting independently and at the same time in concert with one another we shall have a rough idea of the form which relief organization in Chicago gradually assumed. The three groups as we have seen, were:

(1) The Chicago Jewish Relief Committee, which acted in a measure as a supervisory body. In this the reform, or German-Jewish element predominated, and the Committee was affiliated with the American Jewish Relief Committee in New York.

(2) The West Side and Northwest Side Auxiliaries, consisting of the orthodox Jews, whose national affiliations were with the Central Relief Committee, with headquarters in New York.



NATIONAL LEADERS OF WAR RELIEF

Felix M. Warburg
Nathan Straus
Louis Marshall
Dr. Cyrus Adler

(3) The local People's Relief Committee, comprised of the labor and "radical" groups, who connected themselves with the national People's Relief Committee at New York.

It must be understood that all three

organizations collaborated in the distribution of the moneys collected, through the Joint Distribution Committee, whose function it was to put the funds to the best use possible, with due consideration to the special interests and sympathies of the various groups which turned their collections into the common treasury.

In March, 1916, the orthodox and the labor groups combined into the Chicago Joint Relief Committees, establishing offices at 720 West Twelfth Street, and remaining together until January 1, 1919, when the "People's" faction decided to work independently, and opened separate headquarters at Twelfth and Halsted streets. The orthodox branch continued operating under the direction of B. Horwich, continuing to be known as the "Joint Relief Committee," its official affiliation, however, being with the "Central."

Each group gravitated toward the peculiar work for which it showed special aptitude. Thus, the "Chicago," or "American," as it was more often called because of its national affiliations, contained many of the men who interested themselves in the local and national drives. Of these, particular mention should be made of Max Adler, A. G. Becker, Abel Davis, Judge Henry Horner, A. D. Lasker, George Pick, Julius Rosenwald, and Toby Rubovits, all of whom served as officers or trustees since the Committee's inception.

The orthodox or "Central" adherents worked mostly among the great body of orthodox Jews, though in the annual campaigns they furnished some of the greatest "producers," such as Judge Harry M. Fisher, B. Horwich, Samuel Phillipson, and S. J. Rosenblatt. It was the "Central" that formed the hard-working Stamp Committees which raised thousands of dollars through the distribution of two, five, ten and twenty-five cent war relief stamps. Samuel Ginsburg, as chairman, assisted by Gerson Gutman, B. Rabinowitz, H. Steinberg, and Samuel Tropp led the work of these committees with commendable energy, devotion, and capacity for detail.

The "People's" organization carried on its work among the laboring classes, and here a touching demonstration of self-sacrifice is to be seen. No more beautiful offering was ever laid on the altar of love for fellowman than by the workers for the "People's." Almost every evening, after their day's labor was over, and every Sunday, their day of rest, they dedicated to the war sufferers; canvassing from house to house and store to store, collecting money and clothing. Everywhere in the Jewish districts these tireless Samaritans were to be seen, bent under huge burdens of old clothes, the yield of visits to innumerable humble homes wherein workingmen or their housewives had given of their scant surplus to aid their more unfortunate kindred. Nor did these humble doers confine their efforts to soliciting from others; many a day's wages were contributed by them to the relief fund on the frequent occasions designated for donating the day's earnings. This was giving!

The first year, 1915, Chicago was new to the work and unaware of all the bitter needs of the war victims. When this is considered, the $145,000 forwarded to New York was no mean record. Yet the public at large was apathetic, and its heedlessness was not entirely attributable to the business depression prevalent at the time. The "*shul* element" and the laboring class were the only ones alert to the situation; they gave far in excess of their comparative means. But the "Americanized" Jew, the one in comfortable circumstances who could give most easily, was quite unmoved as yet.

The work of collecting funds was then attended by such difficulties as to leave one wondering at the courage and persistence of the pioneer workers whom we have mentioned. That they refused to give up under the desperate conditions they met, speaks eloquently of the caliber

of our communal leaders. They saved the good name of Chicago Jewry which, once awakened, as it gradually was, rose each year to greater heights of sacrifice and finally reached its zenith when it led the way for the nation in the epochal campaign of 1921.

As yet, however, general and spontaneous giving was far from a reality. And it was because of the ceaseless campaign of "education" carried on by the men and women whose names are set down in this chapter, that the new spirit of responsiveness was born, which served so well in the war crises and which will continue to bear its beneficent fruits in all public undertakings.



FIELD ORGANIZERS FOR WAR RELIEF
Jacob Billikopf Dr. Boris D. Bogen Henry H. Rosenfelt

With the campaign of 1916, of which Dr. Emil G. Hirsch was president, as he remained for the two years following, more systematic and coordinated work came into evidence. The first effort of the year was a great conference of fraternal organizations, synagogues and societies, held on Sunday, January 16, 1916, at the Hebrew Institute, at which Dr. George Sultan presided. At this conference a plan of monthly payments was instituted, which developed into a movement among Chicago Jews to give a stipulated part of their earnings for relief.

On January 27, in accordance with President Wilson's proclamation setting that day aside for Jewish war relief, mass meetings were held in all synagogues, large sums were collected. In April, self-taxation days were begun by the "People's," and these were supplemented by tag days, "bundle days," bazaars, raffles, concerts—almost every conceivable device, in fact, which could be employed.

With Albert D. Lasker as central campaign director, the work now began to receive telling impetus from the personal efforts of Julius Rosenwald. A group of 125 of the city's most influential men were invited to dine with him on May 16 at his home, where Dr. Judah L. Magnes of New York, invited for the occasion, pleaded the cause of the war victims so compellingly that they then and there pledged over $250,000, by far the biggest sum raised on a single occasion up to that time.

On the evening following the Rosenwald dinner, a public meeting was held at the Auditorium Theatre, at which Levi Mayer presided. The principal speaker was Dr. Magnes, whose inspired appeal, together with Mayer's moving earnestness, won $100,000 more with which to save lives.

One of the striking features of this meeting was the address delivered by Father Shannon, representing Archbishop Mundelein of Chicago, who could not come because of other engagements.

From his appealing words, which profoundly impressed all present, we quote several passages:

Your committee has been good enough to furnish me with a great deal of information regarding the present condition of the Jewish people in the warring countries of Europe. The whole story is inexpressibly sad, for the Jews are fighting on both sides, according to their civil allegiance; though the bond that binds them together as a people is a strong one. This fact makes the present situation in Europe, so far as the Jews are concerned, like the position of many American families during the civil war,—the painful position of having brother set against brother, a condition that was one of the most appalling of the many sad things in our civil strife. Its repetition in the present case makes the condition of the European Jews one that should draw the sympathy of all; while, at the same time, it is striking proof of Jewish loyalty. Indeed, it would be hard to ask any people to give a stronger proof of loyalty than the proof that the Jew is offering to-day. Everywhere he proves that he is prepared to give support and adherence to the country of either his birth or his adoption. The loyalty of the Jew in Russia, in Germany and in Austria, even where he is obliged through it to lift his hand against his own, gives him also a striking right to our charity, in the affections that war has brought to the people.

Thank God, men are beginning to understand, if slowly yet surely, that political expediency is no justifier of wrong, and that there is no nation in the world, not even our own, dearly as we love it, that is worth saving at the cost of its departure from the path of justice. I love America. You love America. We all believe in her and hope for her. Thoughtlessly we may give adherence to Decatur's maxim: "Our country right or wrong"; but no country is worth while if it is wrong and there is no hope of making it right. No country can be right which fosters injustice upon its people. "Justice exalteth a nation." Yes, and you may go further and say that justice is a country's only right to existence at all.

This is the great boast for our generation and our century to cry aloud the appeal for justice. Half of civilization has gone insane. I am no blind pacifist. I do not believe in peace at any price. I have no [illegible] condemnation for the sword; and I could



A. D. Lasker



Emblem of the 1918 Campaign

with all my heart, the virtue of patriotism. But I do cry out against hate, and I proclaim, with the God-loving men of all ages, unworthy as I am to be in their company, that one-tenth of the miseries that wars have brought, go back of the ostensible reasons given for the conflicts, to a departure from a first principle of religion, Love, and to the acceptance of the gospel of Hate. Divisions of boundaries, blood and language are not evil. They are intended to make for evolution and consequent progress. Without them the world would go stale and civilization decadent. But it was never intended by God that men should hate one another, no matter what the division, in His holy name. Hence I go back of the excuses for the persecutions of your people, and mine, for that matter. I ignore and brush by those excuses as unworthy of civilized men. They are [illegible] Russia may say her antipathy to the Jew is for economic reasons; other persecutors may invoke patriotism. But I say, with any Church, that the basic reason for persecution is nothing but hate, hate unreasonable, [illegible] hate sanctioned by no Christian principle and no basic religious tradition. No tradition can go back of the beginning, and I have always been taught that the Master I love, born to humanity of a Jewish lineage, of a Mother who was the Lily of Israel, and for Himself and for me the most sublimely beautiful words of pardon in human history, to condemn forever to destruction the creeping rule of hate.

Ladies and gentlemen, I am a poor man so far as the goods of this world are concerned; and I am

poorer in the virtues and intellectual qualities that make the company of the world's real aristocrats. [illegible] opportunity, an opportunity to speak for better than myself, and more than myself; an opportunity to re-ëcho the words of Benedict XV, to show you all that is in the heart of the Archbishop of Chicago for you in your sorrow, and to give voice to millions of American Catholics, who say to you while you weep for the sufferings of your dear ones, a word of com- [illegible] language with which you are familiar: "The Lord hear thee in the day of trouble . . . send this help from the sanctuary . . . remember all the offerings . . . grant that according to thine own heart . . . We will rejoice in thy salvation."

Altogether, the 1918 campaign yielded $626,000, almost three times the sum raised the preceding year. It is a significant fact that the efforts of a single individual, Rosenwald, were responsible for sixty per cent of the total gathered.

The next year, 1917, was notable in several important particulars. The directors of the Associated Jewish Charities swung into the work with a zeal that made each of them a host in himself—B. E. Bensinger, James Davis, Samuel Deutsch, Max Epstein, Louis M. Katz, Sol Kline, Morris S. Rosenwald, Charles Rubens. The "Associated," lending its interest and influence, also lent its secretary, Marcy L. Berger, to systematize the inner workings of the campaign. Berger, an exacting and exact executive of the type that combines enthusiasm and efficiency in the highest productive degree, was the ideal man for the situation. Into the work with him went his wife, whose tirelessness no less than her ability proved a powerful supplement to the efforts of her husband. The success of this first adequately-conducted campaign was in no small measure owing to their joint application, as was also that of each succeeding campaign, for both of them thereafter were inseparably associated with war-relief activities.

Again to the onerous task of chairman was brought Albert D. Lasker. Dynamic, daring, and as unsparing of his workers as of himself, he was sure to make a success of whatever he touched. And a success the campaign was, with $728,000 to turn over to national headquarters.

To the feeling of enthusiasm which the community felt over this accomplishment was added a sense of pride over the magnificent gift made by Rosenwald that year —the million dollar donation given by him to the national campaign committee as a stimulus to the countrywide drive for ten millions. In connection with this gift, Jacob Billikopf, universally known relief worker of Kansas City, tells a story worth repeating. We quote from his statement, as published in a volume entitled *The Jew Fays*, by M. E. Ravage, and issued by the publishing house of Albert A. Knopf. After telling how the ghastly news from eastern Europe had determined the relief heads upon a ten-million-dollar drive, and how they had delegated him to approach Rosenwald for a large donation with which to make a striking start (some of the "more optimistic" thinking he might give as much as a hundred thousand), Billikopf says:



MARCY L. BERGER was born in Holyoke, Mass., February 27, 1877. He was educated in the public schools of La Crosse, Wis., and also at the Ohio Military Institute, and the University of Chicago. He was for a time engaged in electrical manufacturing in Wisconsin, then became assistant director of the Industrial Removal Office, New York City, and later director of the service department of the Wholesale Clothiers' Association of Chicago. He was chosen secretary of the Associated Jewish Charities of Chicago in 1917, since which time he has continued in that capacity, now with the Jewish Charities of Chicago. Mr. Berger has [illegible]

It was the night of the 3rd of March, 1917. On the morrow President Wilson was to be inaugurated. It only my country had been at his customary leisure, to-day the familiar scene might restore my ease and composure. But he, too, was at the seat of government. It would be a crowded day for him. I had grave questionings in my heart as to whether I could even catch a glimpse of him. Affairs in New York were so arranged that I must remain for the midnight train on the day following. Mr. Rosenwald was not only one of the busiest members of the Council of National Defense, he was personally close to the President, and tomorrow was a great day in official Washington.

In the company of two Senators and his groomsman to introduce me and tell them my life history. But all the while I was rehearsing anew what I was about to say to the man I had been shadowing for twelve day, assuming that I could get him alone before train time. I squeezed Mr. Rosenwald's arm significantly and whispered in his ear that I had something of importance to convey to him. "Is it very, very important?" he asked lightly, and before I could give him my emphatic reply he bade our friends good-night and drew me off to a sofa in a corner of the lobby.

"Well, tell me all about it," he said as soon as we sat down. I glanced up at him and my voice



A HALF-MILLION FOR WAR RELIEF
Samuel Phillipson handing the late Jacob H. Schiff a check for $500,000 collected in Chicago. Julius Rosenwald in center

But the fate of six millions of people in the shambles of the Eastern war-zone depended on the success of my mission. My first campaign was doomed in advance unless I brought back what I had been sent for. There was no other way. Mr. Rosenwald was the reliance of the Committee. If I allowed my discouragement to affect me and he failed us, our plans might be headed for the rocks.

I had my task cut out for me in pacing the lobbies of Mr. Rosenwald's hotel. It grew late at night and I dared not leave my post lest he should appear while I was gone and arrive at his suite before I returned. And in the meantime the hour for the last train to New York was drawing nearer and nearer, and far from having achieved the object of my expedition I had not so much as met the owner.

At 11 o'clock, however, Mr. Rosenwald appeared

harangue, on which I had spent so much arduous toil and thought, evaporated; and I heard myself, to my own great surprise, telling him in the very simplest and most unadorned style that a campaign for ten million dollars was about to be launched, that it needed some powerful dramatic stimulus to start it off effectively and to end it successfully; that the Committee had determined that nothing but a great single gift would serve—and that he, transcendently, was the man to make that gift.

I spoke hastily to all on the state of things abroad, merely indicating in a manner of fact way what he was well aware of, that the condition of the European Jews was growing incomparably worse and that a renewed effort on a much greater scale than had ever been tried must be initiated. He listened without comment while my appeal was gathering mo-



NON-JEWS WHO AIDED IN 1919 CAMPAIGN

E. J. Buffington
Victor L. Lawson
Robert R. McCormick
David R. Forgan
D. F. Kelly
General Charles G. Dawes
M. A. Ryerson
Joseph R. Noel
Cyrus H. McCormick
James B. Forgan
William Wrigley, Jr.

moment and climbing from argument to argument to its climax.

I had had hundreds of conversations with Mr. Rosenwald but I had never before asked him for contributions of any sort, and never before had I met a man so transparent and sincere and yet so profoundly thoughtful. I kept praying as I talked along, that he might not break in. We seemed both under the spell of a common great purpose, and I knew that as long as the spell was not broken the nature of the contribution was assured. As I concluded with my specific request—request for a round million—the earnestness of his expression deepened. He said merely:

"Do you think it will do any good?"

I nodded and was about to proceed with a highly colored forecast of the results of such a contribution, when he rose.

"Very well, I will do it," he said, with a gentle kindness. "You may go back to New York and tell them that I'll do it."

A few days after this incident, from the high-souled Chief Executive of the nation, immersed as he was then in the problems which only a month later were to plunge America into the World War, came the following telegram:

THE WHITE HOUSE, WASHINGTON.

To Julius Rosenwald, Chicago:

Your contribution of one million dollars to the Ten Million Dollar Fund for the Relief of Jewish War Sufferers serves democracy as well as humanity.

The Russian Revolution has opened the door of freedom to an oppressed people; but unless they are given life and strength and courage, the opportunity of centuries will avail them little. It is to America that these starving millions look for aid; and out of our prosperity, fruit of free institutions, should spring a vast and sensible generosity. Your gift lays an obligation even while it furnishes inspiration.

WOODROW WILSON.

Not only was Rosenwald proving himself a capable instructor in the art and joy of giving but, as this and the following campaigns showed, the Jews of Chicago were becoming apt pupils. In the



ROSENWALD'S CUP

On April 14, 1918, Mr. and Mrs. Julius Rosenwald were tendered a testimonial reception in New York City, at which the loving cup here pictured was presented in appreciation of Rosenwald's million-dollar gift for war-relief. The cup is of antique gold, made in England in 1792, and bears the following inscription:

To the Honorable Julius Rosenwald, patriotic American, faithful Jew and far-seeing philanthropist; from the members of the American Jewish, the Central, and People's Relief Committees, the Joint Distribution Committee and the Jewish Welfare Board, as a mark of their love and esteem and in token of their grateful recognition of his beneficent generosity and his compelling initiative, which brought to a triumphant issue the project, unique in Jewish history, of obtaining during the year 1917, the unprecedented sum of ten million dollars for Jewish war relief and for welfare work among the Jewish soldiers and sailors.

CHARLES RUBENS was born in Chicago May 16, 1864. His parents, Louis and Caroline (Simon) Rubens, settled in Chicago in 1856. He was given a public school education, and then enrolled in a night course at business college. He started to make his way in the world at an early age, his first employment being as cash boy at the Boston Store when he was thirteen years old. He then worked for five years for Simon Straus & Co., wholesale clothing, and at the age of nineteen started in the tailors' trimming business under the name of Charles Rubens & Co., which after two years was changed to Herman Brothers & Rubens. Eighteen months later this firm was dissolved and he then established the firm of Charles Rubens & Co., engaged in the button business. His business interests and connection have expanded until he is now associated with a number of important enterprises. In both personal effort and in monetary assistance to communal endeavor, Rubens' contribution is a notable one. His work during the war-relief drives and the United Drive for $2,500,000 was particularly original and effective. In the "Life-Saving Expedition" of 1921, he served as chairman of the interstate territory known as Zone Seven, in which capacity he traveled for months from state to state, practically to the exclusion of his private affairs. In the Associated Jewish Charities, in the Jewish Charities of Chicago, and in other organized efforts by the community, he has been an unfailing source of strength, generally serving in an executive position. He was married in Chicago November 27, 1901, to Pauline E. Meyer. His children are: Walter L., Margaret M., and Katherine C. Rubens.



next drive, he offered to give one-fourth of all moneys raised here, and helped personally to inaugurate the work, at a dinner at the Blackstone Hotel, December 23, 1918. With him came another notable guest, Jacob H. Schiff, of New York, exemplar of all that is best in American Jewish life. Their presence raised the spirit of the campaigners to such a pitch that no one doubted all previous achievements would be surpassed.

eminently the man to ask aid of others, Jew and non-Jew alike. He entered into the work with the spirit which has become tradition in Chicago, that those who undertake humanitarian service be as intensely interested as if their personal affairs were at stake.

Into the 1919 campaign went all classes and creeds. Father Shannon spoke as fervently for the Jewish war sufferers as did Dr. Hirsch; employees in the shops



Women Leaders of the Non-Sectarian Campaign
Mrs. Mortimer H. Singer Mrs. Edwin R. Fifield Mrs. George A. McKinlock Mrs. Harry L. Johnson

Charles Rubens, veteran charities leader and vice-chairman of the 1917 campaign, was the chairman. Setting his goal at a million dollars, he drove his workers —and himself—unremittingly, while his devoted wife won laurels of her own in organizing the women's forces. Under their joint direction, the glowing total of $1,110,000 was achieved.

In the fall of 1919 again a campaign was on. This time it was decided to ask the help of non-Jews, the reason being two-fold: The moneys collected by the Jewish War Relief had never been restricted to Jews; and the need was so great that Jewish help alone would not suffice this time. Thus, the 1919 effort was to be non-sectarian, though the fact was carefully emphasized in the campaign literature that most of the intended beneficiaries were Jews.

Colonel Abel Davis, just returned from the battle line, was the unanimous choice for chairman. He who had given so much of himself, in peace and war, was pre-

and factories, officials in the City Hall, policemen, firemen, postmen—none were too remote to help or too poor to give. A number of non-Jews of high position not only gave generously themselves but devoted a great deal of time and effort toward getting contributions from others. Among them were, Eugene B. Buffington, General Charles G. Dawes, David R. Forgan, James B. Forgan, E. T. Gundlach, A. W. Harris, D. F. Kelly, Victor F. Lawson, Cyrus H. McCormick, Robert R. McCormick, James A. Patten, Martin A. Ryerson, William Wrigley, Jr., and Joseph R. Noel. Theirs was a shining demonstration of the sympathy and warm-heartedness which makes all men kin.

The Women's Division was led by Mrs. George A. McKinlock, not yet restored from her work with the Red Cross and from the tragedy the war had brought into her own life. Her associates were Mrs. Hartwig C. Wolfe, Mrs. Edwin Fifield, Mrs. Mortimer H. Singer, and

Mrs. Morris L. Johnston. To them and their faithful co-workers belongs homage which can never be adequately bestowed. The community owes the women who worked in this and the other war-relief campaigns, a debt of gratitude beyond payment. But to these gentle sisters of mercy, the consciousness of golden deeds well done was enough. It was all the acknowledgment they craved.

Again Charles Rubens had to his credit no small part of the campaign. With unfailing humor and spirit, he organized the trades divisions into a formidable corps which at the matched their leader's own, and who could not be kept from their objective. These men, who are listed on a separate page, were a decisive factor in the success which the campaign achieved.

The great non-sectarian appeal of 1919 brought a gratifying response from the general as well as the Jewish public. The total raised was $2,200,000, of which non-Jews subscribed $453,000, or more than one-fifth of the aggregate. Of this latter sum, $184,000 came from 3,603 individuals and $269,000 from 1,587 firms, while an additional $169,000 was contributed by 1,168 firms not classifiable as either Jewish or non-Jewish. Of the vast total pledged, only $16,000, or less than one per cent, was not paid. In point of money raised, it was the greatest effort in the life of the local War Relief Committees.

This year, too, marked the beginning of a closer association between the war relief committee, and S. J. Rosenblatt and Judge Harry M. Fisher. The former became far-famed as the leader of the "wrecking crew," who "plundered his victims" with a smile and made them smile, too. His "expeditions" were planned with a thoroughness and carried out with a resourcefulness which allowed few, if any, to escape. An exponent of original methods, he has since been inseparably identified with war relief as with local charities,—a master-campaigner who insists that "drives should be planned scientifically and executed artistically." Many a self-centered person who never before did anything for others has been taught by Rosenblatt to give and be happy in the giving.

Fisher, in the forefront of almost every communal achievement, holds a unique place in war relief history. At any time, at a moment's summons, he was always ready to serve, not only in Chicago but throughout the country. His power to vivify a narration, to make graphic an ac-

SAMUEL JACOB ROSENBLATT was born in Frank-Memelhoff, Baltic Province, April 7, 1868. He attended the Real-gymnasium in Riga and at the age of seventeen left for the United States. Here he first became an apprentice in a printing shop, and after engaging in various other occupations, entered the insurance field, in which he has continued to the present. In 1905 he came to Chicago, where he established the printing firm of Rosenblatt & Fine. After several years he entered the insurance business, becoming manager of the Chicago territory for the State Life Insurance Company of Indiana, in which position he has become known as one of the greatest writers of insurance in the entire country. At once upon his arrival in Chicago he threw himself into communal work. His first great effort was in connection with the organization of the Federated Charities with which he was in sympathy from the very beginning and to which also he has been a generous contributor himself besides being the driving force of many a campaign carried on in its behalf. In the establishment and development of the Maimonides Hospital he was a vital factor, serving as its first vice-president and later as acting president. In these and other official capacities he proved a bulwark at crucial periods in the history of the Hospital and helped save it to the community when it was threatened with extinction. Great as were his efforts for the "Federated" and the Mount Sinai Hospital, he surpassed them by his war-relief activities. Employing novel methods, he gave color to the campaigns and succeeded in engendering a spirit of enthusiasm that bore notable results. He served as a member of the Small Parks Commission from 1911 to 1916, being reappointed five successive times. At present he is a member of the North Shore Park District. As a director and officer of the Marks Nathan Jewish Orphan Home he rendered notable service and he was one of the earliest to work for the consolidation of the Associated and Federated Charities. Since the merger he has been a director of the Jewish Charities of Chicago. In 1922 he became president of the Jewish Historical Society of Illinois, devoting his efforts since then to the production of its initial volume, the *History of the Jews of Chicago*. He was married in New York City, January 12, 1890, to Mary Brandt. There are three sons: Bernard, James, and Leonard.



count and to stir the emotions, was called upon continually, and always he responded for the sake of the war victims whose plight he felt so keenly and depicted so effectively. So much in demand as a speaker was Fisher that for a period he took leave from his duties on the bench, employing a substitute at his own expense, in order to devote his full time to the national war relief campaign. "It got so I grew to hate the sound of my own voice," he said once, in discussing the subject, and after his strenuous exertions he had to retire for a while to recuperate. Through his work in Chicago and other cities as a campaign orator, and through his personal solicitations (which he never neglected here, no matter how pressing were the other demands upon him), he has earned the reputation of having won more money for the war sufferers than any other person in the entire country. When it is considered what this means in lives saved, and re-made, the significance of Fisher's record becomes apparent.

Much of Fisher's effectiveness on behalf of the War Relief was undoubtedly attributable to his tour of the stricken areas of Eastern Europe which he made in 1920 (January 4-September 2) as a representative of the Joint Distribution Committee. The conditions he saw in those desolate regions where millions were fighting extinction, made an impression which he could not forget and which he did not allow the thousands he addressed here to forget.

The first Chicago Jew to go abroad on a humanitarian errand, however, was B. Horwich, who in January, 1919, was selected by the J. D. C. as one of a commission of three to go to Poland for the purpose of organizing there the distribution of funds and also of two boat-loads of foodstuffs. He returned in July of the same year after discharging his mission with signal success, his place as head of the Joint Committee being taken during his absence by S. J. Rosenblatt.

Another prominent Chicagoan who went to Eastern Europe on an official assignment was Judge Hugo Pam, who left on February 3, 1921, as a representative of the Hebrew Immigrant Aid and Sheltering Society. The effect on him was the same as on Horwich and Fisher—a memory of misery unending, and a determination to rouse the community to its duty toward the sufferers.

Other local investigators went across on similar errands from time to time, as for instance, Julius Savitky, executive secretary of the Chicago Central Relief, who traversed Eastern Europe and Palestine as a member of the J. D. C. Commis-

HARRY M. FISHER was born in Lithuanian Russia, January 1, 1882, son of Moses and Anna (Kaufman) Fisher. His parents brought him to this country when he was twelve years old. The family was large and the boy found it necessary to add to its meager income by selling newspapers. He continued doing so until he was fifteen years old, making up his educational deficiencies at night school. He then learned the trade of cap maker and worked at this for a short time; but, having ambitions beyond this humble calling, he attended the Chicago Kent College of Law (Lake Forest University), graduating in 1904, when he was admitted



to the bar and began the practice of law. His dynamic [illegible] was made conspicuous, and in 1912 he was elected judge of the Municipal Court on the Democratic ticket, serving a term of six years. At its completion he was reelected, and in 1918 was elevated to the Circuit Court of Cook County, which post he occupies at present. As a jurist Judge Fisher has gained universal commendation by his capable handling of important litigation including several celebrated cases such as the "Iron Pipers" (Chicago vs. Tribune) case. He served in commissioned service in the late emergency. He was first president of the Michaelese Hospital, an officer in the uniformed ranks of the Knights of Zion, a director of the B. M. Z., financial secretary of the Hebrew Students, an organizer and director of the Federated Charities, and now a director of its successor, the Jewish Charities of Chicago. During the war he served devotedly in patriotic activities, and in the War Relief proved a national influence, traveling throughout the country as a speaker and organizer. He was one of the first Americans to penetrate into Soviet Russia, in 1919, and his experiences there aroused his sound oratorical powers with an irresistible appeal which resulted in his raising more money for the war victims than any other person in the entire country. In non-Jewish circles he has been scarcely less active, his services being given liberally for all manner of public projects. He was married to Esther B. Schewel, June 25, 1903, and has three children: Beatrice, David, and Dorothy.

sion under Dr. Boris D. Bogen; and Samuel Neveleff, also executive secretary of the Chicago "Central" at a subsequent time, who toured Poland and Galicia

Many thought that the colossal campaign of 1919 would be the last on behalf of the war sufferers. The war was receding in the past and it was hoped that the rehabilitation of Europe would go on at such a pace as would make further relief unnecessary. But in 1921, with the news of the deadly famine which had spread in Russia, came the need for another public appeal. This time, to raise funds in any degree commensurate with the emergency seemed an impossible task. The war was remote; our country was in serious financial straits, with the double reaction of the wealthy having their incomes curtailed and the demands upon them increased.

To discuss the situation, a national con-

THE COMMITTEE OF THE NON-SECTARIAN CAMPAIGN OF 1919

Men's Committee

ADVERTISING NEWSPAPERS AND MAGAZINES: B. F. Goodrich
HOTELS, RESTAURANTS: Louis P. Miner.
BAKERS AND BAKERS' SUPPLIES: Lionel Kesner.
AUTOMOBILES, TIRES AND ACCESSORIES: Chas. E. Gregory.
BOARD OF TRADE: Ira P. Cobb.
SOUTH WATER STREET: M. Ehlman.
CHEMICALS AND DRUGS: Alexander Harris.
DISTILLERS: Henry A. Klein.
BREWERS: Edwin P. Meyer
CIGARS AND TOBACCO: Walter Woodburn.
CLOTHING, MEN'S FURNISHINGS, WHOLESALE AND RETAIL: Sherman J. Cohn
FURNISHING GOODS: Edward Simon.
MERCHANT TAILORS: Henry Schoenfeld
KNIT GOODS, CLOTHING: Geo. Lyman, J. G. Pennock, James Mehlhop.
TAILORS TO TRADE: Geo. Anderson.
CONTRACTORS, ARCHITECTS, ENGINEERS AND BUILDING MATERIAL: Wm. E. Salomon.
DRY GOODS AND MAIL ORDER HOUSES: Morris Wood, Marcus Heiman.
FURNITURE, OFFICE APPLIANCES AND FIXTURES: Isaac Schweitzer, E. Leonardbacher.
GROCERIES: Sol Wesserfield.
CONFECTIONERY: S. Macondo.
HARDWARE, ELECTRICAL AND SPORTING GOODS: Henry L. Willkomm, Joseph Harris.
LIFE INSURANCE: John Crowder, John H. Mayer
FIRE INSURANCE: James J. Lee.
IRON AND STEEL: Joseph Michaels, E. J. Block.
JEWELRY AND OPTICAL GOODS: L. Meyer-berg.
LEATHER, RUBBER: John K. Wilder.
HIDES: N. J. Eisendrath.
FURRIERS: John O'Connor
RETAIL STORES: E. D. Eisendrath.
WHOLESALE STORES: W. J. Carter, Benjamin Sondheimer, Oliver Lewis.
LUMBER AND PRODUCTS: Edward Hines.
MISCELLANEOUS INDUSTRIES: Oscar J. Friedman.
CROSS STICK TAGS: H. D. Hendrickson.
PAINTS, GLASS, VARNISH, WALL PAPER: Samuel Rosenthal.
HEATING, VENTILATING AND PLUMBING: Andrew Weil.
PRINTING, PAPER, PUBLISHERS, PHOTOGRAPHERS AND ENGRAVERS: Lee F. Allen, Gerhard Lang.
RAILROAD AND STEAMSHIP LINES: John T. [illegible]
RAILWAY SUPPLIES: David Copland.
REAL ESTATE AND LOANS: W. D. Frankenstein
INVESTMENT BONDS, STOCKS, COMMERCIAL PAPER: Allen M. Clement.
BANKS AND TRUST COMPANIES: John R. Thomas, Geo. M. Reynolds.
MACHINERY: A. George.
PIANOS, MUSIC, MUSICAL INSTRUMENTS: Percy L. Dimmick.
AMUSEMENTS: Aaron J. Jones, J. J. Rosenthal.
CLOAKS, SUITS, DRESSES AND CORSETS: J. Kaufmann.
FUEL: Henry Mayer.
DEPARTMENT STORES: O. F. Kelly.
WHOLESALE MILLINERY: Louis Opie, Nathan Rosenthal.
PROFESSIONS: H. L. Stein.
ACCOUNTANTS: John Muelrath, N. W. Rubel
MANUFACTURERS: Louis L. Joseph
CENTRAL MANUFACTURING DISTRICT: Sigmund Ehrmann.
SOCIAL ORGANIZATIONS: W. J. Hoskins, T. M. J. C., Milton L. Fuller.

Women's Committee

Mrs. George Adams
Mrs. Anthony Abt
Mrs. Isaac Bush
Mrs. C. H. Bailey
Mrs. William Bosley
Mrs. John E. Cook
Mrs. C. Cromwell
Mrs. Elton W. Davis
Miss Cora Dunn
Mrs. Kellogg Fairbank
Mrs. L. M. Fischenstein
Mrs. Edwin R. Fifield
Mrs. Joseph Fish
Mrs. Charles A. Ford
Mrs. Eva Gamer
Mrs. DeWitt Gurr
Mrs. M. L. Greenebaum
Miss Eva Harris
Mrs. Abraham Hartman
Mrs. Jacob Heidenheimer
Mrs. Henry Hall
Mrs. Edmund K. Jewett
Miss Miriam Kohlsaat
Mrs. Sylvia Lawson
Mrs. T. B. Mitten
Mrs. Thomas Mulready
Mrs. C. L. McMorrow
Mrs. Margaret Mahoney
Mrs. Harry Newfield
Miss Mary Rozell
Mrs. Graham Stanley
Mrs. Silas Strawn
Mrs. W. H. Stoffel
Mrs. Lee Talcott
Mrs. Margaret Taylor
Mrs. Oscar J. Vogel
Mrs. T. [illegible] Wells
Mrs. M. A. Weinberg
Mrs. Lawrence O. Wise
Mrs. Herbert C. Wolf

ference at Chicago was called by Julius Rosenwald, in concert with Louis Marshall, chairman of the American Jewish Relief Committee, and a local committee consisting of A. G. Becker, James H. Becker, General Abel Davis, Samuel Deutsch, M. E. Greenebaum, Sol Kline, Adolf Kraus, and Charles Rubens.

The resultant conference at the Standard Club, September 24 and 25, 1921, has



EMBLEM OF THE 1919 CAMPAIGN

since become historic as inaugurating the greatest mass effort of its kind on record. It was intended, as the invitation stated, "to bring the leading Jews of America into intimate, personal contact and make it possible for them to get a comprehensive and sympathetic understanding of the problem of the Jew in Europe and determine upon means of helping him."

Following are the Chicagoans who attended the conference:

A. G. Becker	Hyman N. Kaba
James H. Becker	Dr. Gerson B. Levi
Maxey L. Berger	Rabbi Felix A. Levy
Louis S. Bochy	Isidor Lieberman
Louis M. Cahn	Jacob M. Loeb
Mrs. Jerome Cowen	H. L. Mayer
Abel Davis	Rabbi Felix Mendelsohn
James Doyle	Samuel Phillipson
Samuel Deutsch	Julius Rosenwald
Joseph Freudenberger	M. E. Rosenwald
Judge Harry M. Fisher	S. J. Rosenblatt
Rabbi Leon Fram	Charles Rubens
M. F. Gunzburger	Julius Spiegel
Dr. Emil G. Hirsch	Dr. T. Schanfarber
Samuel Jaffe	Dr. Samuel Schwarz
Nathan D. Kaplan	Samuel Schweitzer
M. J. Karpf	A. H. Seidenberg
L. M. Katz	Philip L. Seman
Max Klee	Max Shulman
Simon Klee	Dr. George Solis
Sol Kline	Dr. Joseph Stolz
Adolf Kraus	Elkan C. Voorsanger

Over four hundred others, from all parts of the United States, had been invited, and when the delegates were welcomed at the first session by Julius Rosenwald, they comprised probably the most distinguished Jewish gathering ever held in this country. Among the notables from other cities there were present, Louis Marshall, Felix M. Warburg, Colonel Herbert H. Lehman, Dr. Boris D. Bogen, and a host of others such as would set any assemblage apart.

Jacob H. Schiff, who three years before had come to help Chicago launch its appeal, this time was missing. That stalwart champion of his people had passed away just a year previous, to a day, and one of the most dramatic moments of the conference was that when the entire body, led by Rosenwald, rose in tribute to his memory. The great throng standing in silent homage to him they had all loved, while the aged Hirsch intoned the *Kaddish*, was a moving spectacle not soon forgotten.

With General Abel Davis presiding, the conference after listening to authoritative reports on conditions in Europe



DAVID A. BROWN

decided on a national campaign for $14,000,000, to be begun as soon as possible. When the question arose of the man to direct the nation-wide appeal, David A. Brown, of Detroit, already renowned for his relief work, further endeared himself to all present by accepting

the task, though it meant the cancellation of a vacation in Europe for which he had already engaged passage for himself and his wife. At least equal honor, however, belongs to Mrs. Brown, who when asked by long distance telephone to make the sacrifice, "responded so beautifully," Rosenwald said after speaking to her, "that it almost brought tears to my eyes." She, not less than her husband, was a "good soldier," and the auspicious start thus made at the Chicago conference account in great part for the kind of campaign that followed.

Chairmen of Men's Division, "Life Saving Expedition" of 1921

ACCOUNTANTS: N. I. Rubel.
ADVERTISING, NEWSPAPERS, MAGAZINES: Salem N. Hanan.
PRINT PAPER: M. M. Rothschild.
ARCHITECTS, CONTRACTORS, ENGINEERS: Alexander L. Levy.
LUMBER: Albert Wallerstein.
AUTOMOBILES, TIRES AND ACCESSORIES: [illegible]
AUTO FINANCE: A. H. Rosenberg, Hyman N. Kohn.
AUTO LIVERIES, UNDERTAKERS, ETC.: S. E. Loeb.
BAKERS' AND CONFECTIONERS' SUPPLIES: Arthur Ratzinger.
BANKS, COMMERCIAL PAPER, INVESTMENTS: A. G. Becker.
STOCK EXCHANGE: L. Mandelstam Stern.
BOARD OF TRADE: Barnet Fezell.
BOOSEVELT ROAD ASSOCIATION: A. S. Helquist.
CENTRAL MANUFACTURING DISTRICT: Sigmund Silberman.
CHEMICALS AND ALLIED INDUSTRIES: Max [illegible]
CHICAGO JOINT RELIEF COMMITTEES: Isadore [illegible]
CLEANERS AND DYERS: Oscar J. Friedman.
CLOTHING, WHOLESALE: Albert B. Kuppenheimer.
CLOTHING STORES: I. H. Ferguson, David Yandell, Albert Schwabacher, Leopold Bach.
CONVERTERS OF COTTON GOODS: Theodore [illegible]
CREDIT CLOTHING: George A. Wheeler.
MERCHANT TAILORS: Henry Schoenfeld.
TAILORS TO THE TRADE: William M. Cohn.
TAILORS' TRIMMINGS: Sidney Hess.
COOPERAGE: William J. Nussbaum.
CORSETS, GARTERS AND SUSPENDERS: Joseph [illegible]
DISTILLERS AND BREWERS: Emil Schwarzhaupt, H. A. Klein.
LOOP DEPARTMENT STORES AND WHOLESALE DRY GOODS: D. F. Kelly, E. M. Rosenthal, [illegible]
OUTLYING DEPARTMENT STORES: Irving N. [illegible]
MISCELLANEOUS DRY GOODS, NOTIONS, ETC.: [illegible] Asch.
TRUNKS: Hugo Hartmann.
FLORISTS: Oscar J. Friedman.
[illegible]
MILK AND MILK SUPPLIES: Morris Dick, Sol [illegible]
UNION STOCK YARDS: Clarence L. Coleman, Fred Gunsenheimer.
[illegible]
FURNISHING GOODS — HATS, CAPS AND GLOVES: Albert Hosfeld.
FURNITURE: Jacob L. Schnadig.
ELECTRICAL SUPPLIES: Lester R. Wellman, [illegible]
OFFICE SUPPLIES: Gabriel Lipman.
SEWING MACHINES: Joseph Saltzman.
FOREIGN, WHOLESALE AND RETAIL: Isaac [illegible]
GLASSWARE AND CHINA: Robert M. Schiller.
INSURANCE, FIRE: James I. Loeb.
INSURANCE, LIFE: Julius H. Meyer.
JEWELRY AND OPTICAL GOODS: William G. Swarthchild.
LAUNDRIES AND LAUNDRY SUPPLIES: Harold Solomon.
LAWYERS: Carl Meyer.
LEATHER, RUBBER, TANNERS AND HIDES: W. N. Eisendrath.
MAIL ORDER: Morris Philipsborn.
METALS: Isaac Bailey.
MILLINERY: John Weinberg.
NORTHWEST FELLOWSHIP CLUB: Max Karshan.
MUSICAL TRADES: Percy L. Deutsch.
[illegible]
PEOPLE'S RELIEF COMMITTEE: A. J. Lurye.
PICTURE FRAMES, MOULDINGS, ETC.: [illegible] Reinhold.
PRINTERS AND ENGRAVERS: Theodore Regensteiner, Paul Wieboldt.
RAILWAY SUPPLIES AND OIL: David Copland.
REAL ESTATE SUBURBAN: W. B. Fredericks, Mark Levy.
RESTAURANTS: Herman Grossman, L. Oppenheimer.
SHOES, WHOLESALE: Benjamin Hechinger, Clarence Arnold.
SHOES, RETAIL: Samuel G. Soloman, Frank I. Grossman.
THEATRICALS, MOTION PICTURES, AMUSEMENTS: Joseph L. Friedman, Arthur Schoenstadt.
[illegible]
CIGAR MANUFACTURERS: Nathan Elson.
LEAF TOBACCO: Fred Newmann.
DRUGS AND RETAIL CIGARS: S. L. Angenow.
WAITERS' UNIFORMS: Abraham Rosenfield.
WALL PAPER, PAINTS, ETC.: Joseph Babler, [illegible] Kaner.
WASTE AND WRAPPING PAPER: Albert Swindler.
WINDOW DISPLAY: Louis M. Selig.
WOMEN'S WEAR, RETAIL: D. S. Kennie, N. H. Rosenthal.
WOMEN'S WEAR, WHOLESALE: Herbert M. [illegible]
WOOLENS: Fred Philipsen.
YOUNG MEN'S ASSOCIATED JEWISH CHARITIES: [illegible]

As Chicago was the birthplace of the plan of campaign, so it was to be the scene of the opening gun. The Jews of Chicago were to lead the country in the appeal; their success or failure would influence vitally the trend of the entire effort the country over. And looking about for the man to carry the project to success, all eyes turned to one person—Jacob M. Loeb.

When Loeb rose to take up his burden as chairman of the local appeal, the task confronting him was a formidable, and many believed, an impossible one. In the face of the business depression and the constant giving with which the city had been surfeited, Chicago's quota had been set at $1,000,000, and this amount was to be sought of the Jewish population alone. The story of how, in the short campaign which began in November and ran into December, Chicago raised not only the million but nearly another million besides, is an inspiring, many-sided story of which we can present only the outstanding developments.

The "Life Saving Expedition," as it was ingeniously termed, with its ringing slogan, "Suppose You Were Starving," will remain long in the memory of those



who made possible the brilliant achievement it proved. Perhaps the feature that will linger longest is that daring product of the chairman's imagination, the Foodless Banquet. On December 7, 1921, under crepe-hung walls, before bare tables



and Johanne (Unna) Loeb. He received a public school education and at the age of sixteen entered the business world, organizing the insurance firm of Loeb & Coffey in 1894, and J. M. Loeb & Co. in 1896. From 1902 to 1916 he was a member of the firm of Eliel & Loeb, which was incorporated in May, 1916, as Eliel & Loeb Co., of which firm Loeb is president. His first great communal effort was on behalf of the Jewish People's Institute of which he became president in 1912, succeeding Julius Rosenwald. He has served as president of the Institute ever since and on the occasion of his completion of ten years of service was tendered a testimonial banquet by the directors. He was appointed a member of the Chicago Board of Education in 1913, was elected vice-president in 1914 and served as president December 15, 1914-June 17, 1917, in which capacity he attracted wide attention by his uncompromising fight against political influence in school affairs. In this he won the unstinted praise of the press and all forces working for clean government. During his incumbency he also was instrumental in inaugurating military training in the public high schools. He became a national figure in connection with the War Relief when as chairman of the Chicago campaign he succeeded in almost doubling Chicago's million-dollar quota and then made a memorable speech in New York City which spurred on not only the New York but the entire national campaign. In this drive he originated many unique campaign methods, one of which was the "foodless banquet" at the Drake Hotel. Again as chairman of the United

lighted only by flickering candles, six hundred men, sworn workers in the cause, gathered at the Drake Hotel to listen to their chairman's fervent plea, and to be brought to the realization, as never before, what their work meant to millions in the stricken region of Europe. It was an exploit such as perhaps only their leader, with his originality and resourcefulness, and his impassioned sympathy for suffering, was capable of. And in the dim, gloomy light of the candles, Loeb delivered an address which must be rated as a masterpiece of its kind. With telling force he brought home to his hearers the dire distress of those across the sea and the need for rousing Chicago Jewry to its

full duty. It was, like its setting, a stroke of inspiration.

Another memorable occurrence for which the chairman was responsible, took place later when Loeb went to New York to help launch the appeal there. We mention it here because, though its locale was New York, it aroused all American Jewry and contributed not a little to the success of the national appeal. This was the speech delivered by Loeb at the opening of the New York City campaign. It was not so much a speech as an indictment, a fiery condemnation of the well-to-do, self-indulgent type of Jew who shirks his duty to his own; a merciless attack which took New York by storm and shook it from its self-complacency. The "elite, egotistic East," as Loeb called it, was startled, and shamed. But the Chicago workers smiled knowingly; they had learned what to expect of their doughty chairman.

High spirit and harmony marked the progress of the whole local campaign. Many, men and women alike, who had never before aided in communal activities, were inducted into the labor of love, and worked side by side with veterans in perfect accord. Volunteers and paid workers toiled together, day and night, at tedious but necessary detail, doing the work of a colossal business concern at a minimum of expense, so as to save every dollar possible for those overseas to whom it meant a chance for life. For many months in 1921 and 1922, months of preparation, of solicitation and of recapitulation, the campaign was the personal concern of more than fifteen hundred persons.

To a number, those who were Loeb's closer and invaluable associates, it was the paramount concern. His co-chairman, Sol Kline, moved his desk to headquarters, as did Loeb himself, and worked ten and twelve hours daily, welding the various trades divisions into a compact, smooth-working organization; to this end he gave not only of his time and high ability, his tact and patience, but of his strength almost beyond his endurance.

Of the following officers and executive members, nothing more meaningful

Women's Committee of the "Life Saving Expedition" of 1921

Mrs. Isaac A. Abt
Mrs. Paulina Adler
Mrs. Sam Bach
Mrs. Martin Barbe
Mrs. Leroy Baumgartl
Mrs. I. Bezark
Mrs. Bitterman
Mrs. H. M. Bloom
Mrs. A. G. Bloustein
Miss Mary Blum
Mrs. B. J. Brown
Mrs. R. Chulock
Mrs. Charles Cohen
Mrs. Samuel Cohen
Mrs. Leonard Cowan
Mrs. Joseph B. David
Mrs. James Davis
Mrs. J. M. Eiseman
Mrs. W. Elmer
Mrs. S. Elsner
Mrs. J. K. Ferguson
Mrs. H. N. Fischer
Mrs. Gerhard Foreman
Mrs. N. I. Fox
Mrs. A. H. Frankel
Mrs. Jacob Fuchs
Mrs. Jules E. Furth
Mrs. G. H. Gottschalk
Mrs. F. F. Goldbloom
Mrs. M. Greenwald
Mrs. J. G. Grossberg
Mrs. Lionel Haas
Mrs. A. Harris
Mrs. Frank Harris
Mrs. Joseph M. Harris
Mrs. Joseph Hart
Mrs. A. Hartman
Miss Rebecca L. Hefter
Mrs. Sol Hess
Mrs. D. Himmelblau
Mrs. A. Jacobsen
Mrs. E. M. Jaffe
Mrs. Henry S. Jelenak
Mrs. Moses Kahn
Mrs. Kal Kalish
Mrs. L. Katzen
Mrs. Edna B. Kaufman
Mrs. Benjamin Klaff
Mrs. Simon Klee
Mrs. Charles Lange
Mrs. Max Leopold
Miss Leah Levinson
Mrs. Gerson B. Levi
Mrs. Joseph Lewis
Mrs. Jacob Lindheimer
Mrs. Wm. Loewenstein
Mrs. T. Lubischer
Mrs. Jennie Ludow
Mrs. Elias Mayer
Mrs. Ida Mayer
Mrs. Joseph Michaels
Miss Rose Michaels
Mrs. Hulda B. Morris
Mrs. Meyer H. Moss
Mrs. Edw. J. Neuberger
Mrs. H. Neufield
Mrs. B. Oesterreicher
Mrs. Max Olff
Mrs. Julius Oppenheimer
Mrs. Lena Ostrowski
Mrs. Louis Pitzele
Mrs. I. Portis
Mrs. J. H. Quasser
Mrs. Edwin Romberg
Mrs. W. R. Rose
Miss Rose Rosenberg
Mrs. S. J. Rosenblatt
Mrs. M. Rosenfeld
Mrs. E. M. Rosenthal
Mrs. Kurt G. Rosenthal
Mrs. M. S. Rosenwald
Mrs. G. S. Roth
Mrs. S. D. Rubenstein
Mrs. Phillip Sachs
Miss Adelyn Salzer
Mrs. Benjamin Schiffman
Mrs. Harry Schiffman
Mrs. H. Schur
Mrs. M. E. Shire
Mrs. S. Silberman
Mrs. A. Simon
Mrs. S. Snitzer
Miss Catherine Spiegel
Mrs. Irving L. Stern
Mrs. John J. Steiner
Mrs. Albert Steindler
Mrs. J. H. Stolz
Mrs. Meyer L. Straus
Mrs. C. B. Stumes
Miss Flora Sulzberger
Mrs. Max Switton
Mrs. J. Treuman
Mrs. O. Turner
Mrs. A. Weil
Mrs. Lester Wellman
Mrs. L. Wingerhoff
Miss Erma Witkowsky
Mrs. Joseph Wolf
Mrs. Erwin Zeisler

Jacob M. Loeb's Address at the "Foodless Banquet"

Fellow Workers: We have been invited to meet each other and to dine together. We have met, but there is no banquet spread, no food prepared. These tables are bare and we shall not dine. This is not so by accident, but by design. This program (call it trick if you will) has been deliberately planned, planned with a purpose—a twofold purpose.

For so many to dine in this place would mean an expenditure of thirty-five hundred dollars, which would be unwarrantable extravagance and, in the face of starving Europe, a wasteful crime. Thirty-five hundred dollars will feed the starving, clothe the naked, and heal the sick. What right have we to spend on ourselves funds which have been collected for them? So, that this money might be saved for them, you are brought here to this foodless banquet.

For that and for another reason: You came here expecting to dine, plentifully, luxuriously. Suddenly, unexpectedly, and perhaps for the first time, you have been disappointed. In place of plenty, you find nothing. In place of luxury, you find barrenness. In place of the symbols of joy, you find those of grief. Perhaps you are vexed and indignant as well as disappointed. Well, then, think of your brothers and sisters in southeastern Europe. Some of them, too, have expected to eat, not so plentifully or luxuriously as you, but still to eat. Suddenly as you, unprepared as you, rudely as you, they have been disappointed. For them, too, the symbols of gladness have been replaced by sorrow. For you, the disappointment, temporary and passing, for them, permanent and lasting. You have been denied one meal. They have gone for days and days without food. For you, this hour of fasting may mean better health—at most an hour's discomfort. For them, there has been deprivation and want, nakedness and disease, famine and death. Undernourished mothers, anaemic fathers, and rickety children stalk through Europe for lack of sustenance. So you have been assembled here in this way that you might be made to feel, in some small measure, what this must mean to them. It is hoped not only that you feel it yourselves, but that you will make others feel it. Go away from here then without resentment, but determined to transmit this evening's experience and its messages to every potential contributor in Chicago. Make him feel and realize, as you do, the sight of those men, the tears of those women, and the plaintive wails of those little starving, dying children across the sea. . . .

Difficult as has been our undertaking till now, what remains is still more difficult. Many as have been the obstacles till now, those which we still have to overcome are more and greater. The first million dollars is the easiest. Those who know, who are sympathetic, who are interested and want to give have already contributed. Of those who have not contributed, some will plead ignorance, some dissatisfaction, some indifference, others poverty. Each one will be ready and glib with excuse or reason, prepared to evade or escape his obligations. Some will be blunt and emphatic, others will be subtle and plausible. You will need to be equally well prepared. You will need to study your prospect. You must meet sophistry with logic, rebuff with courage. Sometimes you will require diplomacy, sometimes candor, sometimes soft words, sometimes rough words, but always skill—skill and a grim determination to reach the goal which has been set for you. We are to secure our quota. Eight hundred and seventy-five thousand dollars has already been subscribed. We have still far to go. But we can, we must, we shall succeed and, finally, we will arrive.

These are your tasks. You must educate the ignorant. Their name is legion. They must be told. With eloquent, graphic, and burning words, paint for them the horrors of which they know naught. Teach them the meaning of hunger. Spell for them the vocabulary of misery. Recite to them the alphabet of privation. Multiply for them the thousands who despair. Acquaint them with the geography of devastation. Open their minds. Make them think. Enlighten them. Bring them the knowledge which you have of the situation abroad. Then if there be any too ignorant to understand, punish them—in the fashion of the schoolmaster of old—until they have learned the lesson you have to teach, and until they give.

You must persuade the dissatisfied. There are those who criticize. They will tell you of waste and extravagance. They will talk to you of mismanagement and inefficiency. They will raise questions of imperfect organization, of indiscriminate giving, and of duplication of effort. Some will be sincere but misinformed. Others will be hypocritical but repressed. Tell them that the nation's best minds and noblest hearts have been devoted to the work of distribution. Inform them that physician, rabbi and philanthropist, lawyer and financier, have cooperated toward the intelligent distribution of funds heretofore collected. Quote Rosenwald and Rosenblatt, Bogen and Billikopf, Gans, Lehman and Fisher, Warburg, Voorsanger, and Jimmie Becker to them. Tell them what these and the others have done abroad. Tell them how they have conferred and listened, labored and planned, to the end that the joint wisdom and sympathy of the best that American Jewry had to give might be brought to this task. Ask them if they had as good or better to offer, why they withheld it. You must argue with them. You must lay bare their subconscious souls. You must convince them, shame them, if need be, until they give. . . .

None is so hard but that he can be touched. None so distant but that he can be reached. If he have a wife whom he admires, let him visualize her broken and debauched in a Ukranian pogrom. If he have children whom he adores, let him picture them as scrofulous, scratched and disfigured with disease. And if there be only himself whom he loves, ask him what he would expect of his fellows if he were stripped bare, shivering and famishing. Break down the stone wall which he would build around himself. Do not spare him. Persist and insist until he gives.

You must attack the poverty stricken. There are those who have felt the pinch of depression. Some have sustained heavy losses. Some have capital impaired. All have shrunken incomes. Some will tell you they are impoverished from giving. Others that they cannot give. Some will really believe what they tell you. Others will only be trying to make you believe it. Both must be attacked. Those who are rich enough to ride in limousines are not too poor to give. It may be necessary to tell them so. Those who have cars in which to drive their children to Faulkner's or the U. High (you can see hundreds of them daily on Hyde Park Boulevard), have money for the orphans across the sea. Those who can afford to bedeck their wives with pearls and furs can afford to subscribe. Those who have enough for fine clothes and millinery have enough to clothe the naked abroad. Those who have not given up their clubs, their whist and poker or golf, who still dance and attend theaters or movies, may plead poverty, but they lie—lie to you and to themselves. They are deceiving themselves and attempting to deceive you. They have denied themselves nothing. They have not had to. Why, then, shall they be permitted to deny you? This—all this—and more you must tell them until they give—give in goodly and satisfactory measure. . . .

In closing, let me again ask your pardon for this evening's performance. If this has been unconventional, or even spectacular, I beg you to remember, as I have said before, that these are trying and unusual times and require unusual, perhaps trying, treatment. If I have made a mistake, I beg you to forgive me. It has been a mistake of the brain, not of the heart. My motives, my intentions, at least, were good. Whatever you may think, or feel, or believe, pray blame only me. I alone am responsible.

could be said than that they brought to their huge tasks their customary devotion and energy:

Charles Rubens
General Abel Davis
Samuel Deutsch
Louis M. Katz
James H. Becker
Henry Klein
} Vice-Chairmen

M. E. Greenebaum, Treasurer
Mercy J. Berger, Secretary
Juliet Hirsh, Assistant Secretary

Max Adler	Judge Henry Horner
A. G. Becker	B. Herwick
B. E. Bensinger	Adolf Kraus
James Davis	Sidney Lowenstein
Max Fortner	Edwin H. Meyer
Joseph Freidlander	Samuel Philipson
Judge Harry M. Fisher	George Pick
Edwin G. Foreman Jr.	S. J. Rosenwald
Isaac L. Frieberg	Morris S. Rosenwald
G. H. Gottschalk	Captain E. C. Voorhees
M. L. Greenebaum	

On them innumerable duties devolved, which were discharged with the vigorous

SOL KLINE was born in Denver, Colorado, June 29, 1870. His life since his second year has been spent in Chicago. His parents, Joseph and Sophia Kline, were in very moderate circumstances but they gave him a high school education, after which he entered the Chicago College of Law, of which he is a graduate. Although admitted to the bar, Mr. Kline has never practiced law, but has applied himself to the mercantile field with great success. He has been prominently active in communal life for a number of years, being a past president of the Standard Club, and former vice-president of the Associated Jewish Charities. He was one of the founders of the Young Men's Jewish Charities, and has taken a close interest in the Jewish Aid Society. As chairman and co-chairman of a number of public campaigns including the War Relief and United drives, he has been a prime force in the great sums raised by public subscription. For upward of twenty years he has been a worker in the local charities' field, and now is a director and one of the leading influences in the Jewish Charities of Chicago, giving his attention to its Research Department and also to the Council of Social Agencies. He is unmarried.



consistency that marked every phase of this astonishing campaign.

A sense of reality and of nearness to the war victims was lent by the constant presence of Lieutenant James H. Becker and Captain Elkan C. Voorhees. Both men had served abroad for long periods with the Joint Distribution Committee, engaging in all branches of the work; each felt his mission to be of the holiest, and each pledged himself and his powers to the Life Saving Expedition Day and

LOUIS M. KATZ was born in Chicago, April 22, 1873. Carrying great business responsibilities, he devotes much time to communal service. He rendered especially valuable service during the War Relief drives of which he was vice-chairman, and also during the United Drive for $2,500,000, serving as co-chairman. He is a director of the Jewish Charities of Chicago, a member of the Research Bureau, treasurer and director of the Jewish Social Service Bureau, and Chairman of the Self-Support Committee. During the war he was a member of the Food Commission and also of the American Protective League. He is a member of Sinai Congregation and the Ravisloe, and Northmoor Country Clubs, and a Mason and Elk. He was married February 14, 1905, to the daughter of Berthold Loewenthal, who was for many years president of Sinai Congregation. There are three children: Alan L., Louis B., and Louis S. Katz.



night these two talked to large audiences and to small, giving vividness to misfortune that had hitherto been vague, and bringing near a duty that had seemed far away.

The Women's Committee, too, must be accredited with an immense share in the campaign. The chairman, Mrs. Joseph Fish, for long months had no thought other than the Relief, and in her missionary work among the women's clubs and many individuals who had never before participated in such service, she exerted a far-reaching influence—an influence that did not end with the close of the drive. The amount of money brought in by her and her associates, of whom Mrs. A. G. Becker, Mrs Hulda B. Morris and Mrs. Julius Rosenwald were vice-chairmen, was in itself something of which they might well be proud; but what their enthusiasm, tact and personal charm ac-



complished, cannot be measured. It was a blessed offering of self transcending evaluation.

The Trades Division, consisting of various committees which solicited their respective lines of industry, was one of the vital factors in the success of the campaign. The chairmen of these committees, who led the way to such brilliant results, are given on another page.

A service appreciated by all was the grant of space for campaign headquarters by W. B. Frankenstein, who, as the official acknowledgment states, "generously and with great sacrifice loaned us our spacious Campaign Headquarters and who, until Chicago's quota was reached, disregarded all opportunities for the rental of the bank floor of the Westminster Building, 110 South Dearborn Street." The spirit behind Frankenstein's gift was of a piece with that prevailing among all who engaged in the Life Saving Expedition.

Chicago, it should be understood, was the center not only for the local drive but for all of "Zone Seven," consisting of nine states in addition to Illinois. Charles Rubens was general chairman of Zone Seven, assisted by Louis H. Regensburg, vice-chairman, M. E. Greenebaum, treasurer, and Marcy L. Berger, secretary. Throughout the campaign, the Speakers' Bureau furnished speakers for all important meetings, and other assistance whenever and wherever needed in the ten states. The quota of the Zone, outside of Chicago, was $2,125,000, and it should be counted as not the least of Chicago's achievement that it furnished the capital as well as the moral leadership in stimulating the Zone toward its quota.

Chicago's accomplishment, when the historic appeal came to its end, was a total of $1,836,000, given by more than 25,000 subscribers. Again the non-Jews of Chicago must be credited with a large sum, for although not directly solicited this time, 5,000 well-wishers had contributed $113,000. Chicago's munificent response set the pace for the entire country; everywhere the appeal which followed met with tremendous success, attaining the sum of $18,221,000, or over four millions more than its quota.

On April 9, 1922, again a national conference was held, this time at Detroit, to celebrate the victory. With General Davis in the chair, as before, the confer-

LOUIS H. REGENSBURG was born in Chicago August 27, 1879. His parents, Henry L. Regensburg and Lena Rosenthal, settled in Chicago in 1868, where he received a grammar school education and then entered the business field. He is interested in a number of communal activities, especially Temple Sholom, the Jewish Charities and the Jewish People's Institute. He played an important part in the war relief drives, being vice-chairman of Zone Seven in the "Life-Saving Expedition" of 1921. Regensburg was also chairman of a membership drive which resulted in securing one thousand members for Temple Sholom, and is a warm supporter of other communal activities. He is unmarried.



ence heard reports from relief leaders fresh from the other side, which stressed even more forcefully than at the first meeting, how vital were the moneys collected to the preservation of the Old World Jewries. As an indication of the vast significance of the relief work, and consequently of what Chicago's leadership meant in its broadest import, we quote from the addresses made at the "Victory Conference" which marked the culmination of the momentous drive.

First, as to conditions abroad, which the funds collected were to ameliorate, the following extracts from the speech of Colonel Herbert H. Lehman are illuminating:

I want to say, and I cannot say it too strongly, that, of course, you all realize that the $14,000,000 which we have been enabled to raise under the leadership of David A. Brown is not going to do the job of saving all the people abroad. It is going to do a certain amount of work, a very large amount of work. It is going substantially to help the situation, but it is not going to cure the situation.

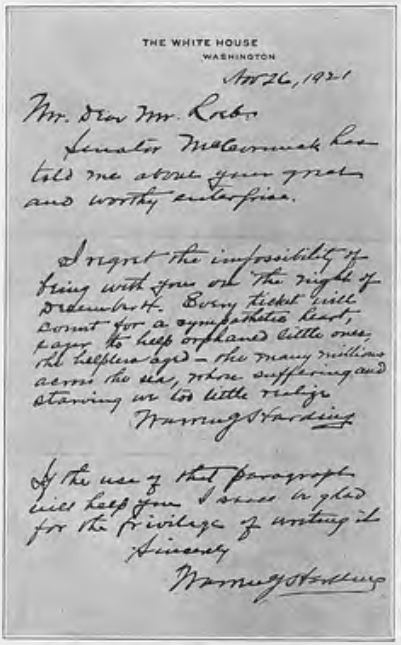
We must bear that in mind. We must realize that

we still have a great obligation, not only to ourselves, but we must be in a position to help us, for as possible in saving the misery of people on the other side who, without our help, will be unduly distant and helpless.

You all know, ladies and gentlemen, that during the past eight years the Joint Distribution Committee has to a great extent confined its efforts to palliative relief, feeding, clothing and housing of the absolutely indigent Jews of eastern and central Europe and of Palestine.

In Russia, as you all know, the condition is appalling. There probably has never been a time in the history of man where so many people were suffering actual pangs of hunger, suffering from cold, in danger of their lives from disease and pogroms, and who were as completely forlorn as they are in Russia.

We do not deal in Russia with [illegible] or type of



THE WHITE HOUSE
WASHINGTON

Nov 26, 1921

My dear Mr. Lobo

Senator McCormick has told me about your great and worthy enterprise.

I regret the impossibility of being with you on the night of December 4th. Every ticket will count for a sympathetic heart-paper to help orphaned little ones, the helpless aged — the many millions across the sea, whose suffering and starving we can little realize.

Warren G Harding

If the use of that paragraph will help you I am glad for the privilege of writing it.

Sincerely

Warren G Harding

A Letter from President Harding

thousands of people, but with millions and there is our reports are to be relied on as they seem to us from the best people we possibly could send; we must continue for a considerable time our actual palliative relief on a large scale, or else these people will die.

It is not a question, as Mr. Baker has expressed it, of the little things which I have heard of, a little hunger, a little cold, a little suffering, a little misery such as all of us have seen within our own communities, but of actual life and death, and sometimes life that is worse than death, unless the situation can be relieved in Russia. . . .

I want to say that we are receiving the finest co-operation from Mr. Hoover and Mr. Hoover's organization.

Up to recently, the relief work that Mr. Hoover did, partly with my help, was in the Volga district, where the situation is unquestionably the worst of any portion of Russia. Recently, however, he has agreed—as a matter of fact, I was his suggestion—I am glad to say—that we form a joint mission in the joint name and under the joint funds, of the American Relief Administration and the Joint Distribution Committee to the relief work in the Ukraine, where, after all, there is living by far the largest percentage of helpless Jews.

As an active member of the Joint Distribution Committee, and partly responsible for its work, I want to say that the total number of Jewish orphans of every description in all of the orphan asylums of this country, of which we are so justly proud, total about 4,000. In other words, there are 4,000 war orphans abroad, as compared with 4,000 orphans of every description in the orphan asylums of this country. . . .

I don't know whether you know it or not (and I say it unofficially because it never would have been possible to have made an exact census of the situation), but it is our firm belief, based on reports made at conferences to which we have been sent, that in every one of the last five years the Joint Distribution Committee, which is the agency that is working with the funds that America has raised at the disposal of Europe, for their relief, we have directly and indirectly helped a larger number of people abroad than there are Jews in this whole country.

In his report to the Victory Conference, the chairman of the national appeal, David A. Brown, paid a glowing tribute to Chicago and its men:

I know of no other money-raising campaign that has ever attempted to build up our type of organization. Beginning with the great conference in Chicago, at which I was selected as your national chairman, and which was the forerunner of a series of conferences, we have held during the past six months 15 zone conferences, 45 state conferences and approximately 500 community and team national gatherings. Each zone is a unit by itself, with a zone chairman and a zone organization; each state has its own chairman and a state organization; each city or county has an independent chairman and its own organization. It was unable to state that practically every part of the country from the largest and most populous centers to the towns with only a few thousand people, were so organized that the greatest response was made possible. . . .

I believe it is only fair that I should pick out of this number the one man who I consider has done the most remarkable piece of work of all of our zone chairmen, and that is Charles Roberts of Chicago.

Mr. Roberts, who was one of the men to call the Chicago Conference, early assumed responsibilities as one of our National Advisory Council that accepted the chairmanship of Zone 7, comprising ten states, and in addition threw himself wholeheartedly into the Chicago campaign in the very early stages of our effort. Mr. Roberts throughout the entire six months has been a tower of strength. It was he who conceived that booklet, now famous, known as "Here and There," of which over one-half million copies have been distributed throughout the country, and, in addition, hundreds of newspapers have published the pictures and the story concerning even the originality of the idea. Several times, during these six months, Mr. Roberts came on to New York, working with your chairman, day after day, night after night, giving him of his experience, his judgment and his energy. I want at this time to express my great appreciation for the helpful service rendered this campaign by the chairman of Zone 7, Charles Roberts. . . .

Our national campaign, as you will remember, began in Chicago, with Jacob M. Loeb as city chairman. In view of the fact that the success or failure of this campaign meant much to the outcome of other campaigns throughout the country, I believe that it is only fair and right to say that to Jacob M. Loeb and his band of faithful workers, a great deal of credit for our national success is due. Jacob M. Loeb is a fighting chairman, the type of man who puts coin in the machine and drives himself and every one else until the latest hours of the night;

he works seven days every week. He expresses his thoughts in an aggressive and forceful manner, is impatient with failure and appreciative of success. This man was able at the end of his campaign, to wire a total of $1,836,000, raised on a quota of $1,000,000. As national chairman, it was my duty to broadcast this news throughout the country by telegram, by pamphlet and through the Associated Press, and the optimism created in the minds of all of our people was cashable, in my judgment, to the extent of millions of dollars.

At this time, I must not overlook what I consider the most important one element in the Chicago campaign, and that was the magnificent and generous subscription of $250,000 of that great Jew, that great philanthropist, that great citizen of all of these United States, Julius Rosenwald.

The success of the Chicago campaign was the keynote throughout the country. Dozens of states wired in and said, "We accept the challenge of Chicago. Will meet and expect to beat it." Hundreds of cities sent in the Marcy I. Berger, of Chicago. Marcy Berger, secretary of the Jewish War Relief Campaign in Chicago, secretary of the Associated Charities of Chicago, has the best mind for an organization of this kind. He thinks in terms of group organization. Every Jew in the city of Chicago is indexed at the war-relief office in that city as to his financial standing, his clubs, and so on. Marcy Berger has done a most effective piece of work and if in every city in the United States we would put into operation the same means of tabulation that he has installed in Chicago, we could put on any kind of a Jewish campaign in the United States for any worthy cause and feel an absolute certainty of getting a big response.

There are hundreds of men and women who gave of their great ability as public speakers, rendering invaluable service to our cause, whose names I should like to mention at this time but it will be impossible to do so on account of lack of time. . . . .

Nor would this report be complete without some appreciation from me of the great help that came to our cam-



Here- **Safe and Happy in Our Homes**



There- **Homeless** *and* **Hopeless!**

Thousands of Russian Jews Without Food or Shelter—
Doomed to Death Unless Your Help Comes Quickly

EXCERPTS FROM "HERE AND THERE"

This booklet, used in the national war relief campaign of 1921-22, was conceived by Charles Fisher of Chicago

some part of a message. In other words, the Chicago Jews by their great and generous act, aroused the spirit of practically every Jew in the country. The answer to this challenge is, in a large measure, the grand total that I will announce later. . . .

I also want to acknowledge appreciation for the work done by Judge Harry M. Fisher of Chicago.

Judge Fisher, compelled as he was through his official duties, to be on the bench five days a week, gave us all of his spare time during those days, and practically all of his time from Saturday morning until Monday morning, traveling all over the country making addresses, and many times running into Chicago with just sufficient time to get to his court for the Monday session.

Judge Fisher, one of the most powerful speakers we have in the country, because of his knowledge of conditions abroad, due to his having been through that country during the most trying periods, was able to carry a message that aroused his audience to the very peak of generous giving and self-sacrifice.

Judge Fisher not only functioned as a speaker, but his general ability as an organizer and as a money-raiser, was brought into play.

The campaign could not have been such a great success without the splendid services from that noble Jew, Judge Harry Fisher.

I want to pay a tribute here at this time to a man who has been an faithful a worker since the very beginning as any other man that I know of in this country, and that is

reign through the endorsement of President Warren G. Harding, and the Secretary of Commerce Herbert C. Hoover.

At the very beginning of our work, they put their seal of approval to all phases of our money-raising effort in letters addressed to your chairman.

The publicity given these communications throughout the country by the press, resulted in removing doubt as to the need for further help in Europe, created renewed confidence in the J. D. C., our distributing agency, and broke down some of the resistance in the minds of our people toward any further money raising efforts.

Since the announcement was made a few weeks ago that we had exceeded our quota of $10,000,000, President Harding has written to your chairman the following letter, which I feel sure all of you will be glad to have:

THE WHITE HOUSE, WASHINGTON

March 20, 1922.

My Dear Mr. Brown:

On my return from a brief vacation in the South I find your telegram of March fourteenth announcing one of the complete success of the campaign to raise fourteen million dollars for the relief of Jewish sufferers in Europe. It is most gratifying to know that you will have a total more than three million dollars in excess of the amount which you set out to raise. The success of the campaign does magnificent credit to the generous humanity of those who managed and of those who contributed. I

have had occasion to know something of the splendid results from this work, in the relief of suffering humanity in the afflicted countries which you are serving and can only extend my most earnest congratulations to all who have had a part in this splendid work.

Very sincerely,

WARREN G. HARDING.

During the course of our campaign, not less than twenty-five Governors have issued proclamations endorsing our work and urging the citizens of their states to respond to our appeal, and not less than five hundred mayors of cities and villages have done likewise. In addition, we have had public endorsement by the Knights of Columbus and by the Salvation Army, all of which has been very helpful and all of which we appreciate fully. . . . .

I also want to thank the National Advisory Council consisting of: James H. Becker, Jacob Billikopf, Jules E. Mastbaum, Paul L. Feiss, Colonel Fred Levy, Charles Rubens, Albert M. Rosenthal, Henry H. Rosenfelt, Samuel C. Lamport, Louis E. Kirstein, Felix M. Warburg and Irvin F. Lehman.

To James H. Becker, known from one end of this country to the other as "Jimmy" Becker, the young man to whom the credit for calling the original conference in Chicago must be given, I want to pay my respects for the wonderful service he has rendered this cause. For six months "Jimmy" Becker has been at the beck and call of your chairman, traveling from North to South, from East to West, going to large cities and small cities, talking two, three and five times a day, never complaining but always ready to do his duty like the soldier that he is.

"Jimmy" Becker has done more to open the hearts and the pocketbooks of the Jews in this country, than any other one man associated in this campaign.

"Jimmy" Becker, slight in build, but a giant in performance; loving humanity, and in turn being loved by everyone that he comes into contact with: by his spirit, by his willingness to do everything asked of him, has wound himself in and around my heart for all time to come.

To our national director, Henry H. Rosenfelt, I want to pay my compliments. Having had complete charge of the campaign conducted in 1919 and 1920, and having raised more money than had ever been raised in any previous campaign, yet he was receptive toward my entering his organization as national chairman.

I also want to express publicly here, my appreciation for the helpful advice and counsel given me at all times by Herbert H. Lehman, of New York City. Mr. Lehman, in addition to his work on the Joint Distribution Committee, assumed a measure of responsibility for the Banking and Trades Committee in the New York campaign. A busy man at all times, yet always courteous, always thoughtful, always ready to be helpful. I have never yet asked him to do anything that he did not immediately consent to do. . . . .

[illegible]

and yet he has never refused. His only question has been: "Can I help?" and my answer in the affirmative was sufficient to start him on his way, no matter how it may have affected his own personal affairs. . . . .

Friends, as I draw this report to a close, the thought flashes through my mind: How could this campaign have been otherwise than successful? With all the men whose names I have mentioned in this report and the



JAMES H. BECKER

(but space and time forbids), working with the one object in mind—that of saving the lives of those starving children in Europe, of helping hundreds of thousands of old men and women to re-establish themselves—there could be no other result but the one which we have achieved.

Such is the story of the local War Relief [illegible] from its inauguration to the stirring climactic "Life-Saving Expedition." Through it all pulsed the influence of him whose official position, honorary chairman of both the local and national [illegible] and spiritual leadership. In Chicago and in the entire country, his unfailing interest was a spur to conscience, and his example a guide to achievement. Everywhere and always leading the way, was that modest, self-effacing doer, Julius Rosenwald. Even more than his surpassing benefactions, his untiring personal exertions gave him a foremost place in the history of the War Relief, one of the most inspiring chapters in the annals of the community.

CHAPTER XIV

Communal Progress During and After the World War, 1917-1923

THE NORTHWARD MIGRATION—NEW ORGANIZATIONS—THE TABLET ON THE FEDERAL BUILDING—THE CLOSING OF FOUR INSTITUTIONS—ZIONIST EXPANSION—THE MEXICAN COLONIZATION PROPOSAL—THE AMERICAN JEWISH CONGRESS OF 1923—POST-WAR ANTI-SEMITISM—CHICAGO JEWRY'S DIAMOND JUBILEE—DEATH OF DR. HIRSCH AND OTHERS—THE CHARITIES AMALGAMATION—A GLANCE AHEAD.

THE tense, exciting activities of war and war-relief, which we have been tracing in the last three chapters, seemed to leave little time or energy for communal affairs. And, indeed, the life of the Jewish community of Chicago during the war and post-war period was of necessity interrupted and sporadic. Yet a review of these years reveals a number of important constructive developments; and these, comprising the last phase of our narrative, we shall now outline.

Most striking, perhaps, is the movement of the Jewish population from its long established centers to other sections of the city. In the first decade of the century the trend had been from the lower West Side to Lawndale, resulting in the latter's becoming one of the greatest Jewish districts in the world. While Lawndale has maintained its position to the present as the home of the bulk of the Jewish population, a movement to the north and northwest attained momentum during the war and grew more definite each year. Substantial Jewish neighborhoods were established in Ravenswood, Albany Park, Rogers Park and the North Shore district, and these have been growing ever since.

With the shifting of the population, new organizations sprang up to meet the wants of the new Jewish districts. Among the congregations added on the North Side were the following:

Congregation Beth Itzchak of Albany Park, organized in January, 1919. In 1922 it moved into its own temple at 3041 North Drake Avenue. Dr. Isaac A. Mihaly has been rabbi since its formation.

Temple Mizpah, organized January 27, 1919, under Rabbi Samuel S. Cohon. Formerly at Zion Temple. Rabbi Cohon continued with the congregation until the fall of 1923, when he left to assume a chair at the Hebrew Union College, since when the pulpit has been occupied by Rabbi Jacob Kraus of Omaha. At the time of writing, the corner-stone for a spacious modern structure has been laid at Morse and Ashland avenues and construction is well under way.

North Shore Sons of Israel, organized in 1917, under the leadership of Ben Stone, the first president. Its building at 5029 Kenmore Avenue, dedicated in March, 1923, contains a large auditorium and houses a Talmud Torah and Sabbath School.

B'nai Zion of Rogers Park, organized in 1918. The temple at 1715 Lunt Avenue has already been outgrown and plans are under way for the erection of a larger structure.

Temple Beth Israel of Albany Park, organized in 1917. Its building, on Spaulding Avenue, near Argyle Street, was dedicated in April, 1923.

A group of congregations sprang up in the Logan Square district also, with the removal of B'nai David Ohave Zedek to

Humboldt Boulevard near Cortland Street (dedicated 1924); the formation of Shaare Zedek, whose synagogue on Fullerton Avenue, near Kedzie, was dedicated in 1922; and the removal of Beth El to 3232 Palmer Street (1923).

On the West Side, the Kneseth Israel Nusach Sfard Congregation came into existence as a result of the consolidation of three small bodies, and in 1921 its temple at 1308 Independence Boulevard was completed and dedicated. Another amalgamation took place with the merging of Zion and B'nai Abraham congregations to form the Washington Boulevard Temple, whose structure on Washington Boulevard at Karlov Avenue was opened in September, 1921.

The South Side congregations, too, were increasing and undergoing the changes that denote progress. Their latest addition, the South Shore Temple, was organized in 1922, when a building for use as a community house was secured at Seventy-second Street and Jeffrey Avenue, and ground purchased for the erection of a temple. Two South Side congregations, of Chicago's very oldest, found larger and more modern quarters necessary to care for their needs. These were K. A. M., which acquired ground for its new building at Drexel Avenue and Fiftieth Street, on which the cornerstone was laid on the last day of Passover, 1923; and Isaiah, the cornerstone for whose new temple, at Hyde Park Boulevard and Greenwood Avenue, was laid May 6 1923

Thus, during and especially after the war, new Jewish houses of worship were erected on the far north, west, and south sides of the city, spreading their influence over a steadily widening area

The growth of the Jewish population during these years, with its increasing diversity of interests, gave rise to a number of new organizations of distinctive purpose and trend Among the first of these was the Illinois Branch of the United Roumanian Jews of America, founded here in November, 1917, with B. J. Braunstein as president. The purpose of the parent body (the result of a merger of the American Union of Roumanian Jews with the Roumanian Jews of America) was stated to be the protection of Jewish interests in the native land and in America.

In the same year, the Covenant Club opened its premises at 14 North Dearborn Street, where it was to enjoy so popular a career. The organization had been formed a year previous, at a meeting called by A. B. Seelenfreund, to serve as a loop club for members of the Independent Order of B'nai B'rith. Under its first president, Morton A. Mergentheim, and those who followed him, the Covenant Club grew to a commanding position in Chicago Jewish life. In 1922, but eight years after its inception, the membership and resources of the club were so great, that a building of its own was decided upon. Accordingly, the members acquired the building at 14 North Dearborn Street, which was razed to make way for an eleven story structure now being erected. When it is completed the Covenant Club will be housed in one of the largest and finest buildings of its kind in the country.

In 1917 also, there was organized the Daughters of Zion Jewish Day Nursery and Infant Home. This body of women, led by the founder, Mrs. L. C. Rieger, swiftly grew from its small beginning into one of the largest women's organizations in the city In July, 1918, a year after it had started active work, the Daughters of Zion acquired a building at 1441 Wicker Park Avenue, to be used as an infant home and day nursery. With the constant increase in the number of its charges, larger quarters became necessary, and in 1921 a lot was purchased, at California Avenue and Hirsch Boulevard, on which was erected a great modern building with a capacity of five hundred children.

Almost from its inception, however, the leaders of the Daughters of Zion came into conflict with the Jewish Charities. The latter frowned upon this activity conducted without the approval of the central organization; it held firmly to its view, formulated after careful investigation, that infant homes are indivisible and day nurseries a menace. The women, on the other hand, insisted that they were faced by a condition that demanded practical measures and that theories would not suffice. This quarrel has never been settled to the present, and remains one of the problems to be solved in the future.

Another nursery was instituted in September, 1919, with the opening of the Douglas Park Day Nursery. Its leading spirits were Mrs. S. Minovitch, president; Mrs. M. Schaffner, vice-president; Mrs. E. A. Starr, treasurer; Mrs. A. Kipnis, financial secretary; Mrs. M. Alderman, recording secretary; Mrs. A. Meyer and Mrs. A. Kaplan, trustees. Their first headquarters were at 1300 Independence Boulevard, which later were removed to 1424 South Albany Avenue, where an average of forty have been cared for daily up to the present.



DAUGHTERS OF ZION OLD NURSERY AND HOME 1401 Walnut Park Avenue

The year 1918 brought into being an organization different in purpose from any other ever formed in the city. This was the Jewish Historical Society of Illinois, formed by H. L. Meites after several years of persistent effort. Since 1913 he had worked on the project of gathering historical material bearing on the Jews of Illinois from earliest times and presenting it in authentic, permanent form. Though he had succeeded in interesting a number of influential persons, the magnitude of the task and the discouragement met with in many quarters, prompted the formation of a society which should support the work in organized fashion. Only thus, it was felt, would understanding of the value of such an enterprise be spread. Those who sympathized with it but did not believe in the possibility of its success, would be heartened; those who were holding aloof, persuaded to help; and those who felt that "the Jews have not done anything worth recording," convinced.

After months of arduous effort, organization was effected, April 30, 1918. Julius Rosenwald consented to assume the presidency, with Dr. Emil G. Hirsch, Henry L. Frank, and Nathan D. Kaplan, vice-presidents; M. E. Greenebaum, treasurer; and H. L. Meites, secretary. These officers were, and remained, the chief supporters of the society's work. Until war and relief work called him away, Rosenwald maintained a consistent interest. Upon Rosenwald's departure, Dr. Hirsch became acting president and up to the time of his death served the organization with sympathetic understanding.

At the organization meeting a board of directors was also elected, of whom Dr. Joseph Stolz, Rabbi Saul Silber, James Davis, and Dr. A. B. Yudelson proved the most active. Without their labors, and those of the officers men-

tioned, the society could hardly have continued.

The compilation and production of the projected volume was not, however, the only interest of the Jewish Historical Society. Its purposes had been defined as being, to gather and preserve historical documents and data; to mark with tablets historic spots of Jewish interest; to publish from time to time matter bearing on Illinois Jewish history; and to encourage the study of Jewish history, communal and universal.

In accord with the second of these aims, the officers of the society decided, if permission could be secured, to place a memorial tablet on the Chicago Post-office to mark the site of the first house of worship in Illinois—K. A. M.'s original headquarters. A special order from the Government was necessary, which required a trip to Washington by the secretary, H. L. Meites. Approval was duly forthcoming, and on October 9, 1918, a bronze tablet was unveiled on the southwest corner of the post-office, Clark Street and Jackson Boulevard.

The unveiling took place with elaborate exercises, attended by a group of the leading Jews of the city, as well as Senator Hugh Magill and Postmaster William B. Carlisle. Elias Greenebaum, dean of Illinois Jewry, performed the ceremony, and Secretary Meites presided. The invocation was delivered by Dr. Tobias Schanfarber.

Formal dedication was observed on the evening of Columbus Day, October 12, in the chambers of the United States Circuit Court of Appeals, in the post-office building. In connection with the dedication, a historical exhibit was also



UNVEILING OF TABLET AT THE POST-OFFICE, OCTOBER 9, 1918

In the center may be seen the late Elias Greenebaum, next to his left the late M. E. Greenebaum and his grandson, Edgar. A great-grandson was also in the throng.
To the left, with face uncovered, is the late Judge Philip Stein, and facing the camera (left figure) is Judge Joseph B. David.
Underneath the flags are H. L. Meites, Rabbi Tobias Schanfarber, Senator Hugh Magill, Postmaster William B. Carlisle and North a D. Kirjbaum.

held, and many people came to view the display. This, it is said, was the first time that permission had ever been granted for the use of these rooms for other than official purposes. Dr. Hirsch, acting president, was prevented from attending by sickness, and Vice-President Kaplan presided. One of the notables present at this gathering was Dr. Otto L. Schmidt, vice-president of the Chicago Historical Society, and president of the Illinois Centennial Commission, which had charge of the celebration that year of Illinois' hundredth year as a state.

In the course of his address, Dr. Schmidt voiced his deep admiration for the Jewish people, saying in part as follows:

I have a real, genuine appreciation and love for the Jewish people on account of their many good qualities. I do not need to go into that. They have had ones, of course, many of them. Every race has, but their good traitors by far outweigh their bad qualities, and their good qualities in many, many instances are so much larger, so much more extensive in many ways than those of some other nationalities, that they cannot fail to arouse sympathy of people, I believe, that are unbiased. What I express to you now is no more expressed by people that believe this.

Now, why have I so much interest in my fellow citizens of your religion? It may possibly be that my earliest education dates from a room, a classroom in a Jewish synagogue. I have never made this confession before. The older of you will bear me out that there was a synagogue at the corner of Fourth Avenue and Harrison Street, at the northwest corner, I believe. It was the B'nai Sholom. I am not sure, but I believe it was the first year of my schooling that was spent on the ground floor of that synagogue, and whenever there was a Jewish holiday we had a vacation, and you must certainly see how I was impressed by your religion and I have never forgotten it.

On the other hand, it may be that my dear and respected father had come under the influence of some of your prominent men, so beautiful and kind characters, of years ago, so that some of that naturally would be sent to his son. Of these, I will only mention one. I have been interested here a little while ago, as wishing to speak of the old Jews. Nothing would be more pleasant to me than that, but it is an exceedingly difficult subject because of the voluminous description, and possibly of the elimination of one or another in speaking of everybody of that period, but I do wish to speak of Dr. Lachmar Adler.

Two or three weeks ago I was going through my library and I ran across his book of writings, and there I saw his last testament, and when I read that I wondered what influence it had on my father, or what influence my father had on him. Probably my father, being the younger, was



Dr. Otto L. Schmidt

influenced by the older. I am very glad to say now that I read this in German, because he wrote a most beautiful German. The first sentence was remarkable for a man of that time: "If the physician felt a post-mortem desirable on account of some sickness or scarcity, his family should not hinder him in that." Now, that is a very progressive statement. My father also made that request before his death, as well as the other three provisions that I will mention now.

In Dr. Adler's testament it was stated that "the casket should not cost more than seven dollars." Now, in the present day of extravagance of funerals, I wish you would bear that in mind. Another was "that no flowers should be sent," and the fourth was "that there be no oration at his funeral." Those were just the same two things that my father had demanded of a little slip of paper that we opened right after his death. It did not need a long explanation.

On the program also was Judge Samuel A. Alschuler, whose presence, as a judge of the federal court was doubly fitting.

I am told [said Judge Alschuler] that I was born within about a stone's throw of the place where this tablet has been placed. I will say, however, that I was not born at the new temple was erected, but for some years afterwards. The chances are that soon at that time my father had become a citizen of the United States, and I was recently lectured while holding district court in Danville, Illinois, that during those very years

he was secretary of a Masonic lodge at that place.

That was nearly seventy years ago, the allotted time of man. Think of it, nearly three score years and ten, since that first house of worship was erected in the state of Illinois, dedicated by the Jews as a temple where they might in this free land, unvexed, unopposed, undistracted, and according to the dictates of their conscience, do those things that in many other of the lands of the earth they were then and are not prohibited from doing.

Their life here, by the account of citizens of this wonderful commonwealth, has been one of suitable and due progress, of credit and of honor. If a word not here be on the tablet placed upon the pillar of this great building would be a symbol of reproach and to look at it would invite us to blush, but one history. I am proud to say, has not been such.

Our career in this land, we know is not worthy of reproach. We are proud to feel and to know that it has kept pace well up with the progress of the best of that splendid citizenship which has come from all the world to these Illinois prairies, and has here brought about this incomprehensible change in such a short time from the domain of savagery to the very heart and center of education, of refinement, of justice, and of honor among the nations of the earth.

When we see that tablet, and when we read it, we contemplate what it stands for, and we realize what the descendants of those people who made it possible to place it there have achieved in these comparatively few years of existence here. It will fill us with a just and pardonable pride that we have been permitted to take so important, so significant, and so beneficial and large a part in the development of the moral and [illegible] advancement of this great republic and the greatest, I believe, of states in all the republic.

It is fitting that these exercises should be held in this room. I do not know whether it was through choice or chance.—Dr. Schmidt has discreetly selected it as it is to be seen upon the pictures upon these walls. I think not five of the citizens know about this room, and this series of rooms. There are four of them. This is, indeed, the Lincoln Room, in this remarkable building. Here are depicted the scenes from the life of that great man, of that wonderful character, about whom clings the history of our state, and of our country. Opposite is a room, perhaps the counterpart of this in construction, whose walls are so depicted that it is called the Moses Room. It represents that great Jewish character, and depicts the various stages of his career; the great law-giver of the Jewish people, and of all people throughout the earth, that great character as lawyer who advocated the foundation of all law and justice—Moses, giver of the laws upon which justice is predicated. Lincoln, the preserver of the nation through its most fruitful crisis, brought to us liberty, freedom and equal rights to all, that we might be preserved a nation, and we in turn, give to the entire world that liberty and that democracy which Lincoln preserved to us. . . . .

To-night from loving hearts and hearthstones, all over this broad land, to use Lincoln's words, the mystic cords of affection stretch to the camps to the west, and still on east, to the tearful battlefields of Flanders, and in France and in Belgium. Our hearts are heavy, but our hopes are high. Near at hand we feel is the great, grand victory which must and will soon crown our sacrifices. Here like the quick lightning changes of the kaleidoscope have great events fast followed upon the heels of others, until our minds are bewildered and we are almost lost in undertaking a reckoning to understand where we are, whither we are tending. Oh, it seems beyond the possibility of human



TABLET ON POST-OFFICE

understanding that we can draw far aside the curtain and peer into the future. . . . .

We pray that that peace may soon come and may be permanent and lasting, and be a foundation for human affairs to rest upon as proud as the skies. When it will do, how it will affect the vast bulk of the Jews in foreign lands, we cannot know. Wonderful things have come, with lightning speed, almost out of clear skies, has come that . . . . . achievement in the Holy Land by the British arms, accompanied with that British declaration with respect to Palestine. . . . .

The greatest of all things in which we trust, if possible, excel our neighbors, is in the department of service to our fellow men, in the line of absolute complete unselfishness upon our part, doing everything in our power to uphold the authorities, the Government, the community, in all its laudable endeavors, ready, willing at all times to make it-

dividual, personal sacrifices for the benefit of our fellow men, and when we do that along the course of life, doing it constantly, giving all our substance, yea, giving all our time and giving all our selves for the benefit of our fellow men, we are giving it, indeed, for our own benefit and for the benefit of our children to come. May the next century that calls around find an admiring citizenry of this land gazing upon that tablet and saying, "Those were noble people in those days. They were great and just and self-sacrificing, and they have set the example by which we have grown to be among the best and most beloved of the community of this, the greatest land in all the earth."

These spirited and inspiriting words of Judge Alschuler were a fitting complement to the address delivered by Dr. Joseph Stolz, a memorable one which strongly impressed all present. After summarizing the contribution of the Jew to America and Illinois, Dr. Stolz concluded his speech with the following:

These men and women [the Jewish pioneers] made good in their new settlement. They founded homes, gave their children the advantage of a good education, practiced industry, thrift, economy, established commercial and industrial houses, organized charities, and last but not least of all, erected houses of worship for the cultivation of the spirit. Far away from the ancestral home, they did not forget the old teaching that "the world is based upon three things: upon the Torah, upon divine service, and upon the practice of charity"; and just as soon as circumstances permitted it they reared sanctuaries in which to cultivate the study of the Bible and our ancient lore, to stimulate piety, and to encourage the performance of deeds of charity and righteousness.

In proof and testimony of this, the Jewish Historical Society of Illinois has, by the grace of our Government, placed a bronze tablet upon one of the pillars of this majestic Federal Building.

Let the non-Jews who pass along this busy thoroughfare learn from it, that already in the days of their smallest beginnings and when the struggle for existence was hardest, the pioneer Jews of Chicago realized that "man cannot live by bread alone, but by what cometh from the mouth of the Lord."

Let those who hear the honored names of our pioneer builders read the inscription on this tablet, and from generation to generation rejoice in the pious act of their forbears, realizing that it imposes upon them the responsibility to take upon their shoulders the burdens their ancestors so willingly and so lovingly assumed, when they laid the foundation of our Jewish communal life upon the God-rock of religion, it being the divine law that "instruct of thy fathers shall be thy sons."

Yes, for this Jewish community which, within the three score years and ten spent in Chicago by the man who unveiled the tablet, has grown from a handful to a quarter of a million; for this great Jewish community, enriched by the spiritual contributions of immigrants from every part of the world, be inspired by the deed immortalized by the tablet to realize, as did our first settlers, that a people without vision must perish, a people without faith cannot accomplish great things, a people without reverence for its own past builds without a secure foundation.

Friends, in the great days of reconstruction that loom ahead of us, let us, too, heed the call of the Spirit of Liberty, so that *Tehelim B'Mavrah*, "the Divine Splendor," will be as manifest among the "sons of the west," as in ancient days it was manifest in the east, where Psalmists sang of their faith and the prophets preached justice and righteousness, and the priests gathered to sing praises to the Lord of the universe, and the faithful cherished the hope that the knowledge of God would fill the earth as the waters cover the sea.

An appropriate touch was given the unveiling and the dedication by the presence of Rabbi Schanfarber, of K. A. M.; Rabbi Samuel S. Cohon, of Zion Congregation, who delivered the invocation at the dedication; and Dr. Stolz, of Isaiah Temple, "the grandchild of K. A. M.," as he called his congregation Only the presence of Dr. Hirsch was lacking to have represented all four congregations which had sprung out of the little house of worship commemorated by the tablet consecrated that evening

By this time, all thought of completing and publishing the contemplated history before the end of the war (and in time for the Illinois Centennial, as was at first planned) had had to be abandoned. The stress of the war period compelled the postponement of activities until conditions became more nearly normal. It was several years after the coming of peace before the time was felt to be ripe for active resumption of the work.

In the spring of 1922, reorganization of the society was effected, S. J. Rosenblatt becoming president, with Jacob M

Loeb, Judge Harry M. Fisher, and Charles Rubens, vice-presidents. M. E. Greenebaum remained treasurer and H. L. Meites, secretary. A new directorate was elected, containing, however, all of the old directors who had been active since the beginning. With some small changes in the original plans the publication project was energetically pressed, and though many obstacles retarded the work it was finally completed, this volume being the result.

Another organization unique in the history of local Jewry was formed when, in 1920, a group of rabbis instituted what has since grown into the Beth Hamedrash L'Torah (Hebrew Theological College). A beautiful structure was erected at Douglas Boulevard and St. Louis Avenue and consecrated December 27, 1922. It serves as a general institution of high Jewish learning and culture, furnishing a thorough training for those who wish to prepare themselves for the rabbinate or for positions as Jewish teachers. The orthodox element of the Jewish population rallied heartily to its support. Among the larger contributions made at the dedication were $3,000 by Louis Bomash, $1,500 by Michael Rosenberg and family, $1,000 by Samuel Phillipson, and $1,000 by B. J. Schiff. Later, a gift of $6,000 was made by the children of the late Nathan Fox, and an annual scholarship of $500 was donated by Edward Katzinger.

Among the leaders in the work for the college, besides the rabbis noted above were Ben Zion Lazar, who served as the first president, and Rabbi Saul Silber, who succeeded Lazar and has continued as head of the institution to the present. The services of A. Eisenstein, too, were outstanding. Through his supervision of



LOUIS BOMASH was born in Kalvaria, Suwalk, Russia, January 10, 1869, the son of Rabbi Abram Bomash, a noted scholar. Chicago became his home three years later, when he began to earn his living as a cashboy in the Boston Store, while he pursued his education at night school. His eventual success in the business world led to the presidency of the Independence State Bank, which position he assumed in 1917 and has held to the present. Throughout his career Bomash has maintained an active interest in communal and charitable endeavor, donating thousands of dollars to various institutions. He was the first to donate the sum of one thousand dollars to the Federated Jewish Charities, at a time when such an amount was almost unheard-of in Jewish philanthropy. He has been vice-president of the Marks Nathan Orphan Home and treasurer of its building committee, and is at present a director of the Jewish Charities of Chicago. During the war he was vice-president of the Foreign Language Division in the Liberty Loan work and a supporter of other patriotic activities. Recently, his interest aroused in the Hebrew Theological Seminary, he contributed the sum of three thousand dollars, the largest single donation in the history of that institution. Among the other organizations Bomash has served, are the Jewish Consumptives' Relief Society of Denver, of which he is a national director, and the California Consumptive Relief Society, of which he is treasurer. He is a member of the Covenant Club, the B'nai B'rith, Odd Fellows, Elks, the Chicago Real Estate Board, Chicago Association of Commerce, and the Illinois Bankers' Association. He was married August 6, 1895, to Fannie, daughter of A. L. Stone. There are three children: Julian, Mrs. Blanche Hasterlik and Mrs. Erma Buchsbaum.



EDWARD KATZINGER was born in Krakau, Austria, December 15, 1863, of a family that traces its Austrian genealogy back over six hundred years. His parents were Wilhelm and Johanna L. (Friedner) Katzinger. His father, a captain in Kossuth's army, died in 1872, and two years later the mother's death orphaned young Katzinger and two smaller children. At this time, ten years old, the boy was apprenticed in a machine shop where bakery equipment was manufactured, the same line of business he is pursuing at present.

the construction he saved the college many thousands of dollars.

Almost as great a piece of constructive work as the Beth Hamedrash L'Torah was the pavilion erected at the Oak Forest Infirmary for the comfort of the Jewish patients there. This structure, built



in 1920 at a cost approaching $100,000, was the work of the Aid Association for Incurable Orthodox Jews, formed in 1914 under the leadership of Paul Rosman, Samuel Palmer, Frank Gordon, and R. Rosenberg. In their work for the unfortunates at Oak Forest, the members of the Association were assisted by the Ladies' Society for Incurables, an auxiliary to the Association, which raised some $20,000 toward the cost of the pavilion. Over two hundred Jewish inmates are being ministered to, not only as to their material comfort but also with regard to their spiritual welfare and ease. A strictly kosher kitchen and dining room, rest rooms, library, and synagogue, under competent direction, render signal service to the Jews at Oak Forest, who before the establishment of the pavilion had been left to shift for themselves.

While new organizations were being established, in accordance with the needs of the times, the shifting of the Jewish population and other changes that came with the years brought about the discontinuance of several of the old ones. The first of these was the Home for Jewish Friendless and Working Girls, closed in 1918 when such action was deemed advisable because its functions had been largely taken over by the Jewish Home Finding Society and other agencies. Its assets were given in trust to the Associated Jewish Charities to be held until such time as a Home for the Friendless might again be needed.

The next to close was the Maxwell Street Settlement, in July, 1919. For fully three years prior to that time the head resident, Ernestine Heller, and the directors of the Settlement had been impressed by the fact that the institution was no longer in the location to reach, in sufficient numbers, the group of younger Jews for whom its work was being car-



SYNAGOGUE AT OAK FOREST INFIRMARY

The Balfour Declaration *and its* Principals



Arthur James Balfour
British Foreign Secretary



David Lloyd George
British Prime Minister

Foreign Office, November 2, 1917.

Dear Lord Rothschild:—I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely,

ARTHUR JAMES BALFOUR.



Chaim Weizmann
President,
World Zionist Organization



Walter Lionel Rothschild
Vice President,
British Zionist Federation

ried on. An experiment was made in one of the public schools in the Lawndale district which convinced all that the Settlement activities should be moved to that section. At this time, however, the Jewish People's Institute was formulating plans for the establishment of a recreational center in Lawndale, and the heads of the Maxwell Street Settlement were agreed that to risk duplication of the work would be inadvisable. They therefore, on their own initiative, decided to close the Settlement, with the thought in mind that, should the need present itself, it would again become active in another section of the city.

The migration of the Jewish population also caused the discontinuance of the Helen Day Nursery. Early in 1920, a careful study of the situation was made by Minnie F. Low, which showed, among other things, that fully fifty per cent of the attendance was non-Jewish. Upon presentation of her report the directorate of the nursery voted to suspend activities in that neighborhood, and in November, 1920, its doors were closed.

The next year saw the shutting down of the Jewish Training School, that institution which had performed such superlative service in the community for nearly a third of a century. In its case, too, an intensive investigation had been made, which disclosed the fact that attendance at the school had been decreasing steadily for a number of years; and also, that practically every course offered there was now available in the public schools. After careful analysis of a report prepared under the auspices of the Research Bureau, the board of the school voted in favor of closing, and at the end of the term, in June, 1921, the Jewish Training School ceased functioning.

But if in this period some of the old organizations passed out, the majority of them were flourishing and growing stronger year by year.

Among the congregations a number of notable anniversaries occurred, which were marked with suitable celebration. Such were those of the Beth Hamedrash Hagodol, whose golden jubilee was observed in 1919; Sinai, which celebrated the seventieth birthday of its illustrious head, Dr. Hirsch, in 1921; K. A. M., whose diamond anniversary was attained in 1922; and Temple Sholom, which marked the twenty-fifth year of Rabbi Hirschberg's service, in 1923.

The secular organizations also had their causes for rejoicing. The Maimonides Hospital, re-dedicated as the Mount Sinai Hospital and again opened, May 4, 1919, was holding its own valiantly. The B. M. Z., celebrating its twentieth year, December, 1920, faced a future of bright promise. So did the Marks Nathan Orphan Home, which opened its new dormitories and marked its emergence from debt by a "mortgage burning," in 1920; the Jewish People's Institute, which observed the tenth year of President Loeb's leadership with a banquet, in 1922; and most of the other institutions, whose anniversary festivals reminded Chicago Jews that their community was no longer an adolescent but had attained a ripe and fruitful maturity.

During the time we are considering, the Zionist movement in Chicago underwent a radical expansion which removed it from the plane of a narrow partisan interest to a communal issue. This was the local reflex of the broadening of the Zionist movement the world over, following the issuance of the Balfour Declaration by England, November 2, 1917, and that country's assumption of a mandate over Palestine after the close of the World War. Thereafter, the course of Zionism widened swiftly, and some of the events that took place here assumed a national and even an international aspect.

In September, 1919, Chicago was for the first time the scene of a national Zionist convention, when five hundred delegates assembled at the Auditorium Theater for a four-day sitting. In the long list of celebrities present, Chicago was

prominently represented, by Judge Julian W. Mack, president of the national Zionist organization; Leon Zolotkoff, head of the bureau for the Middle West; Judges Hugo Pam, Harry M. Fisher, Joseph B. David; Max Shulman and Nathan D. Kaplan, former leaders of the Middle West Organization when it was an independent body; and a host of others who

These visits and the activities attendant upon them were made at a time when crucial issues were forming. One of these was the breach that opened between the American and the international Zionist leaders and brought about the resignation of Brandeis and Mack and those who shared their position in the controversy that had arisen. In the same year, 1921,



Zionist Commission on Visit to
M. M. Ussishkin, Dr. Chaim Weizmann, Mrs. Weizmann, Dr. Albert Einstein, Mrs. Einstein
Dr. Bruno Mendelsohn

had given their best effort to the nationalist cause.

The visit of the Zionist Commission from Europe in 1921 was another gala event. Chaim Weizmann, president of the international Zionist organization, accompanied by M. M. Ussishkin and Dr Albert Einstein, the world-famous scientist, were the city's guests for a week during which they were welcomed and acclaimed by official and non-Jewish Chicago as well as by their followers. A year later their distinguished colleague, Nachum Sokolow, came to Chicago and was also royally received.

those who had withdrawn formed the Palestine Development Council, a national organization devoted to economic work for Palestine. In the organizing of the Council, Judge Mack was a foremost factor, and when it commenced operations he was unanimously chosen president, Justice Brandeis becoming honorary president. So, again a Chicagoan played a leading part in a great piece of constructive Jewish work.

Among the Chicagoans who sympathized with the views of the former American administration were Nathan D. Kaplan, Judge Hugo Pam, Rabbi

Felix Levy, Judge Harry M. Fisher, Mrs. Julius Stone, and Miss Pearl Franklin. When the separation of forces took place they threw themselves in with the Council advocates, and became officers of the Chicago branch, known as the Palestine Development League. Its work has grown promisingly to the present and bids fair to become a force in activities for Palestine.

Quite as critical and exciting as the split between the American and the European Zionists was the fight on the ratification of the pro-Zionist resolution introduced in Congress early in 1922. Chicago, with the rest of the country, was deeply stirred over the attempt by a group of reform rabbis, led by Dr. David Phillipson of Cincinnati and Dr. Isaac Landman of New York, to prevent the passing of the resolution. The utmost efforts of these anti-Zionists proved unavailing, however, and the House of Representatives ratified unanimously the Fish resolution on June 30, 1922, this being textually the same as the Lodge resolution which had been passed by the Senate the month preceding. The measure read:

This, the official pronouncement of the United States, may be regarded as the climax of American Zionism, the culmination of a generation of struggle. It placed the greatest nation in the world squarely behind the effort of the Jewish people to regain its place among the nations. It also visited a rebuke to those who had opposed and obstructed the movement—a sentiment expressed in no uncertain terms on the floor of the House by a number of Congressmen, one of whom, Representative Gallivan, of Boston, took occasion to say:



NACHUM SOKOLOW AND A GROUP OF CHICAGO ZIONISTS
Taken on the Zionist leader's first visit here, April, 1912
Upper Row: B. A. Antonow, H. L. Meites, D. P. Pollock, Bernard Shulman, Meyer Abrams, Harris Horwich, H. Miller, Jonah Fisher
Lower Row: H. Steinberg, H. Waiss, B. Horwich, Nachum Sokolow, Max Shulman, Samuel Ginsburg, Benjamin Perlstein

While some Jews in America ride in their limousines to luxurious temples, the starved bodies of their unfortunate brethren in Galicia lie buried under the snow of bleak synagogues in Lemberg and Cracow. Palestine will see further all the Jews of Russia and Poland but will remove the stigma and the accompanying suffering of the homeless wanderers.

It seems to have been necessary for non-Jews to point the path of Jewish loyalty to some of our own faith, rabbis and laymen, who claimed to be leaders in Israel.

The jubilation occasioned by the passage of the resolution was followed by a speeding up of Zionist activities. Foremost among these was the work for the Keren Hayesod, or Palestine Foundation Fund, organized in 1921. For this fund, the basis of the Zionist effort in Palestine, Chicago raised $59,000 in 1921, $119,000 in 1922, and $159,000 in 1923. These figures epitomize the growth which local Zionism had experienced in the few years since its pioneers—men like Zolotkoff, the Horowitzes, Shulman, and the other early workers—had to struggle for a hearing, and when the yearly financial statement for the Midwest dealt with hundreds instead of hundreds of thousands of dollars.

Many other important matters were claiming the attention of the community during this period, one of which, of local origin, promised for a time to take on international proportions. This was the plan for Jewish colonization in Mexico, a short-lived project that came about through Paul W. Rothenberg, a Chicago attorney. Rothenberg had had occasion to be of service to President Obregon of Mexico, and in return the latter, on May 10, 1922, in a letter to Rothenberg made an offer to set aside a tract of land in Lower California as a place for settlement by Jews. This offer excited interest throughout the Jewish world. The conditions imposed by the Mexican President were favorable, as were also the reports of a committee formed in Chicago by Rothenberg that went to investigate the proffered tract. After widespread discussion and much division of counsel, the disposition of the matter by common consent was left to the American Jewish Congress. Finally, in January, 1923, the executive committee of the Congress, of which Dr. Stephen S. Wise was chairman, issued a statement to the effect that exhaustive investigation had shown that Jewish migration to Mexico on a large scale was inadvisable; that "opportunities do not to-day exist for the entrance into Mexico of any considerable number of Jewish migrants from Eastern Europe." This seemed to dispose of the entire project, of which nothing thenceforth was heard save a sharp criticism from Israel Zangwill, the distinguished writer, of what he termed the hasty rejection of a promising proposal.

The American Jewish Congress, after its first great effort toward and after the close of the war, had subsided into an indefinite place in American Jewish life. In 1925 efforts were inaugurated to give it a more secure status and less spasmodic functioning, and to the process of revitali-



PAUL W. ROTHENBERG was born in Berlad, Roumania, August 30, 1884. He was brought to this country in 1889 and a year later reached Chicago. Here he attended grammar and high schools and then entered college, completing a two years' general course and a three years' law course, after which he was admitted to the bar. He has been prominent in the public eye for a number of years. He was state analyst of the state of Illinois, 1909-13, and is at present secretary to the president of the Sanitary District. He assumed international prominence in January, 1922, when he received from General Obregon, President of Mexico, an offer to set aside a large tract of land for Jewish settlements in Mexico. He made an exploration trip to the new "promised land" with a committee and experts. Rothenberg brought the matter to the attention of the American Jewish Congress which dismissed the proposal as not feasible, whereupon Israel Zangwill censured the Congress leaders and commended Rothenberg. A large number of Jewish fraternal and charitable organizations count Rothenberg among their members, and he is an important political figure in the Lawndale district, where he lives. Mrs. Rothenberg was Pauline Winner. They were married January 6, 1906.

zation the Chicago community was asked to make its proper contribution. The first step was to be a national session of the Congress, and Chicago's share in it was to be the sending of twenty delegates

This was simple but difficult, for interest in the Congress had dwindled to the vanishing point and none seemed willing to take upon himself the rôle of advocate. It looked as if Chicago would not be represented at the sessions, when Judge Hugo Pam stepped boldly into the breach and saved the day. Accepting the chairmanship of local Congress activities at a time when they seemed doomed to failure, he rallied to his support the Jewish organizations of the city and carried to success a rousing election, participated in by every section of Chicago. And in October, 1923, the Chicago delegation left for the Congress sessions in New York, with Judge Pam at its head.

In the work for the Congress, Judge Pam was assisted by a corps of volunteers, chief among whom were Charles P. Schwartz, Mrs Henry Neufield, and A. S. Roe, who constituted the Central Election Board.

Another national development that had its effect in Chicago was the anti-Jewish propaganda that reared its ugly head in America during the post-war years. That prejudice and dislike should find expression during the unrest that followed the war, was to be expected, but the virulence of that expression and the highly-organized form it took filled all with astonishment. It was something never before known in American life.

Two of its most sinister features were the forming of the Ku Klux Klan, an organization avowedly anti-Jewish that attained great strength in certain sections of the country; and the inauguration of a systematic campaign against the Jews by the automobile manufacturer, Henry Ford, backed by his immense wealth and characterized by the most virulent and fantastic stories

In their fight against these forces, the Jews had the support of the better elements in American life. Non-Jewish Americans who cherished the traditions of their land and held for fair play repudiated the alien element which had been injected into the country's affairs and which, if unchecked, would divide the population on racial and religious lines.

On every available occasion these higher-minded gentiles gave expression

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HUGO PAM was born in Chicago, January 20, 1870, the son of Alexander and Cecelie (Oesterreicher) Pam. He was educated in the public and high schools of Chicago and at the University of Michigan, where he was granted the degree of Bachelor of Philosophy in 1892. He studied law and later was admitted to membership in the law firm of Pam, Calhoun & Glennon, of which his brother, Max Pam, was the senior member. He was elected judge of the Superior Court of Cook County in 1911, as a Republican, and has been twice reëlected, now serving his third consecutive term. Judge Pam has been widely active in civic and communal work. After leaving college he became a worker at the Maxwell Street settlement. He has been a delegate to numerous conferences on charities and corrections in Illinois, is a member of the American Prison Association, National Probation Association, and for three years was president of the American Institute of Criminal Law and Criminology. He was one of the special commissioners sent abroad in 1921 by the Hebrew Sheltering and Immigrant Aid Society, and is honorary vice-president of that organization. During his trip abroad he traveled through central and eastern Europe for the purpose of studying immigration conditions. Interested in the problems of Zionism since 1908, he became an active member of the Zionist Organization in 1912 and has since served in many official positions, among them: member, Provisional Committee for General Zionist Affairs; executive member of national and midwestern organizations; speaker and organizer for Zionist campaigns, both in Chicago and many other cities; and officer as well as delegate at numerous conventions and conferences. Especially notable have been Judge Pam's services as a speaker. His widely-known powers of oratory have been instrumental in gaining converts, instilling enthusiasm, and raising many thousands of dollars for the Zionist cause. In the fall of 1922, he became identified with the Palestine Development Council. For a number of years he was a lecturer at the Jewish People's Institute, and also a member of the managing committee of the Anti-Defamation League. Judge Pam also has been actively identified with the American Jewish Congress, being a delegate to the preliminary conference held for the purpose of calling the Congress, at which he was elected vice-president. In the local work on behalf of the 1923 Congress he has been the leading figure, undertaking the organization of the Chicago elections and heading the city's delegation. Judge Pam is unmarried.



to their disapproval of the anti-Semitic movement. In January, 1921, four hundred Protestant ministers meeting in Chicago gave voice to their condemnation of the Ford and Klan propaganda and called upon their members to fight it. The same month, a memorial directed against Ford's campaign of vilification was sponsored by John Spargo, the eminent economist, to which he secured the signatures of over one hundred leading Americans, including ex-Presidents Wilson and Taft, William Jennings Bryan, and Cardinal O'Connell. Jane Addams and Clarence Darrow, who had risen in defense of the Jews on previous occasions, again took arms against injustice and represented Chicago as signatories of the protest.



ABRAHAM SOLOMON ROE was born in Wirballin, Suwalk, Russia, July 20, 1866, where he received his elementary education. His further schooling was completed in Germany, after which he returned to his native town and was appointed secretary to the burgomaster. His interest in social service manifested itself immediately and he devoted a great deal of time to the needs of his brethren. On August 31, 1883, he arrived in America, coming to Chicago shortly afterward. After a period of training he entered the business world as a bookkeeper and seven years later went into business with his brother Harry. In 1894, his present firm, the Grossfeld & Roe Wholesale Grocery Company, was established. Soon after coming to Chicago he helped organize the Hebrew Literary Society, which started his communal work. For the last quarter of a century, Roe has been intimately identified with the Marks Nathan Orphan Home, the Northwest Side Talmud Torah, the Jewish Educational Alliance, and the B. M. Z., being associated with all these institutions from their inception, and holding official position in each. Numerous other community enterprises, particularly those of a Zionist nature, have found in him an active supporter. Anna R. Phillips became his wife on September 9, 1900, and they have four children: Benjamin, Maurice, Grace, and Jean.

In September, 1921, a meeting of Jews was held in Chicago, attended by representatives of the Central Conference of American Rabbis, the Council of Jewish Women, the executive committee of the B'nai B'rith, the governing board of the Anti-Defamation League, and other organizations. It helped to make clear the position of Chicago Jews regarding the infamous propaganda that was being spread, and served as a vent for the indignation felt by the community; but beyond this, the meeting, like the many other measures taken here and in other Jewish centers throughout the country, accomplished little of a definite character to counteract the campaign of the Jew baiters.

Steadily the conviction grew in informed circles that the best course for the Jews of America was to go about their business of being good and loyal citizens, paying no attention to their traducers but standing on their record and leaving the verdict to the inherent fairness and reason of their fellow-Americans. This has been the general attitude taken by Chicago and American Jewry since the "ignorant mechanic" started to spread his poison in May, 1919. And though the press of the country has been constantly agog on the subject, and many good friends have now and again come to the defense of the Jews, time seems to have justified this as the most effective as well as the most dignified position. With the abatement of war-hysteria, the sound good sense of the American people is asserting itself ever more strongly, the sway of prejudice and hatred is being shattered, and reason and tolerance are regaining their rightful place.

Chicago, happily, showed little susceptibility to the anti-Semitic virus, and the relations between the Jewish and gentile communities were, as they had ever been, most friendly. Though symptoms of infection were to be seen in certain quarters, these were isolated cases and the rare exception. On the whole, the inhabitants of the city seemed content to adjudge each other as Chicagoans and Americans, and to leave lineage or religion out of consideration.

When, therefore, the diamond jubilee of K. A. M. Temple occurred in 1922—



HENRY FRIEND was born in Jassy, Roumania, April 26, 1856. He came to this country as a boy of sixteen and started to make his way in the world. He first worked as a mill hand and then on a railroad construction crew. After trying various occupations, he became a retail dealer in cloaks in 1898, and built up a large establishment on State Street. He is also treasurer and secretary of Friend Brothers and sole owner of Jenkins & Co. He is one of the most liberal contributors to worthy causes in the community. During the World War he fitted up an ambulance unit and donated it to the government. In 1922, he visited the scenes of his birth and donated $20,000 to build a school on the street where he was born, as a memorial to his parents. Before leaving this country on his visit, he gathered seventy-five cases of clothing from various dealers in New York with whom he does business, and distributed them in Roumania to Jews and gentiles alike. His benefactions brought him to the attention of the Queen of Roumania, who invited him to the palace and conferred upon him the decoration of Chevalier. On this trip, he also visited Palestine, where he conferred with Sir Herbert Samuel and became interested in Palestine development, contributing $10,000 to the work. He also aided a number of institutions in the Holy Land, notably the hospital for the blind in Jerusalem. He was married in New York City, July 12, 1883, to Emma Komiss, daughter of one of the pioneer orthodox Rabbis of Chicago. There are three children: Bertha (Mrs. Charles Levy), Ethel (Mrs. Victor Pacyna), and Milton M. Friend.

marking the seventy-fifth birthday of Chicago Jewry as an organized community—the event brought cordial felicitations from non-Jews of the city, the daily press, and prominent personages all over the country. The *Chicago Chronicle*, an English-Jewish weekly, made the anniversary the subject of an elaborate edition featuring the development of the local Jewish community from the earliest days. This edition, which was prepared with the cooperation of the Jewish Historical Society of Illinois, contained greetings to the Jews of Chicago from American and foreign celebrities, including President Harding, Vice-President Coolidge, ex-President Wilson, Lord Reading, Max Nordau, Senators William B. McKinley and Medill McCormick, ex-Governor Frank O. Lowden, Governor Len Small, Mayor William Hale Thompson, Mayor John F. Hylan of New York, and Dr. Cyrus Adler. It was characterized as the most ambitious edition ever attempted by a Jewish paper.

The *Chicago Chronicle*, founded in 1919 by H. L. Meites, represented the latest addition to the list of local Jewish-English publications. Besides the *Israelite* and the *Reform Advocate*, whose origin has been traced in previous chapters, there was also the *Sentinel*, established in 1911 by Louis Berlin and Abraham L. Weber. In the Yiddish field another daily came into existence to compete with the *Courier*. This was the *Forward*, a Socialist organ founded in 1920 by the New York newspaper organization of the same name. These six publications now comprise the press of the community and through them practically every element of the Jewish population finds representation.

In the period being reviewed, a number of public honors were accorded Chicago Jews, chief among which was the appointment of A. D. Lasker as head of the United States Shipping Board, June 9, 1921. At this time also came the appointment of Elmer Schlesinger as general counsel of the same body. In May, 1922, Henry Friend received from the King of Roumania the medal of the highest Roumanian order and the title of Knight of Cavalier. This came about as a result of Friend's visit to Roumania, his birthplace, during which he donated large sums to various institutions there and was received by the King and Queen.

A number of large benefactions were recorded, in addition to the great war-relief gifts mentioned in Chapter XIII. Among them were:

$1,000,000, by Julius Rosenwald, as an endowment for the education of poor children (1917).

$250,000, by Max Epstein, to Harvard University, for the aid of needy students in the Law school (1919).

$70,000, by Mr. and Mrs. D. Eisendrath, for relieving malnutrition among poor children (1919).

$200,000 to the Michael Reese Hospital, added to Cyrus Bentley for the founding of the Otto Stern Memorial (1920).

GREETINGS TO THE JEWS OF CHICAGO



THE VICE PRESIDENT'S CHAMBER
Washington

The remarkable record of achievement and progress which the Jewish people of Chicago have made in the past seventy-five years will enable you to place before your readers the story of a very interesting development. They have contributed alike to the commercial, educational and industrial growth of your city, to its learning, its culture, its charities. Wherever the Jewish people go they carry with them the great treasure of an ancient civilization and culture, a strength of purpose and a boundless energy which has sustained them through generations of adversity. They have taken a high place in the scholarship of the world, in its research and discoveries, in addition to its material development.

You are performing a real public service in making a permanent record of these achievements for the satisfaction and the inspiration of those who are seeking the well-being and progress of the American people.

Calvin Coolidge



THE WHITE HOUSE
WASHINGTON.

The 75th anniversary of Jewish endeavor in Chicago is a significant event to all who appreciate the rich worth of the Jew's contribution to American life. Please convey my congratulations to the Jewish people of Chicago and my hearty wishes to all of their blood for a continuance of the well-being which they have found in such happy measure in America and which they have so amply merited of her.

Warren G. Harding



What America has meant to those of Jewish faith and what they have meant to America is amply recorded in the progress of the nation. They have integrated themselves into the diverse structure of American life, enriching it and being themselves enriched with the highest gifts that life affords. The history of the Jews of Chicago mirrors the contribution of their kindred everywhere in this country. May I not convey to the Jewish community of your city my cordial congratulations on its 75th anniversary and my earnest wishes for its continued advancement?

Woodrow Wilson

$200,000 by Mrs. Levy Mayer, to Northwestern University, for the erection of a school building in memory of her deceased husband (1921)

Levy Mayer, who died August 14, 1922, was one of the foremost of the many prominent persons that passed away in these years. These included the following, listed with the dates of death:

A. B. Seelenfreund, pillar of the I. O. B. B., April 23, 1923.

Henry N. Hart, beloved dean of K. A. M. November 7, 1923.

[illegible] F. Low, lifelong welfare worker, May 28, 1922.

Emil Gumbiner, pioneer Chicagoan, July 21, 1919.

Dr. E. A. Fischbein, prominent specialist and former president of the Hebrew Institute, July 14, 1923.

Mrs. J. J. Rubin, leader in social service, February 24, 1923.

Mrs. Emil Wittenberg, communal worker, October 12, 1922.

Judge Philip Stein, eminent in civic and communal affairs, December 4, 1922.

Jacob J. Abt, co-organizer of Maxwell Street Settlement and a national figure in capital-labor negotiations, June 1, 1921.

Joseph Schaffner, founder of the firm of Hart, Schaffner & Marx and co-founder of the Northwestern University School of Commerce, April 19, 1918.

The greatest loss of the period, felt not only in Chicago but throughout the country, was that of Dr. Emil G. Hirsch, whose long ministry at Sinai was ended by death January 7, 1923. His last years had been saddened by the conflict between America and his native land. His natural love for the latter, no whit diminished by or diminishing his staunch loyalty to his adopted country, was made the subject of criticism by his enemies. This aggravated the infirmities of age, but despite all he continued his manifold interests, only a few weeks before his death appearing in the pulpit in which he had served so long and brilliantly.

His death united in mourning all elements of Jewry. Those who had not been able to follow him in life could yet recognize the greatness of the man, the impress he had wrought upon his time, and join sincerely with the many who, grieving the loss of a teacher, leader, and friend supreme, asked, "Whence cometh such another?"

Thus, the period marked the passing of the greatest figure of his time, as well as many who, if they could not be called great, were such as had rendered vital service in the community and could ill be spared. They represented the generation now passing—a generation of ardent doers, fired by the example of their forebears and finding their highest inspiration and joy in service to their city, their country, and their people



THE SIGNATURE OF A QUEEN
A check of Henry Friend, endorsed by Marie of Roumania

But the work done by them and their kind remains. And perhaps its greatest consummation is to be seen in that notable move for the unification of the Chicago Jewish community—the Charities merger of 1922, whereby the Associated and the Federated Jewish Charities, with all their affiliated institutions, were banded together into one organization.

This historic achievement had long been foreshadowed. Though the Associated Charities was composed largely of men and organizations having a reform background, while the younger group was avowedly orthodox, a feeling had been growing among the more progressive in the community that the aims of both were, in the larger sense, one, and that the communal welfare could be better served if they were united under a single administration.

Julius Rosenwald, honorary head of both organizations, Samuel Deutsch, president of the "Associated," and James Davis, president of the "Federated," together with other officials, led an energetic campaign for the merger which took definite shape in 1922. Realizing the difficulty of the task, they worked carefully to establish a basis for union which should insure equity and overcome the objections raised on both sides.

These objections were many. The "Associated" adherents feared disruption of the efficient and smooth-running organization that had been built up by many years of effort. Many "Federated" supporters were afraid that the conduct of their institutions, by whose orthodox features they set so much store, would be interfered with, and that they would be subject to "dictation" from quarters having little or no sympathy with the peculiar viewpoint of each orthodox institution.

On the other hand, the advantages to be gained from consolidation were manifest. With one organization in place of two, collections could be placed on a more economical basis, and distribution of the funds made more comprehensive and effective. The danger of duplication of endeavor in some cases and neglect in others, would be reduced, and a single, wieldy instrument would be ready to hand for authoritative action in communal concerns. The hitherto separate elements would be brought into contact with one another, and this could not but bring about better understanding. Such were the practical advantages to be derived, if a satisfactory basis for union could be established.

After repeated conferences, a plan was formulated providing for equal representation for both bodies on the new directorate, and insuring to each affiliated institution autonomy in its internal administration. Thus, despite the disparity in the size and resources of the two organizations—the "Associated" raised about a million a year and had a reserve of nearly half a million, while the "Federated" raised a quarter-million yearly and had only a negligible reserve—both were to be partners in the new joint enterprise. The only conditions imposed were that all institutions enter the union debt-free, conform to approved methods of raising funds, and adhere to their budgets. To these conditions even the most extreme of the orthodox objectors could not find fault, at least in principle.

Thus a harmonious adjustment paved the way to a fusion of forces. Approved by a unanimous vote of both directorates and ratified at a joint meeting of the membership, the Jewish Charities of Chicago came into existence January 1, 1923. Julius Rosenwald was prevailed upon to accept the presidency for the first year, with Samuel Deutsch and James Davis as vice-presidents.

The first step of the Jewish Charities was a public appeal for $250,000 in new annual subscriptions, to meet an increased budget. This was begun on March 12, 1923, and quickly carried to completion, under the lead of Sol Klein, chairman, and Jacob M. Loeb, co-chairman.

Hardly had the drive ended when another and much greater one engaged the attention of communal workers. This was the United Drive for $2,500,000, launched on May 6 for the purpose of providing funds for three institutions: the Michael Reese Hospital, for building a new nurses' home and training school; the Mount Sinai Hospital, for the enlargement of its facilities; and the Jewish People's Institute, for the erection of a branch in Lawndale and the improvement of its Northwest Side branch.

This drive was not undertaken by the Jewish Charities of Chicago, but by a group known as the Committee for $2,500,000. Nevertheless, it drew the enthusiastic support of the Charities' officials and workers. Jacob M. Loeb was chairman, with Gustav Hochstadter, Louis M. Katz, Sol Klein, and Charles Rabeau as co-chairmen. Under the slogan, "If you won't who will?" the campaign was brought to a brilliant conclusion on May 31, with not only the sum



sought in hand but a full quarter of a million besides.

This greatest of all campaigns, like the subscription drive preceding it, was in effect a test as to how the new order of things would work. And the overwhelming success of both efforts was a decisive victory for the proponents of amalgama-

OFFICERS OF THE UNITED DRIVE FOR $2,500,000

Julius Rosenwald, Honorary Chairman
Jacob M. Loeb, General Chairman
Sol Kline, Co-Chairman
Louis M. Katz, Co-Chairman
Charles Rabeau, Co-Chairman
Gustav Hochstadter, Co-Chairman
Alfred K. Stern, Treasurer
Mitzy I. Berger, Secretary

VICE-CHAIRMAN

Walter S. Baer
James H. Becker
Harry H. B—
Louis M. Cohn
General Abel Davis
James Davis
Samuel Deutsch
W. N. Eisendrath
Max Epstein
Judge Harry M. Fisher
Professor J. Greenebaum
M. P. Greenebaum
Stephan Hertz
Walter M. Heyman
Judge Henry Horner
Irving N. Klein
Leopold Kling
Martin Koizen
Alfred C. Meyer
Oscar Mayer
S. J. Rosenblum
N. H. Rosenthal
Morris S. Rosenwald
Maurice Rothschild
Sidney J. Schwartz
Charles Shattuck
Ludwig Stern
Leo Stern
Samuel W. Weis
John Wineberg

THE WOMEN'S COMMITTEE

Mrs. Julius Rosenwald, Honorary Chairman
Mrs. Joseph Trilk, General Chairman
Mrs. Morris S. Rosenwald, Co-Chairman

Vice-Chairmen

Mrs. Gerhard Foreman
Mrs. James L. Greenebaum
Mrs. J. G. Greenberg
Mrs. Joseph M. Harris
Mrs. Herbert L. Hart
Mrs. Sol Kline
Mrs. Joseph Michaels
Mrs. Hulda B. Morris
Mrs. Henry Neufeld
Mrs. Edwin Ramberg
Mrs. E. M. Rosenthal
Mrs. Kate Rosenthal
Mrs. Rosamond Schaffner
Mrs. Wilbur S. Seymour
Mrs. Julius Stone

tion. It showed that the united organizations were stronger than they had been as separate bodies, it demonstrated that the various elements of Chicago Jewry could work together in harmony and accord, and it proved that popular support was with the new composite body. The Jewish Charities of Chicago has broken down the barriers that have divided the community, and welded all elements into one unit, strong and indivisible! No longer will there be South Side and West Side, reform Jews and orthodox Jews, German Jews and Russian Jews. Henceforth, in all undertakings for the general good, all of Chicago's three hundred thousand Jews shall be comprehended, in fact as well as in form, in the term, the Jewish community of Chicago.

* * * * * * * *

In this momentous achievement, our story of Chicago Jewry finds its fitting climax. Step by step, we have traced the upbuilding of the community from its rude beginnings of seventy-five years ago to the elaborate structure it is to-day. It has been an arduous process, sometimes halted by misunderstanding, often clouded by doubt, always attended by struggle; but looking back through the years, we may now see how steadily and unalterably the course has been forward and upward.

That it has been so is owing to the many, mentioned in these pages, lofty souls whom the community has ever found in happy profusion, ready to give of themselves in service to others. To them a debt immeasurable is owing—a debt of gratitude for their bountiful gifts, laid on the altar of communal progress. Forever may their names and deeds be enshrined in memory, and may their children prove worthy of the heritage left them!

What the pioneers and those who continued their work have built and helped to build may be summed up by a glance at the Jewish community of Chicago and the greater community in which it is embraced.

The Jewish population of the city, according to figures prepared by the



CONGESTION ON THE WEST SIDE



CONGESTION IN THE LOOP



CHICAGO RIVER FRONT AS IT IS TO-DAY



RIVER FRONT IMPROVEMENT, MICHIGAN AVENUE TO LAKE STREET

Research Bureau of the Jewish Charities of Chicago, totals 285,000. This estimate includes Lawndale, credited with 90,000; the Northwest Side, 70,000; the West Side (from Lawndale east), 70,000; and the remaining sections of the city, 55,000.

This estimate gives the local Jewish population third place, New York being first, and Warsaw, with a Jewish population set at from 300,000 to 330,000, usually being placed second. It is a question, however, whether the figures for Warsaw hold good to-day, in view of the toll taken by war, famine, and emigration. On the other hand, the estimate for Chicago made by the Charities must be considered a conservative one when there is taken into account the general growth of population, the high Jewish birth rate, and the accretions due to immigration.

At all events, Chicago Jewry, if not already in second place, is well on its way toward it and will soon pass that point. And bound up in this immense and growing community is a host of ever expanding activities which for the most part will compare favorably with other Jewish communities and other elements of the population. Expressed roughly in terms of organization, the figures are: 120 congregations, with a membership of about 10,000; 75 charitable and philanthropically-inclined organizations, which raise approximately one million dollars yearly, not including the vast sums hitherto raised for war-relief and the moneys given directly for charitable purposes (i.e., independently of the organized Charities); close to 100 lodges, with a membership in excess of 17,000; 20 clubs and societies of size; and 19 cemeteries belonging to the various organizations.

Turning to the future, we behold a prospect to which all may look with joy-



Roosevelt Road Before Widening



The New Roosevelt Road



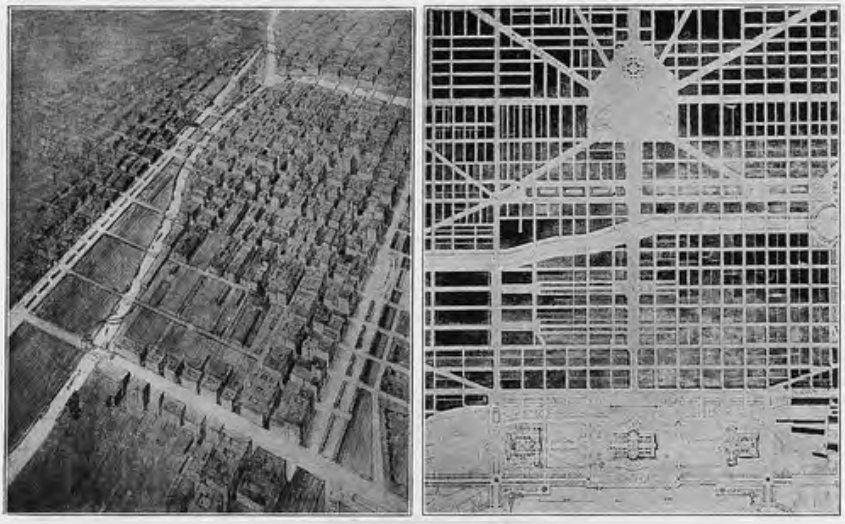
The Old Union Station, about the Canal Street



The New Union Station, to Be at Jackson Boulevard and Canal Street

ous hope. From year to year, Chicago sweeps on to its destined place as the largest city in the world. As its boundless resources unfold, its achievements outstrip the most dazzling vision of the past, and its promise for to-morrow challenges the imagination.

Under the Chicago Plan, aided by a progressive and spirited citizenry, the municipality is more and more surely taking on the attributes of *greatness*. Some day in the future the Queen City of the West will be the Premier City of the World, not merely in physical size



PARTS OF THE CHICAGO PLAN

The view on the left shows the proposed quadruple encircling the heart of the city. The map at the right is of the business center of Chicago, showing the proposed grand north-and-south axis and its relation to Grant Park and the Civic Center

CIVIC IMPROVEMENTS AS SHOWN ON MAP OPPOSITE

Canal Street, widened from Twelfth to Washington Street, and double decked from Lake Street to Kinzie Street.

Double-level Kinzie Street bridge to two-level street on Kinzie Street down to Orleans Street.

Thence via Orleans Street across the Franklin Street bridge to South Water Street.

Thence to the upper and lower levels of Michigan Avenue.

Thence south on widened Michigan Avenue to widened Twelfth Street.

Thence west on Twelfth Street to the corner of Twelfth and Canal Streets, the starting point.

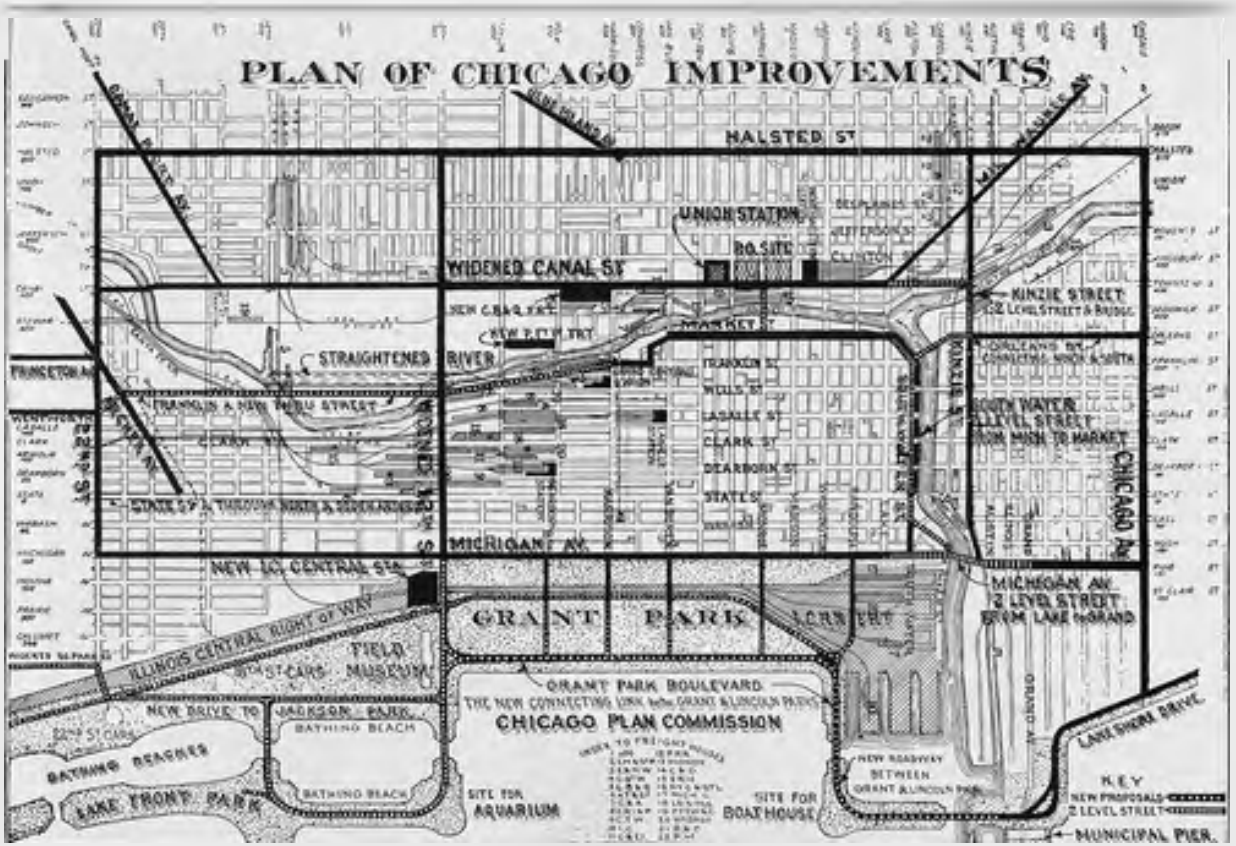
Removal of the barriers caused by South Water Street teams on State, Dearborn, Clark, LaSalle, Wells and Franklin Streets would make available for unobstructed use all these north and south arteries.

All vehicles coming from the West Side and going to the North Side, having no business to transact in the loop, would circumvent the intolerable congestion in the loop district by taking either Canal Street to the North Side or Franklin Street and South Water Street, thence via Michigan Avenue, which is to be widened between Randolph Street and Chicago Avenue and double-decked between Lake and Ohio Streets.

Vehicles coming from the North Side going to the West Side would use the same arteries—the entire route being practically unobstructed by street car lines.

Example—a vehicle coming from the North Side going into the Loop would no longer be practically confined to Michigan and Jackson Boulevards, but would cross the river, pass along South Water Street and freely enter the Loop over any of the North and South arteries leading to its destination.

A careful study of this chart will readily reveal the many combinations of traffic routes which could be made to serve to relieve congestion in the Loop district by facilitated access between the North, South and West Sides. Result—the economization of the time and the conservation of the comfort of the people.


PLAN OF CHICAGO IMPROVEMENTS
HALSTED ST
UNION STATION
RR SITE
WIDENED CANAL ST
KINZIE STREET
2 LEVEL STREET & BRIDGE
STRAIGHTENED RIVER
PRINCETON AV
FRANKLIN & NEW TWELFTH STREET
CLARK ST
STATE ST
MICHIGAN AV
NEW I.C. CENTRAL STA.
ILLINOIS CENTRAL RIGHT of WAY
GRANT PARK
FIELD MUSEUM
GRANT PARK BOULEVARD
THE NEW CONNECTING LINK between GRANT & LINCOLN PARKS
CHICAGO PLAN COMMISSION
NEW DRIVE TO JACKSON PARK
BATHING BEACH
BATHING BEACHES
LAKE FRONT PARK
SITE FOR AQUARIUM
SITE FOR BOATHOUSE
NEW ROADWAY BETWEEN GRANT & LINCOLN PARK
MICHIGAN AV 2 LEVEL STREET FROM LAKE to GRAND
CHICAGO AV
LAKE SHORE DRIVE
KEY
NEW PROPOSALS
2 LEVEL STREET
MUNICIPAL PIER

and financial standing but also in the less material elements which civilization holds highest.

The Plan, which was prepared under the direction of Daniel H. Burnham, a world-famed architect, for the Commercial Club of Chicago, provides for a comprehensive system of planning for present and future growth. Wide arteries for through and local traffic are laid out. Beautiful boulevards to carry traffic without interruption from one section of the city to another have been provided for. Of especial interest are the park and forest preserve commissions, most of the recommendations for which have already been written into law. The outlines of a zoning system, now completed and codified, were also prepared

The completed Plan was presented to the city in the year 1909 by the Commercial Club. After a prolonged discussion, in which many who did not understand the need of the huge outlay that the Plan called for, opposed it, the Plan was accepted by the city authorities, and a Chicago Plan Commission was created to have a supervisory interest over all the various projects scheduled. The first commission was appointed by Mayor Busse, Daniel H. Burnham, the author of the Plan, being the first chairman. After the death of Burnham in 1912, Charles H. Wacker was appointed to the chairmanship of the Commission. The actual construction work for the carrying out of the Plan is chiefly done by the Board of Local Improvements of the city, with various parts of the Plan being carried out by the different park boards and the public utilities affected. Incidentally, in the carrying on of this great civic project, Jews have served with honor on both the Plan Commission and the Board of Local Improvements. At present Oscar Gumbiner is a member of the Commission, and Mitchell C. Robin a member of the Board.

Many of the improvements on the vast program have been completed, including the great Michigan Avenue link bridge. Of particular interest to Chicago Jewry was the starting and partial completion of the widening of Roosevelt Road, then



MICHIGAN AVENUE, LOOKING NORTH FROM ADAMS STREET



State Street at Monroe, Looking North



Jackson Boulevard, Looking East from Dearborn



The Lake Front and Chicago Skyline



Field Museum



Municipal Pier



THE GREAT CHICAGO STOCKYARDS

called Twelfth Street, an event that had profound economic and social phenomena in its train.

Roosevelt Road for a long time served as the chief artery of traffic for the greatest number of Jews in the city, comprising the inhabitants of the older Jewish section immediately west of the river and also those of the newer Jewish district springing up in Lawndale.

The congestion in the old section was as a whole. Transportation was speeded up, business facilitated, and living conditions made more attractive by a lessening of the congestion. It served as a graphic demonstration of the practical benefits held out by scientific city planning.

Already remarkable progress has been made in the beautifying of the city. Its boulevard and park system, the Municipal pier, the spacious bathing beaches,



Steel Mills in South Chicago

trying, indeed, with but little chance for an outlet for the thousands whose work compelled them to be close to their places of employment. Transportation was impeded by the narrow Roosevelt Road, practically the only gateway to the whole district. After a prolonged legal battle, Roosevelt Road was widened from Canal Street west to Ashland Boulevard, as shown in the preceding illustration. Plans for a beautiful viaduct and bridge over the railroads and river east of Canal to Michigan are being worked out.

The improvement of Roosevelt Road had an immediate effect on the entire West Side and, less directly, on the city

and the lake front improvements present an array of urban attractions among the very best to be found anywhere. When the plans now being pressed will have been realized, Chicago, for all its unpromising beginning and its unsightliness of earlier days, will be the City Beautiful as it is already a city of health and a summer resort of note.

Supplementing these bodily features are others of esthetic and spiritual appeal. Chicago has long been a favorite convention city, attracting many thousands of visitors yearly. The educational facilities offered by its numerous colleges and schools are well known and bring

here students from foreign lands as well as from all parts of the United States. As a musical center, Chicago is now the equal of any in the world and is fast attaining a like rank in other branches of art.

In this general growth the Jews of Chicago will, as before, find their proper place and share. Devoted to their city and among the most industrious and forward-looking of its inhabitants, they will continue to be co-builders of Chicago and an integral part of its greatness.

In their communal affairs, the Jews of Chicago face an expansion unrivalled by anything known in the past. With the spread of the population, new Jewish sections are springing up on all sides, and, with them come new institutions to minister to their spiritual and material well-being. In the older Jewish districts, too, are to be noted the constant enlarging of existing agencies and the adding of new ones to meet the ever-increasing need.

This fresh, vigorous growth on every hand is only a beginning. The era now opening will bring opportunities unparalleled. With them will come corresponding responsibilities. If, as Americans and Jews, the rising generation prove alert to their opportunities and faithful to their responsibilities, then their record, to be inscribed by some future historian, will be more splendid than anything that has gone before. Spurred by the inspiration of the past, smoothed by communal unity, their progress rises in prospect to heights unknown, making all good things not only possible but gloriously real!

Part II
The Individual



Poet, lawyer, painter, actor, statesman, physician, musician—there is not a branch of learning, art or science in which the Jew is not in the front rank. Two thousand years of oppression have left no mark upon his mighty spirit. He steps from the lowest depths, where the world flings mud upon him, straight to the front, and he stands there. "Behold!" he says, "Thus and thus have I done. Give me room—room—a place among the immortals!"

—Walter Besant, *The Rebel Queen*



THE preceding narrative has outlined the development of Chicago Jewry from its meager beginnings to the great thriving community we know to-day. Part I, therefore, has concerned itself primarily with the communal aspects of the story it tells. But ever since the first Jewish settler set foot in Chicago, and in continually growing measure as the years brought numbers and opportunity, the local Jewish inhabitants have won recognition in every domain of individual achievement. In public service, in the arts and sciences, and in the more prosaic callings included under the general head of business, their record has been consistently meritorious.

It is the outstanding features of this record that are set down in the following section, with personal studies of the individuals who have been its principal contributors. The Jewish share in the labor movement and in athletics is also included in this division.

Naturally, the whole of the story can be no more than hinted at. Many omissions must inevitably occur, especially as regards the leaders of bygone days; of them and their offering in the various lines of vocational endeavor, comparatively scant record remains. Commerce and industry, art and science, though they lie at the very heart of our communal progress, are not usually considered historical material, and the story of accomplishment in these fields has not been preserved in satisfactory fullness. As to the men and women of to-day, the presentation following also must unavoidably be but an incomplete summary: It were manifestly futile to try to cover so vast a field in its entirety.

While exhaustiveness therefore is scarcely to be hoped for, the aim has been to afford in this section a fair and representative view of what the Chicago Jew has wrought in his multiform pursuits as an individual.

Arts

Letters

IN literature and journalism, both English and Yiddish, the Jewish community has done well, considering its youth. While it has not produced writers of world fame, such as Pinero or Zangwill,



LOUIS JAMES BLOCK was born in Tachau, Austria, September 10, 1851, the son of Lazarus and Fannie Block. He came to America in 1853, and was educated at Washington University, St. Louis, receiving the degrees of A. B., A. M., and Ph. D. Taking up teaching as a profession, he became principal of the John Marshall High School of Chicago in 1895, and is well-known as a writer and lecturer upon literary and philosophic topics. He is the author of *Dramatic Sketches and Poems, The New World and Other Verse, Caprices, Many Moods and Many Minds, The World's Triumph*, and a play, "*The Judge*." He is also a voluminous contributor to the leading periodicals.

still it may boast of many who have achieved a worthy place in letters, and a number who show promise of greatness.

As authors, the names of Ben Hecht, Edna Ferber, Jack Lait, I. K. Friedman, Florence Kiper Frank, and Delia Austrian, are well known. Clara Lipman ranks high as a playwright as well as an actress; Addison Burkhardt has produced the libretos of some of the most successful musical comedies; and Louis James Block, principal of John Marshall High School, is the writer of a number of volumes of poetry and prose.

Among the earlier names there are Miriam Del Banco, popular poet and active in Jewish social work in Chicago in the '80s; Andrew J. Hirschl, author on legal topics; Mortimer Frank, who added to his prominence as a physician by a number of studies on medical life, of a high literary order. These are but a casual selection from a large list of men and women who achieved more or less fame in their day.

The mention of Hirschl and Frank call to mind the great number of Chicago Jews, past and present, who have won recognition in special fields of writing such as legal, medical, rabbinic, and the like. The outstanding instance, of course, is Dr. Emil G. Hirsch, some of whose



VICTOR HENRY POLACHEK was born in Chicago, August 24, 1876, the son of Henry and Lina Polachek. He was educated in the public and high schools of Chicago, and in 1893 took up newspaper work in the employ of the late *Chicago Times*. He was made telegraph editor of the late *Chicago Inter Ocean* in 1897, and in 1898 became telegraph editor of the *New York World*. He joined the Hearst forces in New York in 1899, and in 1903-04 was city editor of Hearst's *New York American*. In 1904 he was made managing editor of the *Chicago Examiner*, and held this post until 1914, in which year he was appointed one of the general executive officers of the Hearst organization, in New York. He then served as publisher of the *New York American* for a year, after which he resigned from the Hearst organization, and joined the *New York Sun* forces, under Frank A. Munsey, becoming publisher of both the *Sun* and the *Evening Sun*. In 1922, he rejoined the Hearst forces, and again came to Chicago, to become a member of the executive board in charge of the *Chicago Herald and Examiner*, and later again to become the directing head of this newspaper. In April, 1924, he returned to New York to become the directing executive of all the Hearst Sunday newspapers in fourteen cities. Polachek is well known in the newspaper field as one of the leading executives of the country. He married Evelyn Berman of Chicago in 1904, and has two sons and a daughter.



BEN HECHT was born in New York, February 28, 1893, the son of Joseph and Sarah Hecht. At the age of seventeen he obtained employment in Chicago where he had come to live, upon the staff of the *Chicago Journal*, as a reporter. He served this paper for four years, and then procured employment upon the *Chicago Daily News*. Shortly after joining the staff of the *Daily News*, Hecht began the writing of short stories and sketches for the paper, and through them drew attention to himself. When twenty-eight, he produced his first ambitious novel, *Erik Dorn*, which achieved broader recognition, the book creating great interest throughout the country. Later he wrote the even better-known *Gargoyles*, and followed this with the fantastic novel, *Fantazius Mallaire*. Both of these works have been widely read, especially the former. His *Thousand and One Afternoons in Chicago*, written for the *Daily News*, also brought him considerable reputation. Hecht left the employ of the *Daily News* recently and founded the *Literary Times*, a weekly literary journal, which he conducts in Chicago.



JACQUIN L. LAIT, who writes under the name of "Jack Lait," was born in Chicago March 13, 1882, the son of Leon and Anna Lait. He was educated in the public schools of Chicago, following which he took up newspaper work, serving as reporter upon several Chicago newspapers. Lait's first serious bid for literary reputation came with the production of his play Help Wanted, which achieved a considerable success. Following this, he joined the staff of the late *Chicago Herald*, where he gained a wide reputation as a writer of short stories, one each day appearing from his pen for some months. Later he joined the staff of the *Chicago Tribune*, first as a Sunday feature writer, and later as a column conductor, succeeding Ring W. Lardner in charge of "The Wake of the News," which position he held for several months. Leaving the *Tribune* he joined the Hearst forces, and took up residence in New York. He is now in charge of the special feature syndicate service of the Hearst Sunday papers. Lait has been a prolific writer of short stories, and works of this character from his pen have appeared in most of the leading fiction magazines.



EMIL FRIEND, better known as "Boersianer," under which name he wrote, was born in Vienna, Austria, December 25, 1867, the son of Adolph and Katherine Friend. He obtained his education at the University of Vienna, where he graduated, and following his graduation, came to America. From 1898 to 1908 he was a member of the editorial staff of the *Chicago Daily News*, and from 1908 until his death in 1922 he was financial editor of the *Chicago Examiner*. Under the pen name of "Boersianer," Mr. Friend wrote a daily financial article for the *Examiner*, and obtained a high reputation, both as a writer and as an authority on finance. He was also a contributor to literary, musical, and dramatic papers and magazines, and was regarded as an authority in their fields. He married Frieda Meyer, of Chicago, January 9, 1899.



ISAAC KAHN FRIEDMAN was born in Chicago November 3, 1870, the son of Jacob and Henrietta Friedman. He was educated at the University of Michigan, where he received the Ph.B. degree in 1893, and later took up special study at the University of Chicago. Friedman early devoted himself to writing as a profession, and served several Chicago newspapers as a special feature writer. His principal work in this field was done for the *Chicago Daily News*. As a correspondent for that paper he traveled extensively in China, Japan, and Korea, in 1908, and wrote an interesting series of articles upon life in these countries, and upon their economic and social status. He has written several long novels, the best-known among them being *The Lucky Number*, *Poor People*, *By Bread Alone*, *The Autobiography of a Beggar*, and *The Radical*. Friedman has also contributed fiction and articles upon social and economic topics to the leading magazines. He married Mrs. Sara Gimbel, of Cincinnati, January 9, 1909.

FRANK EMERICH was born in Baltimore, Md., February 5, 1874, the son of Martin and Lena Emerich, and was educated at Johns Hopkins University and Northwestern University Law School. He was admitted to the Illinois bar in 1896, and after practicing several years entered newspaper work. He has been editorial writer for the *Chicago Daily News*, *Chicago Inter Ocean* and the *Chicago Herald*; special writer for the *Chicago Tribune*, and night city editor of the Associated Press. He is also the author of numerous monographs and pamphlets upon economic topics. He is now a publicist, editor, and lawyer, specializing in public relations and legislative work. His affiliations include the Iroquois and Press clubs of Chicago, the National Press club of Washington, D. C., and the Johns Hopkins Alumni Association. He married Carrie Unger, September 20, 1908, and has a son, Robert Lee.

FLORENCE KIPER FRANK was born at Atchison, Kans. She was educated at the University of Chicago, and is well known as a lecturer and as a writer of verse and plays. She is a frequent contributor to the leading magazines, her contributions being mainly verse, and has won several prizes of importance in competition. She is also the author of a drama, *Jael*. She is a member of the Society of Midland Authors, the Poetry Society of America, the Arts Club of Chicago, and the Book and Play Club. She married Jerome N. Frank, July 18, 1914, and has a daughter, Barbara.

prolific articles on religion stand as a permanent contribution to the literature of Judaism. But such writings, didactic or technical in nature, hardly fall within the province of this brief outline.

In the field of journalism, the following are a few of the many Chicagoans of Jewish blood who have attained high place:

[illegible]

Charles Michelson, Washington correspondent of the *New York World*.

[illegible]

Burton Rascoe, Leon Stolz, Elias Tobenkin, Dr. [illegible] and others who have become residents of other cities and are no longer considered Chicagoans.

Among the younger men may be mentioned Victor Rubin, author of *Far and Feathers*, published recently; and Meyer Zolatareff, now on the staff of the *Herald and Examiner*.

The development of the Yiddish press in Chicago is a distinctive and little-known branch of Jewish effort which deserves detailed treatment. This is given in the article appended, including personal sketches of some of the many interesting personalities bound up with lo-



HERMAN REIWITCH

cal Yiddish journalism. Of those prominent in the past may be mentioned:

Leon Zolotkoff, pioneer of the local Yiddish [illegible]

[illegible]

Sharkansky, a poet, resident in Chicago in the '90s;

CHARLES MICHELSON was born in Virginia City, Nevada, April 18, 1869. His first serious efforts in life were in the newspaper field, and he served his early apprenticeship in San Francisco, as a reporter for the *Post*, *Examiner*, and *Call* of that city. During the Spanish war, he served as a war correspondent for Hearst's *New York Journal*, following which he was for a time an editorial writer on the *New York American*. In 1906, he was transferred back to San Francisco, becoming managing editor of the *Examiner*, a post he held until 1908, when he was made managing editor of the *Chicago Examiner*. In 1909 he was transferred to the managing editorship of the *Chicago American*, which position he held until 1914. In that year he joined the late *Chicago Herald* as its Washington correspondent, a post he held for several years, following which he joined the forces of the *New York World*, as Washington correspondent and head of the extremely important Washington bureau of that great newspaper. This position he still holds, living in Washington for the last ten years. He is regarded as one of the leading newspaper men of that tremendously important news center, and is a writer of distinction, having been a frequent contributor to the leading magazines of America. He is also regarded as one of the leading authorities upon American politics. He is married and is a brother of Dr. Albert A. Michelson, the renowned physicist of the University of Chicago.

MORTIMER FRANK, a prominent oculist until his death, was best known as a writer, not only upon medical topics, but upon the history of his profession and other subjects. He was educated at the Massachusetts Institute of Technology, graduating as an engineer in 1897, but abandoned engineering and took up the study of medicine, obtaining his degree as M.D. from the College of Physicians and Surgeons in 1900, as a specialist in eye diseases, and attending physician at the Michael Reese Hospital he attained a wide reputation; but he is best known as the author of numerous works upon the history of medicine and the medical profession. He has written voluminously upon these topics, among his works being *Philip Syng Physick, Caricature in Medicine, Medicine, Medicine in English Literature Before the Eighteenth Century*, and a translation of Choulant's *History of Anatomical Illustration*. In 1915 he became secretary of the Society of Medical History and editor of its *Bulletin*, a post he held until his death, April 21, 1919. His library of three thousand volumes was willed to the University of Chicago, and his vast collection of portraits, prints and catalogs was bequeathed to the Surgeon General's Library at Washington.

Among present-day Yiddish journalists in the local field are the following.

Yiddish writers, whose efforts may be characterized as literary as well as journalistic, include Louis Reingold (deceased), who wrote labor poems and songs which became very popular in shop and factory; Dua (deceased), a gifted young writer taken in the flush of young manhood; Dr. Abraham [illegible], Jonah Speavack, S. B. Komaiko, and a number of others, mentioned in the article following.

In that branch of journalism known as the English-Jewish paper, Dr. Emil G. Hirsch was the chief figure. Founder and editor of the *Reform Advocate*, he contributed editorials and articles, mainly of a religious character, from its inception, in 1891, almost up to his death, in 1923. At present, in this field, there are:

The Yiddish Press in Chicago

The pioneers of American Yiddish journalism had a very difficult task, especially in Chicago. The early Yiddish-speaking immigrants were spiritually very far from literature in general and Jewish newspapers in particular. In their European homes they had seen few, if any, Yiddish newspapers. True, as early as 1862, Odessa had a Yiddish weekly, the *Kol Mevasser*, and later, in the '80s there was the *Yiddishes Volkshlatt*, another weekly, in St. Petersburg. But these publications were known only to a small class of the intelligencia or semi-intelligencia; the large mass of Jews hardly knew that Yiddish newspapers existed anywhere. Thus the task of the early local journalists was not so much to serve as to create, a class of readers.

Attempts were made to issue a Yiddish paper in Chicago as early as 1879. Nachman Baer Ettelson (deceased, 1922), together with S. I. Marcus started a weekly, the *Israelitische Presse*. From the name one assumes that the Yiddish therein was Germanized—a language that the East European readers did not understand. The paper died soon.

Six years later, Ettelson revived his publication under the name of the Yid-

ISADOR HURWITZ was born in Wisoki, Russia, April 5, 1856. He came to Chicago in 1889 and entered with Leon Zolotkoff into the publishing business, issuing the *Jewish Courier*. After a time he sold his interest in the venture and became a traveling representative of the New York *Daily News* and *Yiddishe Gazetten*. In his travels he often visited Denver, Colorado, and became intensely interested in the life of the consumptives. He donated a large and costly collection of books to the Jewish Consumptives' Relief Society of Denver, which is of great help to the unfortunate sufferers. He was married in Poland and had seven children, Tillie (Mrs. Zan D. Klepper), Belle (Mrs. Drozdowitz), deceased, and Dr. Samuel Hurwitz. In his will he left an annual income for Palestine and other charities. He died April 1, 1923.



dische Presse, but it was again discontinued in 1886. And thus ended the first of the many unsuccessful ventures that mark the struggles of Yiddish journalism in Chicago.

In 1888 Isador (Jehuda) Hurwitz (deceased 1923), who together with S. P. Rabinowitz had issued the Hebrew year-

books, *Kwuzith Israel*, in Warsaw, came to Chicago. With the aid of Leon Zolotkoff he induced M. Ph. Ginzburg, who owned a printing shop on Canal Street, to become the publisher of a paper—and the *Jewish Courier* first saw the light. It was a weekly, containing four pages of six columns each.

The venture was not a paying one, and the *Courier* was sold to Sarasohn and Son, the New York publishers. Hurwitz became a traveling agent for the Sarasohn publications, and Zolotkoff remained as editor. But the paper did not succeed, and was abandoned.

During the World's Columbian Exposition, in 1893, a corporation was formed with Zolotkoff as one of the charter members, and began the weekly, *Die Yiddishe Welt*. It lived only a few months and Chicago Jews were again left without a newspaper. Such a condition, however, could not last long. After the Fair, Zolotkoff began a Yiddish daily—something new in Chicago. In this effort he was aided by his nephew, Louis Ogus, and the latter's partner, Samuel Ginsburg, owners of a printing plant on Twelfth near Desplaines Street. In the first issue of the *Chicago Yiddishe Tageblatt*, as it was called, Zolotkoff wrote, "I again try my strength with Chicago Jews to see if they will support a Yiddish paper."

But this attempt, too, did not go well and Zolotkoff soon withdrew, Roman G. Lewis (deceased 1920) succeeding him as editor. At the same time the *Courier* was revived by Sarasohn, also as a daily, with Zolotkoff and Peter Wiernick as editors. And so Chicago Jews, who had not had even one weekly, suddenly found themselves the possessors of two daily papers with competition so keen between them that both suffered much. Despite this, M. Ph. Ginzburg again decided to issue a newspaper and started the *Jewish Citizen*, with Elijah N. Zoline as its editor. But this paper lasted only about a month.

In 1895 Professor G. Zelekowitz came to Chicago from the East and became editor of the *Tageblatt*, also issuing a weekly from the same office, the *Yiddishe Gazetten fun der West*. Concurrently, Sarasohn, of the *Courier*, began to issue the *Chicago Yiddishe Wochenblatt*. Both of these weeklies were paying propositions, because their circulation was not confined to Chicago, but their profits were eaten up by the dailies.

With Zelekowitz on the *Tageblatt* and *Gazetten* staff was Roman G. Lewis; with Zolotkoff, editor of the *Courier* and the *Wochenblatt*, was Wiernick, with Philip P. Bregstone and Morris Reinhardt as regular contributors. Wiernick carried the main burden of Ginzburg's two papers. He wrote the news and most of the articles, using the pseudonym "Sandalphon"; was "make-up" man, and sometimes even delivered the papers to the stores himself. There were no stands, as now, on which to sell Yiddish newspapers. In addition he also contributed articles to New York papers, under the nom de plume "Avi-Hezron." His cor-



[illegible] in Weiwery, Russia, December 31, 1866, and came to Chicago in 1887. His early *cheder* and *gymnasium* training was supplemented here by private study and a course at the Lake Forest University Law School, from which he received the LL.B. degree in 1897, since when he has practiced in Chicago. Previous to entering the legal field, Bregstone worked as a reporter for the *Inter Ocean* and later entered Yiddish journalism, as a member of the *Courier* staff. He has written extensively, being the author of the volume *In the Turmoil* and of treatises on lives of Heine, Boerne, and Lassalle. Several translations have also come from his pen, among them Bernard Lazar's *Anti-Semitism*, and Israel Zangwill's *Dreamers of the Ghetto*, which he has rendered into Yiddish. In 1904 he was appointed assistant city prosecutor by Mayor Harrison, and later assistant city attorney. In 1911 he was named assistant judge of the Probate Court of Cook County, which post he occupied until 1919. Bregstone married Anna Rosenberg, September 14, 1897, and has four children: J. Milton, Mrs. Rochelle Livingstone, Irma Maxine, and Daniel Herbert.

respondence gave a broad view of the general and political situation in Chicago. Pure Jewish interests were relatively few.

The tendency of both dailies and their weekly supplements—for that is what the two weeklies really were—was orthodox. The *Tageblatt*, however, was more inclined toward labor and its demands than the *Courier*. It was characteristic, therefore, that during the Pullman strike of 1894 the *Courier* was against the strikers, while in the *Tageblatt*, Morris Seskind, present labor editor of the *Chicago Forward*, started his career as a writer (1896) with socialistic feuilletons, using the pen name "Shabsy Goilom," and Benjamin Schlesinger replaced weekly on the conditions in the Jewish cloakmakers' union. Generally, the Jewish laboring classes of Chicago considered the *Tageblatt* their favorite organ.

When Roman G. Lewis left to devote his time to the law, Zelekowitz invited Jacob M. Wolfsohn to become assistant editor of the *Tageblatt*, and in December, 1895, Wolfsohn came to Chicago to assume his duties, beginning thereby a career in local journalism that continued until a recent date.

[redacted] was born in Alexandria, Volhynia, Russia, in 1865, the son of Wolf and Sarah Wolfsohn. He came to America in 1891 and to Chicago in 1895. While employed as a clerk, he became a contributor to the *Yiddishes Volksblatt*, and later took up newspaper work as a profession. For several years he was editor of the *Daily Jewish Courier* and correspondent for New York *Jewish Daily News*. He is the author of *The Jewish Chronology; Our Prominent Jewish Women*, and of the *Chicago Yearbook and Almanac*, during the years 1913 to 1916. During 1908-09, Wolfsohn was superintendent of the St. Louis Orthodox Home for Jewish Aged. He is a member of Spinoza Lodge, I. W. S. O., and of Congregation B'nai Reuben. He married Rebecca Bernstein in 1883, and has two sons, Leo A. and Joel David.



A short time afterward, Wiernick, Zolotkoff, and Rivkin, the business manager, left the *Courier*, and S. W. Natelson (deceased 1912) became its editor. [redacted]

MORRIS SESKIND was born in Kovno, Lithuania, January 15, 1873, and came to America in 1889. His early education was meager and in his youth he was employed in a cigar factory. At the age of twenty-seven he entered newspaper work, and is now the labor editor of the *Jewish Daily Forward*. He was one of the founders of the *Jewish Labor World*, the first Jewish labor weekly in Chicago, and was later manager of the *Daily World*. Seskind is prominently connected with a number of labor organizations. He married Rose Konter, March 1, 1892, and [redacted] Hattie, Libby, Bertha, Mary, [redacted]



Wolf Sudafsky, later known as H. S. Wolf, became the manager. The office was moved from Jefferson Street to Ginsburg's printing shop at 1214 South Halsted Street. Sudafsky had the type and typesetters; Ginzburg gave the space, the paper, and the printing.

LEAH BROYDE w[redacted] daughter of Meyer and Miram Landon. She came to the United States in 1910. With meager school education, she is self-taught, and, devoting herself enthusiastically to Zionism, has written voluminously upon this and other subjects. Mrs. Broyde has been a prolific contributor to the Yiddish press in New York and Chicago, and also to Russian and English newspapers. She has published a book in Yiddish, *Our Real Face*, which deals with the psychology of the American Jew. During the World War she labored earnestly to relieve suffering. She married Leo Broyde in Kovno in 1898, and has a son, Samuel.



Louis Ogus and Samuel Ginsburg, tired by their exertions with the *Tageblatt*, took in Joel Feltenstein (deceased 1907) as a partner. He followed Sara-

sohn's example and turned over the printing of the paper to Eleazer Meites (deceased 1903), father of H. L. Meites. Since politics was the chief source of revenue for a Yiddish paper, Feltenstein secured as a partner Morris L. Fox, well connected in local politics at that time. This made too many partners for the small concern, but even then it struggled ahead bravely and might have established itself but for a fatal mishap.

One morning, when the paper was to go to press, it was found that the pages of type were missing. Fox, in an effort to reduce expenses, had carried them to a nearby printer. And this printer had suddenly taken it into his head to desert his business as well as his family and had absconded to Africa. This, together with other pressing worries, was too much for the *Tageblatt*, and in July, 1896, it expired. Wolf, of the *Courier*, in commenting on the suspension of its competitor, said: "If the *Tageblatt* had lived two weeks more, the *Courier* would have died."

The Jewish population of Chicago then (1896) was 70,000 or 80,000, and the Ghetto extended from Canal Street to Center, now Racine Avenue, and from Fourteenth to Polk Streets. Many Jews, of course, lived outside the Ghetto. One daily and one weekly were then sufficient.

Then Sarasohn came to Chicago again, to consolidate his position in the field. In August, 1896, Wolfsohn became a member of the *Courier* staff, and shortly thereafter Narelson resigned. Morris Reinhardt was added as a member of the staff a little later. The paper was enlarged and improved, and advertisements grew more numerous. It began to acquire pres-

tige, and accomplished a great deal of good in orthodox affairs. Its editorial and news columns were always open to the presentation of anything that would solidify Chicago Jewry or aid its welfare. One of the greatest achievements of the paper along this line was the proposing and working for the erection of



S. M. MELAMED was born December 15, 1885, at Wilkowsky, Lithuania, and received a broad education in the leading gymnasia of Switzerland and at the universities of Berne, Marburg, and Giessen, in Germany, and Paris, France. Prior to coming to America, he was a frequent contributor to some of the leading European journals upon philosophical and historical topics, these including authoritative articles for the *Frankfurter Zeitung, Vienna Tageblatt, Paris Matin, London Observer,* and numerous Hebrew periodicals. He is also the author of the following works, among others: *Philosophy, Origin and History of the Idea of Peace; The State, On the Eve of Redemption, Psychology of the Jewish Mind,* and a volume of short stories, *Figures and Shadows.* Coming to America in 1914, he obtained employment upon the *New York Staats-Zeitung,* and also contributed voluminously to Hebrew publications in this country. He also edited the *American Jewish Chronicle,* of New York. Coming later to Chicago, Dr. Melamed became editor of the *Daily Jewish Courier,* and was also an associate editor of the *Chicago Abendpost.* An ambitious and scholarly Jewish magazine, *East and West,* was also published for a time under his editorship. He has taken deep and active interest in Zionism, and is chairman of the Central Zionist Committee of Chicago. Dr. Melamed was married in 1922.



Roumania, September 18, 1883, and came to America and to Chicago in 1904. He was educated in the public and high schools of his native country and attended the Le Claire (Ill.) Industrial College. In Chicago he was employed in several different capacities, until he finally entered the newspaper field. He was employed by several Jewish papers in this city, and became popular as a writer of humorous and human interest articles and sketches. With Leon Zolotkoff and H. L. Meites, he was a founder of the *Jewish Record,* which he edited for a number of years. Later he became city editor and still more recently managing editor of the *Daily Jewish Courier,* a post he now fills. His writings have been characterized by their humor, their keen regard for Jewish interests, and their pleas for communal improvement. Loebner is prominently identified with numerous fraternal and charitable organizations, and is a member of many of the local organizations which have for their purpose the betterment of Jewish conditions. He married Anna Wolitzer, August 15, 1908, and has three children: Bernard, Medill and Nathaniel.

an Orthodox old people's home. The Beth Moshav Z'keinim, the Orthodox Jewish Home for the Aged, erected in 1900, resulted from the sincere editorials in the *Courier*. Later the *Courier* proved as great an aid in the formation of the Federated Orthodox Jewish Charities, in which it was a chief influence in overcoming the antagonism of many who for reasons of their own opposed the project to federate. Of these and other orthodox interests, the *Courier* from the start was an ardent champion, looked upon as the organ of the "moderates." Another cause that evoked its energetic support was the erection of Talmud Torahs, in which it led the way. The Zionist movement, too, has always found in the *Courier* a staunch and uncompromising advocate, that not only helped crystallize public sentiment but also, through its seasonable appeals, raised great sums for the nationalists' cause.



JONAH SPEAVACK was born in Jornishche, Kiev province, Russia, January 1, 1885. He was educated in the talmudic and secular schools of his native country, and early showed an interest in literary pursuits. He has been in the United States since June 2, 1907, and in Chicago since August of the same year. As a journalist, his career here has embraced service with the *Warheit* of New York, the *Jewish Record* and *Jewish Courier* of Chicago, and *Hoomah*, a Hebrew magazine. He is at the present time associate editor of the *Jewish Daily Forward* of this city. Speavack is also known as a lecturer on drama and Jewish history, and wrote the Yiddish plays *Daniel Deronda; Dos Naye Leben* produced in Russian under the title *Novy Mir;* and *Ofen Dorf*, [illegible] the Princess, and the Empire theatres. He married Dora Kost in 1910, and has one child, Violet.

Jewish newsboys, the innovation suggested by H. S. Wolf, helped build circulation. Prior to their coming, however, Jacob Lidskin (deceased, Vilna, 1922), who had a bookstore on Jefferson Street and published novels in serial form for a large clientele, undertook the sale of Yiddish newspapers. He helped immigrants open small stores and had them handle Yiddish newspapers, both local and of New York, thus spreading their sale throughout the city.

It is an interesting commentary on local Jewish conditions of that period, that the Northwest Side consumed an average of one hundred ten papers daily, and that Wolfsohn, then the editor of the *Courier*, had personally to undertake their distribution. Finally, he induced H. Marcowitch to remove his confectionery store from Canal Street to the Northwest Side, to become its first Jewish newsdealer and bookseller (1898).

Then suddenly Chicago was awakened by the *Yiddisher Kol*, known also as the *Jewish Call*. It appeared in January, 1901, and was published by H. Liederman, until then advertising solicitor for the *Courier*. Leon Zolotkoff was editor-in-chief, with Morris Rosenfeld, the poet, S. B. Komaiko, and Dr. Victor Trager comprising the rest of the staff. The *Kol* soon became popular in the Ghetto, and it was thought the *Courier* was to have keen competition, but soon Zolotkoff, Rosenfeld, and Komaiko left, and Trager had to get out the *Kol*, alone. For a time it was prosperous, though it changed editors frequently, but soon it began to decline and after a lingering illness, it died. Its last editor was O. Wagman (de-



JACOB SIEGEL was born in Plonsk, Poland, February 13, 1899, the son of Samuel and Gisha Siegel. He was brought to America in 1906 and to Chicago in 1910, and his early education was received in public and Jewish schools. Displaying considerable literary talent, he started to write short stories at an early age, and upon coming to Chicago entered newspaper work. For several years he was city editor of the *Daily Jewish Courier* and at the present time is managing editor of the *Jewish Daily Forward*.

ceased), who in New York had issued the *Jewish Telegraph* (1890-99).

The transitory popularity of the *Kol*, however, gave the *Courier* much worry, and in July, 1901, Sarasohn added S. W. Natelson to its staff. Shortly after Natelson's arrival, M. Ph. Ginzburg purchased a half-interest in the *Courier*, which owing to technical printing difficulties was falling into neglect. The partnership lasted only a few months; there was a disagreement between the partners, and the *Courier* went into the hands of a receiver. Then Ginzburg went to New York and resumed two weeks later the proprietor of the *Courier*. His ownership has continued until to-day.



SOLOMON GREENBLAU was born in Lithuania, in 1876, of a Chassidic family. After public schooling and *cheder*, he continued his education in Moscow, becoming a bookkeeper at the age of seventeen. He entered business in Warsaw, afterward becoming a journalist there. He came to America in 1903 and to Chicago a year later. For a number of years he edited the *Jewish Daily Press* and is now city editor of the *Daily Jewish Courier*. In 1900, he was married at Kreutzburg, Latvia, and has three sons: Julius, Jerome, and Abraham.

In 1903 Sarasohn and Ginzburg began to issue the *Yiddisher Progress*, which starting as a weekly, commenced two years later a mid-week issue under the name of the *Yiddishe Presse*. In 1905 the two merged into a daily, the *Tägliche Yiddishe Presse*, and following a conflict with local rabbis and Zionist leaders, it flourished for a time. But soon the *Presse* found the down-grade which so many other similar ventures had traveled before. In 1911 he turned the paper over to his able and energetic son, Abraham Liebling, who has continued its publication until the present.

The first Socialistic paper in Chicago, the *Arbeiter Zeitung*, appeared in 1890. It was published by Jewish workingmen, with Morris Seskind, Benjamin Schlesinger, and Isaac Reingold (deceased 1904) as editors. It lasted only eight weeks. The *Neuer Dore* (the New Generation), another Socialistic weekly, was begun October, 1905, by the Jewish Socialist Press Association, Adolph Litman, William Zuckerman and Morris Seskind being its staff, but it, too, survived only a few weeks.

Three years later, a paper destined for longer life, was begun by the Yiddisher Arbeiter Welt Association under the title *Yiddisher Arbeiter Welt*. Its editors, in the order of their coming, were Hillel Rogoff, A. S Sacks, Dr. K. Forenberg (Rosenberg), and Morris Seskind. In



when the *Courier* holds a strong position in its field. In 1920, Zolotkoff was succeeded as editor by Dr. S. M. Melamed, a prolific writer in both Yiddish and English. James B. Loebner is managing editor.

Joel Liebling, who in Pittsburgh had been issuing the *Blumengarten*, came to Chicago in December, 1898, and began

1917, when it became a daily, K. Marmour assumed the editorship. The *Welt* lasted until 1920, when it was absorbed by the *Forward*, which was established that year. The *Forward* at present occupies an influential position among the laboring class. Its present editors are Jacob Siegel and Jonah Spearack.

Perhaps the most ambitious attempt at

the Yiddish weekly field was the *Jewish Record*, first issued in 1909 through the efforts of H. L. Meites, James B. Loebner, L. Zolotkoff, and others Zolotkoff was its first editor, being followed by Loebner assisted by Dr. S. Brownstein, and Morris Reinhardt who later left journalism for medicine. K. Marmor and S. Greenblau were also contributors. Jacob M. Wolfsohn became editor of the *Record* in June, 1918, and remained until it was discontinued, May, 1922.

This is the story of Yiddish journalism in the third Jewish city of the world. What its future is, none can say. Many hold the opinion that with the reduction of immigration, and the bringing up of the younger generation so that they speak little Yiddish and read less, there will again be a decline in the reading of Yiddish publications. English features are becoming a part of all modern Yiddish dailies, and papers printed in English for Jews are not few in number. All this may be writing on the wall. If it is, then the history of Yiddish journalism will be as a circle, ending at the place it started from—nothing.



Music

CULTURE comes with material progress. Art follows financial affluence. Music is not only an art; it is also a solace, a consolation—at times, an emotional relief, an expression of feeling, an entertainment.

Chicago, at its founding, had no time or inclination for things artistic. Thus it was for more than a decade that music played but a small part either in the recreational or intellectual life of the city.



Old Central Music Hall
This stood at Washington and State streets, on the site of the present Marshall Field store

It is true that we have records of music makings in Chicago as early as 1835, when, on December 11 of that year, the Old Settlers' Harmonic Society gave a concert of a miscellaneous kind, both of instrumental and vocal solos and choral works, which began at six-thirty in the evening, and must have lasted till well on to ten-thirty at night.

But that was more or less an amateur affair. We find other musical organizations here: the Chicago Sacred Music Society, 1842; the Choral Union, 1846; later, in 1849, the Mozart Society; the Philharmonic Society, 1850; the first opera performance in Chicago, on October 27, 1850, when *Lucia Di Lammer-*

[illegible] music, then scarcely fifteen years old, was presented and when among the artists was Rosa Devries, the mother of Herman Devries — and the desultory and infrequent concerts and operatic performances given in Chicago, leading up to the beginning of the musical foundation of the city after the fire of 1871.

The foregoing has nothing to do with

the Jews who figure in the establishment of Chicago as one of the world's greatest musical centers, nor has it any concern with their work in the musical field. The pioneering of Jewish musicians in Chicago dates back to about fifty years ago, when Carl Wolfsohn, the eminent concert pianist, musician and conductor came to Chicago from Philadelphia on a visit, and was induced to remain here and make this city his home.



Orchestra Hall, 220 Michigan Avenue

Carl Wolfsohn was born at Alzey, Germany, in 1834, and came to America in 1854, when he began by giving concerts and recitals, both in New York City and Philadelphia. Theodore Thomas became his intimate friend and no doubt did much to influence him to come to Chicago. Here he immediately assumed the foremost place as pedagogue and concert artist and founded the Beethoven Society, about 1873.

Besides being a musician of fine attainments, Wolfsohn was a man of great personal magnetism and wide culture, and the society that he founded was at once

sponsored and supported by the leading citizens of Chicago. It was a choral organization for mixed voices and there were not only choral concerts but recitals by talented artists and chamber music concerts, all given under his direction. These elevated and maintained artistic standards in the city for a period of more than eleven years, when the functions of the Beethoven Society were found to be superseded by the Apollo Musical Club, a much larger organization, with wider scope for the practice of choral music for its work. It has continued as one of the representative musical institutions of the city to this day.

Wolfsohn kept on, however, as piano virtuoso, teacher, and chamber music performer, always a representative citizen of Chicago to the day of his death. Wolfsohn during his activities in the city enjoyed the confidence and admiration of the musical public of the entire country and during the winter months always taught a large class of talented piano students, who came from all over the country to benefit by his instruction. The summers were usually given over to European trips, up to the year of his death, when he chose the more quiet surroundings of the highlands of New Jersey.

Here for a moment let us consider the Jew in music. It is well known that the Jew is highly emotional; that the race has cultivated music for its expression of emotion and feeling, from the time of King David and perhaps before that remote and ancient period. It is said that at some of the religious festivals in the time of King David, that no less than four thousand harpists and other musicians took part in the ceremonies.

The foregoing shows conclusively that music was always an art assiduously cultivated by the Jews; but strange to say, only in a re-creative way and not in original invention—that is, in composition. It is a fact that of the great composers we can point to but one, Felix Mendelssohn-Bartholdy, as holding a place along with Bach, Beethoven, and Mozart.

However, in the executive branch of music, the Jew stands at the head of the list. And among the greatest virtuosos and singers of all times, the Jew is pre-eminent and supreme. There is hardly room in this article, nor would it be to the point, to mention more than a few of those great artists and virtuosos whom we all know, like Kreisler, de Pachmann, Bauer, Elman, Heifetz, Zimbalist, Auer (the teacher of the last three), Rosa Raisa, Polacco, Joseph Schwartz, Godowsky, Gabrilowitsch, Wolf-Ferrari, Ernst Bloch, and others who stand in the forefront of the world's greatest musical artists.

To return to Chicago and its Jewish musicians: Coincident with the arrival of Carl Wolfsohn in the city was the advent of Emil Liebling, a talented musician of unusually versatile accomplishments. Liebling came of a family noted in Germany as well as America for its musical gifts. He was born April 12, 1851, in Silesia. He had rare advantages for the study of music, and particularly of the piano, becoming a pupil of Theodore Kullak in Berlin, of Julius Dachs of Vienna, and of Franz Liszt at Weimar. In 1867 he came to America, and in 1872 he arrived in Chicago. Here he soon began to occupy a prominent position in musical circles. He was a brilliant pianist, a facile composer of light, pleasing, salon pieces and a good ensemble player. He was an able critic and also contributed prolifically to musical literature as commentator, editor and annotator of standard music. In 1876, he founded a small society, the Liebling Amateurs, who were busy with the musical activities of the city.

Carl Wolfsohn and Emil Liebling remained at the head of Chicago's musical colony as representative Jewish musical artists for about fifteen years. Then in

1886, there came to Chicago two men who added a considerable quota and prestige to the city's artistic standing and exercised a potent influence on the further development of its musical art.

Simon Elias Jacobsohn, distinguished violin virtuoso and pedagogue, was one of



EMIL LIEBLING

these. He was born in Mitau, Kurland, December 24, 1839. After studying at the Leipsig Conservatory, he became concert-master of the Bremen orchestra in 1860. In 1872, Theodore Thomas during a European visit engaged him as concert master for his orchestra in America.

Jacobsohn was heard in many recitals and as soloist with the Thomas orchestra



SIMON ELIAS JACOBSOHN

throughout the country, and took part in the May Festivals in Cincinnati from 1872 for many years. He made his home in that city and became famous as a violin teacher. In 1886, he settled in Chicago, where he remained as the most celebrated teacher of the violin in America, until the time of his death, September, 1902. He counted many of the most famous violinists among his pupils, including Max Bendix, Leon Marx, and Henry Eichheim.

The other was L. Gaston Gottschalk, operatic baritone and vocal master. A brother of Louis Moreau Gottschalk, the famous pianist, he came from a family of musicians. He was born in New Orleans in 1842, and while a child went to Paris, France, where he became known as an opera singer of great merit. He left the operatic stage to take up his residence



L. GASTON GOTTSCHALK

here as teacher and in 1891 founded the Gottschalk Lyric School, an institution which flourished on through to the last period of his life.

Two other important personages were added to the list of the city's musicians when, through Carl Wolfsohn's influence, Ludwig Marum, violinist, and Frederick Hess, violoncellist, came to make their homes here. They were able musicians, and their work helped in the general advance of music; and here should be mentioned also Madame Johanna Hess-Burr, the sister of Frederick Hess, well known as an accomplished accompanist, coach, and vocal teacher, still actively engaged here in her profession.

A pupil of Wolfsohn, who has become

preeminent among women musicians, is Fannie Bloomfield-Zeisler, who, though born in Bielitz, Austria, is a genuine Chicagoan and a product of this city's musical education. She was brought here when but two years old by her parents, and has been before the musical public of the world for many years, being acknowledged as the greatest piano virtuosa of this generation. Her early training was acquired in Chicago under Carl Wolfsohn, and Madame Essipoff hearing her play here, advised her to supplement her studies under the instruction of Theodore Leschetitzky, who was at that time Essipoff's husband. The community and all Jewry may well be proud of Madame Zeisler and her career, which exemplifies the natural talents and perseverance of Jewish artists.

Two other pupils of Wolfsohn have had brilliant careers as concert pianists: Myrtle Elvyn, who was a child prodigy and whose finishing studies with Godowsky paved the way for her great pianistic success, and Augusta Gottlow, a native of Shelbyville, Ill., who also proved the remarkable pedagogical gifts of Wolfsohn,



FANNIE BLOOMFIELD-ZEISLER

being accredited to-day as one of the leading pianists of America.

In 1891, through the organization and establishment of the Theodore Thomas Symphony Orchestra, now known as the Chicago Symphony Orchestra, Chicago became at once, a musical center, for not even grand opera gives to a city such artistic vogue and standing as does the possession of a symphony orchestra.

In 1891, America had but few of these organizations. In New York City there were the Philharmonic, the New York Symphony, and one other such important body. In Boston, there was the Boston



MYRTLE ELVYN

Symphony Orchestra, but there were no others in all the country. Now of course there are orchestras in Philadelphia in San Francisco, in Denver, Los Angeles, Detroit, St. Louis, Minneapolis, and other cities.

It was a tremendous task that Theodore Thomas undertook, but to-day the Chicago Symphony Orchestra is known through the world as the finest of symphonic bodies.

For his first concert master, Max Bendix, the pupil of Jacobsohn, was chosen and he occupied that position for about ten years.

With the establishment of the orchestra came many musicians to reside here permanently, and the years from 1891 to 1895 saw rapid advances in the city's musical life. To some degree, of course, the visits of the Metropolitan Opera Company of New York had helped in this improvement. One of the greatest factors in the artistic and musical development of Chicago was the erection of the Auditorium. This building was finished in 1889, when Adelina Patti, President Benjamin Harrison, and many nota-

bles of the country participated in the formal opening of the theater. To some extent Samuel Kayser had something to do with its erection. Kayser had established the Chicago Conservatory here, and was known as a dramatic teacher, and a former actor. When the Auditorium was finished he occupied with his music school one of the floors and engaged prominent musicians for its faculty, among them Max Bendix. In the meantime Leopold Godowsky, the greatest piano technician in the world, had come to Chicago and played in concerts and recitals, and he attracted the attention of Kayser, who in 1895 engaged him for the piano department of his school.

It was at this time that Godowsky commenced his contrapuntal studies of the Chopin etudes and other works of the master, which have stood as marvels of piano technic and the highest examples of polyphonic piano compositions.

Godowsky was born in Wilna, Russian Poland, February 13, 1870, the son of a physician. At the age of three he began



Augusta Gottlow

to show his great genius for music and he became a boy prodigy at nine. He was a pupil of Bargiel, Rudorff, and Saint-Saens. His studies with them gained for him a conspicuous place as a master of counterpoint and piano playing, and not since Liszt has the piano's mechanical scope been so thoroughly and ingeniously exploited.

Godowsky remained in Chicago for some five years and then removed to Berlin, Germany, in 1900, and thence to Vienna, where he was appointed by the late Emperor Franz Joseph of Austria, head of the master school of music. This post had not only remuneration of considerable value, but also honors of the highest sort. He had to relinquish this position at the outbreak of the great war, and since then has toured the world over



Leopold Godowsky

as one of the greatest living virtuosos of the day. The fact that he called Chicago his home for five years, adds distinction to the city's musical record.

We have passed lightly over the period of the "World's Fair" in 1893, for strange to say, it did not add musically to the city's growth. Many of the world's famous musicians who came here, stopped only long enough to exhibit their talents and went on again to their homes without finding in Chicago at that time, the musical atmosphere which they enjoyed in the larger cities of Europe.

So until the dawn of the twentieth century the city waited for new recruits to its musical colony with one exception. This was Max Bendix, violin virtuoso born in Detroit, March 28, 1866. He was educated in New York, Cincinnati, and Berlin, and from 1886 to 1896 was concertmaster and assistant conductor of the Theodore Thomas Orchestra. He was also active as violinist and teacher. While

in Chicago, from 1891 to 1896, he taught here, besides acting as concert master with the Thomas orchestra. During the World's Fair, he became director of the music department of the World's Fair after the resignation of Theodore Thomas, and in 1896 went to New York City to become one of the conductors of the Metropolitan Opera Company. He returned to Chicago as conductor of the National Symphony Orchestra in 1914 and 1915, and is now living in California.

The year 1900 brought to Chicago one of the finest of French baritones, Herman Devries. He is an American by birth, born in New York City, December 25, 1858. However, his family removed to France while he was still a child, and in France, he and his brothers Marcel and Maurice, became active and renowned figures in the operatic world.

Herman Devries came to Chicago after a most successful operatic career and has since been a resident here, active as a teacher and as music critic of the *Chicago American*, a post he has occupied since 1916.

His first operatic appearance in Chicago was in 1898, at the Auditorium thea-



Max Bendix

ter, during an engagement of the Metropolitan Opera Company from New York, under the management of Maurice Grau. He was heard in the bass-baritone rôles of Capulet in Gounod's *Romeo and Juliet*, as Mephistopheles in the same composer's *Faust*, as Don Basilio in *The Barber of Seville* by Rossini, as Saint-Bris in *Les Huguenots* by Meyerbeer, and as Plunkett in Von Flotow's *Martha*. He has always been one of the leading lights in Chicago's musical coterie, has done much for the music of the city, and is a representative Jewish vocal master. Recently he was decorated by the French government with the cross of the Legion of Honor.

Meanwhile Carl Wolfsohn, ever an ardent admirer and student of Beethoven,



Herman Devries

had been active in his work, and had given historical recitals which included the performance of the entire set of thirty-two sonatas of the Bonn master, emulating his great European colleague, Hans von Bulow. Wolfsohn remained a bachelor, and so he could indulge in certain predilections which only wealthy citizens of Chicago could afford. Thus on the fiftieth anniversary of his debut as a concert artist, in 1896, he presented to Chicago a bust of Beethoven, which stands to-day in Lincoln Park. It was dedicated with appropriate ceremonies, there being addresses and choral singing by old members of the defunct Beethoven Society, and the occasion was one of significance for music in Chicago.

Wolfsohn was also one of the fifty guarantors of the Theodore Thomas Orchestra in the first years of its existence, and contributed $1,000 every year to

make up the deficits. During his vacation period in the summer of 1907, he died in New Jersey.

Emil Liebling kept up his pace with the great advance the city was making during his later years and was always active and alert regarding musical affairs not only in Chicago but all over the country. There were many students who benefited by his instruction, and many teachers who attended his piano recitals. Harrison M. Wild, conductor of the Apollo and Mendelssohn clubs, is one of his pupils. Liebling's ready wit, his genial humor, and his genuineness of character, made him not only a representative pioneer among Chicago's Jewish musicians but also a figure of social and artistic prominence. He died here January 20, 1914.

A member of Chicago's musical fraternity who, in the almost twenty years of his residence in Chicago, has added materially to its prestige, as a pedagogue, virtuoso, and composer, is Heniot Levy. He was born in Warsaw, Poland, in 1879.



Heniot Levy

He studied the piano with Oscar Reiff and Dr. Heinrich Barth in Berlin, and composition with Max Bruch. He has won many prizes for his chamber music compositions and for his piano works.

His activities in Chicago since he took up his residence here in 1905 have been devoted to teaching and to concertizing. He has made several tours throughout the country and scored most successfully about a year ago in piano recitals in London, Berlin, and Paris.

Many famous pianists have come from his studios. He is an associate director of the American Conservatory of this city, where he has been head of the piano department ever since he has made this city his home, and he occupies a distinguished place among the musicians of the city.

An earlier musician we must not overlook was Robert Goldbeck, pianist and composer, who was born in Potsdam, Germany, April 19, 1839, and was a pupil of Louis Koehler and Henry Litolff. He made a brilliant career in America, coming first to New York City in 1857, and travelling through America as concert pianist. He took up his residence in Chicago in 1868, and remained here but a short time. Then he settled in various other cities of the United States until 1894, when he again returned to Chicago, and remained here until 1899. He was popularly known in his later years as a composer of operas and operettas. He died in St. Louis in 1908.

In making a record of music in Chicago, we can hardly confine ourselves entirely to the work that resident Jewish musicians accomplished, without mentioning some of the other forces that helped to make Chicago a world's center for music and its musical activities.

We cannot find among the Jews an organist of the first class, neither can we point to any great choral organization or conductor among our people. The larger conservatories are all owned and controlled by non-Jews and their faculties have for the most part eminent musicians who have been glad to associate with Jewish music masters, but none of these are Jewish institutions except that always a large percentage of the students is Jewish.

Thus we see the American Conservatory, the Chicago Conservatory, the Bush Conservatory, the Chicago Musical College, the Columbia School of Music, the

Cosmopolitan Conservatory, the Chicago Piano College, the Chicago College of Music, the Chicago Philharmonic Conservatory, and other institutions which have had and still retain among their leading pedagogues a fair share of Jews.

Among the non-resident Jewish musicians whose work in Chicago calls for mention is Ernesto Consolo, one of the finest among the great Italian musicians of the day and a pianist and pedagogue of



Ernesto Consolo

high rank. Though he lived here but three years (1906-1909), Consolo is remembered by local musicians as a man of artistic attainments and a musician of sterling worth.

He was born in England of Italian parents and when but a boy was taken to Rome where he became one of the most noted of the pupils of Giovanni Sgambati. Later he studied at Leipsig with Carl Reinecke and at Dresden with Anton Rubinstein. His appearances with the Chicago Symphony Orchestra and his piano recitals and chamber music concerts gave him at once a ranking position among musicians of the Middle West. He removed to New York City in 1911, where he remained a year, and later made a tour through the United States. Then in 1912 he returned to Italy where he was called to take the place of Giuseppe Buonamici, as director of the Institute Musicale at Florence, and where his musicianship has earned him much respect.

Chevalier N. B. Emanuel first made his appearance in America as conductor of the Henry W. Savage Opera Company. Later he was conductor of the St. Paul Symphony Orchestra and then came to Ravinia, where for the summer season of 1909 he conducted the symphony concerts. In Chicago, he began his career on May 2, 1909, when he conducted two concerts given at the Coliseum, in connection with the Knights of Columbus and the Gregorian Choir of St. Louis. After this he was appointed conductor of the Chicago Philharmonic Orchestra which functioned for two seasons. During this time he established himself here as a conductor of authority and later also assumed the leadership of several singing societies. His last years were spent as choral director for the Chicago Opera Company, training this body of singers



Chevalier N. B. Emanuel

with no little skill. During his stay in Chicago, he was frequently called to conduct special operatic performances in other cities, and in May, 1909, he went to Denver, Colo., where he directed three performances of Wagner's music drama *Tannhauser*. Emanuel died in Chicago June 2, 1914.

Maurice Devries, brother of Herman Devries, was born in New York City in 1855. He made his operatic debut in Paris, at the very early age of nineteen, in the important rôle of "De Nevers" in Meyerbeer's opera *Les Huguenots*. This

was so successful that his career was one continuous triumph in all the operatic centers of the world. Honors were heaped upon him. In Portugal he became an intimate friend of the King, who made him a knight and decorated him with the highest order in the gift of the country. He was for a number of years a conspicuous member of the Metropolitan Opera Company, making annual visits to Chicago, before he finally settled in 1900, in Detroit. There, he leagues as well as by the musical public.

About this time, that is, in the year 1909, Chicago was on the eve of the establishment of its permanent grand opera. For many years Chicago was compelled to accept such grand opera as came from New York, New Orleans, and elsewhere, and generally such opera as we had was presented by these companies while on tour, after the regular season, when the artists had tired of their constant occupation for twenty weeks or more and thus



CHICAGO SYMPHONY ORCHESTRA

reigned as the most distinguished musician in that city for almost ten years. Detroit at that time could hardly afford a suitable home for such an artist, and in 1909, he was called to Chicago to become one of the leading vocal instructors in this city, where he remained until his death, in 1914. Maurice Devries had great distinction, and polish. He was a fine linguist, and a brilliant scholar. He added much to the dignity of Chicago's musical life and was highly esteemed by his colthe productions were not always of that high artistic standard that musical Chicago had learned to demand.

Plans had already been conceived for the establishment of Chicago's own opera and the foundation was laid in the summer of 1909, when Andreas Dippel came to Chicago and interested some public-spirited citizens in the project.

The culmination of Dippel's plan was the organization of the Chicago-Philadelphia Grand Opera Company under

the joint administration of Cleofonte Campanini and Dippel. This company opened its first season of opera at the Auditorium theater, November 5, 1910, with a performance of Verdi's *Aida*.

Not alone grand opera, however, had put Chicago on the musical map of the world, for now the Chicago Symphony Orchestra was already nearing its twentieth year, and choral societies and other symphony orchestras had pointed to this city as a great musical center. At the death of Theodore Thomas in 1904, the problem of selecting a successor was solved when the management of the Orchestral Association chose as conductor Frederick A. Stock. Stock was a young man who had always occupied a modest position in the orchestra as one of the viola players. He had been favored by Thomas, and had conducted the orchestra on its tours in the years 1902-04.

As a successor to Thomas he was hardly considered in those days, but he was selected at that time, as the season was well advanced, and he was about the only conductor available. The end of the year had scarcely been reached, however, before he was recognized as a great orchestral conductor and a musician of extraordinary ability.

It is now almost twenty years since he first took hold of the orchestra, and it has earned for itself, largely through Frederick Stock's efforts, the name of the first orchestra, if not in the world, at least in America.

Max Bendix, of whom we have already written, had long since sought other fields than that of concert-master of the Chicago orchestra, and there were a number of successors beginning with Ernst Wendel, and then Leopold Kramer, Hans Letz, Ludwig Becker, and in 1909, Harry Weisbach was selected to fill that important post, remaining here in the capacity of concert master and soloist, until 1921.

Weisbach was born in Odessa, Russia, April 28, 1886. He came to America in 1890, and became a pupil of Arnold Volpe in New York, later going to Eugene Ysaye. He has appeared as recitalist, soloist with many orchestras, and ensemble player and teacher since 1896, and has had a brilliant career in all these capacities. Since 1921 he has devoted his time to study and composition.

Coincident with Harry Weisbach's arrival in Chicago should be mentioned the coming here of Alexander Zukovsky, one of the impressionistic violinists of the day. An artist of unusual geniality, a performer of brilliant talent, and a musician of authority, Zukovsky has occupied for over ten years the post of second concert master of the Chicago Symphony Orches-



HARRY WEISBACH

tra. (The Theodore Thomas Orchestra had changed its name to the Chicago Symphony Orchestra, though as a subtitle there is added, "Founded by Theodore Thomas.")

Zukovsky was born July 1, 1880, at Kiev, Russia. He graduated with the highest honors from the Moscow Conservatory in 1905, and came to America in 1909, making his first public appearance in this country, in Chicago, as soloist in that year at a concert of the Chicago Philharmonic Orchestra under the direction of Chevalier Emanuel. Since then he has been active as soloist with various orchestras, as teacher, as chamber music exponent, and as conductor of the symphony concerts at Fullerton Hall, Art Institute,

of the orchestral concerts at the Chicago Hebrew Institute, of the orchestral concerts of the Amalgamated Workers of America, and of the orchestral concerts given by the Jewish Alliance. Zukovsky, in the short time of a little over ten years has displayed remarkable gifts



Alexander Zukovsky

as a teacher of violin, and a number of talented young violinists throughout the country owe their violinistic training and musical education to him.

Another violinist of extraordinary talent is Leon Sametini, who came here in 1912, and on December 22 of that year made his American debut at Orchestra Hall in a concert arranged under the auspices of the Chicago Examiner and man-



Leon Sametini

aged by Maurice Rosenfeld. At this concert, which was for charity, Mary Garden, Victor Herbert, and Ernestine Schumann-Heink also took part. Sametini made so favorable an impression with his playing on that occasion that he was urgently called upon by the management of the Chicago Symphony Orchestra to appear as soloist with that band in the place of Mischa Elman who, on account of illness, could not appear as announced. Shortly thereafter he was again called upon to take Efrem Zimbalist's place, filling both engagements most praiseworthily. Sametini has retained his vogue with the musical public of Chicago, and both as soloist and teacher has made a fine success. He has also developed lately as orchestral conductor, and he may well be called a star in the roster of Jewish musicians of the city.

Among the vocal masters of Chicago is Adolf Muhlmann, who has been a noted figure in local musical circles since his arrival here in 1911. He has been popular with both professional and amateur singers and has enjoyed a vogue hardly equalled by any other vocal master in Chicago.

Muhlmann was born at Schirjowa, Russia, January 1, 1867, and as a boy disclosed remarkable talent for music. He was a boy chorister for years with famous cantors in Russia, and finally the urge of a career as a professional singer was so great that he undertook a journey from his home to Vienna, Austria, without parental sanction, advice or assistance. In Vienna he became one of the fifty proteges of the Baroness Koenigswaerter, an Austrian philanthropist, who supported, sustained and assisted, every year, fifty art students, including singers, sculptors, painters, poets, writers, and so forth.

This fact is mentioned here, as the baroness was a Jewess. Muhlmann began his studies in the above-named city, with Joseph Scheu, and at the age of twenty-five, began his career as an opera singer at the opera house in Breslau. Here he was stationed for six years. A season at the Imperial Opera at Petrograd followed, where he sang in the same company with Jean De Reszke. So great was

his success there, that when Maurice Grau, also a Jew, the general director of the Metropolitan Opera in New York, sought a leading baritone for his company, Jean De Reszke recommended Muhlmann so highly, that he was immediately engaged and remained a member of the company from 1899 to 1911. Before this time however, Muhlmann had sung with all the leading opera stars at Covent Garden, London, for some eight years. During his tours with the Metropolitan Opera in the United States, he was always one of the most welcome visitors to Chicago. In the spring of 1911, Mr. Muhlmann returned to Berlin, whence he was called to America to come to Chicago as vocal master. Since his arrival here, he has been active as opera coach and vocal instructor, as music critic of the *Chicago Abend-Post* and as director of music at Temple Mizpah. A man of great ambition, an artist of the finest type, and of innate dignity, he has made



Arthur Muhlmann

a host of friends among the large art-loving public of Chicago.

In 1913, two years after Muhlmann's arrival, there came Edoardo Sacerdote, the Italian vocal expert. He was born in Turin, where he was educated at the University and became a Doctor of Laws. Preferring a musical career, Sacerdote went to Leipsig, where he studied with Arthur Nikisch. Nellie Melba and George Hamlin were instrumental in bringing Sacerdote to Chicago in 1913. Since he has lived here, he has proved his musical capacities as orchestra and operatic conductor, opera coach, accompanist, and singing master.

There are other names, new and old, of fleeting moment only, which have added a touch of color to Chicago's music:

Anton Rubinstein, who came here in 1872 with Henri Wieniawski, and toured



Edoardo Sacerdote

the country in joint concerts; Maurice and Max Strakosch, impresarios of grand opera and concerts; Maurice Grau, manager of the Metropolitan Opera Company, and later associated with Abbey, Schoeffel and Grau as impresarios of grand opera and other amusement enterprises; Modest Altschuler, Arnold Volpe, Gustave Hinrichs and Walter Damrosch, conductors of symphony concerts and grand opera, and more recently Josef Schwarz, the incomparable operatic baritone, who came here two seasons ago as a member of the Chicago Civic Opera Company and created a sensation with his remarkable operatic art and his concert singing.

The powerful activities and influences of such stars as have been named so far, have helped to build up a musical atmosphere in this city, which is paramount to any in the world to-day, and we may now enter into the final period of musical Chicago, and the important factors that Jewish musicians were and are, in the development of the art.

In gathering up the strands and records that make Chicago so preeminent a musical center, however, we cannot forget many musicians and artists, whose work, though not blazoned forth with loud acclaim, nevertheless did their part toward the general musical culture of the city.

Among these is Simon Buchanoff, formerly known as Simon Buchhalter, composer and pianist, now in Germany supervising the premiere production of his grand opera *Sakkara*, which will be produced at Frankfort-am-Main, in May, 1924. Buchanoff was born in Kiev, Russia, April 19, 1880. He toured America as a concert pianist in 1905, after he had studied with Julius Epstein in Vienna.



Simon Buchanoff

He made many successful recital appearances in Chicago, where he resided since 1912, and in 1916 his one-act opera, *The Lover's Knot*, was produced by the Chicago Opera Company at the Auditorium under the personal supervision of Cleofonte Campanini.

Isadore L. Buchhalter, a younger brother of Simon, studied music at Yale University under Horatio W. Parker, and in Chicago pursued his piano studies under Hans von Schiller and Ernesto Consolo. Buchhalter is an extraordinarily gifted pianist and instructor, and has specialized for years on the compositions of Johann Sebastian Bach. He has fairly completed an elaborate treatise and compilation of the Eisenach Masters' works, taking especially in hand the thirty Inventions.

Rosa Olitzka-Sinai, the celebrated contralto, was born in Berlin, September 6, 1873. She was a great favorite with the



Isadore L. Buchhalter

various operatic organizations with which she was affiliated, and has received many decorations from reigning sovereigns and princes. Her career embraces engagements at the Berlin Royal Opera, at Covent Garden, the Metropolitan Opera in New York, the Boston Grand Op-



Rosa Olitzka-Sinai

era Company, and the Chicago Grand Opera Company. At the last-named, she sang all of the leading contralto rôles in the Wagner repertory.

She has made her home in Chicago since 1915, and has been heard throughout the country in concerts and recitals and has been equally successful with a large class of vocal students, being reck-

oned among the foremost vocal teachers of the city.

Jacques Gordon, the present concert master of the Chicago Symphony Orchestra, was selected for this position by Frederick Stock, the conductor, over twenty other applicants and since 1921 has become an important member of Chicago's musical fraternity. He was born in Odessa, Russia, in 1897, and entered the Imperial Conservatory there, at the age of seven. He graduated from the conservatory when he was thirteen, and made a concert tour through Russia, Germany, and France. When he came to America in 1916, he became a pupil of Franz Kneisel and the same year became assistant concert master of the Russian Symphony Orchestra in New York, and a member of the Russian String Quartet.

In 1918 he joined the New York Symphony Orchestra and a few months later



NATHANIEL FINSTON

joined the famous Berkshire String Quartet, as first violinist, until that organization disbanded. Then, the concert mastership of the Capitol Theater in New York was offered to him and finally the same position in the Chicago Symphony Orchestra drew him to this city. Here he founded the Gordon String Quartet which is now in its third year. A talented soloist, an excellent ensemble player, and a musician of rare gifts, a great future is predicted for Gordon among the Jewish musicians of the Western metropolis.

His colleague, Nathaniel Finston, the conductor of the Chicago Theater Symphony Orchestra, is another product of the Russian School. He was also concert master of the Russian Symphony Orchestra under Modest Altschuler and Arnold Volpe, and was invited about two years ago to become the general musical director and conductor of the Chicago Theater Symphony Orchestra. Since he has been active in Chicago, he has done invaluable service in bringing classic music before the general amusement public of the city.

In 1922 there came to Chicago H. Leopold Spitalny, musical director and



H. LEOPOLD SPITALNY

producer at McVicker's Theater. Spitalny is Russian, born in Odessa, January 7, 1888, where he studied under Pribeck and Safonow and was a prize pupil of violin at the Odessa conservatory. He came to America in 1907, when he toured the United States in concert, later becoming concert master and assistant conductor of English opera at the Hippodrome of Cleveland, Ohio. In Chicago he is establishing a reputation for the popularizing of classical music.

One of the outstanding figures in his field is Maurice Rosenfeld, pianist, lecturer, pedagogue, and critic. He was born in Vienna, Austria, December 31, 1867, and was brought to America at the age of six. He was educated in New York City, at the College of the City of New York and at Columbia University, and began

the study of music when nine years old, with a pupil of Heinrich Wollenhaupt. In 1886 he came to Chicago, where he continued his studies with August Hyllested and Arthur Friedheim, both of whom were among the most gifted of the pupils of Franz Liszt.

Rosenfeld won several gold and diamond medals during his studies in Chicago, and gradually rose in his profession until to-day he is recognized as one of the city's most prominent musicians. He has appeared with the leading orchestras of the city as soloist, has given many piano



MAURICE ROSENFELD

recitals, and is known as an interesting lecturer, having been heard frequently at the conventions of the Music Teachers' Association, and other educational bodies. For more than twenty-five years he was a member of the faculty and on the board of directors of the Chicago Musical College.

Many prominent musicians have received their training at his studios, including a number whose attainments give promise of more than passing moment.

From 1907 to 1915 he was musical editor of the *Chicago Examiner*, and since that time has occupied the same position with the *Chicago Daily News*. His contributions to the musical journals of the country have been prolific, and his musical reviews have been quoted by the leading critics of the press throughout the land.

For more than thirty-five years Rosenfeld has kept vigilant watch over the growth of music in Chicago. Particularly has he kept faithful record of the part that the Jews and Jewish musicians have played in making the city one of the world's centers of musical art; and it is from his records that the materials for this article have been compiled.

There remain still a host of Jewish musicians who deserve recognition for their work in musical art in Chicago and through the country:

Alexander Kisaa, violinist, who has occupied a chair among the first violinists of the Chicago Symphony Orchestra for many (more) than twenty-five years.

Charles De Mendez, one of Chicago's veteran musicians, a violinist of note and formerly member of the Chicago Symphony Orchestra; Theodore De Mendez, his son, a gifted violoncellist, member of the Chicago Symphony Orchestra and for a season solo violoncellist of the orchestra.

Maurice Aronson, pianist and pedagogue, and also a contributor to the musical journals of the country; formerly assistant to Leopold Godowsky both in Chicago and Berlin, and since 1901 again an active teacher of piano in Chicago.

Alexander Lehrman, a theatre violinist and teacher.

Isidore Berger, composer and violinist, and a pupil of Emile Sauret, who has (served) (entrusted) as a virtuoso.

Sally Cowan, a brilliant Chicago pianiste now residing in New York City, where she is active in philanthropic musical work, as chairman of the committee that adjudicates the contests held for the Students Concerts in New York, and for the American compositions which are performed there; also to judge for the many applicants who seek to appear as soloists at these concerts.

Isaac Levene, pianist; Pesie Jacobs Liberfarb, pianist virtuosa, who has made several very successful concert appearances in Chicago; Abe L. Slaymaker, a composer and pianist of fine talents; Zerline Muhlmann Metzger, daughter of Adolf Muhlmann, voice teacher and coach; Rosa Blumenthal Mendelssohn, soprano soloist for some years at Isaiah Temple; Isaac Van Grove, assistant conductor of the Chicago Opera Company, an accomplished opera coach, a brilliant pianist and a fine accompanist, whose entire musical education was acquired in Chicago.

Sol Alberti, also a Chicago product, known as opera coach and orchestral conductor; Solomon Gadsk

composer and tenor, whose Jewish and Yiddish Folk songs have won him recognition throughout the country;

A. Leon Blum, pianist and teacher; Moses Boguslawski, pupil of Rudolph Ganz, pianist and teacher on the faculties, after his Chicago graduation, of the Kansas City Conservatory, Bush Conservatory and now a resident of Chicago; Bessie Birdie Kaplan, brilliant concert artist; Gregor Skolnik, violinist, concert master for a season of the Chicago Opera Company orchestra; Max Bing, baritone; Paul Held, a recent arrival in Chicago, composer, vocalist, and theoretician; Alexander Nakutin, vocal master; Maurice Goldblatt, violinist; Maurizio Scaffi, tenor and vocal instructor; Esther Harris, piano teacher, and owner of the Chicago College of Music; Max Fischel, violinist and teacher, pupil of S. E. Jacobsohn and Sauret, and compiler of technical text books on violin music and its performance; and others of note, who did their share to make Chicago one of the world's greatest musical cities.

A word on the personalities who have helped to make the Chicago Civic Opera Company one of the great operatic organ-



Giorgio Polacco

izations of the world now follows. And in cataloguing the names of those most prominent, and those who have labored towards that goal, we include some of the most celebrated artists of the day—such as Polacco, Raisa, Rimini, Pavloska, Beck, Schwartz, and Oster.

First and foremost of them, comes the name of Giorgio Polacco. He has been and is the general musical director and chief conductor of the Chicago Civic Opera Company. Polacco was born in Venice, Italy, April 12, 1875, and received his musical education in Petrograd, Venice, and Milan, graduating from the conservatory of that city in 1892. He at once established the fame that he enjoys as conductor, by directing operatic performances both in Milan and Rome. He has been chief conductor of opera for four years at the Theater Colon, in Buenos Aires, and for seven years at Rio de Janeiro. He has also conducted in Brussels, Lisbon, Warsaw, and Petro-



Rosa Raisa

grad, and in 1906 made his American debut as conductor at the Metropolitan Opera in New York. During these various seasons, he also conducted opera at Covent Garden, England, and the Theater Lyrique in Paris. He came to Chicago as conductor of the Chicago Opera Company, at the request of Cleofonte Campanini in 1913, and created a veritable furor with his readings of operas of all schools. Since he has made his winter home in this city, he has taken the place made vacant by Campanini, who recognized in Polacco one of the greatest opera conductors of the world. Polacco also appeared here during the 1918 season as guest conductor of the Chicago Symphony Orchestra.

To Cleofonte Campanini, the opera-loving public of the world owes one of the most glorious voices of all times, that of Rosa Raisa. Raisa was born at Bialistok, Poland, May 23, 1893. Her name is Bernstein, and she comes

from an humble station in life. Early in her youth, her voice attracted attention, so that while still a child she travelled through Poland as a child singer. At one time she lived in Naples, and the girl went there to complete her musical education. She graduated from the conservatory and then sang in Milan, Rome, Bologna, Covent Garden and South America. It was in Naples that she attracted the attention of Maestro Campanini, and he finally persuaded her to come with him to Chicago in 1910. She was virtually a daughter of both the maestro and his wife, and she really learned more from them than from any other source. Since her connection with the Chicago Opera, she has gradually risen to prominence, so that to-day she may be ranked as the greatest dramatic soprano in the world. She has created many important leading roles in the modern operas and her song recitals have also brought her fame. She invariably includes a group of Jewish



Giacomo Rimini

and Yiddish Folk Songs in her programs. A few years ago, she married Giacomo Rimini, a popular baritone of the Chicago Opera Company, who is also one of the important singers. He is an artist of rare musical intelligence and talent.

Thus we may count William Beck, his baritone, among the leading Jewish contingent of the Chicago Opera; and Irene Pavlowska, mezzo-soprano, a Canadian by birth, a vivacious personality, magnetic and highly gifted musically. She has been a member of the Ravinia Opera as well as the Chicago Opera for a number of years, and is gaining renown as a concert artist of the highest type.

Last season an important Wagner singer and a baritone of unusually fine gifts was added to the list of the company in Mark I. Oster. He made a distin-



Mark I. Oster

guished success as Amfortas in Wagner's *Parsifal* and also gathered fresh laurels last summer at Ravinia with his interpretation of Wagner's romantic figure, Telramund, in *Lohengrin*. He has added his contributions to the activities of Jewish musicians of Chicago.

This brings us to an institution unique



Irene Pavlowska

and worthy of all praise, the musical season at Ravinia.

Some fifteen years ago, Ravinia was a remote inclosure about twenty-five miles

north of Chicago, accessible only by automobile and the Chicago and Northwestern Railroad. The trains were few, and the attractions of the park were confined to symphony concerts and short excerpts from popular operas, produced in somewhat meager fashion. One also heard here, the Ben Greet Players in out-door Shakespeare plays and saw some dancers, Ruth St. Denis, Rosina Galli, and others.

About ten years ago, Louis Eckstein, who had always been one of the prime movers of Ravinia as an artistic oasis for Chicagoans, became more closely identified with Ravinia, assumed the presidency and the general managership and brought to this beautiful place genuine grand opera, for which he engaged famous Eastern singers, prominent conductors, and the Chicago Symphony Orchestra.

This combination has presented grand opera and symphony concerts at Ravinia for the last ten years, which have drawn the attention of the musical world to this North Shore spot, and which compare favorably with the best given anywhere in the world. To enumerate the famous conductors, orchestras, and operatic stars, who have either made their professional debuts or who have here had the opportunity to create new rôles and add to their repertoires, would be cataloguing almost the entire roster of both European and American operatic stars.

To Louis Eckstein, with whom the management of Ravinia is a labor of love, belongs the credit of establishing an operatic center, which has taken a ranking place in the operatic history of the world.

Before closing this article we should make mention of two Chicago men who are not musicians but who, as impresarios, have been responsible for bringing to Chicago much of the best in musical art. The first of these is F. Wight Neumann, for forty years active in Chicago and one of the best known in his profession throughout the country. Scores of the leading organizations and musicians of the world have appeared in Chicago through him and his place in the local history of music is that of a builder and pioneer.

The other we have reference to is Max



F. Wight Neumann

Rabinoff, also an impresario of note. Russian born, he started in Chicago without musical advantages and despite great handicap rose to topmost achievement in his profession. He brought the great dancer, Pavlowa, to this country, organized his own opera company, and has been an international figure in music. He now lives in New York City, near which he established an institution of musical and operatic art, providing resident instruction in opera and its component branches.

This institution is at Stony Point, N. Y., on the Hudson, and has been lavishly equipped with buildings in which the artists and instructors reside, where scenery is painted by Anisfeld, where instruction in choral work is being given to those who have been elected for the opera chorus, by Alexander Kisselev, famous for his Ukrainian National Chorus which Rabinoff brought to this country a couple of years ago, and for other purposes in connection with a comprehensive school for the study and production of grand opera.

It is Rabinoff's intention to put out before the United States, this product of

the Stony Point establishment in grand opera, in a season not more than a year distant, in which they will produce two operas each in Italian, French, German, Russian and two operas composed by Americans.

We can still recall the work that several of the great Jewish musicians have done for the advance of music in Chicago: Walter Damrosch, who conducted his New York Symphony Orchestra at Ravinia during two seasons; Modest Altschuler, who likewise brought to the same place his Russian Symphony Orchestra; and Arnold Volpe and Gustave Hinrichs.

Fleetingly but with purpose, we have had here A. G. DuVivier, a French composer, whose symphonic pieces found a place on the symphony programs in Chicago, and who for a short time after the World's Fair made this city his home.

As Jews are interested in the work of their cantors and the famous chazzonim, we must mention in the first place Josef Rosenblatt, who has been heard here in several secular concerts, and who was invited to join the Chicago Opera Company during the regime of Campanini.

There is also Seidel Rovner, whose ritual music is worthy of more than passing notice, and then we might mention Kwartin, Herschman, Ruthman, and Giblichman, most of them being brought to Chicago by Joseph Hyman, who while not an impresario professionally, has devoted no little time and energy for the propagation of synagogual music as expounded by our chazzonim.

These are just a few but potent names which, in a list that contains many famous musicians and artists, have not only honored the art of music, but have reflected brilliance, renown and honor, upon the Jewish race, and have helped, by their individual efforts, to make Chicago a mecca for musicians the world over.

Painting and Sculpture

THE Chicago Jew is practically a newcomer in the realm of Art. His participation in this branch of human endeavor dates, broadly speaking, from the early part of the twentieth century. Before that the Jewish population of Chicago was too weak in numbers and standing to create that atmosphere and circumstance which would permit the Jewish artists free development of their gifts.

Doubtless, the ancient prejudice that Judaism is antagonistic to the arts—a prejudice solidified by constant repetition—had much to do, here as elsewhere, with retarding Jewish progress in this field. The pious Jew, indeed, looks askance at painting and sculpture and quotes, "Thou shalt make no graven image," inferring that thereby the Law prohibits all artistic activity.

It is clear, however, to every person who has studied the Talmud and the mass of literature left by great Jewish scholars, that the biblical injunction is aimed only at idol worship and not at the creation of works of art based on aesthetic grounds. In the earliest period of their national life the Jews occupied a commanding position in the field of applied arts. The Bible describes in elaborate detail the artistic work used in the building of the Temple, and in the erection of the Tabernacle at an earlier period. In the illustrated Bibles, in the glorious golden and silver vessels in the old synagogues, the architectural beauty of many houses of worship, and in a host of ap-



Art Institute

plied-art productions now treasured in the museums of Jerusalem, Paris, Vienna, and in private collections, there is ample evidence that the Jewish people of old not only possessed original artistic instincts but also felt free to express them.

Nevertheless, the restrictive attitude of many of our folk, added to the unpromising conditions of local Jewish life of the first and second generations, exerted its effect. Many a Chicago Jewish lad with a bent for art has, by force of environment and outlook, been thrust into the more favored field of rabbinics, law, medi-

icine, or trade. And it is only within the last score of years that the Jewish youth has emerged from these suppressive influences and begun to come into his own.

So far, in the short history of Jewish art in Chicago, no individual has arisen as in New York or the different centers of Europe, to wield a widespread influence and sway. We have good painters, but no general taste for pictures; good writers, yet no popular feeling for literature. The lone exception seems to be music, in which field artists have won an unmistakable response from the Jewish public.

To confine our inquiry to the plastic arts: It cannot be gainsaid that Chicago



Students' Class in Art Institute

Jews have ignored the very few among them possessing the germ of creative genius. As an example, there is Louis Ritman. He has had many years of study in Paris at the Ecole des Beaux-Arts, under Jean Paul Laurens and Corman, and has gained particular prominence in Paris and London. Yet when he came back to place his works on exhibit at the Art Institute, during April, 1919, he was not only unheralded, but almost unnoticed.

Louis Ritman's productions reveal him as a painter's painter. He offers not merely a sensation, but a surpassing thrill of esthetic delight. His works are tender and charming in sentiment, well-felt and sensitive in execution. Their color harmonies have the appeal of an almost passionate beauty; an ultra-refinement of the color sense vibrates in symphonies of lovely tone.

Harry Solomon, a portrait painter who makes his residence in Chicago, is another artist of strength. He was born in San Francisco and studied under Emil Carlson, later going to the Academy Julien at Paris where he received instruction from Richard Miller and Henri Rover. Since his return to Chicago following a world tour, Solomon confines himself to portraiture. A critic says of his work: "He will be remembered, for he has the capacity of transferring to canvas the ephemeral beauty of woman."

Among the artists who have won recognition in Paris art circles is Harry B. Lachman, born in La Salle, Ill., June 29, 1886, and reared in Chicago. At the age of ten he was left an orphan, and at twenty-five he succeeded in his aim of going to Paris, where, for five years he painted landscapes. The benign environment there nurtured his talent to fruition, and soon his pictures were to be seen in the Salon Nationale. The French government not so long ago bestowed upon him the medal of the Legion of Honor, and bought one of his paintings for the Luxembourg. The Petit Palais has also purchased some of Lachman's canvases, and many others have been eagerly acquired by French collectors.

M. Léonce Benedite, director of the Luxembourg, says of Lachman: "This young artist comes to us with a frank quality, vigor and sensitiveness that are the marks of a real painter. One finds in his works the beautiful, fine and solid soberness that attaches him to the best traditions of the French school of painting."

A distinctively Jewish artist, Todros Geller, head of the art department of the Jewish People's Institute, specializes in etchings and batik. His production has

a specific Jewish trend, though he is a modern artist and does a great deal of impressionistic work.

During the last decade attention has been won by a group of younger artists. Most of them have turned their talents to industrial or graphic art, such as advertising and fashion drawings, furniture designs, and the like. Their leisure time is devoted to purely artistic expression, in which utility or profit plays no part. Thus, on Sundays or holidays, the more ambitious ones pack their paints and set out for the forest preserves or other favorite spots, there to interpret nature on canvas; or they go to their studios to paint easel pictures.

Among these younger artists are Irma Kohn, Gerald A. Frank, William Schwartz, Beatrice S. Levy, George Weisenberg, Jacob Richard, and N. P. Steinberg. The last-named is responsible for most of the illustrations in this volume.

There is in this group also one sculptor, almost a lone figure in the Chicago desert of Jewish sculpture. This is Samuel Klasstorner, a young man whose work bears great promise. He received honorable mention in the American Exhibit at the Art Institute, held in November, 1923.

Chicago has developed a group of professional and business men who pursue painting as an avocation or hobby. Among them is Dr. Zan D. Klopper, a physician, who studied art in both Europe and America. He has shown proficiency in executing portraits and in painting frescoes for churches. He has also illustrated many medical books. E. F. Selz, another art enthusiast, is a prominent shoe manufacturer and a director of the Business Men's Art Club, a local organization to which belong also: Maurice H. Goldblatt, an instructor at the Chicago Musical College; J. Rosenthal, a salesman; and Sam J. Marx, an architect.

There is a third group, and an important one, that should be mentioned here. This consists, not of artists, but of art patrons—those who have made gifts and lent art objects to the Art Institute, and otherwise encouraged progress in the field of their interest. Mr. and Mrs. Julius Rosenwald, Joseph N. Eisendrath, Harry A. Frank, and Mark B. Cahn are the donors of many prizes given in connection with Art Institute exhibits, and have contributed valuable objects to the Institute's collections. Mr. and Mrs. Max Epstein lent a group of paintings from their collection of old masters for exhibit during the summer of 1923. A large number of Jews, also, are members of the Art Institute. Among them are



"Triumph of the Oppressed"
A Symbolic Decoration, by Zan D. Klopper

Argument: The Angel of Destiny sent forth the primeval Hebrews to disseminate culture through their religion, and the centuries brought them suffering and tribulation. Falling under the heavy burden of persecution and false accusations, they endured endless pogroms and exiles.

The change in the democratic world, however, brought forward the diplomat together with orthodoxy, and a new era set in: The scientist with the world in his hands; the philosopher trying to free himself from the chains of prejudice and superstition; the master mechanic; the farmer; Charity distributing help to the hungry and sick, "with the right hand, unknown to the left"; the poet artist; the master musician; and concluding the procession, Wisdom and Justice.

four "Benefactors" (those who have contributed $25,000 or more): Henry L. Frank, Ira Nelson Morris, Max Pam, and Julius Rosenwald.

This sums up the main features of the record achieved thus far. It is indeed meager, for a community of over a quarter-million; but, when the circumstances are considered, it is not unworthy. It represents struggle against severe handicaps, material and spiritual; and is eloquent of promise for the time to come.

As to the future, the feeling is growing among many that definite and organized measures should be taken to make art a more potent elevating force in the life of the Jewish community as a whole. A step in this direction, that could be taken readily, would be the formation of art committees in the many Jewish organizations of the city. Such committees, acting through their large memberships, could be a vital influence toward bringing beauty and an appreciation of beauty, into the average Jewish home. In aiming at this end, they could function powerfully to help the many to see beauty in nature, to recognize it in art, to understand its influence for good, and to foster its development in daily life



Stage and Platform

CHICAGO Jewry's contribution to the theatre is a more sizeable one than appears upon a cursory survey of the field. This is true of the opera, the drama, vaudeville, motion pictures, and the lecture platform. Both in the artistic and the commercial branches of the profession Chicago has yielded a more substantial number of prominent Jews than is readily traceable. The reason for this is that local aspirants to the stage and its allied branches are drawn to New York, the great theatrical center of America, or to Los Angeles, the motion picture center, and as likely as not, soon lose their identity as Chicagoans.

There are, however, a number of well-known stage folk who are distinctly and unmistakably of Chicago. In drama, Clara Lipman has attained a considerable success; in vaudeville there is Nora Bayes and a number of other favorites; Adolph Zukor, the motion picture producer, is a product of this city; while the producing or managerial business of the stage has brought forth from Chicago Ascher Levy, general manager of the Orpheum Circuit; Samuel Kahl, booking manager of the Orpheum Circuit; Marcus Heiman, president of the Orpheum Circuit; Lou Houseman, general Western representative of A. H. Woods; Norman E. Field, general manager of Jones, Linick & Schaefer; Mort H. Singer, prominent booking agent; and Louis H. Eckstein and others connected with the organization department of music, who are noted in the article, "Music."

In the rapid growth of the motion picture industry, a large place in Chicago has been gained by three firms: Jones, Linick & Schaefer, pioneers in this field, of whom the first two are Jews; Ascher Brothers, owners of a chain of picture houses in the city; and Balaban & Katz, who have erected the Chicago, Tivoli, Riviera, and other screen theaters.

When the Chicago Yiddish theater is mentioned the name of Ellis F. Glickman stands out prominently. His career virtually forms the history of Jewish theatri-

CLARA LIPMAN was born in Chicago in 1875, the daughter of Abraham and Josephine Lipman. She was educated in Chicago and New York, mainly under private tutors, and early displaying marked talent for the stage, was placed under the direction of Dr. Oskar Guttmann for dramatic instruction. After the usual stage apprenticeship, she obtained an ingenue part with Madame Modjeska, and in this made her first reputation. She became well known as a star, and had a long and successful stage career. She was also co-star with her husband, Louis Mann, the well-known actor, for several years. An injury interfering with her stage work, she took up play-writing, and became a successful dramatist. In collaboration with Samuel Shipman, she wrote several successful plays, among them being *Elevating a Husband, It Depends on the Woman, Children of To-day, The Royal Maid, Flames and Embers,* and *The Head of the House.* She is also the co-author of several one-act playlets and of several short stories and magazine articles. Miss Lipman now resides in New York.

LOUIS ECKSTEIN was born in Milwaukee, February 10, 1865, the son of Samuel and Anna (Bloch) Eckstein. He was educated in the public schools of Milwaukee, and in early life obtained employment with the Wisconsin Central Railroad as a clerk. He was with this road for ten years, becoming its general passenger agent, following which he joined the wholesale millinery firm of Stumer, Rosenthal & Eckstein. This organization later entered many fields of endeavor, including the operation of a chain of drug stores, real estate operations on a broad scale, and magazine publishing. Eckstein took charge of the publishing branch of his organization's activities, and is widely known as the publisher of the Red Book, the Blue Book, and other popular and widely read magazines. He also retained his fondness for railroad work, and for a time was president of Street's Stable Car Line. Eckstein is perhaps best known locally because of his activities in behalf of summer opera at Ravinia Park, which has been aptly designated by a famous musician as "America's summer musical capital." Eckstein has been the motivating spirit in Ravinia's operatic endeavors for nearly ten years, and he is known throughout the community and the entire world of music because of it. He is also active in other fields of civic work, and is a member of many clubs. He married Elsie Snydacker in 1900.



cal endeavor in Chicago, and whatever success has been attained locally by the Yiddish stage is owing largely to him.

Another name connected with the Chicago Yiddish theater is Munie Weisenfreund. He made his start here and now is a successful character actor in New York. Fannie Reinhardt, now living in Los Angeles, was long a singer and actress here, and a number of others began their careers in this city, including the famous Thomashefsky.

One of the greatest as well as most recent of successes won on the Yiddish stage by a Chicagoan is that of Maurice Schwartz. This young man of thirty began as a newsboy on Chicago's West Side. After a year or two in stock companies he attracted the attention of David Kessler, under whose direction he developed into one of the most acclaimed Yiddish actors in New York. Six years ago he became Director of the Jewish Art Theater, the famous New York organization, and the only one of its kind in the world. In this capacity he won the highest of reputations, producing plays by Andreyev, Sholom Asch, Hirschbein, Sholom Aleichem, and also non-Jewish playwrights such as Ibsen and Maeterlinck. Recently Schwartz went to London with his company, where he is winning fresh successes.

On the lecture platform, Emanuel M. Newman has achieved a sound reputation with his illustrated travel talks. A. A. Freedlander, a Buffalonian who makes his home in Chicago, has specialized in illustrated lectures on American Jewish history and has appeared before many local organizations. He has long been a mem-

ADOLPH LINICK was born October 22, 1869, at Frankfort-am-Main, Germany, the son of Aaron and Esther Linick. He was educated in the public schools of Frankfort, and at the age of fourteen obtained employment in a wholesale house in his native city. Coming to the United States and to Chicago at the age of twenty-two, in 1892, he obtained employment in a department store, and after two years embarked in business for himself as a manufacturer of slot machines. Ultimately, this led to the establishment of a "penny arcade" business, his being the first of this type in America. This developed into the popular "nickel" type of moving picture show, during the infancy of that great industry, and Linick's initial venture in this field was the first motion picture theater in the state of Illinois. In 1904 the firm of Jones, Linick & Schaefer Co. was formed, which operates a chain of moving picture and vaudeville houses in Chicago and its environs, including several of the leading and handsomest ones of their kind. Mr. Linick is a member of the B'nai B'rith, Free Sons of Israel, Masons, Elks, and other fraternal organizations, and of the Covenant, Illinois Athletic, and Idlewild Country clubs. He married Auguste Faller, of Wertheim, Germany, April 15, 1898, and has two children, Elsie and Leroy Linick.



NATHAN ASCHER was born March 6, 1879, in Chicago, the son of Emil and Mathilda Ascher. He was educated in the Chicago public schools and began life as a stenographer and bookkeeper, later rising to superintendent for the firm of Joseph N. Eisendrath & Co. Becoming identified with the theater, and especially with the motion picture theater, about ten years ago, Ascher became head of the important firm of Ascher Brothers, Incorporated, which owns and operates many of the leading motion picture houses of Chicago. This firm has constructed some of the handsomest and most



ELLIS F. GLICKMAN was born in Zitomvi, Russia, May 1, 1871, the son of Fishel and Deborah Glickman. He was educated in the synagogual schools of his native town, and early followed the stage as a profession. Going first to London, England, as an actor during his youth, he came to America in 1887, and to Chicago in 1888. After acting here in several Jewish theaters, he founded a theater of his own which has become widely known as a center of Jewish theatrical effort and Mr. Glickman is equally well known as its director, both on the business and artistic sides, also as one of its leading actors. He is a member of several fraternal organizations, and of the Covenant club. He married Ray Lipschitz, December 31, 1896, and has two children, Mortimer and Fishel.



ber of the *Chicago Daily News* staff of lecturers. As a lecturer on psychology, Dr. Edward N. Schoolman has of late come to the fore, here and in other cities.

In recent years the amateur or "little theater" movement has gained great impetus in Chicago, and to-day furnishes an attractive and wholesome medium of artistic expression to large numbers of young men and women.

One of the first amateur groups to be formed in Chicago was that of the Players' Club of the Jewish People's Institute. This group is composed of young men and women. Performances are given regularly at the Jewish People's Institute, with two performances every year at a loop theatre. The Players' Club has had much success, attracting and holding a large clientele from all parts of the city. The plays given by this group have been chiefly comedies, with an occasional tragedy interspersed. The director of the Players' Club is Lester Alden, who has been connected with the organization from its infancy. Prominent products of the Players' Club are Charles Freeman, Walter Lyons, Viola Plocinsky, Viola Harpman Grossman, Bensan L. Baskin, Esther Becker, Regina Plocinsky.

Another Institute organization is the Jewish Literary and Dramatic Club, organized in 1909. Meetings and plays are held at the Institute, and ambitious programs have been successfully executed. These consist usually of plays by writers of the modern school, such as Pinsky, Hirschbein, and Andreyev. The productions of this club are wholly amateur, the players making everything from scenery to costumes themselves. The members are young men and women who are interested in dramatics solely for its esthetic value. Their effort is to cultivate in the Yiddish theater-goer an appreciation for the really fine things the stage has to offer, and to raise the plane of Jewish theatrical endeavor.

The Jewish People's Institute also has a junior dramatic organization, the director of which is Edith de Nancrede. This group is composed of children between the ages of ten and fifteen. Performances are largely attended by the children of the neighborhood, only a nominal charge being made. Much latent dramatic ability has been brought to the surface by this method.

The Sinai Players at the Sinai Social Center have an enviable position in amateur circles. This group is coached by Mrs. May Donnelly Kelso. Prominent



A. A. Freedlander

members of the group include Beatrice Burroughs, Olga Fogelson, Ruth Fried, Maurice Goldfarb, O. H. Harvey, and Ruth Helperin. The Sinai group gives alternate bills of short playlets and full length dramas.

The Junior groups at Sinai are divided into small classes under the direction of Muriel Abrams and T. Aaron. Simple children's plays are given by the Juniors and they are largely attended.

Many Jewish amateurs are also connected with other groups not directly

affiliated with Jewish institutions. Among these may be mentioned the clubs at Hull House. Many Jews have been members of the Hull House Players, an organization that is said to be the oldest amateur group in the country. Other groups that included Jews on their rosters are the Merry-Go-Round and Marionette clubs. Plays by these groups are usually of the social problem type.

The Coach-House Players on the South Side also numbers among its members a large percentage of Jews, including Ralph Schoolman, Margaret Greenebaum, John J. Abt, and George J. Hexter. It has produced plays chiefly derived from the European.

The various temples have also been prolific of amateur groups. Among these are Temple Mizpah's group, coached by Julius G. Schiffman, and the Temple Judea Group.



PROFESSIONS

Architecture and Engineering

IN the world's oldest art—and ever-new science — that of building . . . [illegible] the Jewish community of Chicago cannot claim many members of the first place. It is true that throughout this and other cities may be found many residences, temples, theaters, and commercial buildings, of the very highest type, which have been first conceived in the minds of local Jewish architects and then built under their guidance. But these works, numerous as they are, have sprung from the mind and hand of a comparative few.

One of the earliest and greatest of these was Dankmar Adler, son of the revered Dr. Liebman Adler. He was a dominating figure in his profession, from the '70s until his death, in 1900. The Auditorium, the Stock Exchange, and



AUDITORIUM THEATER AND BUILDING, DESIGNED BY DANKMAR ADLER

many other famous buildings were planned by him, and his work proved a powerful influence for the once-neglected element of beauty.

Henry L. Ottenheimer was another prominent figure of the bygone generation. He designed many large buildings and in the last years of his life organized the firm of Ottenheimer, Stern & Reichert.

Among the leaders of the present time are Alfred S. Alschuler, architect of many of the city's greatest buildings and houses of worship; Henry L. Newhouse,



DANKMAR ADLER, son of Dr. Liebman Adler, was born in Langsfeld, Germany, July 3, 1844, and came with his parents to this country ten years later. In 1859 he came to Chicago, where he spent the active years of his life, rising to be one of the foremost architects of his day and a contributing editor of the *Architectural Encyclopedia*. He began his professional career in Detroit and had been in Chicago but two years when he answered the call to the colors in the Civil War and served with distinction. Returning afterward to Chicago he entered the office of O. S. Kinney, later forming the firm of Adler & Sullivan. Among the prominent Chicago buildings which he designed may be mentioned the Chicago Stock Exchange, the Auditorium, the Union Trust Building, and many other buildings in Chicago, New York, St. Louis, and elsewhere. He was also the designer of the Standard Club, and the temples of Sinai, Zion, K. A. M., and Isaiah congregations. Perhaps the outstanding feature of Adler's work was the "Golden Door" of the Transportation Building at the Chicago World's Fair. He was one of the consulting architects of the exposition, and had a large share in the designing of its wonderful structures. He died April 16, 1900.



DAVID SAUL KLAFTER was born in Cincinnati, November 13, 1884, the son of Adolph M. and Hannah (Wald) Klafter. His early education was obtained in public and high schools of Chicago, which became his home in 1887. Later he attended the Art Institute, and the University of Illinois School of Architecture. He has practiced as an architect since 1908 and has erected many buildings. In November, 1911, he was appointed by Mayor Harrison a member of the board to conserve residential streets against undesirable buildings. His communal service includes membership in the Associated Charities, B. M. Z., Orthodox Home for Aged Jews, Jewish People's Institute, and the advisory board of the Jewish Consumptives' Relief Society. He is a member of Temple Sholom, Covenant, Buena Shore, and Bryn Mawr Country clubs, the B'nai B'rith, Odd Fellows, and Knights of Pythias, and the Chicago Association of Commerce. He is also vice-president of the North Shore Trust and Savings Bank. He married Amanda E. Spier, June 17, 1908, and has a child, Lois.



ALFRED S. ALSCHULER was born in Chicago, November 2, 1876, the son of Samuel and Fannie (Guggenheimer) Alschuler. He was educated in the Chicago public and high schools, and at the Armour Institute of Technology and the Art Institute of Chicago, where he received the degree of B.S. in 1899 and, later, a Master's degree. He entered the office of Samuel A. Treat, the famous architect, in 1899, and was admitted to partnership in 1904, the firm being known as Treat & Alschuler. This partnership continued until 1907, since which time Alschuler has practiced alone. He has designed and constructed many of the leading commercial and industrial buildings of Chicago, one of his latest, that of the London Life and Guaranty Company, at Michigan Avenue and the Plaza, having won the annual prize for the best-designed office building in the North Central district for 1921. He was also the architect of Sinai Temple, one of the finest synagogue buildings in the country; of the North Chicago Temple, and of Temple Israel. He was a director of the Jewish Manual Training School for seven years, was active in Jewish war-relief work and is a member of the B'nai B'rith, Masons and other fraternal bodies; also of the American Institute of Architects, Illinois Society of Architects, Lake Shore Country Club, Down Town Club, and numerous other organizations. He married Rose Haas, December 17, 1907, and has five children: Marian, Frances, Alfred S., Jr., Richard H., and John H. Alschuler.



ALEXANDER L. LEVY was born in Brookfield, Mo., February 1, 1872, and came to Chicago in 1893. He was educated in the public schools of Brookfield, and at the University of Illinois, from which he holds the degree of A.B. He taught in Chicago high schools for several years, and then began the practice of architecture. He was architect for the Marks Nathan Orphan Home, and for a number of Jewish organization and charitable buildings, and takes an active part in Jewish communal life. He is a director of the Marks Nathan Orphan Home and a supporter of other communal causes. Among his affiliations may be mentioned the B'nai 'Brith, Free Sons of Israel, Masons, Illinois Society of Architects, and the University of Illinois Alumni Association. He married Eliza Westerfeld, and has two children, Alexander L., Jr., and Marcus.

designer of an immense number of structures the country over, including some of the largest theaters, banks, hotels, apartments, and hospitals; and David Saul Klafter, architect of numerous private and institutional buildings in the city. Alexander L. Levy is also prominent in the profession and has to his credit the erection of numerous buildings, including, among various institutional structures, the Marks Nathan Orphan Home and the Anshe Sholom Congregation.

Among the small group of Jewish engineers of the city who have won a measurable share of distinction may be mentioned Abraham Epstein, who has been a civil and structural engineer here since 1906. Samuel Klein, consulting and structural engineer, is an associate of Alexander L. Levy, mentioned foregoing.



HENRY L. NEWHOUSE was born in Chicago, April 11, 1874, the son of Leopold and Anna Glickauf Newhouse. He was educated in the public and high schools of Chicago and at the Massachusetts Institute of Technology, where he graduated in 1894, with the degree of B.S. Following his graduation, Mr. Newhouse practiced the profession of architecture in Chicago, and has erected over four thousand buildings, including McVicker's theater, Cooper-Carlton Hotel, K. A. M. Temple to which he donated his services, and many banks, theaters, apartments, hotels, and hospitals. He has been the architect for a number of Jewish charitable organization buildings, for which purposes he invariably has given his services without charge. He is a trustee of K. A. M. congregation. He married Rae Hasterlik, February 21, 1900, and has four children: Karl H., Jane A., Henry L. Jr., and Anna J. Newhouse.



ABRAHAM EPSTEIN was born in Kieff, Russia, December 24, 1887, the son of Solomon and Mary Roth Epstein. He received his preliminary education in the Richelieu Gymnasium, of Odessa, and was graduated from the engineering department of the University of Illinois in 1911 with the degree of B.S. He came to the United States and to Chicago in 1906. Epstein has practiced as a civil and structural engineer in Chicago since that time. He is a member of the American Association of Engineers, the Western Society of Engineers, the Structural Engineers Association of Illinois, and associate member of the American Society of Civil Engineers, a member of the Chicago Association of Commerce, of the B'nai B'rith and of the Illini Club. He married Janet Robbins, March 25, 1916, and has two children, Raymond and Sidney Epstein

HENRY L. OTTENHEIMER was born in Chicago, November 10, 1868, the son of Leopold and Lena (Cassel) Ottenheimer. He received his preliminary education in the public and high schools of Chicago, and entered the famous office of Adler & Sullivan for training as an architect. He also studied architecture in Paris, France, and, returning to America, engaged in the practice of his profession in Chicago, where he erected many notable structures, both commercial and residential. In 1910 Ottenheimer formed the firm of Ottenheimer, Stern & Reichert. He was a member of numerous clubs and fraternal and other organizations. He married Mary Mills Spaulding, June 30, 1913, and died May 13, 1919.

SAMUEL KLEIN was born March 3, 1884, at Kassau, Austria, the son of Ignatz and Tillie (Englander) Klein. He was brought to America in 1887 and to Chicago in 1891, and was educated in the public and high schools of Chicago and at Armour Institute of Technology, from which he received the degrees of B.S. and C.E. Since his graduation he has practiced as a consulting and structural engineer and has also engaged in the real estate business. He is a member of the Western Society of Engineers, the American Society of Civil Engineers, the Illinois Society of Structural Engineers, the Elks, Tau Beta Pi fraternity, the Masons and of other organizations. He married June Eichelbaum, December 31, 1917, and has two children, Samuel Allen and Virginia Paula.

Education and Science

IN THE ranks of educators and scientists, those who teach humankind directly and indirectly, are to be found a number of Chicago Jews of assured place. Laboring ceaselessly for the advancement of knowledge and the betterment of life, the men of learning seldom come before the public eye. Yet their works are of the kind upon which civilization has builded and is building the structure of the better day to be. Retiring, often seclusive, they pursue their objectives in classroom, library, and laboratory, and wield a greater influence over the generations to come than the most potent officials in the seats of power.

Preeminent not only among Jewish scientists but among those of all America is Albert A. Michelson, professor of Physics at the University of Chicago and known throughout the world for his researches on physics and particularly on light. Among the few really great names to-day his is admittedly one of the foremost.

In 1892, the same year that Professor Michelson came to the University of Chicago, came also Julius Oscar Stieglitz, as an instructor in Chemistry. Now he is professor of that subject, chairman of the department, and one of the leading chemists of America.

Edward Gudeman, formerly instructor in Chemistry at Columbia University, has been a resident of Chicago for the last twenty-five years, during which time he has practised industrial chemistry and become recognized as an authority in his branch.

Joseph B. Strauss is widely known for the original contributions he has brought to the art of building bridges. The Strauss bascule and jack-knife bridges,



ALBERT ABRAHAM MICHELSON, one of the world's greatest physicists, was born at Strelno, Germany, December 19, 1852, the son of Samuel and Rosalie Michelson. Brought to America in childhood, he obtained an appointment to the United States Naval Academy at Annapolis, Md., from which he graduated at the age of twenty-one, and at twenty-three was appointed instructor in physics and chemistry at the academy. He taught there for four years, and was then transferred to the Nautical Almanac office at Washington. Following this, Dr. Michelson determined upon a course of graduate work in Europe, and studied at the University of Berlin in 1880; at Heidelberg in 1881; at the College de France in 1882, and at l'Ecole Politechnique in 1883. Upon his return to America he was appointed professor of Physics at the Case School of Applied Science, Cleveland, O., holding his position there from 1883 to 1889, in which year he was given the post of Professor of Physics at Clark University. In 1892 Dr. Michelson was given the chair of Physics at the University of Chicago, and has held it continuously since that time. Dr. Michelson is well known in the realm of physics from his important studies and discoveries in relation to light. He has invented the standard method of measuring the velocity of light, and recently has obtained world recognition for his measurement of the diameters of distant stars. He has also shown the only feasible method of observing the motion of molecules. Besides innumerable other honors in the world of science, Dr. Michelson received the Nobel prize for attainments in physics. He obtained this award in 1907, being the first American so honored. Prior to and since that time he has received many other honors, among them the Rumford medal in 1889; the Grand Prix at the Paris Exposition in 1900, for scientific attainments; the Mallenci medal, awarded by the Society Italiana at Rome, in 1904; the Copley medal, awarded by the Royal Society of Physics at London, in 1907; the Elliott Cresson medal, awarded by the Franklin Institute, in 1912, and the Draper medal, awarded by the National Academy of Science in 1916. Dr. Michelson holds numerous degrees, both earned and honorary, these including that of Doctor of Philosophy from Western Reserve University; Stevens Institute of Technology; University of Pennsylvania; Yale; University of Leipsic; Goettingen, and the Royal Frederick University of Christiania. He also holds the honorary degree of doctor of science from Cambridge University, England, granted in 1899. In addition, he is a member of numerous learned societies in all parts of the world, these including the National Academy of Sciences; American Academy of Arts and Sciences; British Association for the Advancement of Science; American Physical Society; American Philosophical Society; Royal Astronomical Society of Britain, and numerous others. He has been a prolific writer on scientific topics, mainly for the science magazines, in which he has announced his discoveries and conclusions, and he is recognized not only as one of the greatest living physicists but as the greatest modern authority on the subject of light. His recent researches and conclusions upon the Einstein theory of relativity are fresh in the public mind, and brought forth from Dr. Einstein the encomium that he, better than any other scientist in the world, understood this theory.



University of Illinois College of Medicine



New Research Hospitals of the University of Illinois



Ida Noyes Hall, University of Chicago



Harper Memorial Library, University of Chicago



Fayerweather Hall of Science, Northwestern University



Academy of Sciences and Museum of Natural History



Chicago Public Library



Carter H. Harrison Technical High School

in general use, one their origin and name to him. He is also the inventor of other important devices, such as the reinforced concrete freight car, the aeroscope, the portable searchlight, the bascule-door hangar, and others. He has long been a resident of Chicago.

JULIUS OSCAR STIEGLITZ was born at Hoboken, N. J., May 26, 1867, the son of Edward and Hedwig (Werner) Stieglitz. He was educated largely in Germany, graduating from the Real-gymnasium at Karlsruhe in 1886, and from the University of Berlin in 1889, from which latter institution he received the degrees of M.A. and Ph.D. Returning to America, he obtained an instructorship in chemistry at the University of Chicago in 1892; was made assistant in chemistry in 1893; assistant professor in 1894; associate professor in 1902, and professor of chemistry in 1905. Since 1909 Dr. Stieglitz has been director of analytical chemistry at the university, and since 1915 has been chairman of the department of chemistry. He is a fellow of the American Academy of Arts and Sciences; of the Washington Academy of Sciences; of the Naval Academy of Science; American Chemical Society; Deutsche Chemische Gesellschaft, and a member of the council on chemistry and pharmacy of the American Medical Association. In 1909 he was Hitchcock lecturer at the University of California. Dr. Stieglitz is recognized as one of the leading chemists of America and his scientific attainments are acknowledged throughout the world of science. He has written widely for scientific magazines. Dr. Stieglitz married Anna Stieffel, of Karlsruhe, Germany, August 27, 1891.



Also an engineer of outstanding repute, Lewis E. Myers has specialized in public utility development. He heads the company which bears his name and also numerous public utility corporations in this and other states. He has been a Chicagoan since 1896.

Edward Lasker, former safety engineer for Sears-Roebuck & Company, has won his greatest renown in a different domain —the science of chess. His record as a chess master and his books on the game are equally well-known throughout the country.

Since 1908 Chicago may claim as one of its own Berthold Laufer, an eminent anthropologist who in that year became curator of Anthropology at the Field Museum. He has taken part in scientific exploring expeditions, and is the author of numerous writings in his field.

A Chicagoan by birth, Abraham L. Metz has made his home in New Orleans since 1887, where he is head of the department of chemistry at Tulane University, as well as professor of Medical Jurisprudence and Metallurgy.

Ernest Freund, eminent in the legal world, has been a resident of Chicago since 1902, since which year he has held the chair of Jurisprudence and Public Law at the University of Chicago. He is the writer of accepted legal works and

EDWARD LASKER was born December 3, 1885, at Kempen, German Poland, the son of Sigismund and Flora Lasker. He was educated at the Technische Hochschule of Berlin-Charlottenburg, and at the University of Berlin, and also studied in the scientific departments of the Universities of Paris and London. Residing in London at the outbreak of the World War, he was interned there, but was released after a few months, coming to America. During his student days and thereafter, Lasker developed a distinct talent for chess, and took part in a number of tournaments, attaining master class. In 1909 he won the amateur chess championship of Berlin; in 1912 won the amateur championship of Paris, and in 1914 won the championship of London. During this period he became known as one of the leading writers on chess, and his books attained a



LEWIS EDWARD MYERS was born in Pittsburgh, July 14, 1864, the son of Joseph and Ella Myers. He was educated in the public schools of Pittsburgh and at the Western University of Pennsylvania, and early specialized as an engineer in the field of public utility development. His first employment was with the Edison Electric Company in Pittsburgh in 1886, from which post he was transferred to Philadelphia. From 1896 until 1902, Myers was in charge of the Chicago office of the Detroit Electric Works, and in 1902, he organized the L. E. Myers Company, builders and operators of public utilities. In this field he has achieved a notable reputation, and is now the head of numerous public utility corporations in the Middle West and Northwest. Myers also takes a deep interest in civic affairs, and is president of the Anti-Cruelty Society of Chicago; was a member of the State Council of Defense for Cook County; a trustee of the Allandale Farm for Boys, and is chairman of the midwest division of the Boys' Clubs Federation.

BERTHOLD LAUFER was born in Cologne, Germany, October 11, 1874. He was educated at the Friedrich Wilhelm Gymnasium, at Cologne; entered the University of Berlin in 1893, and enrolled in its seminary for Oriental Languages in 1894. He was granted the degree of Doctor of Philosophy at the University of Leipsic in 1897, and came to the United States in 1898. Specializing in anthropology, Dr. Laufer was a member of numerous anthropological expeditions. He was a member of the Jesup Northern Pacific Expedition to Saghalin Island and the Amur region of Eastern Siberia, for exploration and the investigation of the ethnology of native tribes; and was also a member of the Jacob H. Schiff Expedition to China for culture-historical investigation and ethnological collections, the latter during the three-year period of 1901-1904. Following his return from this expedition, he was appointed assistant in ethnology of the American Museum of Natural History of New York, which he held until 1906. In 1905 he was lecturer on anthropology and the East Asiatic languages at Columbia University. This lectureship he held until 1907, and since 1908 he has been associate curator of Asiatic Ethnology; assistant curator of the Eastern-Asiatic department, and curator of Anthropology of the Field Museum of Natural History of Chicago. Dr. Laufer is author of numerous treatises of various kinds in the domain of ethnology, archaelogy and philology, and is a member of the leading anthropological societies of the world and of many other societies for learning. He is regarded as one of the world's leading authorities in the field of anthropology.

EDWARD GUDEMAN was born in New York, January 25, 1865, the son of Moritz T. and Clara Gudeman. He was educated at Columbia University, New York, where he was granted the degree of Bachelor of Philosophy, and later that of Doctor of Philosophy. He also studied at Berlin and Goettingen, in Germany, from which universities he was likewise granted the degree of Doctor of Philosophy. In 1889 Dr. Gudeman was made professor of chemistry and dyeing at the Pennsylvania Museum School of Industrial Art. He was instructor in chemistry at Columbia in 1890, and from 1891 until 1901 was chemist and superintendent for large sugar, starch and glucose factories. Following this employment, Dr. Gudeman has been in private practice as a chemical engineer and consulting chemist. He is regarded as one of the leading authorities upon industrial, medical, and food chemistry. Dr. Gudeman came to Chicago in 1898, and since then has resided and practiced his profession here. He is a member of the American Institute of Chemical Engineers, American Chemical Society, Electro Chemical Society, Institute of Chemistry, Fellow of the American Association for Advancement of Science, and member of the City and Book and Play clubs. He married Clara Asher of Memphis, Tenn., Sept. 14, 1894, and two children, Richard M. and Edward Gudeman, Jr., have been born to them.

JOSEPH BAERMANN STRAUSS was born in Cincinnati, O., Jan. 9, 1870, the son of Raphael and Lena (Baermann) Strauss. He was educated in the public schools of Cincinnati, and at the University of Cincinnati, from which he was graduated with the degree of C.E., in 1892, specializing in bridge construction following his graduation. Strauss is best known for his inventions and construction of bridges of the trunnion bascule and lift bridge types, his name being applied to both of these types because of his inventions. These bridges have come into wide and general use. He has also designed and constructed other mechanical devices on a large scale, among them the aeroscope which was one of the best-known features of the San Francisco exposition, and the portable searchlight outfits which were used both by the United States and Russian governments in the World War. In 1919 he built the first reinforced concrete freight car which had ever been constructed, and in 1920 he designed and built an aeroplane hangar with bascule door at Reno, Nev., for the U. S. Postal Service. Strauss is a member of the American Society for Testing Materials, American Railway Engineers Association, Western Society of Engineers, Aërial League of America, American Association of Port Authorities, Canadian Institute of Engineers, and numerous other societies. He is also a member of the Chicago Association of Commerce, and has taken a leading part in the development of the Boy Scout organization. He married Mary Van, of Cincinnati, June 9, 1895, and has two children, Raphael V. and Richard K. Strauss.

ABRAHAM LOUIS METZ was born in Chicago, April 22, 1864, the son of Charles and Rosa Baer Metz. His early education was meager and self-acquired, and in 1887 he graduated from the New York College of Pharmacy with the degree of Ph.G. He obtained the degree of Doctor of Medicine at Tulane University, in New Orleans, in 1893, and the honorary degree of Master of Philosophy from the same institution in 1899. From 1887 until 1896 Dr. Metz was instructor in Pharmacy, and since 1896 has been professor of Chemistry and Toxicology, in the department of pharmacy of Tulane university. He is also professor of Chemistry and of Medical Jurisprudence, professor of Chemistry and of Metallurgy in the dental department, and head of the general department of chemistry of Tulane. He has been city chemist of New Orleans since 1889, and chemist of the Louisiana State Board of Health from 1897 to 1901, and again from 1905 until the present time. He is a member of the American Association for the Advancement of Science; American Geographical Society; American Pharmaceutical Association; American Public Health Association; New Orleans Academy of Science and other science societies. He is also a 33° Mason. Dr. Metz is the author of numerous articles in medical and scientific journals. He married Cecile Marx, of New Orleans, July 9, 1890.

ERNST FREUND was born in New York January 20, 1864, and was educated in the public schools of New York, Dresden and Frankfort, Germany, in the universities of Heidelberg and Berlin, and at Columbia University, New York. He has the degrees of Doctor of Philosophy at Columbia and Doctor of Jurisprudence at Heidelberg. Dr. Freund, was acting professor of Administrative Law at Columbia in 1892-3, and instructor, assistant professor and associate professor at the same university from 1894 to 1902. Since 1902 he has been professor of Jurisprudence and Public Law at the University of Chicago. He is a member of the Illinois Commission on Uniformity of Legislation in the United States; a member of the Immigrants' Protective League; American Association for Labor Legislation, and of the American Political Science Association. Dr. Freund is the author of two standard legal works, *The Legal Nature of Corporations*, and *Police Power*, and of numerous articles in law publications. He married Harriet Walton, May 13, 1916, and has two children. Nancy and Emma Louise Freund.

a frequent contributor to professional journals.

Julian W. Mack, member of the Harvard Board of Overseers; Judge Hugo Pam, president of the American Institute of Criminology; D'Orsay Hecht (deceased), professor of Nervous and Mental Diseases at Northwestern University Medical School; E. J. Kraus, professor of Applied Botany at the University of Wisconsin; and many others could be cited as having taken a part in the world of education.

These are but a few of the prominent Jewish names in this important field. Additional to them are to be considered the many listed under other categories in this section—such as "Law" and "Medicine"—who are or have been educators as well as practitioners.



Law

IT is natural that Law should furnish an attractive field to the members of the race that gave mankind the Ten Commandments; and it is fitting that they, in turn, should supply to the Law some of its brightest luminaries. That the legal profession is a favored pursuit of the studiously inclined Jew is common knowledge. Indeed, it shares with Medicine first place in the professional activities of the local Jewish population, and each year the number of novitiates seems to increase. Of late years, too, the Jewish daughter has evinced a desire to compete with her brother at the bar, and soon we may expect to find her winning laurels in her new field.

As yet, however, no woman may properly be numbered among the Chicago Jewish attorneys who have established themselves in the front rank. Of men, there are many such, including practitioners, authors, and teachers. Since politics and public affairs are almost the monopoly of the man of Law, a large number of the names mentioned hereinafter occur also in other divisions of this work, such as "Public Office," the narrative portion, and that devoted to organizations. No attempt has been made to weigh the comparative standing of the individuals listed, or the comparative worth of their respective accomplishments; the aim has been merely to present a number who might epitomize the Jewish contribution to the legal profession, at its highest.



FEDERAL BUILDING, HOUSING FEDERAL COURTS
Dearborn, Adams, Clark, and Jackson

Among those no longer living, Julius Rosenthal and Adolf Moses may be cited for eminence in general practice; Andrew J. Hirschl, as a legal author; Philip

Stein, for stellar talents both as pleader and as judge; Joseph W. Mosel, for a distinguished career crowned with his election as head of the Chicago Bar Association; and Levy Mayer, for his commanding preeminence in the legal world as a specialist in corporation law.

An enumeration of present-day leaders of the Chicago bar would disclose a large proportion of Jews. Among these the following would probably be agreed upon generally as having won place with the highest:

Alfred S. Austrian, member of the firm of Mayer, Meyer, Austrian & Platt;

Charles Erlanger, criminal lawyer;

Eli B. Isaacthal, long a Chicago practitioner and widely identified with public activities;

Jacob G. Grossberg, counsel in numerous prominent cases, and now head of the firm of Grossberg, Hallenberg & Kogald;

Zac Hallheimer, formerly associate of Sigmund Zeisler and Julian W. Mack, and widely known as a brilliant writer of briefs;

Adolf Kraus, of a long and brilliant legal record, now head of the firm of Kraus, Gradwohl, Sonnenschein & Rickard;



CRIMINAL COURT BUILDING.

Salmon O. Levinson, now head of the firm, Levinson, Becker, Schwartz & Frank;

Isaac Henry Mayer, since the death of his brother, Levy Mayer, head of the firm of Mayer, Meyer, Austrian & Platt;

Jacob Newman, former associate of the late Adolph Moses and Max Pam, and now head of the firm of Newman, Poppenhausen, Stern & Johnston;

Max Pam, extensively connected with the legal affairs of large corporations;

James Rosenthal, lawyer in much important litigation;

Lessing Rosenthal, son of Julius Rosenthal and senior member of Rosenthal, Hamill & Wormser;

Moritz Rosenthal, formerly of the eminent firm, Moses, Rosenthal & Kennedy, and now a resident of New York;

Elmer Schlesinger, former member of the firm of Mayer, Meyer, Austrian & Platt, later counsel for the United States Shipping Board, and now a resident of New York City;

Simeon Straus, recognized as an authority on real estate, probate, and banking law;

Sigmund Zeisler, counsel in numerous noted cases;

Elijah N. Zoline, writer of legal texts which have been widely accepted.

There are many others of perhaps equal or only slightly lesser standing; but the names and personal sketches here given will serve to indicate the importance of the position held by the local Jew in the legal profession.



ADOLPH MOSES was born in Speyer, Germany, February 27, 1837, the son of Joseph and Rebecca Adler Moses. He received his early education in the public schools of his native town, and came to America in 1852, settling in Louisiana. Graduating from the University of Louisiana, he was admitted to the Louisiana bar in 1861. In 1869 he came to Chicago. In this city he practiced law with unvarying success, and was consecutively head of several important law firms. At the time of his death, he was the senior member of the firm of Moses, Rosenthal & Kennedy. Moses was a recognized leader of the Chicago bar. He was the founder, in 1891, and for many years the editor, of the National Corporation Reporter; was vice-president of the Illinois Bar association; and was prominently identified with many civic activities. He wrote voluminously, and was also noted as a lecturer and publicist. He married Mathilda Wolf, of Mannheim, Germany, in 1869, and six children were born to them.



ANDREW JACKSON HIRSCHL was born in Iowa and received his academic training at Griswold College and later Amherst, which awarded him the B.A. degree. His legal education was obtained at the Iowa State University, and for a time he practiced law in Davenport. He came to Chicago in 1891 and associated himself with the firm of Rosenthal, Kürz & Hirschl, one of the well-known law firms of the city. Classed as one of the ablest attorneys of his time, Hirschl was a lecturer on law, a writer, and was a candidate for judge of the Superior Court.



LEVY MAYER was born in Richmond, Va., October 23, 1858, the son of Henry D. and Clara Mayer. He was brought to Chicago early in his life and obtained his early education in the public and high schools of this city. Later he attended Yale University and graduated at its law school. From 1876 he was assistant librarian of the Chicago Law Institute for six years, and during this period edited and revised the well-known works of Judge David Rorer on private international law and on judgment and execution sales. In the early '80s he became a member of the firm of Kraus, Mayer & Brackett, which later became the eminent firm of Kraus, Mayer & Stein. Still later Judge Thomas A. Moran resigned from the Appellate bench to enter this firm, which then was known as Moran, Kraus, Mayer & Stein, and following the elevation of Philip Stein to the bench of the Superior Court, the firm was known as Moran, Kraus & Mayer. In 1905, upon the death of Judge Moran, and the retirement from the firm of Adolf Kraus, the firm name became Mayer, Meyer, Austrian & Platt, its present title. It has been, for many years, one of the leading corporation law firms of the entire country, and Levy Mayer, as its titular and actual head, was noted, up to the time of his death, August 14, 1922, as one of the leading corporation lawyers of America. He was identified with the formation of many noted corporations, both American and international, and his reputation was as great in legal circles abroad as in America, where it was second to none in his field. He was also identified with many celebrated cases, and was personal counsel to some of the leading figures in American industry. During the great war he was a member of the State Council of Defense of Illinois and devoted much time to its work. He was a member of the Chicago, Illinois and American Bar associations; of the American Economic Association, of the Western Economic Section of the American Academy of Political Science, and of numerous clubs in Chicago and other cities. Mayer was a frequent speaker upon legal, economic, and other topics before various public and quasi-public bodies, and before colleges and universities. He was a member of the recent Illinois constitutional convention, this being the only public office he ever sought or held.

as "the community doctor." He was actively devoted to the religious and educational affairs of the section and many remember his individual philanthropies with gratitude.

Boerne Bettman, who came to Chicago in 1881, and practiced here for twenty-five years, until his death, was one of the foremost eye specialists of his day. He was professor of the College of Physicians and Surgeons, vice-president of the Post-Graduate Medical School, and generally recognized as a leader.



BOERNE BETTMAN was born in Cincinnati, September 6, 1856, son of an eminent physician. He was graduated from the medical department of Miami College in 1877, and after further preparation in this country, went to Europe. There he studied under several eminent ophthalmologists, in 1879 becoming assistant to Dr. Otto Becker, at Heidelberg, one of the leaders in the German ophthalmological field. Dr. Bettman returned to America in 1881, and established himself in Chicago as a specialist in diseases of the eye and ear. He was for several years surgeon-in-chief of the Illinois Eye and Ear Infirmary and was the founder of what is now the Chicago Ophthalmological Society. He was lecturer and later professor of Otology and Ophthalmology in the College of Physicians and Surgeons (University of Illinois); professor of Ophthalmology and vice-president of the Post Graduate Medical School, oculist and aurist to the Michael Reese, Cook County, and German hospitals, and an honored member of the leading medical organizations. He was also president of the State Board of Public Charities and Surgeon in the Second Regiment, I. N. G. In 1883, he married Clara Snydacker, two children being born to them, Dr. Ralph B. Bettman, now a practicing physician in Chicago, and Mrs. John Frank. Dr. Boerne Bettman died in Chicago, May 25, 1906.

MAY MICHAEL was born in Birmingham, England, July 9, 1875, the daughter of James and Selina (Levy) Michael. At the age of three she was brought to the United States, coming almost immediately to Chicago. She was educated in the public and high schools of Chicago, and at the Woman's Medical School of Northwestern University, where she graduated in 1898. She took graduate work in Berlin and Vienna in 1909. Dr. Michael was alternate in Wesley hospital in 1898, immediately following her graduation; was physician to the Jewish Manual Training School from 1900 to 1905; attending physician of the Jewish Aid Society Dispensary from 1900 to 1913; physician at the Chicago Home for Jewish Orphans from 1905, and for the Chicago Home for Jewish Friendless from 1908. She was consultant for the Chicago-Winfield Sanitarium, and pediatrician to the Cook County and Mary Thompson hospitals. She was also the author of a number of monographs, mainly relating to her specialty of pediatrics. Dr. Michael died in 1922.

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JACOB NEWMAN, born in Germany, November 12, 1853, the son of Salmon and Pauline (Lewis) Newman. He came to America in 1855, and to Chicago in 1867. He was educated in the public schools of Noblesville, Indiana, and at the old Chicago University, where he graduated in 1875, with the degree of M.A. He was admitted to the bar in 1875. In 1882 he formed a partnership with the late Adolph Moses, the firm name being Moses & Newman. Still later, with the admission to the firm of Max Pam, the firm became known as Moses, Newman & Pam. In 1890 Newman withdrew from the firm and formed the firm of Newman, Northrup & Levinson, which later became Newman, Poppenhusen, Stern & Johnston. Newman has been identified with many important cases and has been counsel for many important organizations. He is a member of the Chicago, Illinois, and American Bar associations, and of the Union League, Standard, Ravisloe Country, and Book and Play clubs. He married Minnie Goodman, May 30, 1888, and has three children: John Hugo, Elizabeth, and George Ingham Newman.

ISAAC HENRY MAYER was born in Chicago, July 6, 1864, the son of Henry D. and Clara Mayer. He was educated in the public and high schools of Chicago, and at Yale, where he received the degree of A.B. in 1884. He then entered the Union College of Law (Northwestern University) and was admitted to the Illinois bar in 1886, at which time he joined the law firm of Kraus, Mayer & Stein, of which his brother, the late Levy Mayer, was a member. Shortly thereafter he became a member of this firm, and has been a member of the firm of Moran, Kraus, Mayer & Stein; Moran, Kraus & Mayer; Moran, Mayer & Meyer, and Mayer, Meyer, Austrian & Platt. Upon the death of his brother, Levy Mayer, he became head of the renowned firm of Mayer, Meyer, Austrian & Platt, and is so at present. In association with his brother, and also as sole representative of his firm, Mayer has been counsel in many celebrated cases. He married Rosa Meyer, December 30, 1891, and has four children: Robert H., Walter M., Frank, and Clara Louise.



SALMON O. LEVINSON was born in Noblesville, Ind., December 29, 1865, the son of Newman D. and Minnie (Newman) Levinson. He was educated at the old University of Chicago and at Yale, where he received the degree of A.B. in 1888. He studied law in the law department of Lake Forest University, and obtained the degree of LL.B., being admitted to the bar in 1891. Shortly thereafter he became a member of the firm of Newman, Northrup & Levinson, later Newman, Northrup, Levinson & Becker, and after several years left this firm to form another, of which he became the senior member. Levinson has taken part in much important litigation and is recognized as one of the leaders of the Chicago bar. He married Helen Bartlett Haire, August 9, 1894, and has three children: Horace C., Ronald B., and Helen W. Levinson.

SIMEON STRAUS was born in Milwaukee, November 21, 1855, the son of Samuel and Rosine Straus. He was brought to Chicago in 1856 and was educated in the public and high schools of this city and at Yale University, where he graduated from the law school and received the degree of LL.B. in 1874. He was admitted to the bar of Connecticut and that of Illinois in that year, and started the practice of law in Chicago, where he has become widely known as a specialist and authority in real estate, probate, and banking law. He is now head of the firm of Simeon & Ira E. Straus (his son). Simeon Straus has been active in public affairs, especially with relation to the securing of the field of legal effort for lawyers, against the encroachment of trust corporations. He prepared a bill to prohibit corporations from practicing law, which was introduced in the Illinois Legislature in 1917, and has written widely for legal and other publications on anti-trust matters. Mr. Straus is married and has five children: Samuel N., Dr. David C., Ira E., Marion R. and Edna R. Straus.



ELMER SCHLESINGER was born in Chicago, November 20, 1880, the son of Leopold and Henrietta (Mayer) Schlesinger. He was educated at the Harvard private school of Chicago, and at Harvard University, where he obtained the degree of A.B. in 1901, and at the Harvard University Law School, where he obtained the degree of LL.B. in 1903. He was admitted to the bar of Illinois the same year and entered the offices of the firm of Mayer, Meyer, Austrian & Platt. Later he became a member of the firm, from which he retired in 1921 to become counsel for the United States Shipping Board, which post he held for two years, and then took up residence in New York, where he now resides and practices. He married Halle Schaffner, October 30, 1911, and has a daughter, Halle.

ALFRED S. AUSTRIAN was born in Chicago, June 15, 1871, the son of Solomon and Julia R. Austrian. He was educated in the public schools of Chicago and at Harvard University, where he received the degree of A.B. in 1891. Returning to Chicago, he studied law and was admitted to the bar of Illinois in 1893, entering the employ of the firm of Moran, Kraus & Mayer, to which he was admitted to partnership in 1905, the name being then changed to Mayer, Meyer, Austrian & Platt. He has been a member of this firm and one of the leading members of the Chicago bar since that time. Mr. Austrian is a member of the Chicago, Illinois and American Bar associations, of the Standard, Lake Shore Country, Downtown, and numerous other clubs, and is one of the leaders in Jewish communal life in Chicago, being a member of and contributor to most of the leading Jewish charities. He married Mamie Rothschild, October 1, 1901, and has a daughter, Margaret Fuller Austrian.

ELIAS MAYER was born in Chicago, November 4, 1877, the son of Solomon and Helena Mayer. He was educated at Harvard University, where he received the degree of A.B. in 1900, and at Northwestern University Law School, where he received the degree of LL.B. in 1903. He was admitted to the bar in that year, and entered the office of Judge Julian W. Mack. Mayer has been a member of the firms of Stein, Mayer, Stein & Hume, and Stein, Mayer & Stein. He is secretary and treasurer of the German-American Car Co., and of the Steel Tank Car Co.; is a member of the Theta Delta Chi and Phi Alpha Delta fraternities, and of the Illinois Athletic, City and Ravisloe Country clubs. He married Lucille Marks, June 1, 1909.

Medicine

THROUGHOUT the ages, the Jew has been the physician *par excellence*. He was the first to adopt the scientific attitude toward disease, that is, that symptoms are the outward manifestation of bodily changes. Indeed the record of an autopsy made to confirm a diagnosis occurs in so early a work as the Talmud. In medieval times, while exile and torture were the lot of the ordinary Jew, special privileges and even distinction were conferred on him who possessed curative knowledge and skill.

The names of great Jewish physicians in modern times are legion. They have been the vanguard of scientific research and have given to the world many, many discoveries. In the creation of medical science as we know it to-day, they have been of essential importance; without them, it could hardly have been.

Heirs of such a past, it is not strange then to find the Jewish physicians of Chicago leaders in their field. Among them are to be found world-known masters in their respective branches, scientists who have devoted their rare powers to the lengthening and strengthening of life. Some of them have left writings which are permanent acquisitions to medical literature, and have during their lifetime



COOK COUNTY HOSPITAL, HARRISON AND HONORE STREETS

founded or directed important institutions. A number have served the invaluable function of transmitting their learning to others, as teachers in medical schools. Others have held honored positions in medical societies. As a group, they have rendered conspicuous service to humankind, in the saving of life, the spreading of knowledge that betters life, and the preservation of the highest traditions of their high calling.

A complete list of the prominent Chicago Jewish men and women of medicine would include specialists in every branch. Such a list would be far too great for treatment in this article. Instead, an effort has been made to select a number of those whose professional achievements have been most significant and enduring. Some of the names following are of physicians whose fame is national and international, others are of those who, though of lesser renown, yet have to their credit accomplishments worthy a place in a history of Jewish Chicago.

One of the earliest of the eminent Jewish names in local medical history is that of Michael Mannheimer, who came to Chicago in 1865 where he commenced practice four years later. Dr. Mannheimer joined the Michael Reese Hospital staff in 1876 and was chief attending physician at that institution until his death in 1891. He was a leading figure in the medical world of Chicago and associated with other institutions besides the Michael Reese.

A contemporary of Mannheimer was Dr. Sigismund Daniel Jacobsen, a Danish Jew who came to Chicago in 1866 and became one of the first in his specialty, ophthalmology. He was a man of great initiative, and established his own eye clinic here, organized the Scandinavian Medical Society, and was a staff member of the Cook County, Michael Reese, and other hospitals. He was granted an honorary degree by Rush Medical College and was active in the communal life of his time.



Dr. H. Pasin

A unique place among the physicians of his time belongs to Dr. A. P. Kadison, a Russian Jew who came to Chicago in 1878 and practiced here until his death, in 1913. Upon his arrival in Chicago he was thirty-eight years old and had already seen much experience as a physician and traveler, in the large centers of Europe. He settled on the West Side, where he entered intimately into the life of the poor there, becoming prominent

SIGISMUND DANIEL JACOBSEN was born in Copenhagen, Denmark, February 14, 1837. After preparatory schooling in Hebrew and secular studies, he attended the University of Copenhagen from which he received the Ph.D. degree in 1856, and the M.D. degree six years later. He served in the Royal Frederick Hospital, and in the war against Prussia, was surgeon of the Danish Thirteenth Infantry. He then emigrated to America, coming to Chicago in 1866, and establishing himself as a specialist in ophthalmology. In 1871 he established his own clinic for treatment of diseases of the eye, but this was destroyed in the great Chicago fire of the same year. He then entered genral practice, and became a member of the staffs of the Cook County, Michael Reese, German, Maternity, and Alexian Brothers hospitals. He received an honorary degree from Rush Medical College in 1881; organized the Scandinavian Medical Society in 1887, and became its president in 1889. He was regarded as one of the foremost in his branch, and was also honored for his active part in civic and communal affairs. He died in Copenhagen, February 23, 1894.



as "the community doctor." He was actively devoted to the religious and educational affairs of the section and many remember his individual philanthropies with gratitude.

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time taking active part in the work and clinics of the Jewish Aid Dispensary, the first Chicago institution devoted exclusively to the treatment of pulmonary tuberculosis, in which disease Dr. Sachs later specialized. At the Glencoe Camp for indigent tuberculosis patients, the first of its type in Illinois, Dr. Sachs in 1905 conceived the idea of a winter camp for tuberculosis treatment which was later carried into effect through the establishment of a winter camp at Dunning, Ill., and another at the Edward Sanatorium at Naperville, Ill., of the latter of which Dr. Sachs was director and examining physician for ten years prior to his death. The Chicago Tuberculosis Institute was also formed under his direction, and did yeoman service in combating the dread white plague. He was instructor in Internal Medicine at the College of Physicians and Surgeons; attending physician Cook County Hospital; physician-in-chief of the Chicago-Winfield Sanitarium; secretary Chicago Municipal Tuberculosis Sanitarium, and member of numerous medical and learned societies. The end of Dr. Sachs' life was tragic and shocking. In his work for the Municipal Tuberculosis Sanitarium, to which he was devoting many hours daily, he encountered what he felt was corrupt political influence aimed against his cherished project. His finely sensitive nature rebelled, and under stress of strong emotion he took his own life, April 2, 1916. His devoted labors unquestionably placed him in the front rank of American physicians. In his work his constant collaborator and companion was his wife, formerly Lena Louise Wilson, of Chicago, to whom Dr. Sachs was married January 10, 1900.

May Michael is the only woman we shall have occasion to mention in this sketch. An Englishwoman by birth, she became an American at the age of three. For many years she devoted a large share of her time to Jewish institutions, among them the Jewish Aid Society, the Chicago Home for Jewish Orphans, and the Home for Jewish Friendless. Her specialty was pediatrics, in which she served the Cook County Hospital and other institutions as well as the Jewish ones noted. Her death in 1922 was likewise an untimely loss to the community.

Another physician among the dead is Edward A. Fischkin, who was of high rank in his specialty, dermatology. He was professor of that subject at the College of Physicians and Surgeons, head of the department of dermatology at the Chicago College of Medicine and Surgery, and attendant at various hospitals, including the Michael Reese. Dr. Fischkin was also a social worker of wide repute, heading the Chicago Hebrew Institute in 1907-08. He died in 1923.

Among the physicians of to-day, the following are representative of the place won in the medical profession by Chicago Jews of the present generation:

Isaac A. Abt, former professor at Northwestern University Woman's Medical School; for the last

GUSTAV KOLISCHER was born in Vienna, November 23, 1863, the son of Saul and Marie (Rosen) Kolischer. He was educated at the Scotch Benedictine High School of Vienna, and received his degree of M.D. at the Imperial University of Vienna in 1886, in which year he began the practice of his profession in Austria. He came to America in 1898, and shortly thereafter established himself in practice in Chicago. He specializes in surgery and is attending surgeon in the genito-urinary and radio therapeutic departments at the Michael Reese Hospital. He is a member of the American Medical Association, the Chicago Medical Society, the American Urological Society, of which he was president in 1916-17, and the St. Louis Medical Society. He is the author of a standard textbook, *Diseases of the Female Bladder and Urethra*. Dr. Kolischer married Juliette Lippe, of New York, December 16, 1917.



ISADORE MICHAEL TRACE was born June 15, 1881, at Wilna, Russia. He graduated from the Northwestern University Medical School in 1909, and took a graduate course at the National Hospital for Diseases of the Heart, in London, England, in 1920; at St. Andrew's Institute for Clinical Research, at St. Andrews, Scotland, in the same year. Dr. Trace was a member of the resident staff of the Cook County Hospital in 1909-10; has been attending physician at the Mt. Sinai Hospital since 1918, and attending physician at the Cook County Hospital since 1914. He was formerly associate in medicine at the Rush Medical College, and is clinical professor at the Loyola University School of Medicine. He is a member of the American Medical Association, American Congress on Internal Medicine, and Chicago Tuberculosis Society. He married Miriam G. Hackner, of Chicago, October 14, 1913.



JULIUS GRINKER was born in Koenigsberg, Germany, July 1, 1867, the son of Reuben and Minnie (Zisling) Grinker. He was educated at the City College of Koenigsberg and at the New York High School, and received the M.D. degree at the medical college of New York University in 1891. He studied later at Rush Medical College, from which he was graduated in 1895, and at the universities of Vienna and Berlin. Dr. Grinker specializes in the field of neurology. He is profesor in the Chicago Post Graduate Medical School; assistant professor in the Northwestern University Medical School; attending neurologist at the Cook County, Mercy, Wesley and Post Graduate hospitals; and consulting neurologist of the Cook County institutions at Dunning, and the Marks Nathan Orphan Home. Dr. Grinker is a member of the American Medical Association, Illinois and Chicago Medical Societies, the Chicago Neurological Society and the Physicians' Club. He married Minnie Friend, September 17, 1899, and has two children, Roy and Bertram Grinker.

EMIL G. BECK was born in Bohemia, March 26, 1866, the son of Ignatz and Elizabeth (Pollak) Beck. He was educated at the University of Prague, where he graduated in 1883, and at the College of Physicians and Surgeons of Chicago, where he obtained the degree of M.D. in 1896. Following this, he took graduate medical work at the University of Zurich, Switzerland. In 1906 he founded and built the North Chicago Hospital, which, with his brothers, he has since conducted, and of which he is a staff surgeon and treasurer. Dr. Beck is a fellow of the American College of Surgeons, and a member of the American Medical and Western Surgical associations, American Roentgen Ray and American Radium Societies, the Berlin Surgical Association and the Chicago City Club. He is the author of numerous monographs upon surgical and scientific subjects, among them, *Bismuth Paste in Chronic Suppurations, Localization of Foreign Bodies by Stereo-Roentgenography*, and *Intentional Removal of Overlying Tissues for Treatment of Cancer*. He married Clara Hyde, June 28, 1897.

[illegible] professor of Pediatrics at Northwestern University Medical School, attending physician at Cook County and Michael Reese hospitals; consulting physician for various institutions, and a voluminous author.

Herman M. Adler, professor of Criminology and head of department of Social Hygiene, Criminology and Medical Jurisprudence at University of Illinois College of Medicine.

Joseph L. Baer, assistant professor of Obstetrics and Gynecology at Rush Medical College.

Asia Bamberger, associate in Surgery at the University of Illinois College of Medicine and attending surgeon at the Illinois General and Chicago Hospitals.

Carl Beck, professor of Surgery at Chicago College of Medicine, Post-Graduate Medical School and Chicago College of Dentistry; attending surgeon at Cook County and other hospitals; co-founder of St. Anthony Hospital, the German and Bohemian medical societies and authoritative medical writer.

Emil G. Beck, founder of the North Chicago Hospital, and writer of numerous important monographs.

CARL BECK was born in Milin, Austria, March 26, 1866, the son of Ignatz and Elizabeth Pollak) Beck. He was educated in the gymnasium of Prague, Bohemia, and at the medical school of the University of Prague, receiving the M.D. degree in 1889. He served as assistant in the surgical and gynecological clinics of Prague of Professor Gussenbauer, and later assistant to Dr. Schauta, a famous gynecologist of Vienna, During 1889 and 1890 Dr. Beck made several journeys to America as a steamer surgeon, and in 1890 took up residence in Chicago and engaged in the practice of medicine. He is professor of Surgery of the Chicago College of Medicine, the Post-Graduate Medical School, and the Chicago College of Dentistry; and is attending surgeon of the Cook County, St. Joseph, and North Chicago Hospitals. With the Sisters of Joliet he founded the St. Anthony Hospital, and also founded the German and Bohemian Medical societies of Chicago. Besides his American affiliations, he is a member of the German Society of Surgeons of Berlin, and of the Society of Physicians of Prague. Dr. Beck is the author of *Principles of Surgery*, a recognized authority in its field, and of numerous articles in medical and surgical journals, and is one of the collaborators in the *International Journal of Gynecology and Obstetrics*. He married Eda Stein, April 10, 1899, and has three children: Helen Babette, Frances Eda, and William Beck.



SOLOMON STROUSE was born in Baltimore, Md., June 29, 1852, the son of Benjamin and Fanny Kahn Strouse. He was educated in the public schools of Baltimore and at Johns Hopkins University, where he received the degree of A.B. in 1902, and M.D. in 1906. After an internship at Johns Hopkins hospital, Baltimore, he practiced his profession in Baltimore to 1909, when he came to Chicago. There he became a staff member of the Michael Reese Hospital, instructor of clinical medicine in the University of Illinois, professor of medicine in the Post-Graduate Medical school, attending physician at the Chicago Winfield Tuberculosis Sanitarium, and also at the Municipal Tuberculosis Sanitarium. Dr. Strouse is a fellow of the American Medical Association and of the Chicago Institute of Medicine. He is also a member of the Chicago Medical Society, the Chicago Pathological Society, Chicago Society of Internal Medicine and the Society for Clinical Investigation. He married Edith J. Myers of Chicago, in 1901, and two children have been born to them, Richard Benjamin and Carl David.

ABRAHAM P. LEVINSON was born September 2, 1880, in Libau, Russia, where he received a religious and secular schooling. He came to America in 1906 and settled in Chicago, entering the medical school of the University of Illinois. In 1911, he was awarded the M.D. degree and later received a scientific degree at the University of Chicago. In 1914 he went to Europe for further study, and soon after the outbreak of the Great War, was made assistant at the Children's hospital of the University of Vienna, where he engaged in research work. Returning to Chicago, he specialized in children's diseases. He is a member of the attending staff of the children's departments of Michael Reese, Cook County and Mount Sinai hospitals. He is associate in Children's Diseases at the Northwestern Medical School. He has been a frequent contributor to the literature of children's diseases and is the author of *Cerebrospinal Fluid in Health and Disease*, that has just passed through a second edition, and *Clinical and Laboratory Procedures in Pediatrics*. For several years he collaborated with Dr. Isaac A. Abt in the editing of a Year Book for Children's Diseases. In the field of Hebrew literature, also, Dr. Levinson has made several contributions, among them being *Tuwiah H'Rofeh*, recently published in Berlin. He is an advisory member of the Jewish Physicians' Committee of the Hebrew University, and a director of the Jewish Consumptives' Relief Society and other Jewish institutions. Mrs. Levinson was Ida Perlstein. There are three children: Hadassah, Judith, and Julian.



ALFRED A. STROUSS was born March 5, 1883, at Heidelberg, Germany, and came to the United States October 31, 1892. He is the son of Adolph A. and Rose (Bilsheimer) Strouss. He was educated at the University of Chicago, where he was granted the degree of A.B. in 1906, and received the degree of Doctor of Philosophy at the University of Washington, Seattle, in 1906. He studied medicine at Rush Medical College, and did graduate work at Heidelberg, Germany. Dr. [illegible] came to Chicago in 1911, and has resided here ever since. He is attending surgeon at the West Side Dispensary, the South Morris Hospital for Children, and the Michael Reese Hospital, and is on the staff of the Mercy Institute of Medical Research, and the Chicago Lying-In Hospital. He is a faculty instructor of the Laboratory of Surgical Technique, and is member of leading societies. He is the author of several works on surgery. Dr. Strouss married Hilda Grunfeld, of Allegheny, N. M., March 27, 1917.

Joseph C. Beck, associate professor of Otology and Rhinolaryngology in the University of Illinois College of Medicine, and professor in the Chicago Eye, Ear, Nose and Throat College; now otolaryngologist at the North Chicago Hospital, surgeon at the Cook County Hospital, and staff member of the University Hospital.

Morris L. Blatt, associate professor of Pediatrics in the University of Illinois College of Medicine.

Gustave M. Block, medical practitioner and author and Lieutenant-colonel in the medical corps of the Army in the World War.

Lazar Bloch, assistant professor of Medicine at Rush Medical College.

Jacob Richter Buchbinder, associate in Surgery at Northwestern University Medical School.

Arthur Byfield, assistant professor of Medicine at Rush Medical College.

Hiram E. Dewey, associate professor of Psychiatry in the University of Illinois College of Medicine and attending neurologist at Michael Reese Hospital.

Joseph R. de Lee, professor of Obstetrics at Northwestern University Medical School; founder and obstetrician of the Chicago Lying-In Hospital; consulting obstetrician to a number of large hos-

ISAAC ARTHUR ABT was born in Wilmington, Ill., December 18, 1867. He received his preliminary medical education at Johns Hopkins University, and was graduated from the medical department of Northwestern University, then the Chicago Medical College, in 1891. After graduate medical studies in Europe at the universities of Berlin and Vienna, he returned and entered practice in Chicago as a specialist in children's diseases — pediatrics — in which field he has attained great eminence. He was professor at Northwestern University Woman's Medical School, during the existence of that school; was associate professor at Rush Medical College; has been professor at Northwestern University Medical School since 1909; is attending physician at the Michael Reese Hospital, and consulting physician for the Provident Hospital, Chicago Orphan Asylum, Winfield Tuberculosis Sanitarium, and Home of the Friendless. Dr. Abt is a member of numerous medical societies, and has been editor of the section on diseases of children of the *Practical Medicine Series* for the past ten years. He is also editor of *A System of Pediatrics*, comprising eight volumes. He is a constant contributor to the leading medical journals, ranking at the very head of his specialty, both as a practitioner and authority. He was married August 20, 1897, to Lena Rosenberg, and has two children, Arthur Frederic and Lawrence Edward Abt.



SYDNEY KUH was born March 6, 1866, in New York, the son of Isaac and Mathilde (Kupfer) Kuh. He was educated abroad at the Bayreuth gymnasium. Coming to Chicago in 1882, he entered the Chicago Medical College in 1885, remaining one year. He then studied at the University of Heidelberg, Germany, where he obtained the degree of M.D., and high honors, in 1890. He was assistant at the University hospital at Heidelberg for two years, following which he did post-graduate work in London and Paris, and then came to Chicago to enter practice, specializing in mental and nervous diseases. In this field he has gained wide renown. He is professor of Nervous Diseases at Rush Medical College, and at the Chicago Policlinic; senior attending neurologist at Michael Reese Hospital, chief of the department of psychiatry at the House of Correction, chief of staff of the Cook County Psychopathic Hospital, consulting neurologist of the Jewish Home for the Aged, and director of the Illinois Society for Mental Hygiene. He is a member of numerous medical organizations, a voluminous writer on neurological topics, and a frequent contributor to the leading journals in this field. Dr. Kuh is unmarried.



ROBERT SONNENSCHEIN was born in Chicago July 10, 1879, the son of Leopold and Charlotte (Stein) Sonnenschein. He was educated in the public and high schools of Chicago and at Rush Medical College, where he graduated in 1901. He then did graduate work in Vienna, Berlin, and Koenigsberg. Since completing his studies he has practiced his profession in Chicago, specializing in diseases of the ear, nose and throat. He is assistant professor in this department at Rush Medical College; professor of laryngology in the Post-Graduate Medical School, and fellow of the American College of Surgeons. Dr. Sonnenschein is a member of the American Academy of Ophthalmology and Oto-Laryngology, Chicago Medical Society, Illinois Medical Society, American Medical Association, Chicago Laryngological Society, Chicago Pathological Society, German Medical Society, American Laryngological, Rhinological and Otological Society, and the Institute of Medicine of Chicago. He is one of the staff of the Michael Reese Hospital, and a member of the Jewish Charities, the B'nai B'rith, Masons, Odd Fellows, and K. P. Flora Kieferstein, of Chicago, became his wife, April 5, 1917.

WILLIAM H. RUBOVITS was born in Chicago, August 26, 1878, the son of Edward and Matilda (Kiss) Rubovits. He received his early education in the public schools, after which he entered the Northwestern University Medical School, graduating with the M.D. degree. He is attending physician at the Michael Reese and Mount Sinai hospitals, and during the World War served as a captain in the medical corps of the American Expeditionary Forces. Dr. Rubovits was married to Jessie Francis in October, 1905, and has a daughter, Dorothy.



pitals; president of the Chicago Gynecological Society; and author of standard works.

Isidore B. Dimmond, assistant professor of Neurology at the University of Illinois College of Medicine.

Daniel N. Eisendrath, surgeon of the Michael Reese and Cook County hospitals; professor of Surgery at the College of Physicians and Surgeons; and author of a number of standard works.

Joseph S. Fineman, associate in Genito-Urinary Surgery at Northwestern University Medical School.

Bernard Farber, associate professor of Therapeutics at Rush Medical College.

Jacob Frank, on the staff of the Cook County and Michael Reese hospitals, and lieutenant colonel in the medical corps of the Army during the World War.

Lester E. Frankenthal, attending gynecologist and obstetrician at Michael Reese Hospital, clinical professor at Northwestern University Medical School, and well-known medical author.

Isaac C. Friedman, associate professor of Medicine at Northwestern University Medical School.

Jean Robert Gossler, associate in Pediatrics at Northwestern University Medical School.

Solomon M. Goldberger, associate in Pediatrics at the University of Illinois College of Medicine and pediatrician at the Chicago Polyclinic.

Alexander A. Goldsmith, associate professor of Medicine at Northwestern University Medical School.

Mark T. Goldstein, associate in Gynecology at Northwestern University Medical School.

Maurice L. Goodkind, professor of Medicine at University of Illinois College of Medicine.

Louis A. Gorenfeldes, former assistant professor of Surgery at Rush Medical College, and major in the medical corps of the Army in the World War.

Julius Grinker, associate professor of Nervous and Mental Diseases at Northwestern University Medical School.

JULIUS H. HESS was born in Ottawa, Ill., January 26, 1876, the son of Anson and Caroline (Oestricher) Hess. He received the degree of M.D. at Northwestern University Medical School in 1899, and after serving his internship pursued post graduate work at Johns Hopkins University, following which he spent sixteen months in attendance at European clinics. Dr. Hess has since specialized here in children's diseases, in which field he is a notable authority. Since 1914 Dr. Hess has been professor of Diseases of Children and head of the



department at University of Illinois College of Medicine. Previous to that time he was a member of the teaching faculty of the Northwestern University Medical School. He has been attending pediatrician and chief of the dispensary at the Cook County Hospital since 1913; attending pediatrician at the Englewood Hospital since 1912, and at the Michael Reese Hospital since 1906; consulting pediatrician at the Chicago Winfield Sanitarium since 1914, and a member of the advisory committee to the children's bureau of the department of Labor since 1918. Dr. Hess entered the medical service during the war, serving January 17, 1918, with the rank of major in the medical corps. He is widely affiliated with medical and scientific societies, and is the author of a number of standard works, the best known of these being *Principles and Practice of Infant Feeding* and *Premature and Congenitally Diseased Infants*. Dr. Hess married Clara E. Mayerfield, April 11, 1901, and has two children, Jean Merrifield and Carol Lucille.

ALBERT B. YUDELSON was born August 2, 1872, at Suwalk, Poland, the son of Judah Leib and Hannah (Strashun) Yudelson. He was educated at the Suwalk Gymnasium and in the *yeshivoth* of Poland and of Thoren, Germany. Coming to America in 1892, he further pursued his studies in the University of the State of New York, and at Northwestern University Medical School, where he graduated in 1906. Dr. Yudelson specializes in neurology and is author of numerous treatises published in scientific journals. During the war he served in the medical corps with the rank of captain, and received a citation as being "exceptionally well qualified" in his specialty. He is associate in neurology and medical jurisprudence in the Northwestern Medical School; attending neuro-psychiatrist of the U. S. Veterans Bureau; and neurologist to the Wesley Memorial and Provident hospitals. Dr. Yudelson is national director of the American Jewish Physicians' Committee for the University of Palestine; founder and first principal of the Hebrew Free School Association, of Paterson, N. J.; originator and first chairman of the Plan and Scope Committee for the Federation of Orthodox Jewish Charities of Chicago; founder and first president of the Jewish Educational Center of Chicago; and a director of the Jewish People's Institute of Chicago. Dr. Yudelson married Lillian Lapat in Brooklyn, N. Y., June 19, 1921. He was a daughter by a previous marriage, Dolye Miriam (Mrs. Harry Freund).



LEON BLOCH was born in Neuwelt, Poland, March 20, 1879, the son of Moses H. and Cecilia (Silverman) Bloch. He was brought to America in 1883, his parents settling in Elmira, N. Y., and has lived in Chicago since 1887. Dr. Bloch was educated at the University of Chicago, where he obtained the degree of A.B. in 1900, and at the Rush Medical College, which awarded him the M.D. degree. He is a member of the American Medical Association, Illinois State Medical Society, Chicago Medical Society, the Institute of Medicine, the Society of Internal Medicine, the Society of Medical History, and other professional and learned societies. He is a member also of the West Pirkle and the City Clubs. Dr. Bloch was married in 1911 to Adele Goldsmith of Cincinnati. They have one child, Leslie.

Walter W. Hamburger, associate professor of Medicine at Northwestern University Medical School.

George Boris Hassin, attending neurologist at the Cook County Hospital, attending specialist at the United States Veterans' Bureau, histologist to the Illinois State Psychopathic Institute, and associate professor of Neurology at the University of Illinois College of Medicine.

Julius H. Hess, authority on children's diseases, professor and head of Pediatrics at University of Illinois College of Medicine, chief of Pediatrics department at Cook County Hospital, and author of widely-known medical works.

Dr. A. B. T. Hoyne, former head of Neurology and Psychiatry at the Chicago College of Medicine and Surgery.

Mark Jampolis, associate in Pediatrics at Northwestern University Medical School.

Gustav Kolischer, surgeon, attendant at Michael Reese Hospital, former president of the Urological Society, and medical author.

Sigmund Krambolz, assistant professor of Neurology at Northwestern University Medical School.

Sydney Kuh, associate professor of Medicine at Rush Medical College and at the Chicago Polyclinic, senior attending neurologist at Michael Reese Hospital, chief of the psychiatric department of the House of Correction, neurologist for other institutions, and medical writer.

Abraham Levinson, associate in Pediatrics at Northwestern University Medical School.

Abraham P. Levinson, instructor in Children's Diseases at the University of Illinois Medical School, staff member of Michael Reese Hospital, and a writer on children's diseases.

Philip Lewin, assistant professor of Orthopedic

DANIEL NATHAN EISENDRATH was born in Chicago November 8, 1867, the son of Nathan and Helen (Felheimer) Eisendrath. He was educated at Johns Hopkins University, where he did preliminary medical work and received the degree of A.B. in 1889. He received the degree of M.D. at Northwestern University Medical School in 1891, and supplemented this with two years on the house staff of the Cook County Hospital, and a year and a half of graduate work at the University of Vienna, and a year's work as assistant surgeon of the Hamburg General Hospital. Dr. Eisendrath has been attending surgeon of the Michael Reese Hospital since 1907, and at the Cook County Hospital since 1908. He is professor of Surgery at the College of Physicians and Surgeons, which post he has held since



surgery, of which the last issues are Clinical Anatomy, Surgical Diagnosis and Anatomy and Histology. He is also the author of numerous articles which have appeared in the medical and scientific journals. He is a fellow of the Chicago Surgical Society and a member of the American Medical Association and the Chicago Medical Society. During the war he entered the nation's military service, serving in the medical corps from April, 1917, until April, 1919. Dr. Eisendrath married Maude Rosenbaum, of Chicago, February 15, 1898.

MARK JAMPOLIS was born in Chicago, April 22, 1881. After completing grammar and high school he entered the University of Michigan, from which he received the degrees of A. B. and A. M. His medical training was received at the Northwestern University Medical School. He is associate in Pediatrics at his alma mater, associate attending pediatrist to the Michael Reese Hospital, one of the chiefs in children's diseases at the West Side Dispensary, and attending physician at the Provident Hospital and the Chicago Home for Jewish Orphans.

LESTER E. FRANKENTHAL was born April 16, 1864, in Chicago, the son of Emanuel and Kate (Friedman) Frankenthal. He was educated in the public schools of Chicago, at the Latin School in Bavaria, and received the degree of M.D. at the Northwestern University Medical School in 1885. He then pursued graduate work in Vienna, Munich and Paris. Following this he engaged in practice in Chicago, specializing in gynecology and obstetrics. He was formerly attending gynecologist and obstetrician at St. Luke's Hospital, and now holds the same post at Michael Reese, being also clinical professor at Northwestern University Medical School. He is a member of the American Medical Association, the Chicago Gynecological Society, and the American College of Surgeons, and the author of several well-known contributions to the literature of his branch of medicine. He married Anne Eleanor Nourse in 1899, and has two children, Lester E., Jr., and John V. Frankenthal.



BERNARD FANTUS was born in Budapest, Hungary September 1, 1874, the son of David and Ida (Gentilli) Fantus. He was educated in the public schools and gymnasium of Vienna, and came to America in 1889. He received the M.D. degree from the University of Illinois College of Medicine in 1899 and then pursued courses at the University of Michigan (1901), University of Strassburg (1906), and the University of Berlin (1909). In 1917 he received the degree of M.A. from the University of Michigan. He was assistant professor of Medicine and of Pharmacology and Therapeutics at the University of Illinois College of Medicine (1900-03), and served there as assistant professor of Clinical Medicine (1909-14). He is now associate professor of Therapeutics at Rush Medical College, and is the author of a number of writings. Among his many organizations are the Chicago Medical Society, the American Medical and Pharmaceutical Association, and the Society of Illinois Colleges. He married Emily M. Ives, of Chicago, September 5, 1901.

Surgery at Northwestern University Medical School.

Maurice Lewison, associate professor of medicine at the University of Illinois College of Medicine, chief of the tuberculosis staff of Cook County Hospital, president of staff of Mount Sinai Hospital, and medical writer.

Ludwig M. Loeb, assistant professor of Medicine at Rush Medical College.

David Monash, associate in Pediatrics at Northwestern University Medical School.

Louis John Pollock, associate professor of Neurology at Northwestern University Medical School.

Harry M. Richter, professor of Surgery at Northwestern University Medical School.

Emil Ries, since 1896 professor of Gynecology at the Post-Graduate Medical School and an authority on his subject.

Harry Charles Rolnick, associate in Genito-Urinary Surgery at Northwestern University Medical School.

Robert Sonnenschein, assistant professor of Eye, Nose, and Throat, at Rush Medical College; professor of Laryngology at the Post-Graduate Medical School; and staff member of the Michael Reese Hospital.

Alfred A. Strauss, faculty member of Laboratory of Surgical Technique, attending surgeon of the Michael Reese Hospital and its auxiliaries, staff member of the Chicago Lying-In and other hospitals, and author.



MAURICE LEWISON was born in Suwalk, Russia, May 18, 1886, the son of Louis and Lena (Trilling) Lewison. He was brought to Worcester, Mass., at the age of five and to Chicago in 1900, graduating here from the Medill High School. He studied medicine at Northwestern University Medical School and received the degree of M.D. in 1906. After an internship at Cook County Hospital, he entered the practice of internal medicine in Chicago. From 1910 to 1918 he was dispensary physician at the Municipal Tuberculosis Sanitarium, and during the war was a member of the Medical Advisory Board. In 1920 Dr. Lewison traveled abroad, visiting the important European clinics, and took a special course in the National Hospital for Diseases of the Heart, in London. Formerly assistant professor of Neurology in the Illinois Post-Graduate Medical School, he is now associate professor of Medicine and head of the division of physical diagnosis, at the University of Illinois. He is also chief of the tuberculosis staff of the Cook County Hospital; president of staff of both the Mount Sinai Hospital and the Marks Nathan Orphan Home; medical director of the Jewish Consumptives' Relief Society of Chicago, and a member of the medical staff of the Home for Aged Jews. Medical journals have known his frequent contributions, and he is a fellow of the American College of Physicians and a member of various professional organizations, as well as of the Covenant Club. He married Julia Trocky, August 22, 1909, and has two children, Edward Frederick and Ethel Mae.



JOSEPH BOLIVAR DE LEE was born October 28, 1869, at Cold Springs, N. Y., the son of Morris and Dora (Tobias) De Lee. He was educated in the public high schools of New York and Chicago, and at Northwestern University Medical School, where he received the degree of M.D. in 1891. He studied abroad, in Vienna, Berlin and Paris, in 1893-4, and was given an honorary degree of M.A. by Northwestern University in 1903. Dr. De Lee came to Chicago in 1885. He served in the Cook County hospital for a time following his obtaining the medical degree, and since his return from his graduate studies in Europe has been a specialist in obstetrics in this city. Since 1898 he has been professor of obstetrics in Northwestern University Medical School; is the founder of the Chicago Lying-In hospital and dispensary, and is now its chief obstetrician; was for many years attending obstetrician to the Mercy, Wesley, Provident, Evanston, and Cook County hospitals; was president of the Chicago Gynecological Society; and is a member of the American Medical Association, Chicago Medical Society, Illinois State Medical Society, and other science organizations. Dr. De Lee is a prolific author in the field of obstetrics and gynecology and his books are standard in his profession. Among the productions of his pen are *The Principles and Practice of Obstetrics*, and *Obstetrics for Nurses*, in addition to which he has written over sixty monographs and articles for medical journals. He is also acting editor of *The Year Book of Obstetrics*.

HARRY MORTIMER RICHTER was born in Chicago in 1872, the son of Morris and Cecelia (Loewenthal) Richter. After attending grammar and high school he entered the College of Physicians and Surgeons, from which he received the M.D. degree in 1894. He became assistant professor and now is professor of Surgery at the Northwestern University Medical School. Dr. Richter is also attending surgeon to the Cook County, Mount Sinai, and Wesley hospitals. He is a fellow of the American College of Surgeons, and a member of the American Medical Association, Illinois State Medical Society, Mississippi Valley Medical Association, and the Chicago Surgical Society.

EMIL RIES was born in Stuttgart, Germany, July 5, 1865, the son of I. and P. (Hochstaedter) Ries. He was educated at Eberhard-Ludwig College of Stuttgart, graduating in 1884, after which he pursued courses for five years at the universities of Tübingen, Munich, and Strassburg, receiving the M.D. degree from the last-named in 1889. From 1891 to 1894 he was assistant professor of Gynecology at Strassburg. He came to Chicago in 1895 and since 1896 has been professor of Gynecology at the Post Graduate Medical School. He is past president (1903-04) of the Chicago Gynecological Society, and a member of the American Medical Association, the Illinois State and Chicago Medical societies, Chicago Pathological Society, and the Institute of Medicine.

Sidney Strauss, associate professor of Medicine at the University of Illinois College of Medicine and attending physician at Cook County Hospital.

Solomon Strouse, professor of Medicine at the Post-Graduate Medical School, associate professor of Medicine at the Northwestern University Medical School, staff member of Michael Reese Hospital, and attending physician at the Winfield and Municipal sanitariums.

Isador M. Trace, clinical professor at Loyola University Medical School, former associate in Medicine at Rush Medical College, and attending physician at Cook County Hospital.

Leon Unger, associate in Medicine at Northwestern University Medical School.

Albert B. Yudelson, associate in Neurology and Medical Jurisprudence at Northwestern University Medical School, attending neuro-psychiatrist of the United States Veterans' Bureau, and neurologist to the Wesley Memorial and Providence hospitals.

Erwin Paul Zeisler, associate in Dermatology at Northwestern University Medical School.



HAIM I. DAVIS was born in Kovno, Russia, July 21, 1865. He graduated from the University of Khavkoff in 1891, receiving the M.D. degree, and took a post-graduate course at the University of Berlin, 1891-92. He was assistant professor of Clinical Psychiatry from 1905 to 1918 and now is associate professor of Psychiatry at the University of Illinois College of Medicine. Among other capacities in which he has served in the profession are: Superintendent Cook County Psychopathic Hospital (1904-10, 1912-14), County physician of Cook County (1904-10), and attending neurologist at Michael Reese Hospital from 1916. He is a member of a number of medical and educational organizations, and served in the World War, 1918-19. Agnes Davis, of Chicago, became his wife, April 21, 1894. There are two children, Ethel Mildred and D. Harold.



GEORGE BORIS HASSIN was born in Elizabethgrad, Russia, in 1873, the son of Boris and Bertha Hassin. He was educated in the public schools of Kherson, Russia; the gymnasium of the same city, and at the Imperial University of Kazan, Russia, from which he obtained the degree of M.D. in 1897. After practicing for some time in Siberia, Dr. Hassin pursued graduate studies in Vienna and Berlin and in 1902 migrated to America. He came at once to Chicago, engaging in practice here, where he has continued to the present. In 1914 he returned to Europe for further study in Hamburg. He is attending neurologist at the Cook County Hospital; attending specialist in neurology of the U. S. Veterans' Bureau; histologist to the Illinois State Psychopathic Institute, and associate professor of Neurology at the University of Illinois College of Medicine. He is a member of the Chicago and Illinois Medical societies, Chicago Neurological Society, American Neurological Association, Association for Research in Nervous and Mental Diseases, Central Neuro-Psychiatric Association, and American Medical Association, and author of numerous contributions on neurology and neuropathology. Dr. Hassin is unmarried.



JOSEPH C. BECK was born in Bohemia, September 26, 1870, the son of Ignatz and Elizabeth (Pollak) Beck. He came to America in 1885, and first lived in Clinton and Holden, Mo., coming to Chicago in 1893. He was educated in the public schools of Prague, Bohemia, and in a convent school at Holden. His medical education was procured at the College of Physicians and Surgeons, from which he he obtained the degree of M.D. in 1895. Since that year he has been in active practice in Chicago, specializing in diseases of the eye, ear, nose and throat. He was for several years professor at the Chicago Eye, Ear, Nose and Throat College, and associate professor of Otology and Rhinolaryngology at the College of Physicians and Surgeons. He is otolaryngologist of the North Chicago Hospital, in the conduct of which he is associated with his brothers, Drs. Carl and Emil G. Beck, and Dr. Bernard G. Katz. He is also surgeon at the Cook County Hospital, and member of the staff of the University Hospital. He is a fellow of the American College of Surgeons, a member of the American Academy of Ophthalmology and Oto-Laryngology, and of many other medical societies. Carrie A. Stein became Mrs. Beck March 26, 1899. There are three children: Elsa, Philip, and Joseph C. Beck, Jr.



MARTIN M. RITTER was born December 6, 1862, in Hamburg, Germany. He attended high school and gymnasium in Hamburg and in 1882 arrived in the United States, reaching Chicago ten years later. He was graduated from the University of Illinois as an M.D. and then pursued post-graduate courses in Vienna, Berlin and London. He was a member of the organization committee of the Chicago Orphan Home and on the Advisory Board of the Deborah Boys' Club. He was elected president of David Fish Lodge in 1920, and State Deputy for Illinois, District Grand Lodge, No. 6, I. O. B. B., in 1921 and again in 1923. He was an instructor at the Chicago Post-Graduate and Northwestern University Medical schools, and is active in many other organizations. His wife was Saidee M. Meyberg, whom he married in St. Louis, May 24, 1898.

The list preceding, it is believed, fairly approximates and reflects the highest plane reached by local men of Medicine. No claim of exactness is made for it, either as to inclusiveness or exclusiveness. This is naturally so, since hardly two medical men are to be found who will agree upon the same list—a fact peculiar not to medicine alone but to all callings in which high place has been won by many.

Intended, therefore, merely as a suggestive summary, the names here recorded will serve to indicate the surpassing worth of Jewish accomplishment in this most vital branch of human endeavor. They stand as a roll of honor of which all Jews may properly be proud.



The Pulpit

FROM that day, three-quarters of a century ago, when Mayer Klein led the first High Holiday services in Chicago, the Jewish community of Chicago has always produced or attracted to itself, in large numbers, true men of religion, preachers and teachers of broad-gauged vision, inspired by the opportunity for service presented by this young and swiftly growing city. The story of their strivings is a part of the communal history which has been narrated in the preceding section of this book. Yet this division, dealing with the leaders in various callings, cannot omit at least passing mention of the principal figures in so prominent a field as the pulpit.

The first person to undertake professionally the functions of a rabbi in Chicago was the Reverend Ignatz Kunreuther who came to Chicago in 1847, two years after Mayer Klein had officiated at the first *Rosh Hashonah* observance in the city. He remained with Kehilath Anshe Ma'ariv for six years, when his extreme orthodox views compelled him to resign rather than to submit to innovations in the ritual. He was followed by the Reverend Isidor Lebrecht who soon resigned for similar reasons and was succeeded by the Reverend G. M. Cohen.

These were the earliest religious leaders of Jewish Chicago. The first really big personality was Dr. Bernhard Felsenthal who came to Chicago in 1858 and for half a century thereafter remained a force and guiding spirit in Judaism here. Sinai's first rabbi, he was a man of profound intellect and high scholarly attainments, and his writings on religious subjects received wide recognition.

A brilliant preacher of the early days was Dr. Solomon Friedlander, who came to K. A. M.'s pulpit in 1860. This gifted and learned young man promised to attain an ascendancy of more than local note, but scarcely six months after his arrival his career was ended by a tragic accident.

Dr. Liebman Adler, rabbi of K. A. M. from 1861 to 1882—excepting for a four-year period, 1872-76—was one of the foremost religious leaders the community has ever known. He was already in middle life when he came to Chicago, and his years of learning and experience gained in Germany and in other American cities, combined with his culture and innate nobility of character, afforded him a place in local Jewish life such as few others have enjoyed.

Dr. I. Chronic, who succeeded Dr. Felsenthal when the latter resigned from Sinai's pulpit (becoming the first rabbi of Zion Congregation), came from Germany direct to Chicago in 1865. He came with a reputation far greater than any of his contemporaries possessed, and fully lived up to it. His sermons, however, were of such philosophic depth that often his hearers confessed themselves unable to grasp his meaning. When his five-year contract expired it was not renewed, and thus Chicago lost a man of exceptional depth and substance. The effects of his stay remained in the daring reformist views he had spread, some of which came to fruition years after he had gone. Dr. Chronic was also the father of the first Jewish publication in Chicago.

As attractive in the pulpit as Dr. Chronic was tiresome, was Dr. A. J. Messing, who took charge of Congregation B'nai Sholom in 1870. He was Chicago Jewry's first real orator.

In the same year there came to Chicago Dr. Aaron Norden, to the North Chicago Hebrew Congregation. He later served two terms in the Illinois legislature and was the author of the State Civil Service Law.

The first rabbi of a Russian congrega-

tion (or more properly, a Russ-Polish congregation) was Todras Ticktin, brought here from Europe late in the '60s. He assumed the pulpit of Beth Hamedrash Hagodol Ub'nai Jacob and



Rabbi Todras Ticktin

introduced a Hebrew school in connection with the first.

Dr. Kaufmann Kohler, for eight years at Sinai as successor to Dr. Chronic, exerted a powerful influence on religious life here, as he has since done in a wider sphere. He introduced Sunday services, was one of the founders of the Chicago Rabbinical Association, and was prominent in many communal and civic activities. He left Sinai in 1879 to go to Beth El Congregation of New York. He is now president emeritus of Hebrew Union College and nationally known as a scholar and leader of reform Judaism.

Succeeding Dr. Kohler at Sinai came the man whose influence to the present has dominated the religious and, to a large extent, the communal life of Chicago Jewry. This was Emil G. Hirsch, whose achievements form the subject of so many references on other pages of this work that they need scarcely be repeated here. As a rabbi he stood preeminent, and his death, January 7, 1923, left a place that threatens to remain unfilled.

Dr. Henry Gersoni, for several years from 1876 rabbi of B'nai Sholom, was a gifted scholar, who supplemented his rabbinical work with journalistic effort. He founded two of Chicago's early Jewish papers, which, however, did not last, and otherwise sought to advance learning and community life here.

Other Chicago rabbis of this period, who, like Dr. Kohler, have since won greater renown in other cities, were Samuel Sale and Max Heller. Dr Sale followed Liebman Adler as head of K. A. M. in 1883 and remained until 1887. He has long been identified with a St. Louis congregation. Dr. Heller became associate rabbi of Zion Temple in 1884 and stayed until Dr. Felsenthal was retired, two years later. Dr. Heller is now a New Orleans rabbi.

Herman Eliassof, early rabbi of Beth El and local Jewish historian; Rabbi A. R. Levy, called to B'nai Abraham in 1888 and later superintendent of the Society in Aid of Russian Refugees; Isaac S. Moses, successor to Dr. Sale at K. A. M., who resigned in 1896 to found a "People's Synagogue" which resulted in the formation of Temple Israel; M. P. Jacobson, who followed Rabbi Moses at K. A. M.



Rabbi Emanuel Schreiber

in 1897 and remained until 1900; A. J. G. Lesser, of Congregation Beth Hamedrash Hagodol, who organized the first Talmud Torahs on the West and South Sides; Abraham S. Braude, at the Ohave Sholom Mariampol congregation from 1891 to his death in 1907; Julius Rappaport, whose thirty-year ministry at Beth El began in 1891; Emanuel Schreiber, rabbi

at Temple Emanuel from 1899 to 1907; S. N. Deinard, for several years until 1902 rabbi of the South Side Hebrew Congregation—are some of those connected with local houses of worship in the past.

Among the rabbis of the more recent past were S. H. Album, of Mishna Ugmoro, deceased in 1921; Samuel S. Cohon, who was rabbi of B'nai Zion Temple at Ogden Avenue and Washington Boulevard until the organization of Temple Mizpah in 1919, with which he remained until 1923, when he left to become a faculty member of Hebrew Union College; and Rudolph I.



Dr. Samuel S. Cohon

Coffee, with Temple Judea from 1917 to 1920, when he accepted a call from a Toledo congregation.

Such are the outstanding figures of bygone days. As to the present, there are a large number of rabbis of prominence, some of lengthy service in the city and others but lately come to us.

The oldest in point of service is Dr. Joseph Stolz, who succeeded Dr. Felsenthal at Zion Temple in 1887 and remained there until the formation of Isaiah Temple, in 1895. He then became rabbi of Isaiah, remaining through all these years its first and only leader.

Dr. Abram Hirschberg came to the North Chicago Hebrew Congregation in 1898. Now known as Temple Sholom, it has been his only rabbinical affiliation throughout the intervening period to the present.

Another veteran is Dr. Tobias Schanfarber. He succeeded Rabbi M. P. Jacobson at K. A. M. in 1901 and has filled this pulpit ever since.

Rabbi M. Ungerleider has also a long record of service in the city both as a



Rabbi M. Ungerleider

rabbi and in charitable work, being at one time superintendent of the Michael Reese Hospital. He now occupies the pulpit of Moses Montefiore Congregation.

Dr. Felix A. Levy, of Temple Emanuel, and Dr. Gerson B. Levi, of B'nai Sholom Temple Israel, both of whom began their service in 1908, complete the list of older reform rabbis of the city.

Rabbi N. Budzinsky has been with B'nai Moshe Congregation since 1906, his incumbency being one of the oldest of the orthodox rabbis.

Rabbi Samuel Shach is also an orthodox rabbi whose service is of long standing, he being with Kehilath Jacob Congregation since 1908. Rabbi Saul Silber, at Anshe Sholom since 1910; Rabbi Ephraim Epstein, at Anshe Kneseth Israel since 1911; Ezriel Epstein, of the West Side Beth Hamedrash Hagodol; Eleazer Muskin, of the South Side Beth Hamedrash Hagodol; and Rabbi Abraham Cardon of the Sawyer Avenue shul, are some of the older orthodox rabbis of the city.

Among the newer comers who should receive notice, are Joseph Hevesh, with Anshe Emeth Congregation from 1913 to 1920 and since then rabbi of Temple B'nai David Ohave Zedek; Aaron Cohen, of Shaare Zedek of Logan Square; Samuel Schwartz, of B'nai Abraham Zion (Washington Boulevard Temple); R. Daskal, with Rodfei Zedek since 1918;



RABBI ABRAHAM CARDON

Isaac A. Millner, rabbi of Beth Itzchok of Albany Park since its inception in 1919; S. Felix Mendelsohn, with Beth Israel of Albany Park since 1919; H. Rubenstein, with B'nai Reuben since 1919; A. L. Lassen, with B'nai Zion of Rogers Park since 1919; Philip A. Langh, rabbi of Anshe Emeth since 1920; David Almond, with the North Shore Sons of Israel since 1920; Rabbi Joseph Rabinowitz, of Kneseth Israel Nusach Sfard; and Rabbi Gusfield, of Beth El.

The very latest additions to the pulpit include Dr. G. George Fox, who in 1922 assumed charge of the newly-organized South Shore Congregation; Dr Joseph H. Margolies, of the South Side Hebrew Congregation; and, in 1921, Dr. Louis L. Mann, successor to Dr. Hirsch at Sinai, Dr. Jacob H. Singer, successor to Dr. Cohon at Mizpah, and Rabbi L. L. Gordon, of Tifereth Zion.

JOSEPH HAYIM MARGOLIES was born in Odobesti, Roumania, December 20, 1889. He received a religious and secular training in his native land, his father being his principal instructor. On August 16, 1902, he arrived with his parents in the United States, the family settling in Newark, N. J. After attending public and high school he entered New York University in 1910 and graduated four years later with the B.A. degree. He is also a graduate of the Jewish Theological Seminary of America, from which he received the rabbi's degree in 1916 and that of Doctor of Hebrew Literature the year following. Dr. Margolies is rabbi of the South Side Hebrew Congregation, to which he came in 1917. He was married in New York, January 7, 1923, to Diana Frutkin.





Public Office

THE Jewish record in public service in Illinois begins with the very first Jew to set foot in the state, John Hays, who served as sheriff of St. Clair County for twenty years, 1798 to 1818. This, of course, is not a part of Chicago Jewish political history, to which this chapter confines itself; but it foreshadows the prominent part—numbers considered—that was ever thereafter to be taken in governmental affairs by the Jews of the great Illinois city.

The first Chicagoan of Jewish faith to hold an important public post appears to have been Henry Greenebaum, that versatile individual who plays so large a rôle in local Jewish history. He was elected alderman of the Sixth Ward in 1856, the first Jewish member of the city council. A higher office, and the greatest ever accorded a Jew up to that time, was conferred on General Edward S. Salomon, hero of the Civil War, when President Grant named him Governor of Washington Territory, in 1867. Governor-elect Salomon, leaving the office of county clerk which he had filled for two years, in order to assume his higher post, was succeeded by Joseph Pollack

To Abraham Kohn falls the honor of being the first Jew to hold the position of city clerk, which he assumed in 1860. Henry A. Kaufman was North Town supervisor in 1868; Emanuel C. Hambur-



The National Capitol

ger, early grand secretary of the B'nai B'rith, was elected clerk of the Supreme Court of Illinois in 1872; Henry Greenebaum was a member of the first State Board of Equalization, in 1867-68; Lewis Solomon seems to have been the first of



MARTIN EMERICH was born in Baltimore, Md., April 27, 1846, the son of Philip and Rachel Emerich. He was educated in the public schools of Baltimore, and after being employed in several capacities, became an importer. He early engaged in civic and political activities as a Democrat; was ward commissioner of the poor of Baltimore in 1870, and was elected to the Maryland legislature in 1880. Prior to that time he had been a member of the Fifth Regiment, M. N. G., and was later on the staffs of Governors Ham-

Jewish blood to become a state senator (1870), Nathan M. Plotke the first state legislator (1881), and Julius Goldzier the first United States congressman (1893). Philip Stein, elected to the Superior Court of Cook County in 1892, was according to available records the first Chicago Jew to win a place on the bench. Ira Manheimer was the first county commissioner (1889), Abel Davis the first and only county recorder (1904), Adolf Kraus the first corporation counsel (1893) and also the first civil service commissioner (1897).

Having thus reviewed some of the earliest individuals to be honored with posts of public trust, let us now examine the record departmentally. The materials for this article, it should be stated, have been obtained through the kindness of Abraham Merinbaum, chief clerk in the office of the mayor of Chicago since 1900.

National Office

Three of Chicago's Jews have been elected to Congress. The first was Julius Goldzier, 1893-95. The late Martin Emerich served in the House of Representatives from 1903 to 1905. He had a long record of public service, having been a member of the legislature of his native state, Maryland, previous to his removal here in 1887.

The third is Adolph J. Sabath, who was first elected to Congress in 1907 and has been reëlected ever since, now serving



his ninth consecutive term. He is widely known for his many constructive measures and for his zeal in securing their enactment. His record has been such as



IRA NELSON MORRIS was born in Chicago, March 3, 1873, the son of Nelson and Sarah (Vogel) Morris. He was educated at Phillips Academy, Andover, Mass., and at Yale, where he obtained the degree of A.B. in 1895. Morris' first business activity was with the firm of Nelson Morris & Co., packers, of which his father was the head, but after a brief period with this firm he retired from active business and devoted himself to the study of economics, politics, and science, although he remains extensively interested in many banks, railroads, and industrial corporations. Morris was commissioner general to Italy in behalf of the Panama-Pacific exposition in 1913, and was appointed by President Wilson, Envoy Extraordinary and Minister Plenipotentiary to Sweden in July, 1914, a post which he only recently relinquished. He has been an extensive traveler, and has published a volume of travels, *With the Trade Winds*, issued in 1897. He is a member of the Academy of Political Science, of the American Museum of Natural History of New York, and of many clubs and other organizations. He married Lilly Rothschild, of New York, [illegible]

to win wide and favorable notice to himself and his race.

To the diplomatic service local Jewry has given one of its most distinguished members, Ira Nelson Morris. He was appointed minister to Sweden by President Wilson in 1914 and served in this important capacity until recently, when he resigned. Another Chicagoan, Herbert Mayer, was appointed secretary to the American embassy to the Balkan States in 1917. Of the earlier appointments, only the name of Max Poladek remains. He was named consul general at Ghent, Belgium, by President Arthur, in 1883.

Among the domestic national appointments was that of Albert D. Lasker, chosen by President Harding in 1921 to head the United States Shipping Board. At the same time, Elmer Schlesinger was named general counsel for the Shipping Board. Both men, serving with notable effectiveness, resigned in the summer of 1923 and were given their honorable release.

Of other national appointments, the following may be mentioned:

Henry G. Greenbaum, United States referee in bankruptcy, 1905-11

Professor Julius Stieglitz, special expert in the United States Health Service, Treasury Department, 1918

Captain B. B. Laesner, superintendent of Aerial Mail Service, Washington, D. C., 1918

Julius Rosenwald during the World War chairman of the Advisory Commission's committee on supplies, National Council of Defense, and in 1919 sent to France on a mission for the Secretary of War.

On the Federal bench are two representatives of Chicago Jewry, Julian W. Mack, appointed by President Taft in 1911, and Samuel Alschuler, appointed by President Wilson in 1915. Their contributions to the law and justice of the land, in theory and in application, are as widely known as their civic and communal activities. They stand in the front rank of American jurists.



Robert R. Levy
United States Marshal

In the office of the United States attorney there has been Ben Epstein, and serving at present is Joseph J. Moreusky. Robert R. Levy is United States marshal.

Of presidential electors, local Jewry has furnished four: Emil G. Hirsch, 1896; Julius Liebling, 1908; Louis Levy, 1912; and Samuel B. Pasmen, 1916.

State Office

Chicago Jews have never supplied a Governor to their state, but they came near doing so in 1900 when Samuel Alschuler, now Federal Judge, ran as the Democratic candidate for that high office.

In the state legislature, however, the Jews of Chicago have been amply represented, the complete roll being as follows:

State Senators

Lewis Solomon, 1873-74
Maier Solomon, 1911-[illegible]
Samuel A. Ettelson, 1909-1912
Adolph Marks, 1921—

Legislators

Nathan M. Plotke, 1881
Isaac Abrahams, 1883
Solomon Vitt Pratt, 1891
Benjamin M. Mitchell, [illegible]
Sol L. Lowenthal, 1893
Isidor Plotke, 1895
Simon Schaefer, 1895
Joseph Schwab, 1895-97
Jacob G. Kaufman, 1897
Samuel Alschuler, 1897-99
Harold L. Spiegel, 1901
Benjamin F. Greenebaum, 1903
Sigmund E. Jones, 1903
Abel Davis, 1903
Aaron Nordon, 1903-5



The State Capitol

Emanuel M. Abrahams, 1907-9
Charles Lederer, 1909
George W. Alschuler, 1909-11
[illegible]
Emil N. Zolla, 1913
Isaac S. Rothschild, 1913-15
Jacob W. Epstein, 1914-16-18-20-22
Dr. George U. Lipschulch, 1915
Solomon P. Roderich, 1915-17-19-21
Sidney Lyon, 1917-19-21
Samuel E. Weinshenker, 1919-1921
Ben W. Alpiner, 1919-1921.

State officials, past and present, include the following:

[illegible] Court of Illinois, 1872

[illegible] Home for the Blind, 1903

Emil G. Hirsch, State Board of Charities, [illegible]

Jacob C. Le Bosky, state fire marshal, 1913

[illegible] Commission, 1913-15

[illegible] Commission, 1915

[illegible] sion, 1915

[illegible], 1915-19

[illegible] Committee, 1917

Levy Mayer, State Council of Defense, 1917

[illegible] state labor, 1919

[illegible] 1919

SOLOMON PHILIP RODERICK was born at St. Louis, Mo., September 10, 1876, the son of George and Rebecca Roderick. He was educated in the public schools of Chicago, to which city he was brought immediately after birth, and at the Illinois College of Law, of De Paul University, from which he received the degree of LL.B. He entered politics at an early age, and served four terms in the state legislature, from 1915 to 1923, as representative of the 19th Senatorial District. He is a member of numerous organizations, including the Masons, Elks, Woodmen, American Brotherhood, Moose, B'nai B'rith, Chicago, Illinois and American Bar associations, Lawyers' Association of Illinois, and several clubs. He married Lena Levy, of Indianapolis, Ind.



ADOLPH MARKS was born in Chicago, February 25, 1867, the son of Simon and Rose (Cohen) Marks. He was educated in the public schools of Chicago, attending the old Scammon School on West Madison Street. His legal education was obtained at the Lake Forest University Law School. He has been active in politics as a Republican, serving for eight years as state central committeeman from the First Congressional District. In 1921 he was elected state senator from the First Senatorial District, and was reelected in 1923. He is a 32° Mason. He was married March 1, 1892, to Rebecca Myers, of Chicago.



[illegible] Mount Sinai Hospital, 1903-19

On the State Board of Equalization the Jews of Chicago have had three of their number: Henry Greenebaum, 1867-68; Sol Simon, 1891-1900; and Louis D. Hirsheimer, 1896-1920.

In the capacity of assistant state's attorney we find Milton W. Smith, Leonard J. Grossman, Samuel L. Antonow, Leonard I. Wissman, and a number of other Jews who have served in the past.

As State Central Committeeman, there have been the following:

William Loeffler, 1908
Abel Davis
Max Levitan, 1913-17
H. H. Kohn, 1915
Adolph Marks, 1918
Walter A. Rosenfield, 1918
Morris Eller, 1922.

Among the delegates to the state Constitutional Convention, 1920-21, were these Chicago Jews:

Abel Davis — [illegible]
Levy Mayer — Michael Rosenberg

County Office

In the Superior Court of Cook County, local Jewry has a notable array: the late Philip Stein, judge since 1892 until 1904, during which time he served also as presiding judge of the Appellate Court of the First District; Hugo Pam, judge

since 1911 and now virtually dean of Jewish jurists serving here; Joseph B. David, elected in 1916 and twice chosen chief justice; Joseph Sabath, sitting since 1916; Hugo Friend, 1921; and Emanuel Eller, 1923.

Harry M. Fisher has been an incumbent of the Circuit Court since 1921, when he was elected to that position after an excellent record on the Municipal bench. Past members of the Circuit judiciary include Julian W. Mack, who after twelve years' service there resigned to assume his seat in the Federal [illegible]

In the Probate Court of Cook County, Judge Henry Horner has presided continuously since 1914 and has achieved wide renown for his work there. For eight years, Philip P. Bregstone was assisting judge, assuming his post in 1911 and relinquishing it in 1919.

PHILIP STEIN was born in Steele, Rhenish Prussia, March 12, 1844, the son of Israel and Rosette (Kappel) Stein. He received his first education in Germany, but was brought to America at an early age, and entered the University of Wisconsin, receiving the degree of A.B. at that institution in 1865, and the degree of A.M. in 1868. Following this he spent two years in Europe, studying law, history, and political science at the universities of Heidelberg, Bonn, and Berlin. He was admitted to the bar in 1868, and following his return from Europe engaged in the practice of law in Chicago. Later he joined the firm of Kraus, Mayer & Stein, which later became Moran, Kraus, Mayer & Stein, and was a member of this famous organization until his election to the Superior bench in 1892. He was reëlected in 1898, and in 1903 was assigned to the Appellate Court of the First District, of which he was presiding justice until December, 1904, in which year he retired from the bench with the reputation, justly earned, of one of the leading jurists of the country. Following his retirement from the bench, Judge Stein formed the firm of Stein, Mayer & Stein, of which he was the head for several years until his death, December 24, 1922. In addition to his service as a judge, Judge Stein was also a member of the Board of Education of Chicago for two years. In politics he was a Democrat. Judge Stein married Emma Stein, April 4, 1875, and five children, Minna, Julia, Bertha, Rosette, and Katie, were born to them.



The following have been county commissioner:

Isa Manheimer, 1889
Martin Emerich, 1892
David Kallis, 1893
John Ritter, 1894
Maurice Rosenfeld, 1900
Henry Foreman (president), 1902
Max Blumenfeld, 1906
Dr. George Sultan, 1910.

Harry A. Lipsky was a member of the County civil service commission, 1908 to 1923; Abel Davis was county recorder, 1904 to 1912; Abram J. Harris, clerk of the Criminal Court, 1906 to 1910, and May Wolf, deputy clerk for the same period; David M. Pfaelzer, county assessor, 1913 (died in office); and a large number have held other office, of varying importance.

HENRY HORNER was born in Chicago Nov. 30, 1878, the son of Solomon and Dilah Horner. He received his preliminary education in the public schools of Chicago and at the Chicago Manual Training School, and later attended the University of Michigan and the University of Chicago. He was granted the degree of LL.B. by the Chicago-Kent College of Law in 1898, and was admitted to practice in 1899, becoming a member of the firm of Whitney & Horner, later Whitman & Horner. In 1914 he was elected judge of the Probate Court of Cook County, being reëlected in 1918 and 1922. In this capacity Judge Horner achieved a national reputation for devising a method for protecting the estates of service men and probating them without charge. The "Horner Plan," as it has become known, has been widely copied in other states. He also has been commended in all quarters for his efficient handling of the largest court in the country presided over by a single judge. Judge Horner has been active in civic and communal affairs. He has been a director of the Home for Aged Jews, Jewish Aid Society, Michael Reese Hospital, [illegible]



Municipal Office

No less than twenty-two Jews have been members of the city council, the list of aldermen being as follows:

Henry Greenebaum.Sixth Ward, 1856
Jacob Harris .... Second Ward, 1859
Louis Schaffner ... Seventeenth Ward, 1870-71
Jacob Rosenberg .. Second Ward, 1876-78
Julius Jonas ..... Eighteenth Ward, 1878-79-80
Isaac Horner ..... Eighteenth Ward,1888-89
Philip Jackson .... Fourteenth Ward, 1889-90
Julius Goldzier ... Twenty-second Ward, 1890-91
William Loeffler .. Eighth Ward, 1892-93
Louis I. Epstein... First Ward, 1893-94
Nathan T. Brenner.Seventh Ward, 1896
A. J. Ballenberg...Fourth Ward, 1897-98
Milton J. Foreman.Fourth Ward, 1899-1900
Joseph Strauss .... Fourteenth Ward, 1902-03
Nathan M. Plotke
Abraham J. Harris.Ninth Ward, 1905-06
L. M. Abrahams. Ninth (died in office), 1913-14
Si Mayer ..... Third Ward, 1913-14
Jacob Landheimer (resigned), 1914
Nathaniel A. Stern.Third Ward, 1915
U. S. Schwartz. ..Third Ward, 1916—
Jacob M. Arye... Twenty-fourth Ward, 1914—

Two Jews have held the position of city clerk, Abraham Kohn, 1860, and William Loeffler, 1897-1903; two have been election commissioners, Bernard Horwich, 1914-20, and Harry A. Lipsky, 1922; three have been city civil service commissioners: Adolf Kraus, 1897, who was president of the civil service board for a time, Julian W. Mack, 1903, and Joseph W. Errant, 1903-06.

As corporation counsel there are two representatives of the Jewish community, Adolf Kraus, 1893, and Samuel A. Ettel-



The County Building and City Hall

son, who served from 1915 to 1923. Samuel E. Pincus is city prosecutor at present, and Leon Hornstein assistant corporation counsel, as is also Jay Arthur Schiller.



MAX WOLF

Before the Municipal bench displaced the justice of the peace, five Chicago Jews served in that capacity: Henry A. Kauffman, 1889; Moritz Kauffman; Emanuel C. Hamburger, 1885; Adolph J. Sabath, 1894; and Henry Roth, 1895. In the Municipal Court have been or are the following:

Isador Himes, 1906
Joseph Sabath, 1910
Harry M. Fisher, 1912
Joseph W. Schulman, 1920—
Emanuel Eller, 1922.

As masters in chancery, who act as auxiliary judges and arbitrate many cases out of court, there are Fred Bernstein, Michael Feinberg, Max Korshak, Sidney S. Pollack, and Sigmund Zeisler.

In that autonomous municipal division known as the Sanitary District of Chicago, two Jews are at present trustees, Morris Eller, 1920, and Michael Rosenberg, 1923. Each is a prominent figure,



WILLIAM LOEFFLER

not only in the affairs of the Sanitary District, but in the public life of the city.

Among a large number of other officials of the past are the following:

Henry A. Kauffman, South Town supervisor, 1868

ULYSSES S. SCHWARTZ was born in Milwaukee, April 23, 1887, the son of Simon J. and Bertha J. (Ruwitch) Schwartz. His early life was spent in Norway, Mich., where he attended public schools, graduating from high school in 1902. He came to Chicago in 1904, became a telegraph operator, then clerk and railroad stenographer, and studied law, being admitted to the bar in 1910. He was elected alderman from the old Third Ward in 1916, and has been reëlected continuously since. In the city council he has achieved high reputation, being leader on the floor and chairman of the Transportation Committee. He is the author of the "Schwartz Plan" for municipal ownership of the traction lines, which has been widely commended. He is a Democrat in politics. Alderman Schwartz was married May 3, 1916, to Marguerite Swawite, and two children, Richard S. and Ruth Elizabeth, have been born to them.



JACOB M. ARVEY was born in Chicago, November 3, 1895, the son of Israel and Bertha Arvey. After completing grammar and high school he entered university, receiving the degrees of A.M. and LL.B., after which he practiced law. He was assistant state's attorney from 1918-20, and in 1923 was elected alderman of the Twenty-fourth Ward, which position he holds at present. He was chairman of the council committee that went to Washington to protest passage of the Johnson immigration bill, and is chairman of the council's committee on telephone litigation. In communal affairs Alderman Arvey has been long and intensively active. Among his numerous affiliations are the Jewish Charities, Jewish People's Institute, Young Men's Jewish Charities, Congregation Kehilath Jacob, Temple Judea, Y. M. H. A., Iroquois Club, Masons, Knights of Pythias, Odd Fellows, Order Knights of Joseph, and the Chicago and Illinois Bar associations. He married Edith Freeman, June 12, 1916, and has two children, Erwin and Howard.



Adolf Kraus, President Board of Education, 1884-86
Jacob Lindheimer, South Town collector, 1891
Ben Barnett, South Town collector and supervisor, 1897
Jacob C. Le Bosky, Attorney West Park, 1913
Mrs. Henry G. Solomon, Committee to Investigate Workings of Juvenile Court, 1911
M. A. Weisskopf, School Board on Bridewell
Emil G. Hirsch, Morals Commission, 1915
Julius Rosenwald, Industrial Commission, 1915
Simon Mayer, secretary to Police Board
Herbert J. Friedman, counsel for Civil Service Commission, 1917

MEMBERS OF BOARD OF EDUCATION

Charles Kozminski, 1881
Joseph Stolz, 1900-01
Modie J. Spiegel, 1906-09
Dr. Adolph Kohn, 1908-09



JOSEPH B. DAVID was born in Louisville, Kentucky, October 27, 1863, the son of Theobald and Adelaide David. He was educated in the public schools of his native state, and came to Chicago in 1881, where at first he was a clerk in the banking house of Felsenthal & Kozminski. Two years later he began his legal studies in the offices of Judge Philip Stein, being admitted to the bar in 1885. As head of the law firm of David, Smulski & McGaffney, and later, of David & Zillman, he engaged in the general practice of law until 1916, when he was elected justice of the Superior Court of Cook County. In this capacity he has served ever since, being chosen chief justice in 1917, and again in 1923. Judge David has achieved a wide reputation on the bench through his aggressive insistence on adherence to the law and has often come prominently into public notice through his zeal for its enforcement. His greatest Jewish activity has concerned itself with the cause of Zionism. As one of the earliest prominent men in the movement, he labored indefatigably to align midwestern Jewry in support of the Zionist program. War relief, too, has benefited by large sums of money through his abilities as a speaker. On August 14, 1888, he married Emma Siesel of Chicago, and four children have been born to them: Sigmund Walker, Louisa Siesel, Adelaide Caroline, and Cecil Theobald.



JOSEPH SABATH was born in Bohemia, March 2, 1870, the son of Joachim and Babette Sabath. He was educated in the public and high schools of his native town, and migrated to America in 1885, coming immediately to Chicago. He graduated from Chicago College of Law of Lake Forest University, obtaining the degree of LL.B. in 1897, and was granted the degree of Master of Laws by the Chicago Law School in 1914. He practiced law from 1897 until 1910, when he was elected a judge of the Municipal Court, as a Democrat, leading his ticket. He was appointed a judge of the Superior Court July 12, 1916, to fill the vacancy caused by the death of Judge Richard E. Burke, and on November 7, 1916, was elected a judge of the Superior Court, and reelected in 1922. Judge Sabath has been lecturer on the theory and practice of law at the Chicago Law School; was president of the Citizens' Traffic and Safety Commission of Chicago, president of the American Theatrical Hospital Association, and a member of the Chicago, Illinois and American Bar associations, Lawyers' Association of Chicago, a 32° Mason, Covenant Club, B'nai B'rith, B. P. O. E. (life member), and numerous other organizations. He married Regina Mayer, of Chicago, in 1888, and has three children: Albert, Milton J., and Mrs. Stella Grollman.



SAMUEL A. ETTELSON was born in Chicago November 19, 1874, the son of B. J. and Flora Ettelson. He was educated in the public and high schools of Chicago and at Harvard University and the Chicago College of Law (Lake Forest University) from which he received the degree of LL.B. in 1897. For several years he was a member of the law firm of Schuyler, Jamteson & Ettelson, later Schuyler, Ettelson & Weinfeld. He served seventeen years (1906-23) as state senator, representing the Third Senatorial District. On November 3, 1915, he was appointed corporation counsel of Chicago by Mayor W. H. Thompson, serving until 1923. Ettelson is a member of the Masons, and of the Harvard Club of Chicago, Bryn Mawr Country, South Side Tennis and Illinois Athletic clubs. He married Mrs. Amy B. Strauss, February 15, 1921.



HUGO MORRIS FRIEND was born in Prague, Bohemia, July 21, 1882, the son of Marcus and Emilie (Straschnow) Friend, and was brought to Chicago when two years old. He was graduated from the Chicago public schools, and received his Ph. B. degree from the University of Chicago in 1905. While attending the University, he achieved international prominence in athletics. In 1908, after receiving the degree of Doctor of Jurisprudence, he was admitted to the Illinois bar. He entered practice alone in 1912 after having been connected with several law firms. In 1916 he was appointed as master in chancery in the Superior Court of Cook County, and in 1921 was elected judge of the Circuit Court of Cook County. Judge Friend is active in a number of organizations and was for a time president of the Young Men's Jewish Charities.

Harry A. Lipsky, 1911-12
David M. Pfaelzer, 1912-13
Jacob M. Loeb, 1913-20
Max Loeb, 1916-19
Dorothy Ginsburg, 1922

TRUSTEES OF PUBLIC LIBRARY

Julius Rosenthal, 1872-75
H. Lowenthal, 1875-82
Adolph Moses, 1882-88
Bernard Moos, 1887-96
Emil G. Hirsch (president), 1888-97
Jacob Frank, 1897-1903
Samuel Despres, 1903-06, 1912, 1915
Julius Stern, 1906-12
Mortimer Frank, 1910-13
Samuel Gessler, 1917-19
Jacob Gartenstein, 1921-22

MEMBERS OF PARK BOARDS

Henry G. Foreman, South Park Board, 1902-13 (president two terms)
Dr. Julius Rappaport, Special Parks Commission
Isaac Shapiro, secretary West Park Board
S. J. Rosenblatt, Special Park Commission, 1911, and North Shore Park Commission, 1923—.



JOSEPH J. MERENSKY was born in Chicago, December 24, 1889. After attending grammar school and business college, he entered Kent College of Law, from which he was graduated with the LL.B. degree in 1912, since which time he has been engaged in practice. He is one of the youngest men ever named assistant United States attorney, which office he now occupies. His communal interests have been centered upon the Charities and the Jewish People's Institute. He is also active in fraternal circles, being a member of the Knights of Joseph, Free Sons, Masons, Elks, Knights of Pythias, Moose, and Royal Arcanum. He was married in Chicago, October 27, 1912, to Elizabeth Schechtel, and has two children, Melvin and Lois.



LEONARD I. WISSMAN was born February 22, 1889, in Stefanesi, on the Russo-Roumanian border. At the age of ten he attracted attention because of an unusual alto voice, and was featured in concerts carrying him to distant communities. Before he was *bar mitzvah* he was leading soloist in the foremost temple of Galatz, Roumania. He came with his parents to America at the age of fourteen, living in New York for a time. Later he came westward and attended Valparaiso University, and in 1913 made Chicago his home. Here he entered the Hamilton College of Law and upon graduating, entered practice, in which he has since been engaged, handling important litigation in the state and federal courts. He was formerly connected with the United States Inheritance Tax Department, and is at present assistant state's attorney of Cook County. During the war he was a member of the Legal Advisory Board of Local 43 and took part in the welfare work for Jewish soldiers at Camp Grant. Wissman is a member of numerous fraternal and charitable bodies. He was married July 28, 1920, to Evelyn Wiesberg, daughter of Mr. and Mrs. Maurice Wiesberg, of Chicago.



ABRAHAM MERINBAUM was born in Kalvaria, Russ-Poland, December 1, 1856. He was brought to the United States in March, 1870, and to Chicago April 7 of the same year. Here he attended the Jones school and then took a course at the Bryant & Stratton Business College. Following a number of year's work as bookkeeper he studied law at Chicago Kent College and became active in politics. In 1889 Mayor Cregier appointed him chief clerk in the north division water office and after serving in several other positions, in 1900 Merinbaum became chief clerk in the office of Mayor Harrison. From that time to the present, through every succeeding administration, he has been retained in this capacity. He was married December 5, 1880, to Rebecca Rubinsky, and seven children have been born to them: Mrs. Jeanette Rosenberg, Mrs. Pearle Leubusher, Mrs. Florence Plough, Mrs. Beatrice Harris, Mrs. Ethel Weil, Leo, and Harold.



JAY ARTHUR SCHILLER was born in Elgin, Ill., February 10, 1894. He was brought to Chicago when two years old and received his schooling in the local public schools. Since being graduated from De Paul University with the LL.B. degree, he has filled a number of important public positions. He was named by Governor Dunne private secretary of the Illinois Waterway Commission, and from 1919 to 1923 was secretary to Congressman A. J. Sabath. He is at present assistant corporation counsel. During the war he entered the fifth officers' training camp at Fort Sheridan and won a lieutenant's commission in the Infantry. He is an active member of Ramah Lodge, I. O. B. B., the Covenant Club, Monroe C. Crawford Lodge, A. F. and A. M., and the North Shore Post of the American Legion. He was married December 22, 1915, in Elgin, Ill., to Florence Mayerson, and has two children: Robert Raymond and Donald Alan.



MICHAEL ROSENBERG was born in Chicago, September 9, 1885, the son of Reuben and Fanny Rosenberg. He was educated in the public schools and at a business college, and early engaged in business and political activities. As a Democrat, he was elected a member of the Sanitary District of Chicago, a post he now holds. He was a delegate to the constitutional convention, and has taken an active part in civic and patriotic work, notably during the war, when he served in the Liberty Bond and other campaigns. Rosenberg is a director of the Marks Nathan Orphan Home, Gomlei Chesed Shel Emeth, Shaare Torah Anshe Maariv Congregation, and the Aid Association for Incurable Orthodox Jews. He was a delegate to the American Jewish Congress of 1923, and is a member of the following organizations: Jewish Historical Society of Illinois, Elks, Masons, Knights of Pythias, Order Knights of Joseph, and the Covenant, Ambassador, and Press Clubs. He married Ethel Colitz, September 30, 1906, and has four children: Harold, Milton, Robert, and Hazel.



MITCHELL C. ROBIN has lived in Chicago ever since his birth here, September 1, 1891. After attending grammar and high school he became a druggist, in which line he is at present engaged. Recently he was appointed by Mayor Dever to the important post of member of the Board of Local Improvements. He is a director of the Association for Incurable Jews and also the Hachnosath Orchim, and is a Mason, as well as a member of numerous organizations and a participant in civic and communal activities. He was married June 14, 1921, and has a daughter, Helen.



EMANUEL ELLER was born in Chicago December 21, 1889, the son of Morris and Jennie (Kalman) Eller. He was educated in the public and Y. M. C. A. schools of Chicago and at the Webster College of Law, from which he received the degree of LL.B. in 1915. In his school days he won distinction as an athlete, on the Hull House and other teams. After receiving his law degree he entered practice and became active in politics as a Republican. He was made assistant corporation counsel in 1917, serving until 1922, when he was elected a judge of the Municipal Court, and in 1923 was elected judge of the Superior Court. Judge Eller is a member of the Masons and Elks. He was married September 19, 1916, to Anna Ginsburg.



MORRIS ELLER was born in Libau, Russia, July 16, 1866, the son of Louis and Esther (Ephraim) Eller. He arrived in the United States September 22, 1883, and came immediately to Chicago, where he has resided ever since. After several minor employments, Eller became a manufacturer of clocks. He entered politics as a Republican, and became prominent, in 1915 being appointed city sealer by Mayor W. H. Thompson. In 1920 he was elected a trustee of the Sanitary District of Chicago. His Jewish interests include the Congregation Ahavath Achim, the Federated Charities, and the B'rith Abraham and Western Star orders. He is also a member of the Masons, Elks, and Knights of Pythias. He married Jennie Kalman, April 12, 1888, and has seven children: Mrs. Lena Wien, Emanuel, Mrs. Nellie Warshawsky, Jacob, Mrs. Clara Krulewich, William, and Mrs. Eva Lapin.



LEON HORNSTEIN was born on July 5, 1863, at West Bend, Wisconsin, the son of Simon and Charlotte Hornstein. He came to Chicago with his parents at the age of nine, and attended the public schools, graduating from the West Division High School in 1878, at the age of fifteen. He then learned the printing trade, engaging in that business until 1897 when he finished his legal studies and was admitted to the bar. He has practiced law continuously ever since, being appointed assistant corporation counsel in 1905 and serving until 1907. In 1911, he was reappointed and has been a member of the counsel staff to the present, having been a factor in much of the city's important litigation. He married Esther Younker on June 25, 1911, and there are two children, Charlotte and Annette.



SAMUEL E. PINCUS was born in Chicago, October 10, 1889, the son of Louis and Elka Pincus. He was educated in the Chicago public and high schools and at the Northwestern University Law School, where he was granted the degree of LL.B. in 1912, and admitted to the bar of Illinois the same year. A Democrat in politics, Pincus has been assistant attorney general of Illinois; a member of the Illinois Constitutional convention and is now city prosecutor of Chicago. He is a Mason, member of the Aryan Grotto, O. E. S., Elks, B'nai B'rith, O. B. A., Owls and other organizations. He married Lena Simon, and has two children, Geraldine and Orrin.

As will be seen from the foregoing lists, the Jews of Chicago have been well represented in almost every office of public trust, especially in the last quarter-century. The number upon whom high office has been conferred is surprising in view of the small percentage the Jews constitute of the city and state population. Particularly is this true of elective positions, wherein popular preferment is the arbiter. But in both elective and appointive positions, the Jews of Chicago have been paid a singularly fine tribute in the number and quality of those bestowed upon them.

Those who have been honored, and through whom all of their racial stock have been honored, by the summons to public office, have acquitted themselves well; nearly always with credit and often with distinction. In the main, they have brought to their tasks exceptional ability, force of character, and conscientious application to duty.



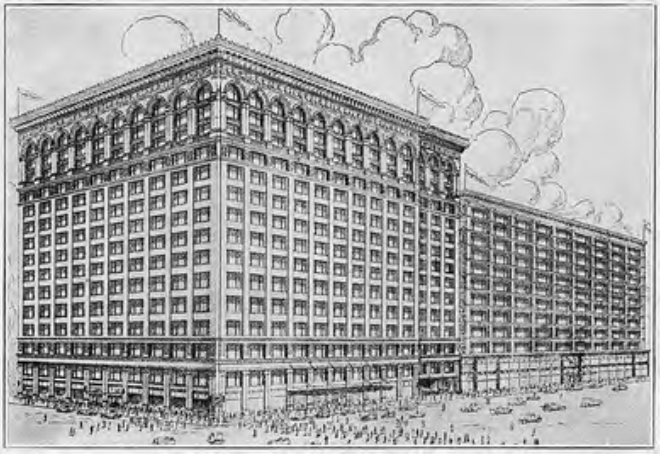
Industry, Commerce, and Finance

THE greatness of Chicago in the commercial world is due to two facts, her unrivaled geographical position, and her vigorous far-sighted leaders. From the very first the Jews of Chicago have recognized the first essential, and have always helped supply the second.

Chicago's industrial life comprises the three elements of a well-balanced city,—production, distribution, and financing. Unlike many cities which have but one, or at the most two, Chicago has all three in well proportioned measure. In this respect it is far superior to New York, whose heavy manufacturing is done at a distance, or to Boston. Pittsburgh is practically with but one branch, manufacturing. Chicago alone is pre-eminent in its own territory in all commercial pursuits.

As an unrivaled market, Chicago has its own teeming population of three million for its multifarious products. Not only this, but it is the commercial capital for a population of thirty millions, all living within one day's trip of the city. This population is of the wealthiest of the whole country, with money to live, not only in comfort, but in luxury. It is of this immense territory that Chicago is the commercial capital.

That the Jews of Chicago have been a vital factor in the material progress of the city, the development of her resources, the growth of industry and trade, the nurturing of credit facilities which are the substructure of business—is too well recognized to require elaboration here. Far in excess of their numerical proportion, they have been a force in making Chicago the great metropolis of the West and in placing her feet on the path whose goal is world leadership.



Marshall Field's Store, State, Madison and Washington

One of the fields in which the Jewish share has been of most pronounced importance is the manufacture and distribution of apparel. The record begins as far back as the '40s, when Benedict Shuhart and Philip Newburgh set up as tailors on Lake Street, the former becoming one of the best-known in the city. Abraham Kohn was one of the first clothiers of the city, starting in the early '40s. In this decade also, Rosenfield & Rosenberg built up their dry goods store on Lake Street, which became one of the leading wholesale and retail houses in the West when the great merchants to come were as yet unheard of. Reaching back almost to that far-off day is the career of Henry N. Hart, recently deceased, who began as a merchant tailor in 1857.

All through the years to the present, the Jews of Chicago have taken a foremost part in this line. To-day many of the biggest houses are Jewish, or headed by one or more Jews.

In the manufacturing branch, Hart, Schaffner & Marx hold a preeminent



HARRY HART was born in Eppelsheim, Germany, February 17, 1850, and was brought to this country at the age of eight. His family settled in Chicago, and he is a public school product of this city. Hart early entered the business of manufacturing clothing, in time becoming head of the great house of Hart, Schaffner & Marx. This firm, world-known, and unquestionably the leader in its sphere, is one of the most important factors in Chicago's industrial growth, and it is due in large measure to President Hart that it occupies this position. His activities, however, have not alone centered in the domain of commerce and industry. Since his youth he has taken part in social and philanthropic endeavor, and has long been a potent communal figure. He has served as president of Sinai Congregation, as a director of the Home for Aged Jews, and as vice-president of the Associated Jewish Charities. To many other interests, Jewish and non-Jewish, he has lent his financial and personal support unstintingly. In the pursuit of a communal project, he has always evidenced the same devoted concentration which has marked his efforts toward the upbuilding of the great industrial house he heads. He married Mrs. Sadie Wald, and four children have been born to them.



JOSEPH SCHAFFNER, one of the founders of Hart, Schaffner and Marx, was born March 25, 1848, in Reedsburg, Ohio, and was educated in the public schools of Cleveland. He came to Chicago in 1871. Here he was first employed by Hart Bros., retailers of men's furnishings. In 1887, with Harry Hart, Max Hart, and Marcus Marx, he organized the clothing firm of Hart, Schaffner & Marx, which in 1911 was succeeded by the present world-famous corporation of that name. He was one of the founders and a generous supporter of the School of Commerce of Northwestern University, serving as trustee from 1910 until his death. He also served as chairman of the finance committee of the Municipal Voters' League, and inspired the founding of the Hart, Schaffner & Marx prizes for essays by college students on politico-economic subjects, as a result of which many valuable contributions to modern economic and industrial literature have been published. He also won high praise for his efforts in working out a model labor agreement with the employees of his firm, which has been in force ever since. Throughout his life he was an assiduous reader, indulging his literary inclinations in spite of the heavy inroads made on his time and strength by his business and social connections. Upon his death, April 19, 1918, he was survived by his widow, Sarah Halle Schaffner, whom he married in Cleveland in 1888, and their three children: Halle (Mrs. Elmer Schlesinger), Margaret (Mrs. Samuel A. Marx), and Joseph Halle Schaffner.

LOUIS B. KUPPENHEIMER was born in Terre Haute, Ind., July 18, 1857, the son of Bernhard and Augusta (Rosenfeld) Kuppenheimer. He was educated in the public schools of Chicago, and in 1876 was employed by his father's concern, now Kuppenheimer & Co. He has been with the firm ever since and has proved a large factor in making it one of the country's greatest clothing establishments. In 1911 he became a member of the firm, then a partner, and upon its incorporation in 1914 was elected vice-president, which position he has held to the present. He has always been active in communal affairs. With his brothers, Isaac and Albert, he erected the Jewish Home for the Friendless, and he invested and presented an annex, assembly room, and gymnasium, to the Chicago Home for Jewish Orphans. He married Emma Morris, of Cincinnati, January 17, 1911.

ALBERT B. KUPPENHEIMER was born in Chicago May 31, 1866, the son of Bernhard and Augusta (Rosenfeld) Kuppenheimer. He was educated in the public schools of Chicago and at the Harvard School of Chicago. In 1896 he became a member of the firm of B. Kuppenheimer & Co., now Kuppenheimer & Co., established in the latter in 1879, and now one of the leading houses of its kind in the country. Albert Kuppenheimer had served his apprenticeship in the trade in the first place on his becoming a partner, and rose to his post by merit, not preferment. After several years of authority in an executive capacity, he retired from active business. In social and communal affairs he is a well-known figure, interested in a variety of efforts. He was one of the three Kuppenheimer brothers whose munificent gift made possible the erection of a new building for the Jewish Home for the Friendless.

place. It was founded by Max Hart, Harry Hart, Joseph Schaffner, and Marcus Marx, and was incorporated in 1911. Harry Hart is the president.

Hart, Schaffner & Marx bulks large in the industry not only because of its huge sales, but also because it has been one of the acknowledged leaders of the country for industrial reform in relation to its employees. The councils instituted by Hart, Schaffner & Marx in conjunction with the trade unions have been copied all over the world, and are to day one of the hopes of industrial peace in the employer-employee relations. The economics essay prize, offered once a year by the firm, has already resulted in a large and increasing contribution to the science of economics.



BERNHARD KUPPENHEIMER
Founder, Kuppenheimer & Company

Kuppenheimer & Company, founded in 1903 as B. Kuppenheimer & Company, is another manufacturing firm of outstanding size and importance.

Alfred Decker & Cohn, of which Alfred Decker is president, is likewise widely known, as are M. Born & Company; Kuh, Nathan & Fischer; Scotch Woolen Mills; Charles Kaufman & Brothers; Kling Brothers & Company; Rosenwald & Weil; Cohn, Rissman & Company; Royal Tailors; Kahn Tailors; Meyer &

ALFRED DECKER was born in Kirchheimbolanden, Germany, November 2, 1871. He received his early education in his native land, including two years at public and five years at Latin school. At the age of fourteen he left for the United States, arriving in Chicago June 30, 1886. Here he was employed for twelve years in various positions with clothing manufacturers, and then went into business for himself, building up the great clothing firm, Alfred Decker & Cohn. His many contributions to the Jewish and general welfare include service in the following capacities: director of the Associated Jewish Charities for three years; vice-president of the Chicago Crime Commission for three years, and present executive member; vice-president of the Chicago Band Association for three years; and a director in numerous other organizations and activities. He was vice-president of the Chicago Association of Commerce in 1917 and is at present a member of its Senior Council. Rachel Hexter, of Ashland, Ill., became his wife, March 29, 1904, and there are four children: Florence J., May E., Virginia F., and Theodore S. Decker.



NATHAN C. ARBETMAN was born in Rared, Russia, January 15, 1884. He arrived in the United States and in Chicago in 1900, where he attended night school while he worked at his trade, tailoring. In 1906 he established himself in business as a manufacturer of cloaks and suits, in which he has continued to the present. Arbetman was an early supporter of the Zionist movement, being a member of one of the uniformed companies. His present affiliations include the Jewish Historical Society of Illinois, Temple Emanuel, the Jewish People's Institute, and the Chicago Cloak and Suit Manufacturers' Association. He married Florence Fuerstenberg, November 27, 1913, and has a daughter, Nancy.



CHARLES LEVY was born in Suwalk, Russia, October 25, 1879. He arrived in the United States in 1894 and came to Chicago the same year, where he entered business as a manufacturer of men's clothing. He is a liberal supporter of practically every worthy cause, and is a director of the Marks Nathan Orphan Home; an active founder of the Congregation Ezrath Israel, and chairman of the building committee as well as a director of the North Shore Congregation. His fraternal affiliations include the [illegible]. He was married to [illegible] Meyers, June 4, 1901, [illegible].



Company; Chicago Tailoring Company; Lukone Company; and Edward Strauss.

In the manufacturing of ladies' cloaks and suits, there are B Kirschbaum & Company; Schenker & Michel; Arbetman Brothers and Blair; Weinstock, Glick & Company, and Handmacher & Michel.

In dress manufacturing, Arthur Weiss & Company and N. Riback Company are prominent, and in silks Morris Woolf & Company is well known.

In shoe manufacturing, the Jews of Chicago have also had a prominent part. The earliest individual of note in this line is Isaac Greenstelder, who about 1860 started a shoe factory that grew to importance. He retired in 1900. The Selz-Schwab Shoe Company is one of the oldest and largest of the firms of to-day. It was founded by Morris Selz in the '60s, and Charles H. Schwab became a member in 1878. The Florsheim Shoe Company, also a leader, is headed by Irving S. Florsheim, whose father and uncles were organizers of this great house.

Other manufacturing houses of importance are Goshen Shirt Manufactur-



LEON MANDEL was born in Kervenheim, Bavaria, in 1841. He was a pioneer business man of Chicago and became a member of Mandel Brothers, one of the greatest dry goods houses in America. He always took a deep interest in communal and civic institutions, particularly the Michael Reese Hospital and Sinai Congregation, of which latter he was vice-president as well as an active worker for many years. Among his various benefactions was a gift of $75,000 to the University of Chicago. He was also a member of the Standard Club and other leading organizations, Jewish and non-Jewish. He married Belle Foreman.



EMANUEL MANDEL was born in Kerzenheim, Bavaria, Germany, February 17, 1845, the son of Fiber and Caroline (Klein) Mandel, and was brought to Chicago in 1851, where he attended public school, at one time being a pupil in the K. A. M. Congregation day school. At the age of fifteen he entered the dry goods business in his uncle's store, and shortly after his brothers, Simon and Leon, had founded the firm of Mandel brothers, he was taken in as the third member, being one of the principal factors in the extraordinary growth of the establishment until the time of his death. On April 18, 1871, he married Babette Frank, who was later to become one of the foremost woman philanthropists of Chicago. Three children were born to them: Frank E. Mandel (since deceased), Edwin F. Mandel, now president of Mandel Brothers, and Mrs. Albert S. Lower. Emanuel Mandel met a tragic death in 1908, while in Europe.



MAURICE L. ROTHSCHILD, one of the leading retail clothiers of the country, was born in Nordstetten, Germany, April 30, 1864, the son of Leopold and Sarah Rothschild. Young Rothschild was educated at a *Realschule* in Germany, and in 1878 left for America. After energetic efforts in this country, Rothschild established himself in the retail clothing business in Seneca, Kansas, and some time later came to Chicago. In this city he established the retail clothing institution bearing his name, which has grown into one of the greatest of its kind in the world. He has also established similar institutions in St. Paul and Minneapolis, in all of which the same successful methods and high ethics prevail. He is prominent socially, in civic life, and in philanthropic endeavor in Chicago. Rothschild married Gusta, daughter of the late Nelson Morris, the famous packer. His wife died recently.



EDWIN FRANK MANDEL, president of Mandel Brothers, one of the oldest and leading department stores of Chicago, was born in Chicago, December 5, 1875, the son of Emanuel and Babette (Frank) Mandel. Educated at the University of Chicago, from which he was graduated in 1896, he distinguished himself during his college career by his great athletic ability, being a noted sprinter and jumper. He entered the employ of Mandel Brothers immediately upon leaving the university, and has been connected with this renowned organization ever since. He was made second vice-president of the concern in 1909 and became its president in 1912, a post which he has occupied to the present. He is unmarried.

ing Company; Ogus, Rabinowich & Ogus, milliners; The Kabo Corset Company, founded by Simon Florsheim; and A. Stein & Company, makers of "Paris Garters," of which Albert Stein became the head in 1887.

Jewish skill has shown forth brilliantly in the retail distribution of goods. Much of the science of department store management has been worked out by Jewish leaders, as have also the many problems of the chain store. In mail-order house management, practically all of the problems of this vast economic field have been worked out by Jews.

The retail branch includes a number of outstanding organizations. Mandel Brothers, one of the greatest department stores in the country, dates back to 1855 when it was founded by Simon and Leon Mandel. Edwin F. Mandel, president since 1912, is a son of Emanuel, a third brother who was taken into the firm a few years after its founding. The Boston Store, the Fair, the one-time Siegel, Cooper & Company, the Leiter Stores, and the Hub, all have or have had Jews as heads or important officers. Other State Street stores include Maurice L. Rothschild, one of the largest men's clothing shops in the world; Rosenthal and Bezark, millinery stores; D S Kamiss & Co., and Henry Friend, women's wear.

Yondorff, Klee Brothers, and L. Klein are outlying stores of prominence. Albert Hoefeld conducts six men's furnishing stores in the city; O'Connor & Goldberg, operating eight shoe stores, Feltman & Curme, with thirteen, Maling Brothers, with eight, and the Grossman Shoe Company, with a like number, are among the

SIEGMUND FLORSHEIM was born in Romrode, Hessen, Darmstadt, Germany, in 1841. He came to the United States in 1853, and to Chicago nine years later. Here he became the founder of the Florsheim Shoe Co., one of the large manufacturing shoe houses of the city. He was a member and active supporter of Sinai Temple and much interested in the various charities. He was married to Henrietta Nusbaum, August 21, 1866, and was the father of five children. He died March 24, 1894, a pioneer who had made his way to the front ranks in the commercial world and had won an honored place in the community.



ALBERT STEIN, head of the firm of A. Stein & Co., was born in Reichensachsen, Germany, in May, 1866, the son of Meyer and Jeannette Stein. He was educated in the public schools of Germany and at night school in New York, after his arrival in America in 1884. Since 1887 Stein has been head of the firm which bears his name, the leading institution of its kind in the country, manufacturers of the famous "Paris" garters. Stein married Josie Liebenstein, of Chicago, November 24, 1896.

ALBERT HOEFELD was born in Hanover, Germany, June 13, 1865, the son of Nathan and Henrietta (Bernstein) Hoefeld. He was educated in the public schools of his native town and in the high school of Seesen, Germany. Coming to the United States in 1884, Hoefeld began his business career in Chicago as a dealer in men's furnishings in 1892, and achieved a distinct success, now conducting seven stores in this city. He was married March 21, 1893, in Chicago, to Sadie Lelewer, and there are two children: Norman Hoefeld and Mrs. Helen Pfaelzer.



IRVING S. FLORSHEIM is a Chicago product, having been born in this city October 27, 1893, the son of Milton S. and Gertrude (Stern) Florsheim. He was educated in the Chicago grammar school, at the University high school, and at Cornell University, where he took the A.B. degree. He is engaged in the Florsheim Shoe Co., the great shoe-manufacturing concern established by his father and uncles, one of the leading industrial establishments of Chicago. He has been active in communal affairs and is regarded as one of the leading of the younger business men of Chicago. In 1918 he married Lillian Hyman, of New Orleans. He has two children, Mary Elizabeth and Nancy Jane.

BENJAMIN JEFFERSON ROSENTHAL was born in Chicago, November 5, 1867. Upon completing his high school education in 1884, he entered the employ of Gage Bros., wholesale millinery, where he remained for seven years when the firm of Stumer, Rosenthal & Eckstein was formed. He is also president of the Importers' and Manufacturers' Millinery Company, and of the S. Herzog Co., vice-president of the Emporium-World Millinery Co., and director of the Public Drug Co., the American Restaurant Co., the Red Book Corporation, and other interests. He served as a member of the Chicago Board of Education from 1894 to 1897. He was married to Hannah Stumer, January 1, 1901, and has two daughters, Gladys S., and Elaine V. Rosenthal.

larger retail footwear firms directed wholly or in part by Jews.

The great mail order business has also drawn from the Jewish population for some of its biggest figures. Julius Rosenwald is president and Albert H. Loeb vice-president, of Sears, Roebuck & Company, the world's leading mail order concern. Phillipsborn's is another of the leading houses. The Chicago Mercantile Company, one of the largest mail order millinery houses, was founded by Charles A. Stonehill, and there are a number of other mail order firms of Jewish origin.

One of the greatest contributions to the science of retailing has been made by a Jewish firm, Spiegel, May, Stern & Co. The mail-order business with its total sales running into the millions, and with its future practically unlimited, owes its birth and much of its present-day practice to this firm of Jewish merchants.

S. Phillipsborn & Company, with branches in other cities, and N. Shure & Company, are wholesale merchandise houses widely known.

In times past, two Jewish organizations held large interests in the meat packing



SOLOMON KARPEN, born January 7, 1858, at Vongrowitz, in the Polish-German province of Posen, son of Morris and Johanna (Cohen) Karpen, is head of the firm of S. Karpen & Brothers, the leading manufacturers of upholstered furniture in the country. Karpen was brought to America at an early age, and was educated solely in the public schools of Germany and in the night public schools of Chicago. In 1880 he started the business which now bears his name, later associating his eight brothers with himself, as the enterprise grew in strength and importance. The firm of S. Karpen & Brothers, thus finally established, of which Solomon Karpen has been president since its inception and incorporation, rapidly attained leadership in its industry until today it outranks all others, its name being as well known in the furniture industry as that of Armour or Swift in the packing industry. Karpen married Ernestine Schwalbe in 1884, and has five children, Martin, Isadore, Marie, Erma and Harry.



JOSEPH S. HARTMANN, a native of Breskowitz, Bohemia, was born on August 30, 1846, the son of Simon and Ludmilla Hartman. He received his early education in the town of his birth, becoming later a teacher of Hebrew until 1867, when he came to America. In New York he was a private tutor until 1875, at which time he came west and settled in Chicago. He married Lori Heller in New York on June 1, 1868. Five children were born to them, Samuel, Henry, Hugo, Bella (Mrs. A. W. Bensinger), and Mildred. Two years after his arrival here he entered the trunk manufacturing business, in which he has remained ever since, organizing and becoming president of the Hartmann Trunk Company in 1892. In the early '90s he was instrumental in establishing the first Hebrew Sabbath schools on the West Side, the forerunners of the many Sabbath and Sunday schools that have since flourished throughout the city.



ADOLPH KARPEN, son of Morris and Johanna (Cohen) Karpen, born in Vongrowitz, Poland, is one of the leading manufacturers of Chicago. Coming to this country at an early age, he, with his brothers, established the firm of S. Karpen & Brothers, manufacturers of upholstered furniture. Although the beginning was modest, the concern soon took rank with the leaders in the industry, and is today known all over the country, giving employment to several thousand men and women. Karpen was educated in the public schools of Chicago, and may therefore be regarded as distinctively a Chicago product. He is secretary and a director of S. Karpen & Brothers, and has been quietly active in social and communal life in Chicago.



NATHAN SHURE was born in Chiveidau, Kovno province, Russia, August 15, 1863, of a family that traces its genealogy back seven hundred years. He came to this country in 1887 and settled in Chicago. Three years later he founded here the firm of N. Shure & Co., now occupying an entire loop building and maintaining offices in all the important centers of Europe. He has served as a director of the Federated Charities and is a prominent member and contributor of Kehilath Jacob Congregation. Many other communal organizations have long counted on his consistent, if retiring, support. He was married in 1892, to Yetta Levin. There are four children: Rose, Ella, Sam, and Joseph.

industry: Nelson Morris & Company, recently absorbed by Armour & Company; Sulzberger, Swartzchild & Company, now Wilson & Company.

Among the big wholesale grocers are Henry Horner & Company, founded in 1867 and the first in Illinois; Steele-Wedeles & Company, headed by Samuel B. Steele, long active in Chicago Jewish community; and Grossfeld & Roe. Other Jewish individuals or firms dealing in edibles and allied products are Meyer Tuteur, president of the Imperial Baking Company; Morris Dick, of the Western Dairy Company; Lawrence Ice Cream Company, of which Louis Olin is president; Kosher Star Sausage Manufacturing Company; Vienna Sausage Manufacturing Company; Sinai Kosher Sausage Company; Hoffman & Company, large dealers in sausage and cheese; Shafton & Company, and Isadore Cohen & Company, commission merchants; Charles Schaffner, head of the Manhattan Brewing Company; and the Grawoig Ice Company.

In other manufacturing and selling branches, not yet dealt with, a number of firms call for mention. As jewelers we find Lewy Brothers, prominent State Street house; Holsman & Company and Emil Braude & Sons, wholesalers; Benjamin Engelhard, diamonds and pearls, and Paul N. Lederle. The Eagle-Wabash Company, of which Louis Brosilow is president and treasurer, is one of the largest manufacturers of lamps and lampshades in the United States. The Hartmann Trunk Company was organized by Joseph S. Hartmann in 1892 and he has built up a wide reputation in its field. In lumber, those are Julius B. Lewis, L. P. Rothschild & Son, Joseph Brothers Lumber Company, and the Northwest Side Lumber Company. Solomon J. Sulzberger.

ALBERT PICK, head of the great concern of Albert Pick & Co., the leading hotel and restaurant supply and equipment house of the country, was born in Chicago. He was educated at Notre Dame University, at South Bend, Ind., and in 1892 formed the organization with which he has ever since been identified. This was incorporated in 1894, at which time he became its president and secretary, a post he still holds. He is a director of the Central Manufacturing District Bank, a life member of the Art Institute of Chicago, and a contributor to a large variety of causes. He married Gertrude Frank, of Chicago, December 27, 1892, and four children, Pauline, Albert Jr., Lawrence Mercer and Dorothy, have been born to them.

ISADORE COHEN was born in Elizabethgrad, Russia, in 1874, and at the age of seventeen came to the United States, settling immediately in Chicago. After a number of years in various occupations, he entered the business in which he is now engaged, that of commission merchant in food supplies. In this field he has made a distinct success. He is a frequent contributor to the market pages of the Chicago daily newspapers upon trade topics, upon which he is regarded as an authority. Cohen is actively identified with Jewish communal efforts in Chicago, his connections including the Federated Charities, the Marks Nathan Orphan Home, and the Denver Jewish Consumptives' Sanitarium, of all of which he is or has been a director. He is a member of numerous other Jewish organizations, and is identified with the work of the Alexian Brothers' Hospital, the Chicago Association of Commerce, and the Chicago Art Institute. His wife was Sarah Boxer, and there are three children: Charlotte, Dorothy, and Ruth.



ISADORE GRAWOIG was born in Chicago, July 24, 1891, and received his education in the public schools. He has been successfully engaged in the ice business and is to-day a leading ice manufacturer of Chicago. He gives much of his attention to the Marks Nathan Orphan Home of which he is a director, and during the existence of the Federated Charities, he took a devoted share in its activities. Various fraternal organizations also claim his interest. He was married in Chicago March 23, 1909, to Rose Bornstein, and is the father of three daughters, Bernice, Eleanor, and Joan.



MAURICE S. DICK was born in Wilna, Poland, April 21, 1884. He arrived in the United States in 1902, immediately coming to Chicago, his father, Harris Dick, having preceded the family three years previously. He received a public school and business college education and then entered the milk business, now being president of the Western Dairy Co. Dick is one of the organizers of the Wilna *Shul*. He took a prominent part in the activities of the Federated Charities and is active in the B'nai B'rith and the Masonic order. He was married in Chicago, July 17, 1910, to Ida R. Ettelson, and is the father of two sons, Alvin F. and Bernard S. Dick.

head of the Enterprise Paint Company, and James Davis, wall-paper and paints, are prominent in their lines.

Furniture is a line in which numerous successful Jewish firms are to be found. One of the earliest in this field was Hart Brothers, founded by Abraham Hart in the '50s. To-day, S. Karpen & Brothers, headed by Solomon Karpen, is the largest manufacturer of upholstered furniture in the entire country. The Pullman Couch Company, an important concern, has Julius Kramer as president and J. L. Schnadig as vice-president. Strauss & Schram has at its head David Strauss. The Nachman Springfilled Company are large makers of springs. And in the retail business there are the Hartman Furniture Company, under the direction of Max Strauss; the Spiegel Furniture Company, with Modie J. Spiegel as its president; and the General Furniture Company, of which J. B. Greenwald is head. All these three conduct chains of stores that do an enormous business yearly.

As a manufacturer of hotel and restaurant equipment, Albert Pick & Company, founded in 1857, is without peer throughout the United States. In office furniture and supplies Sidney Morris & Company, operated by the Pancoe brothers, has

OSCAR GUMBINSKY was born in Detroit, Mich., June 21, 1885. His father, Jacob Gumbinsky, son of an orthodox rabbi of Wishkivitz, Russia, came to America in 1870 and engaged in the manufacture of woolens. The elder Gumbinsky prospered and became the owner of a large plant in Kalamazoo, Mich. Oscar, the second in a family of six sons and one daughter, graduated from the public schools in 1899, when he entered his father's business, as did his brothers. Upon the father's retirement, in 1910, the sons assumed charge of the establishment. Oscar Gumbinsky, head of the firm (the eldest brother having died), has been reared in accordance with orthodox traditions, and is an active supporter of Jewish endeavor. Ever since his coming to Chicago, in 1918, he has given liberally to local causes. For six years he was a director of the Federated Charities, and since its fusion with the Associated Charities has continued his service on the directorate of the larger body. The War Relief, the Zionist Organization, the Marks Nathan Orphan Home, the Hebrew Theological College, and the Jewish Historical Society are among the organizations in which he has been especially interested. He was married on October 5, 1915, to Anne Cerolski, of South Bend, Ind.



HERBERT T. SPIESBERGER was born in Keokuk, Iowa, January 3, 1881, where his early schooling was obtained. He came to Chicago in 1890 and continued his education here, receiving degrees from the University of Illinois and Northwestern University. He is now vice-president of the Marinette Knitting Mills. His communal interests and connections are distinguished. He is president of the Northmoor Country Club and on the directorate of the Jewish Charities of Chicago. In the Chicago war relief drives he lent his vigorous support, devoting much effort to the trades division. He was married in Chicago in 1906, to Minna Rosenthal,

PHILIP COHEN was born in Korklan, Russia, March 12, 1884, and was brought to Chicago at the age of two. After a public school education he joined his father and brothers in the cotton clipping business. In this line he has since continued, the firm being B. Cohen & Sons, one of the largest in its field. He served on the directorate of the Marks Nathan Orphan Home for a number of years, and is identified with the Covenant Club, B'nai B'rith, Kneseth Israel Congregation, and Anshe Emeth Congregation. He is also a supporter of long standing, of the Mount Sinai Hospital, Jewish Charities, Rachel Hebrew Free School, and the Hebrew Theological College. He was married to Catherine Berman at Benton Harbor, Mich., August 5, 1906, and has four children: Thelma, Harvey, Eugene, and Raymond.



SIMON H. FUERSTENBERG was born in Kishineff, Russia, May 25, 1865, and came to the United States in 1889. He settled in Chicago three years later and engaged in cigar manufacturing, later entering the cotton converting business, in which he is at present engaged as head of Fuerstenberg & Co. He is a director of the Congregation Agudath Achim, and a supporter of numerous public causes, among them the Keren Hayesod and the Jewish Charities of Chicago. He was married March 24, 1885, to Nechama Levinson, and has seven children: Rose (Mrs. H. L. Meites), Clara





MOSES BENSINGER was a native of Louisville, Ky. Coming to Chicago, he built up and became president of the Brunswick-Balke-Collender Co., the largest manufacturer of billiard equipment in the world. He was one of the most active supporters of Sinai Congregation, and was one of its directors for a number of years. He was also a director of the Michael Reese Hospital, and took a keen interest in various charitable institutions. He married Eleanor Brunswick, and was the father of Benjamin Bensinger, Mrs. Cora Hyman, and Mrs. Edna Fish. Moses Bensinger's kindly nature made him one of the best-liked men in Chicago, and his death, which occurred October 4, 1904, was widely mourned in the community.



OSCAR MEYER was born in Chicago, January 12, 1876. His father, Martin Meyer, came to the United States in 1852, landing in Boston and moving to Chicago in 1865, where, as a member of the Germania Maennerchor, he sang at the bier of Abraham Lincoln. Young Meyer's playmate was a grandson of Lincoln. After completing public school, he pursued a business course and then attended Art school. In 1899, he founded the firm of Meyer Both Co., commercial art and advertising, of which he is president. During the world war, he was district chairman of the Sixth Ward Liberty Loan campaigns. He was a director of the Associated Charities and is a member of the Standard and Northmoor Country Clubs, and the Equestrian Association. He was married in Milwaukee, Wis., July 11, 1904, to Aimee Grauman, and has two children, Stanton M., and Fanny Lee.



JULIUS HOWARD MINER was born in Lubin, Russia, May 25, 1896. He received a thorough Jewish education, after which he left for Chicago to join his father, in December, 1907. Here, after graduating from the Medill High School he entered Kent College of Law. He has been in practice since 1917, and is also president of the Guarantee Sign and Service Corporation and the Acme Sign Letter Co. He took an early interest in the work of the Jewish People's Institute, West Park No. 2, and other settlements, and was one of the organizers and officers of the Young Men's Hebrew Association and the Marks Nathan Junior Auxiliary. He is Master of Upright Lodge, No. 1101, A. F. and A. M., and active in social, fraternal and political affairs. He is unmarried.



ALBERT HENRY LOEB is vice-president and treasurer of Sears, Roebuck & Co., the great, nationally known mail order house. He was born in Rockford, Ill., February 18, 1868, the son of Moritz and Johanne Loeb. He was educated in the public and high schools of Chicago, and later at Johns Hopkins University, where he specialized in history and political science. Following his graduation from Johns Hopkins, Loeb taught in the public night schools of Chicago, while during the day he studied law. He was admitted to the bar of Illinois in 1889, and practiced his profession for several years as a member of the law firm of Loeb & Adler. In 1901 he left the active practice of law to become secretary of Sears, Roebuck & Co., and in 1908 he was made vice-president and treasurer of that great organization, a post he has held ever since. Loeb has been active in many avenues of communal and civic life in addition to his busy business career. His name is prominently associated with all forms of Jewish activity in Chicago, as well as with many movements having for their purpose the betterment of civic conditions, without regard to creed. Anna Bohnen became his wife in Chicago, April 26, 1894, and there are four children, Allan M., Ernest G., Richard A., and Thomas H. Loeb.

TOBY RUBOVITS, born in Hungary January 18, 1857, came to the United States in 1871, settling at once in Chicago, where he has resided ever since. He was early attracted to the printing and publication field and has specialized in fine printing, binding and engraving. He has given freely of his personal effort to the Jewish People's Institute, and the Free Employment Bureau, and is a member of Isaiah Congregation, the B'nai B'rith and Royal Arcanum, and is a Mason. He is identified with a number of clubs, and is a member of the Committee of Education of the United Typothetae of America. He was married in Chicago in 1890 to Hannah Goodkind, and is the father of three children: Arthur G., Walter L., and Richard A. Rubovits.



MEYER TEITELBAUM was born in Polotzk, Lithuania, May 15, 1877. He was given a strict orthodox Jewish training in his youth and as a result all through his life he has warmly supported orthodox endeavor. He came to the United States in 1904, arriving shortly after in Chicago. Here he entered the baking business and is to-day president of the Imperial Baking Co. and interested in a number of other business enterprises. He was active in the Federated Charities and has for a number of years been a director of the Northwest and Rockwell Street Talmud Torahs, Tifereth Zion Congregation, Chicago Hias, and Gomlei Chesed shel Emeth. He was married June 25, 1902, to Rebecca Rabinovich, and has two children, Helen and Evelyn.

come to prominence in recent years. The Superior Brass and Fixture Company, of which Adolph Copeland is president, manufactures store equipment.

In metals there are a number of important names. Philip D. Block has been vice-president and manager of the Inland Steel Company since 1903, and an organizer of other enterprises. Nathan T. Brenner in 1889 founded and became president of the American Insulated Wire and Cable Company. Benjamin Colitz is head of the Central Iron and Manufacturing Company, the largest of its kind in the West. The Great Western Refining Company, Lansky & Company, and Lieberman Brothers are prominent dealers in waste metals.

Connected with other waste and with mill products are B. Cohen & Sons, one of the biggest handlers of cotton clippings; S. H. Fuerstenberg & Sons, cotton converters; Gumbinsky Brothers, a large firm owning woolen and paper mills in several cities; Herman H. Newberger, knitting mills; Morris M. Rothschild, head of the Midwest Paper Company and the Midwest Knitting Mills; and David Kolb, woolen clippings. Mendelson Brothers Paper Stock Company is the only print paper mill in Chicago.

The American Tank Car Corporation, among the greatest in the American field, has as its founders Max Epstein, now president, and David Copland, vice-president.



ISRAEL SCHOR was born February 9, 1872, in Podkamen, Galicia. After a youth spent in typical Jewish study he left for America at the age of twenty-one. After a number of years spent in the east and south he came to Chicago in 1898. Ever since his arrival, he has been intimately associated with communal effort. Foremost among the organizations he has been interested in, is the Marks Nathan Orphan Home. When its present building was erected he donated all the glass for it, and still replaces all broken windows without cost. He was married to Lena Petrokansky in 1896 and is the father of six children.



JULIUS ELI LEVIN was born in Russia, February 2, 1881, and with his parents, Eli and Hanna Levin, came to Chicago in 1889. He is engaged in business as a millwork and sash and door manufacturer, the only such in Chicago. He has achieved a distinct success in his field and is known as one of the substantial Jewish manufacturers of the city. He is active in club and communal endeavor. Among the organizations to which he belongs are the B'nai B'rith, the Masons, the Covenant Club, and a number of philanthropic bodies. He was married August 16, 1908, to Anitta Klipper and has three children: Serretta, Leonard, and Woodrow.



LOUIS P. RUBENSTEIN was born in Botik, Russia, May 15, 1872, the son of Joseph and Rachel Rubenstein. He arrived in the United States in 1887 and in Chicago a year later. After ten years spent here in various vocations he started in the millwork business for himself, building up the firm now known as L. P. Rubenstein & Sons, well known in the lumber trade. He is interested in charitable endeavor and supports numerous communal institutions. Among his affiliations are the Congregation Kehilath Jacob, Beth Hamedrash Hagodol Congregation, Odd Fellows, Knights of Pythias, and Maccabees. He was married in Chicago and has three sons: Harry, Isidore, and George.



HARRY RUBENSTEIN was born in Chicago March 29, 1892. All his life has been spent in Chicago. After receiving his elementary education in the local schools, he entered the lumber business with his father under the firm name of L. P. Rubenstein & Son, one of the leaders in its line. He is active in a number of fraternal organizations, Jewish and non-sectarian, being a member of Ramah Lodge, I. O. B. B.; Judea Lodge, Free Sons of Israel; New Star Lodge, K. of P., and Pilgrim Lodge, A. F. and A. M. He is also a member of Kehilath Jacob Congregation and takes a deep interest in its affairs. He was married to Anna Zeive, February 15, 1915, and has three children: Mortimer, Herman Leroy, and Seymour.



PHILIP D. BLOCK was born in Cincinnati, Ohio, February 16, 1871, the son of Joseph and Rose Block. Following his graduation from high school he entered business, becoming head of the Block-Pollack Iron Co. of Chicago and Cincinnati. In 1905 he became vice-president and treasurer of the Inland Steel Co., in which capacity he has continued to the present time. He is also vice-president of the Chicago, Illinois, and Indiana Railway Co., vice-president of the Buffalo Steel Co., and director of the Indestructible Post Co. June 1, 1899, he was married to Celia F. Leopold, of Chicago, and they have two children, Madeline Babette and Philip D., Jr.



NATHAN T. BRENNER was born in 1863 in Suwalk, Russia. He came to America in 1869, first settling in Buffalo, and in 1886 came to Chicago. He was educated in the public schools of Buffalo and a business college here. In Chicago, he started as a department store clerk, and later became manager of the clothing, hats and caps department of L. Klein & Co. In 1889 Brenner founded the American Insulated Wire & Cable Co., a successful commercial institution, and later founded the Brenner - Moxley - Mervis Co., of both of which he is president. In 1896 he was elected to the city council from the old twentieth ward, and was twice re-elected. His connection with the enforced construction of a viaduct at Canal and Sixteenth streets by the C., B. & Q. Railroad, at its own expense, was so well recognized that Mayor Carter Harrison had placed on the viaduct a bronze plate bearing Brenner's name as father of the structure. He is a director of the Covenant Club and of the Devonshire Country Club, and was for nine years grand master of the Western Star. He was married in 1886, at Buffalo, to Lottie G. Willoughby of that city, and has two children, Mrs. Ruth Mervis, and Norman.



DAVID BELSON was born on September 21, 1877, in Lidwinowa, Russia, and was brought to Chicago in 1881. He attended the Foster School and after spending some time in retail trade, became a manufacturer of sheet metal goods, in which business he is still engaged. He has been a director of the Orthodox Jewish Home for the Aged, the Hebrew Sheltering and Immigrant Aid Society, and the Marks Nathan Orphan Home. He is also a member of numerous fraternal and social organizations. Belson married Marie M. Grossman on January 2, 1900, and has two sons, Milton and Jacob.



BENJAMIN COLITZ was born in Karklan, Russia, February 12, 1881. He was brought to the United States at the age of eleven, when he found it necessary to earn his own living. Four years later he started in the business which has since grown into the Central Iron and Metal Co., known as the largest scrap iron and rail establishment in the West. He is president of this concern as well as of the Kedzie Steel and Iron Co., the Newberry Paper Stock Co., and the City Iron and Metal Co. of Kalamazoo, Mich. Colitz is also vice-president of the Superior State Bank, and a stockholder in the Public State Bank. He has been a member of the Anshe Kneseth Israel Congregation since he was nineteen, and one of its trustees for many years. He likewise holds membership in the Captain Dreyfus Lodge, the B'nai B'rith, and other organizations, and is a supporter of many communal causes. He was married to Rose Fisher, April 12, 1910, and is the father of five children: Viola, Ethel, Ira, Clarice, and Jerome.



LEOPOLD E. BLOCK was born in Cincinnati, Ohio, on January 11, 1869. He received his education there, and upon its completion entered the coal and iron trade. He continued in this field when he removed to Chicago in 1897, becoming treasurer and director of the Inland Coal and Washing Company, and vice-president of the Inland Steel Company. Besides his activities in a number of social and civic organizations, he was a director of the Jewish Training School for three years, performing valuable service in its behalf. He was also an active worker in the Chicago Jewish Relief. Block married Cora B. Bloom, in Chicago, on June 20, 1900. There are four children, Joseph, Leopold, Babette and Eleanor.



DAVID COPLAND was born September 23, 1874, in Prussian Poland. He was brought to America in 1882, and came to Chicago in 1893. His first employment was as a stenographer for a railroad. In 1902 he entered the business of tank car manufacturing, in association with Max Epstein, these two later forming the American Tank Car Corporation, the largest concern of its kind in the country, of which Copland is vice-president and general manager. He has been a director of both the Associated and the Federated Charities, and also of the Marks Nathan Orphan Home. He was married in 1904 to Mildred Fleisher, and they have two daughters, Margaret and Florence.

Two organizations of outstanding importance directed by Jews, must not be overlooked. The Brunswick-Balke-Collender Company, founded by the individuals whose names the company bears, is the greatest manufacturer of billiard and bowling equipment in the world. Its head is Benjamin Bensinger, who assumed the presidency upon the death of his father in 1904. Under his leadership the firm has branched out to many varied



JOHN HERTZ
President, Yellow Cab Company

lines of manufacturing. To-day it is one of the leading producers of phonographs and phonograph records. The other firm is Harris Brothers, dealers in building materials, formerly the Chicago House Wrecking Company. Harris Brothers have made a large success in the selling of building materials directly to the consumer, instead of through the tortuous methods formerly in vogue.

A large and successful firm is the David Fireproof Storage Warehouses, headed by Theodore W. David and operating five warehouses in the city.

In the printing business, there are several Jewish names of note: Toby Rubovits; Theodore Regensteiner, of the Regensteiner Colortype Company; Joseph Deutsch, president of Edwards & Deutsch Lithographing Company; Max Stern & Sons; and A. D. Weinthrop & Company. The Book Shop Bindery is of the large firms in its field.

Among the executives of large concerns should be mentioned A. D. Lasker, head of Lord & Thomas, advertising agency; Abel Davis, vice-president of the Chicago Title and Trust Company; Joseph Byfield, president of the Hotel Sherman Company; John Hertz, president of the Yellow Cab Company; Oscar Meyer, president of the Meyer, Both Company, commercial art and advertising, which he founded in 1899; and James Levy, head of the motor sales company which bears his name.

The insurance business has attracted a number of our people, among whom may be mentioned Adolph Loeb, founder and head of Adolph Loeb & Sons until his death in 1906; S. J. Rosenblatt, Chicago agent of the Indiana State Life Insurance Company; Julius H. Meyer, agent for the New England Mutual Life Insurance Company; Ehrl & Loeb Company, S. B. Komaiko, James I. Loeb, and Max Conheim.

The first Jewish real estate dealer in Illinois was Henry Meyer, he of the



HOTEL SHERMAN



LOUIS EISENDRATH was born in Germany, October 16, 1853, the son of Levi and Helena (Felsenthal) Eisendrath. He was brought to this country at the age of ten and began his business career in the early '70s, later organizing and becoming president of the dress manufacturing firm of Strouss, Eisendrath & Co. For many years he was a director of the Charities, and a trustee of Sinai. He was president of the Unity Club for five years, a co-organizer and vice-president of the Leon N. Levi Hospital of Hot Springs, Ark., and is vice-president of the Franklin Trust and Savings Bank of Chicago. In 1874 he married Hannah Strouss, who died in 1913. One son, Joseph L., is the only living child. In 1916, Louis Eisendrath married Annie Strauss Kahn, widow of Henry Kahn.

WILLIAM B. FRANKENSTEIN was born in Chicago, April 15, 1874, the son of Morris and Jeanette (Boetzel) Frankenstein. He was educated in the grammar and high schools of the city, and at the age of nineteen formed the real estate firm of Willis & Frankenstein, in which partnership he has continued to the present. He has been a participant in civic and communal effort, one of his services being the grant of the bank floor of the Westminster Building for use as campaign headquarters for the "Life Saving Expedition" of 1921. He is a member of the Illinois Athletic, Lake Shore Country, Buena Shore, and Ravisloe Country clubs.



HYMAN BERKOWSKY was born in Graievo, Lomzer province, Russia, in 1864. He was educated in *cheder* and in the Byalistock *yeshivah*, and followed the trade of a dyer. In 1892 he came to the United States and to Chicago, where he is now owner of a large dyeing house. He was one of the first members of Congregation Anshe Suwalk and an early supporter of the Federated Jewish Charities. His other organization connections include the Anshe Kneseth Israel Congregation, Independent Western Star Order, Order B'rith Abraham, and the Modern Woodmen of the World. He married to Beile Wittenberg, November 26, 1884, and has five children: Morris, Mrs. Dora Fineberg, Meyer, Mrs. Hannah Cohen, and Mrs. Mary Eller.

BENJAMIN WEINTROUB was born in Odessa, Russia, September 4, 1889, and came to America in 1906. He lived in Kansas City, Mo., until 1912, when he came to Chicago, where he has resided to the present. He is a graduate of the Kansas City School of Law, the Chicago Kent College of Law, and the Northern Illinois University, holding the degrees of LL.B., LL.M., and A.M. He has preferred, however, to follow advertising as a career, and has been in this field a number of years, being now business manager of the *Chicago Chronicle*. He also conducts a column in that paper under the pen name of "Binim." He was married in Chicago, August 24, 1916, to Ruth Malik, and has two children, Dolly and Laura.



JAMES ROSENTHAL was born in Linshitz, Poland, October 17, 1865, the son of Solomon J. and Anna S. Rosenthal. He came to the United States and to Chicago in 1890, and after various business experiences, successfully established himself as a mortgage banker. Rosenthal is a member of the Odd Fellows, and has been president of his lodge; is also a member of the Knights of Pythias, Independent Order B'rith Abraham, the Masons, B'nai B'rith, Elks, Western Star and other fraternal organizations, and of the B'nai Abraham Zion Temple. He is also active in politics, having been a delegate to two national Democratic conventions. He married Fannie Edelsen, August 17, 1893, and has four children, Saul, Hyman L., Nathan, and Sidney P. Rosenthal.



GEORGE WINSBERG was born in Lidwinova, Russia, April 12, 1866, the son of Hirsch and Edith Winsberg. He arrived in the United States at the age of fifteen, since when he has been a resident of Chicago. Here he supplemented his early *cheder* training by a course at business college, and engaged in the dry goods business. He gave much time to the Federated Jewish Charities, of which he was a director. His affiliations include Anshe Emeth Congregation, Chevra Kaddisha, and the Masons. During the World War he was a member of the Chicago Council of Defense. He was married March 29, 1887, to Bessie Schwartz, and ten children have been born to them, four of whom served in the war.



CHARLES TICKTIN was born in Mariampol, Russia, September 22, 1861. At the age of seventeen he left for the United States, coming directly to Chicago. He first was a teacher in Hebrew and then entered the wholesale jewelry business. In 1893 he opened a women's and men's wear store in Englewood in which he has ever since been engaged. In 1900 he organized and was first president of the Oir Chodosh Congregation of Englewood, serving again as president, 1916-17. He has been president of the Englewood Hebrew School, Great Western Lodge, O. B. A., the Sons and Daughters of Abraham, and the Gemilath Chassodim. He was an executive member of the old Knights of Zion, and president of the B. Felsenthal Gate No. 4. He was married in 1884 to Mary Bernstein and has one daughter, Celia (Mrs. Samuel Rips).

Schaumberg project of the '40s. Since then the sale and improvement of land has always furnished an attractive field for Jewish effort. Among the most prominent realtors of the city are Henry G. Foreman, son of Gerhard Foreman, an organizer of the Chicago Real Estate Board and the Stock Exchange, and among the largest local operators; Mark Levy, head of the firm of Mark Levy & Brother and a figure in many large transactions; Jacob L. Kesner, who started as a cashboy in the Fair department store, rose to general manager and since relinquishing this position in 1909 has become one of Chicago's large realtors; Eleanor Perbohner, in the business since 1898; Michael Flicht and W. D. Frankenstein, both operators of long standing.

In the financial field, also, Jewish skill has been displayed to good advantage. Much of the wondrous development of the Great Middle West, a development that amazes beholders, is owed to these men of vision, who foresaw the greatness of the Mississippi water-shed, and whose organizing talents brought its resources to their present stage of unfoldment. It was largely as a result of their efforts, too, that the Middle West was spared the disastrous local panics that at times would envelop large sections of the East, and which always retarded development for many years after.

Banking, investments and the general field of finance have proved one of the most productive branches of Jewish endeavor.



MARK LEVY was born May 20, 1879, in Marion, Ind., the son of Charles and Rosa Levy. He removed to Chicago in January, 1907, and since that time has been actively engaged in business as a realtor, the senior member of the firm of Mark Levy & Brother. He was educated in the public and high schools of Marion and also attended a school of commerce in Chicago. A number of articles on real estate matters have appeared from his pen in various real estate publications, and he has also spoken frequently on real estate topics before various professional and national bodies. He has been vice-president of the Chicago Real Estate Board, chairman of its Public Service Committee and the Governing Board of the Sales Division, and secretary of the Legislative Committee; president of the Cook County Real Estate Board, as well as chairman of most of its important bodies, including the Board of Valuators; chairman of the Board of Trustees of the Real Estate Market of Chicago; chairman of the Real Estate and Loan Division of the Chicago Association of Commerce and chairman of its Tax Committee; and a committeeman of the National Association of Real Estate Boards. During the war Levy was vice-chairman of the Real Estate Division of the Liberty Loan campaigns, and a member of the Selective Service Committee. He is a warm supporter of Jewish endeavor and a contributor to practically every communal cause. He was married to Minnie Levy, January 12, 1904. They have one child, Rose Jane.



JACOB LEVY KESNER was born in London, England, December 30, 1865, the son of Levi Jacob and Sarah (Staal) Kesner. He was brought to America in 1868, and came to Chicago in 1876, where he was educated in the public schools. At the age of twelve, in 1877, he went to work for The Fair as a cash boy. He rose rapidly, became successively buyer, assistant manager, and finally, in 1895, general manager of that institution, a post he held until 1910. Kesner then engaged in real estate operations, with conspicuous success. He has erected many important commercial buildings, and three of Chicago's leading office buildings, the Kesner, Consumers', and Lake View buildings. In civic, communal and philanthropic endeavor he has long been active. He has been president of the State Street Improvement Association for over ten years; vice-president of the Chicago Association of Commerce, and president of the Citizens' Street Cleaning Bureau. In 1887 he married Bettie Frohman, and one child, Mrs. Lucille Kahn, has been born to them.



MRS. ELEANORE PERBOHNER was born in Riga, Kurland, April 26, 1882, and was brought to Chicago by her grandparents in 1891. Here she received public schooling, graduating from Medill High School. She was married to Bernard Perbohner, October 18, 1898, and after her marriage became interested in the real estate business, into which she entered with an energy such that she has become one of the leading realtors in the city. Mrs. Perbohner is keenly interested in welfare endeavor and supports liberally a large number of institutions and activities, including the Marks Nathan Orphan Home, the B. M. Z., and the Beth Hamedrash L'Torah. She has three children: Rupert, Miriam, and Lillian.



FREDERICK W. STRAUS was born in Laufersweiler, Germany, February 28, 1833, and came to this country at the age of sixteen. He settled in Ligonier, Ind., where he was for many years engaged in mercantile lines and organized the first Jewish congregation there, being its president for thirty years. He came to Chicago in 1883. Here he embarked in the mortgage loan business, in which he was eminently successful. He was a member of Sinai Temple and was widely active in communal interests. Madelon Goldsmith became his wife, and nine children were born to them. He died February 9, 1898, leaving an honored name and his business, one of the foremost of its kind, now conducted by his sons, known as S. W. Straus & Co.



HENRY G. FOREMAN was born in Chicago, August 22, 1857, the son of Gerhard and Hannah (Greenebaum) Foreman. He was educated in the public and high schools of Chicago. At the age of sixteen he entered the employ of the First National Bank and a year later was employed by his father in his private banking house. Later he retired from banking to devote his attention to his large and growing real estate interests. He is one of the largest real estate owners and operators in Chicago, and has handled many of the largest transactions in the history of real estate operations in this city. He was one of the organizers of the Chicago Real Estate Board and of the Chicago Stock Exchange and is still a member of both organizations. Foreman has been active in politics as a Republican. He was a delegate to the Republican national convention of 1900; was South Park commissioner and president of the County Board of Cook County, and has held many other posts of honor. He inaugurated modern business methods in the county board, and while president of the South Park Board originated a system of small parks, playgrounds, and field houses, gaining the title of "father of the small parks of Chicago." He was also first to promote the Forest Preserve or outer belt of parks for Chicago, and in 1904 was chairman of the first commission in charge of this project. Foreman is actively identified with charity work, is president of the real estate corporation of Cummings & Foreman, and is a member of the Union League, Standard, Mid-Day, South Shore Country and Lake Shore Country clubs. He married Lottie, daughter of Charles H. Schwab, April 28, 1885.

MICHAEL FLICHT was born in New York City, July 3, 1883, and has been a resident of Chicago since. For the last fourteen years he has been engaged in the real estate business, devoting his leisure to organization work. He is warden of Ramah Lodge, a director of Temple Mizpah since its inception, a member of the B'nai B'rith Council, vice-chairman on ways and means of the Covenant Club, and a contributor to the Keren Hayesod and the Jewish People's Institute. He married Anna Simon, March 15, 1908, and there are four sons: Harold, Leonard, Alexan-



SIMON WILLIAM STRAUS was born in Ligonier, Indiana, December 23, 1866, the son of Frederick W. and Madelon (Goldsmith) Straus. He was educated in the public schools of Chicago and Cincinnati. His father organized here the investment banking house which is to-day a nationally known organization with branches in many cities. It was originally Straus Brothers & Co., and in 1894 became S. W. Straus & Co., of which Simon W. Straus was the senior member until its incorporation in 1905, since when he has been president. He is also president of the Franklin Trust and Savings Bank; founder of the American Society of Thrift; a director of Sinai Temple; a supporter of extensive communal, civic, and patriotic interests; and a member of the Hamilton, Standard and Ravisloe Country clubs. Hattie Klee, of Pittsburgh, Pa., became his wife, April 25, 1893, and there are three children: Madeline, Louis, and Harriet.



MOSES L. OTTENHEIMER was born in Chicago January 1, 1875. He attended the local grammar and high schools and then the University of Chicago. Preferring the practical to the academic world, he entered business and has had a successful and prosperous career, now being a member of the firm of L. Ottenheimer Sons, dealers in investment securities. He has responded to the community's call for service, acting as a director of the Hebrew Institute for the last ten years, and vice-president and director of its Players' Club. He is also identified with the Associated Jewish Charities and the Young Men's Jewish Charities, and a member of Sinai Temple and the Standard and Ravisloe clubs.



EDWARD L. GLASER was born in Cincinnati, October 23, 1861. He was brought to Chicago at an early age and received his public schooling here. Interested in a business career, he gave his attention to the grain commission field, working his way up to be president of Rosenbaum Brothers, Board of Trade. His communal interests and activities include Sinai Temple of which he has been a trustee for a number of years, and the Jewish Home Finding Society. He has been active in the Standard and Lake Shore Clubs and is also a member of the Traffic and City Clubs. He was married in Chicago in 1893 to Etta Rosenbaum, and has

Among the early figures were the Greenebaums, founders of the city's oldest bank; the Foremans, also among the first; Lazarus Silverman, banker from the '60s and an authority on finance for half a century, whose service to the United States government in connection with the Sherman Measure (the resumption of specie payment following the Civil War) has been characterized as the greatest national service ever rendered by a Jew; Charles Kozminski, Morris Rosenbaum, who entered the grain commission business in 1875 and Leo Fox, who came to Chicago in 1887 and was vice president of the International Bank until its absorption.

Well known investment houses of the present include S. W. Straus & Company, with offices in a number of cities; A. G. Becker & Company, stocks and bonds; Farrell Brothers, grain commission, the Motors Securities Corporation, of which A. H. Rosenberg, Hyman N. Kohn, and William Citron are the heads; and the Merchants' and Manufacturers' Securities Corporation, of which Herman R. Schiff is the founder and president, and Arthur Green vice-president. James H. Rosenthal may be mentioned as one of the prominent mortgage bankers.



LUMBER EXCHANGE BUILDING
Housing Greenebaum Sons Bank and Trust Company

JAMES E. GREENEBAUM was born in Chicago, April 3, 1866, the son of Elias and Rosine (Straus) Greenebaum. He was educated at Yale University, receiving the degree of Bachelor of Philosophy there in 1886. In the same year he entered the well-known banking house founded by his father, which in 1877 became known as Greenebaum Sons. He was admitted to partnership shortly thereafter, and upon the incorporation of the bank as the Greenebaum Sons Bank and Trust Co., in 1911, was elected one of its vice-presidents. He has been active in civic and communal affairs, and has served as treasurer of the Chicago Home for Jewish Orphans since 1899. The Standard, Yale, Bankers', Down Town, City, Covenant, and Lake Shore Country Clubs are others of the organizations to which he belongs. He married Amy B. Kramer, of Chicago, September 7, 1893, and has three children: Frederic J., Charles J., and Edith J. Greenebaum.



EDGAR N. GREENEBAUM, vice-president and assistant secretary of Greenebaum Sons Bank and Trust Company and vice-president and secretary of Greenebaum Sons Investment Company, is the youngest son of Moses E. Greenebaum and was born in Chicago, December 12, 1890. In 1909, after attending Brown University, he entered the banking business. He is a member of the Board of Education; a director of the Chicago Mortgage Bankers' Association and of Sinai Congregation; director and treasurer of Northmoor Country Club; a trustee of Chicago Public School Teachers' Pension Fund; and a member of the Civic Industrial Clubs Committee of the Chicago Association of Commerce. In the past he has been a director of the Jewish Home Finding Society and secretary of the Ravisloe Country Club. He was married in Chicago, March 24, 1915, to Beatrice Oberndorf, and is the father of two sons, Edgar N., Jr., and Robert James.



In the savings banks and trust companies there are a great many Jews in responsible positions. The Greenebaum Bank and Trust Company, founded in 1855, and the Foreman bank, founded in 1862 and recently reorganized into the Foreman Trust and Savings Bank and the Foreman National Bank, are the two oldest and largest Jewish banking houses in Chicago. Their standing is of the very highest in banking circles and their reputation is national.

In the outlying banks that have grown so swiftly in the last decade or so, a number of Jews hold large interests or occupy executive posts. Of the Schiff & Company State Bank, Benjamin J. Schiff is president and Samuel S. Schuster vice-president and cashier. In the West Side National Bank, there is Herman Elenbogen, vice-president and cashier. Louis H. Heymann is president of the West Side Trust and Savings Bank; H. S. Pflaum vice-president, and Benjamin S. Mayer chairman of the board of directors. The

OSCAR G. FOREMAN was born in Chicago, November 1, 1863, the son of Gerhard and Hannah (Greenebaum) Foreman. He was educated in the public schools of Chicago, and began his business career with the National Bank of Illinois. In 1883 he entered the banking house of his father, who retired in 1885, after transferring his banking business to his sons. They carried on the business as Foreman Brothers until January, 1897, when it was incorporated as Foreman Brothers Banking Co., of which Oscar G. Foreman was vice-president until 1915, when he became president. On July 1, 1923, the firm was succeeded by the Foreman National Bank and the Foreman Trust and Savings Bank, of both of which he is Chairman of the Board. He was president of the Illinois Bankers' Association, 1909; president of the Bankers' Club, 1920; member of the executive council of the American Bankers' Association; and president of the Chicago Clearing House Association, 1923-24. He is active in charitable and communal work, and a member of the Jewish Historical Society and the Union League, Mid-Day, Standard, Iroquois, Bankers', and Lake Shore Country clubs. Fannie Mandel became his wife, September 28, 1893, and there are two children, Gerhard and Madeleine.



HAROLD EDWIN FOREMAN was born in Chicago, August 30, 1888, the son of Edwin and Rose (Kohn) Foreman. He was educated at Dartmouth College, where he obtained the degree of A. B. in 1909. He began his career as a messenger for the Corn Exchange National Bank in that year, and in the following year entered the employment of the Foreman Banking Co., founded by his grandfather, Gerhard Foreman. In 1914 he was elected a vice-president and later president of this organization, a post he has filled ever since. He is also president of the newly organized Foreman Trust and Savings Bank. Foreman is treasurer of the Michael Reese Hospital, and is a member of several of the leading clubs of Chicago. He married Florence Born, June 5, 1912, and has two children, Harold E. Foreman, Jr., and John B. Foreman.



HARRY H. BAUM was born in New Haven, Conn., March 11, 1866, the son of Emanuel and Marian Baum. Coming to Chicago at an early age, he received his education in the public schools of this city. He aided in the organization of the West Town Chamber of Commerce and is one of its directors; became president of the Central Manufacturing District Club, and treasurer of the important Harris Brothers Co. Since 1913 he has been president of the Madison and Kedzie State Bank, one of the most important of the outlying banks of Chicago. He married Nettie Lederer, of St. Louis, June 16, 1901, and has two children, Harold M. and Arthur H. Baum.



WALTER M HEYMANN, son of Louis and Celia (Shroder) Heymann, was born in New York City on August 1, 1892. In 1899 he was brought to Chicago, where he received his early education in the Chicago public schools. He is a graduate of the University of Wisconsin, class of 1914. Upon leaving college he entered the banking field and soon associated himself with the West Side Trust and Savings Bank, later going to the Liberty Trust and Savings Bank, of which he is now president. Gladys B. Leopold became his wife on November 14, 1916, and they have two sons, Walter M., Jr., and Robert L. He is the financial secretary of the Mount Sinai Hospital, and a director of the Jewish People's Institute.



Liberty Trust and Savings Bank has Walter M. Heymann for its president and Jacob Landon as cashier. Of the Independence State Bank, Louis Bomash is president, and Herman R. Schiff, Isaac Schiff, and Victor C. Hasterlik, vice-presidents. The president of the Madison-Kedzie State Bank is H. H. Baum. In the Public State Bank are to be found B. Horwich, president; Arthur N. Horwich, vice-president; and B. Jadwin, vice-president and cashier. B. Horwich is also president of the Superior State Bank, Max Shulman of the Community State Bank, and Louis Kauffman of the Kauffman State Bank. M. S. Rosenwald is vice-president of the Drexel State Bank, and Frank J. Kohn of the People's Stock Yards State Bank, while a great number of lesser officers in these and other institutions are also Jews.

Such is the summary of the Jewish participation in the industry, commerce, and finance of Chicago, as well as such may be given in so limited a space. Brief as is the mention that has been made of the various branches of effort, and many as are the names that have perforce been omitted, the outline foregoing is enough to show the vital share the Jewish popula-

HERMAN R. SCHIFF was born in Chicago September 8, 1889, the son of Isaac and Rebecca (Stern) Schiff. He was educated in the public and high schools of Chicago and at the John Marshall Law School, following which he entered the law office of Frank O. Lowden, later governor of Illinois. In 1910, with his father he founded the firm of I. Schiff & Son, which has since grown into the Independence State Bank, of which Herman R. Schiff is first vice-president and cashier. In 1919, he organized the Merchants and Manufacturers Securities Co., one of the largest concerns of its kind in the Midwest. He has been president of this company since its inception. Schiff's communal activities are many. He was one of the three organizers of the Young Men's Federated Charities, and after its merger with the Young Men's Associated Charities, he became treasurer, in which capacity he served for ten years. He was one of the directors of the Mt. Sinai Hospital, has been on the directorate of the Marks Nathan Orphan Home for seven years, and has been treasurer of the John Paul Jones Lodge, A. F. and A. M., since its formation in 1917. He is a member of Temple Sholom, the B'nai B'rith, the Covenant Club, and the Chicago Association of Commerce. He married Katherine Josephson, December 24, 1911, and has a son, Richard J. Schiff.



HERMAN ELENBOGEN was born December 31, 1879, at Wilkomir, Lithuania, the son of Leib K. and Chae Liba Katzenelenbogen. He came to America and to Chicago in 1904. His education was obtained in the schools of his native city, and his early employment was as a compositor. After his arrival in America he continued for a time as a compositor, and then as president of the Cosmopolitan Printing Co. He organized the private banking firm of H. Elenbogen & Co., and was president and chairman of the board of the H. Elenbogen State Bank of Cleveland, O., now known as the Merchants Savings and Banking Co. He is also vice-president and cashier of the West Side National Bank of Chicago. He has long been interested in communal effort, particularly in that of the B. M. Z., of which he has been secretary and treasurer of the admissions committee, being now chairman. He was active in war work as one of the vice-presidents of the foreign language divisions. His organization connections include the B'nai B'rith, Progressive Order of the West, B'rith Sholom, and other organizations. He married Helen Schreider, January 6, 1906, and has three children: Albert, Benjamin, and Miriam Bernice.



LOUIS H. HEYMANN was born January 14, 1866, at Cincinnati, O., the son of Henry and Rosalie Heymann. He was educated in the public schools of Cincinnati and St. Louis, and at the age of eighteen entered the business world as an employe of Morris & Co., the packers, as a bookkeeper. Eventually, Heymann became vice-president of this great organization, a position he held until the recent sale of the company to Armour & Co. He is now president of the West Side Trust and Savings Bank. He has been a director of the Jewish People's Institute and the Associated Charities, is a contributor to all the Jewish charities, and is a member of Isaiah Temple, and of the Standard, Illinois Athletic, Ravisloe Country, and Saddle and Sirloin clubs. He married Celia Shroder, of Cincinnati, February 25, 1897, and has three children: Walter, Edgar, and William.

BENJAMIN S. MAYER was born in Whiteside county, Illinois, August 15, 1853, the son of Louis and Sarah (Solomon) Mayer. He was educated in the public and high schools of Chicago, and started his career in 1871 as an employe of the International Bank of Chicago. Upon the merger of this bank with the Continental National Bank, he entered the employ of the latter institution, with which he was identified in a responsible capacity for over twenty-six years. He was one of the organizers of the West Side Trust and Savings Bank in 1909, and is now its president and chairman of its board of directors. He is also a director of the Liberty Trust and Savings Bank. He is a member of Sinai Congregation, of the B'nai B'rith and other fraternal organizations, and of several clubs. He married Helen Smitz, of Hancock, Mich., June 8, 1880, and has a daughter, Mrs. Grace M. Smith.



VICTOR CLARENCE HASTERLIK was born in Chicago, July 13, 1892, the son of Simon and Jennie Hasterlik. He was educated in the public and high schools of Chicago, and entered business as an employe of his father in the wholesale liquor trade. Later, after studying banking, he became vice-president of the Independence State Bank, a position he now holds. He is a member of the Young Men's Jewish Charities, the Jewish Charities of Chicago, the Standard Club, B'nai B'rith, Elks, Art Institute, and Field Museum. He married Blanche Bomash, June 14, 1916, and has a child, Arnold Hasterlik.



EDWIN G. FOREMAN, Jr., was born in Chicago on June 30, 1898, the son of Edwin G. and Rose (Kohn) Foreman. Since entering the business world, he has always been associated with the Foreman Banks, and is now an officer of the Foreman National Bank and the Foreman Trust and Savings Bank. He is greatly interested in charitable work and at present is on the board of directors of the Chicago Home for Jewish Orphans, Jewish People's Institute, Club for Working Mothers with Children, and the Players' Club of Chicago. He is also treasurer of the Central Council for Nursing Education. Helen Friedman became his wife on December 27, 1919, and they have one child, Muriel Jane.



SAMUEL SIDNEY SHUSTER was born in Pernau, Livonia, August 14, 1880, the son of Louis and Pearl (Chase) Shuster. He was brought to the United States in 1888, and was educated in the public schools and under private tutors, and at the Chicago Business College American Institute of Banking, and the Chicago Law School. At the age of seventeen, Shuster obtained employment as a messenger with the First National Bank. He continued in the employ of this institution for fifteen years and later became identified with the banking firm of Schiff & Co., of which he was assistant cashier from 1912 to 1914, and has since been cashier and a director. His communal work includes service as a director of the B. M. Z., and a member of the Associated and Federated Charities, Jewish People's Institute, and Beth Hamedrash L'Torah. He is also a member of the B'nai B'rith, Masons, and the National Geographic Society. He married Goldie Schiff, June 8, 1909.



ISAAC SCHIFF was born in Russia in 1862 and was brought to Chicago when less than a year old. The family lived on the West Side, near the river, where the father, Louis Schiff, engaged in the furniture business. At an early age, Isaac Schiff went into the furniture business for himself, at State and Twelfth streets. He originated the instalment plan of selling furniture, now so widely in vogue, and established the furniture department of the Chicago House Wrecking Co., of which he was manager for a long period. He was also president and manager of the Schiff Furniture Co., prominent in its field for ten years. In 1910 he and his son, Herman, founded what is now the Independence State Bank, of which Isaac Schiff is vice-president and manager of the loan department. He is a member of the B'nai B'rith, a Mason, and a contributory to numerous philanthropies.



BERNARD JADWIN, born in Wilna, Poland, on March 1, 1885, was brought to the United States at the age of seven. He received his education in the public schools and the City College of New York, graduating from the latter with the A.B. degree. For a time he was engaged in advertising as a member of the staff of the *Jewish Daily News* and later of the *Morning Journal*. In 1910 he became a resident of Chicago, where he entered banking, now being vice-president and cashier of the Public State Bank, and cashier of the Superior State Bank. His support of communal work has been liberally extended, both in personal effort and financially. He was married on December 12, 1912, to Adeline, daughter of Bernard Horwich, and has two children, David and Betty.



JACOB LANDON was born May 14, 1891, at Kovno, Lithuania, the son of Meyer and Miriam Landon. He was educated in the synagogue schools of his native city, and at the commercial college of Kovno, from which he graduated in 1909. He went to Germany in that year, obtaining employment in a bank in Königsberg. In 1910 he came to America, settling at once in Chicago. Here he graduated from the Chicago Business Law School and the American Institute of Banking, and followed the calling of a banker. He is now vice-president of the Liberty Trust and Savings Bank. Landon is a member of the Elks, Masons, B'nai B'rith, Congregation Anshe Kneseth Israel, and Temple Judea. He married Edith Parker, February 9, 1919, and has one child, Anita Grace.

tion has had and is having in the development of the city. Though numerically they form a small part of the city, in its industrial life they are of essential importance.

The commercial future of Chicago is secure. The natural advantages that made the "Indian town at the mouth of the Chicago or Garlick Creek" the meeting place for the Indian tribal conferences between the Alleghanies and the Rockies still hold sway. Testifying these natural advantages are the many improvements made already by an aggressive, forward-looking population, and others in prospect. The concentration of railroads, combined with unusual waterway facilities, will forever give the city low transportation rates, and its resultant benefits. The development of air transportation finds Chicago the logical focus for the many routes that are already beginning to criss-cross the country. Whatever other new developments may come in the near future, it is hard to visualize Chicago as other than a prime mover, a leading beneficiary, and the logical as well as the geographical center. And in the growth and process incident to such activity, the Jews of the city may be relied upon for their share of thought and deed.

The Labor Movement

ONE of the most essential phases of the story of Jewish Chicago is the development of the labor movement. Without it the Jewish working men and women of the city, in common with the non-Jewish masses, would to-day be living a much poorer life, not only in a material but in a cultural sense—for it is a most obvious truism that the mental and spiritual advancement of the people depends largely upon their physical and economic well-being.

An account of the labor movement, in which the Jewish working classes have taken a signal share, is therefore well worth a prominent place in a history of the Jews of Chicago. The efforts of the workers to assure a wage affording a higher living standard, self-respecting conditions of labor, and a larger measure of leisure, present a long story of struggle, sometimes bitter, at all times intense. To tell the whole of this story would require space far beyond the capacity of this department. Instead, it has been thought preferable to narrate the developments, in as much detail as may be, in three different industries, clothing, tobacco, and carpentry. These, varying widely in kind, age, and importance, are alike in that the Jews of the city have played a prominent part in each. To what extent Jewish participation has gone in each and what its results were, the articles following will disclose.

The Cloakmakers' Union

To the cloakmakers of Chicago belongs the credit for the Child Labor Law of Illinois and the laws pertaining to the employment of women in factories. Their efforts culminated in the abolition of sweat shops, the limitation of child employment to children above the age of fourteen years, the eight-hour labor laws for women, and in the general improvement in factory and working conditions of the clothing industry. Indirectly, all of the benefits gained by the struggles of this craft have been felt by all of the other crafts. From a condition of abject helplessness and hopelessness, the workers in the clothing industry have gradually formed into a powerful unit which has completely revolutionized the manner of work, the environment, and the spirit of the craft.

It is essential to dwell upon the general development of the union. The present order to write the story of the Chicago Cloakmakers' union. The changes in the industry have been reflected in the development of the Union. The present aspect of the union is far different from the earliest conditions. In the early days of the cloakmakers' craft the industrial situation then prevalent was most intimately associated with its conditions. The earliest strife among the workers was that between the men and the women. Changing conditions have driven women out of those branches of the industry wherein the leading positions were formerly held by them.

When the Russian Jews began their migration to this country in the '80s, they found on coming to Chicago, large establishments in the women's wear industry, practically completely in the hands of German and Hungarian Jews who had started their migration to America as early as the '40s, driven here by the political events that then were shaking Europe.

The factories of the '80s were much

larger than those of the present day, as a general rule. Two hundred workers, and in many instances more than three hundred, would work together in the same shop. Most of these workers were women, both Irish and German. A ten-hour day was the rule, with wages between the minimum of $5.50 per week and a maximum of $8.00. Headship in the industry was shared by Fred Siegel (whose brother subsequently was the founder of Siegel Cooper & Co.), Julius Stein, and Joseph Byfield (who later became the proprietor of the Sherman House).

At first the Jews were but rarely received into the factories. The girls were strongly hostile to the "Yankee Jews" and simply refused to work with them under the same roof. Yet the Jewish workers were born experts and soon became masters of the situation, simply forcing themselves into employment, the reason being that changes in style required expert mechanics and not merely fairly skilled girls. Although this result followed eventually, there was a great deal of hardship for the new immigrants. The new land was not hospitable to them. The Parisian "Alliance Israelite" had despatched these immigrants by way of Brod with the expectation that the German Jews would aid their coreligionists. As this became apparent to the "Yahudim," they felt in duty bound to assist the newcomers. Nelson Morris gave employment to many of these workers in the stockyards. Others also came to their help, for what the immigrants wanted was an opportunity to ply their trade and not be the objects of compassion. For, everything that was done for these Jews was done naturally with a note of pity for the poor unfortunates. Gradually this sense of pity moved the cloak manufacturers to begin the distribution of work to the homes of these "immigrant greenhorns." And this was the beginning of the sweat-shop system.

At the factory doors they were given their bundles to carry home. The pay was commensurate with the pity felt for these unfortunates and whatever was given smacked of philanthropy. In 1883, however, owing to a great demand for labor, the manufacturers relented and began to employ them inside their own establishments. During the following year numerous small shops appeared in the homes of these immigrants and there was done contract work by members of the family, relatives, and acquaintances from the old country. There in the dingy rooms of the Ghetto, from ten to fifteen persons toiled daily through sixteen to eighteen hours.

This sweating system gradually spread to the larger factories with the opening of their doors to the immigrants. In the smaller shops the "bosses" were generally women's tailors of experience acquired in their old homes, but their apprentices were a motley lot of clerks, students, small tradespeople, and even mechanics who had to relinquish their own vocation owing to their ignorance of the English language. They were compelled to accept work of this nature among their own people at a pitifully small wage.

When in 1886 the Knights of Labor began a great agitation for an eight-hour day, the workers of this community had no notion of the movement whatsoever. Their working conditions were of the worst. However, in some manner or other, the news spread that there was to be held at Turner Hall on Saturday, April 17, a meeting of the cloakmakers. This Turner Hall was located at Twelfth Street, near Halsted.

No one had any inkling of the business to be discussed or who the organizers of the meeting were. But this did not deter the assembling of a large throng who instituted a collection among themselves of nickels and dimes. After scraping together three or four dollars in this fashion with which the gentile proprietor of the Hall was rewarded, they were permitted to begin the meeting.

This motley crowd filled the hall seated on old dilapidated chairs. They knew naught of orderly procedure or of the necessity for a chairman or secretary. Yet one buttonhole-maker, a certain Wolf, arose and began an harangue on the impossibility of earning a livelihood at the rate of sixty cents a hundred buttonholes. The cost of silk and all of the other irritating elements were also touched upon by him.

Then up rose Grossman, a contractor, who denounced the operators as the real exploiters, because of their exorbitant money demands. Abe Grossman, an operator, answered by declaring that the whole business was a miserable one, and ended by shouting that one remedy was that on the morrow, Sunday, no one ought to go to work. A voice from the audience interrupted with the question: "What if we do go to work?" Abe reflected but little. Shouting his answer, he said, "We will break your heads then!"

The meeting continued until one the next morning. All gave vent to their wrath against the manufacturers though no particular name was ever mentioned. The contractors, though afraid to voice their views, blamed the whole situation on the operators, whom they cursed roundly. No vote was taken as to a strike, but the crowd left the hall with the tacit understanding that on the morrow they were not to go to their work.

Early the next morning, Abe Grossman began the rounds of the cloak shops, calling the strike. He was a husky fellow and the workers feared the force of his fists. They dropped their work so that on Monday morning more than four hundred cloakmakers were on strike for betterment of working conditions.



A Typical Sweatshop

No definite demands were made, for no one thought of any specific thing to be remedied. Everyone felt that the entire situation had to be altered, and that was the point at issue.

The leaders of the Knights of Labor, upon becoming acquainted with this situation, accepted this opportunity and proceeded to organize a union to include all of the cloakmakers. One of the greatest leaders in this movement was Abraham Bisno, who belonged to this union and achieved a splendid reputation for his able leadership. August Spies, one of the anarchists hanged later in the Haymarket Riot executions, was the principal speaker at a great meeting held for this purpose. No one quite fully understood his words but all felt very definitely that he was voicing the demands and rights of Labor.

It was decided to appoint a committee to be sent to the employers for a peace parley. Three Irishmen, members of the Knights of Labor, one a blacksmith, another a bricklayer, and a third a cloakmaker, went to Joseph Byfield to discuss the issues of the strike settlement. Byfield replied that their proposals were unreasonable and that his employers had no real notion of what they wanted. The committee returned with the report that the "boss" was evidently in the right. This naturally created great dissatisfaction, the purport of the grumblings being that a blacksmith was wholly incapable of understanding the problem of the cloakmaker.

Nothing was done further, the strike continuing. Finally on Tuesday, the fourth of May, all of the four hundred



A Model Shop of To-Day, Kuppenheimer & Company

strikers assembled and began a march to the downtown district, their intention being to have the girls in the loop factories join them. A patrol wagon met them, however, on the line of march. Policemen leaped in among them and dispersed them all with their clubs.

Immediately thereafter, the workers assembled in a hall to discuss the actions of the police. As they were discussing the matter, one of their number, by name Fihrer, an operator, possessed of the reputation of being an "intellectual," rushed in breathlessly and told the gathering

that he had read in a German paper that an anarchist had exploded a bomb. This was the event known to history as the Haymarket Riot. This, of course, gave the crowd the reason for their dispersal. The police had thought that they, too, were anarchists. It was especially characteristic of them that they had no inkling of the fact that August Spiess, who had recently addressed them, was an anarchist and one of the principal figures in the Haymarket tragedy

It was here recognized that the interests of the worker class and the contractor class were of a radically different nature. This spelled the beginning of a class-conscious labor movement among the strikers

The strike dragged on for six long weeks and was finally lost The loss of the strike was in large measure due to the terror created by the police authorities whose aid was invaluable to the employers in the clubbing of strike pickers The loss of the strike resulted in the complete disruption of the union. The entire organization crumbled, and for a period of more than two years complete silence reigned among the cloakmakers of Chicago

Not until 1888 did a few workers of the industry meet to organize a new union, which bore the name of Chicago Cloakmakers' Union. They were, however, more practical this time and chartered their organization under the laws of the state, chose official representatives and officers, and arranged for the payment of monthly dues, thus assuming the full bearing of a real labor organization. Among the rank and file of the movement was Peter Sissman, an operator who later became a prominent labor attorney. In June of the same year, a new strike was called but this also failed as completely as the first.

Again the union organization began to totter, and continued to remain in an uncertain state for several years. Its ebb and flow was a barometer of the general situation in the industry. Whenever the industry showed signs of life, the organization also rose to a firm basis. But when the signs of life in the industry were faint, the union activities were practically at a standstill

In the meantime, a great percentage of the Jewish workers entered the larger es-

PETER SISSMAN was born in Horodishtsche, Minsk province, Russia, May 1, 1868. He came to the United States December 1, 1886, arriving in Chicago a few months later, when he entered the garment trade. The working conditions of this trade at that time were such that they fired him with two ambitions—to emancipate himself from it by studying and fitting himself for a profession, and to devote his life to bettering the lot of the laboring classes. He organized the Jewish branch of the Socialist Party in 1890 and continued actively in the party for many years.



He realized his second ambition when he was admitted to the Bar and began active practice, specializing in labor litigation. Outstanding in his early practice was his defense of Rudovitch, a Lettish revolutionist whose extradition was demanded by the Russian government in 1905. The case was recognized as being a test case with far-reaching consequences. With the aid of Clarence Darrow, Sissman carried on the fight on Rudovitch's behalf to a successful conclusion. Since that time, the name of Peter Sissman has occupied an honored place in radical circles, and in association with Clarence Darrow he has handled extensive and important litigation. He was married in May, 1895, to Rose Goldberg, and has two children, Jesse and Dorothy.

tablishments where they proved successful in competition with the girls there, and, in time, an agitation for a limited working day began. The competition between the Jewish workers and the girls was not at all due to the fact that the Jewish workers were satisfied with lower wages but the situation that arose was due to the beginning of changes in fashion. The garments were made requiring a better fit, with numerous seams, and many intricacies in the sleeves and waist. This was the beginning of the manufacturing of individual outer garments and a great deal of skill was essential for the work. This the girls lacked and the Jewish workers possessed. Gradually then came a displacement of girls in the industry

and the entry of the Jewish workers into the larger establishments

Work increased and new cloakmakers joined these great shops Thanks to the existence of a union and the frequent strikes which were called, the earnings of the workers gradually increased and a fairly decent livelihood was gained from the wages of their trade. But a strong conviction was uppermost in the minds of the workers that prompted them to demand leisure during the evening hours a conviction that gradually resulted in the realization of this desire

Between 1892 and 1893, the Chicago cloakmakers had a strong organization comparatively speaking, the membership numbering about three hundred. Benjamin Schlesinger, one of the members, gradually advanced to the position of president of the International Ladies Garment Workers' Union which now has a membership of over 200,000.

The sweat shops then began a phenomenal growth, and in low, dingy rooms or small stores that were also the residences of the contractors, hundreds of workers labored under dreadful conditions Virtually compelled to act, the union began a strong agitation against the situation.

In 1894, the cloakmakers crossed the path of the Hull House workers so that Jane Addams and a few others began to interest themselves in the movement. Reporters of the leading English newspapers visited some of these shops and painted a dreadful picture of their experience, which produced a strong sentiment everywhere A large mass meeting was held subsequently at Turner Hall to protest against the dreadful situation. Strong speeches were made at this meeting by Miss Addams, Florence Kelley, Henry D. Lloyd, Sol Knopnagle, and others. This meeting bore fruit in that a special committee of the state legislature was appointed to investigate the industry. In the Central Music Hall, which was located upon the present site of Marshall Field's department store, another mass meeting was held with the same protests against the sweating system made. Here Senator Edward T. Nolan spoke and other individuals of note added their words of condemnation to his. And, at last, the fight was won.



BENJAMIN SCHLESINGER

The legislature passed a law forbidding a workshop and a residence in common, and also forbade the employment of children under fourteen and of women for more than an eight-hour day. Governor John Altgeld appointed Florence Kelley as chief factory inspector and Abraham Bisno as a deputy inspector, although both were Socialists. Thus the cloakmakers saw the good fruits of their labor. The cloakmakers, however, with all their success, had an up-and-down existence

In the working seasons all were organized, strikes were announced, something was won. Then the organization was disrupted again, much was lost, and the circle was recommenced. The union had even the experience of a three year agreement with the manufacturers, but even that did not bring anything substantially permanent. Still, the Chicago cloakmakers were more fortunate than their New York brethren and generally earned better wages although they suffered from the competition from New York, being forced to produce less on account of their higher wages. Clothes made by

the lower-paid New Yorkers were brought here ready made and naturally caused an aggravation of the industrial situation. This abnormal condition endured until 1910 when the great general strike took place in New York. The "protocol" was signed there, working conditions improved in New York, and the competition between the two cities was considerably lessened.

The Men's Clothing Workers and Later Progress of the Garment Industry

What has been said regarding the early days of the women's clothing workers holds true, broadly speaking, for the employees in the men's clothing lines. In 1891 the United Garment Workers of America was formed, an offshoot of the Knights of Labor, and obtained a charter from the American Federation of Labor. Due largely to the organization of inside shops, the grouping by sections, and the decrease in home workers that came about in the next few years, the United Garment Workers found itself the most powerful of the clothing workers' organizations. It consisted of the makers of overalls, shirts, and the various articles of men's and boys' clothing.

Throughout the years that followed, however, there was great dissension in the trade in Chicago and the other centers of the industry. Lack of common understanding among laborers and leaders, betrayal of trust by officials, and the comparative infancy of organized labor, all combined to create serious dissatisfaction and to defeat concerted action for better conditions in the industry.

The last years of the old century and the first years of the new brought about a realization that industrial rather than craft unionism was the key to effective organization. Though strikes were lost and progress slowed by inner friction, nevertheless these years were breeding a real understanding of the situation that bore fruit in the future.

The great Chicago strike of 1910 was the crisis of the struggle that had been preparing in the local market all this time. Hyman Dvorak, a writer for the *Chicago Daily Socialist*, called it a "simultaneous upheaval of over forty-one thousand garment workers, brought on by sixteen girls, against petty persecution, low wages, abuse, and long hours; an upheaval unorganized at the start, which later took on the form of a fight for recognition of the union."



Sidney Hillman
President, Amalgamated Garment Workers of America

From this we may see how late union workers and employers were in raising as a conclusive issue the principle of "collective bargaining" which has since been accepted by the United States government and business in general as a primary right of labor.

"There really were no definite demands," says Dvorak, further. "The demands were that conditions be changed; nobody knew exactly what they wanted; they wanted something better, of course, or different."

The complaints that the workers had long held and that, accumulating season after season, at last burst forth in the furious conflict of 1910, were due to three causes: First, the essential difficulties of the industry itself, inherent in a highly seasonal and technically complicated

kind of work; second, severities and injustices suffered by the workers from rigid regulations, the tyrannies of foremen who were in effect absolute monarchs, and the often inhuman conditions of work bred by close competition among the clothing houses; third, a mutual lack of understanding and sympathy between employer and employees due to the absence of an agency to furnish contact between the two, to judge complaints, and to correct evils. As may be seen, these three causes were in reality one.



SAMUEL LEVIN
Manager, Chicago Joint Board, A. G. W. A.

Joseph Schaffner, of Hart Schaffner & Marx, illustrated this powerfully when he told the Industrial Relations Committee:

> Careful study of the situation has led me to the belief that the fundamental cause of the strike was that the workers had no satisfactory channel through which minor grievances and petty tyrannies of underlings . . . could be amicably adjusted. Taken separately, these grievances appear to have been of a minor character. They were, however, allowed to pile up from month to month and from year to year . . . The result was that there steadily grew up in the minds of many a feeling of distrust and enmity towards their immediate superiors in position, because they felt that justice was being denied them. If they had the temerity to complain against a boss, they incurred his displeasure and his word was taken in preference to theirs. In some instances they lost their jobs, and where this was not the case they seldom secured satisfaction.
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> Shortly before the strike was called I was so badly informed of the conditions that I called the secretary of a friend in the satisfactory state of the employers. It was only a few days before the great strike of the Garment Workers broke out. When I found out later of the conditions that had prevailed, I concluded that the strike should have occurred much sooner.

In this historic fight, many persons of prominence aided the strikers. Jane Addams, Mrs. Raymond Robins, and Ellen Gates Starr were among the women most active in their behalf. Louis A. Lipsky, of the *Jewish Courier*, helped carry on relief through orders on groceries and meat markets, and the Jewish Workingmen's Conference contributed about $35,000 to the relief fund.

On the side of the employers Jews were also prominent, among them President Rose of the National Wholesale Tailors' Association; and Martin J. Isaacs, local attorney, identified as head of the "Blacklist" office in the Medinah Temple labor office. This office was subsequently ordered closed by an investigating committee of the Illinois Senate as being "in violation of the statutes of Illinois and derogatory to the rights and interests of the workers."



JOSEPH GOTTFRIED
President, Chicago Joint Board, A. G. W. A.

After repeated negotiations, on January 14, 1911, the strikers reached an agreement with Hart, Schaffner & Marx (which differed from the other large manufacturers in that it was not a member of the Chicago Wholesale Clothiers' Association) and its employees returned

to work. The terms of settlement, seemingly insignificant, provided for the acceptance back to work of all strikers, no discrimination against workers because of membership in the United Garment Workers of America, and the formation of an arbitration committee of three to adjust all other grievances, the ruling of this committee to be binding.

Thus, after the lengthy and bitter strike, which had begun September 22 of the preceding year, the workers of Hart, Schaffner & Marx returned to their positions, little dreaming of the tremendous changes this simple agreement was to make in their own lives and those of their fellows in other shops.

On February 3, the leaders of the other strikers called off the fight suddenly, without a referendum or consultation



ALEX LEWIS
Chairman of Department, A. C. W. A.

with the Joint Conference Board, which had been in charge of the strike and represented the organizations and groups that had been assisting the workers. Sullen, demoralized, the strikers gave in and went back to their benches without even the advantage that had been won by the Hart, Schaffner & Marx employees.

The end of the strike and what its fruits were to be, are aptly described in the following passage, from *The Clothing Workers of Chicago*, page 46, published in 1922 by the Chicago Joint Board of the Amalgamated Clothing Workers of America:

The strike was over.

As many as could returned to work. Many who went back to their old shops were refused employment. Others encountered conditions even more intolerable than before. A frequent answer to those seeking re-employment would be: "You're a good speaker; go down to your hall; agitate—they want you there." And so they trickled back, a few at a time, with a deep and underlying bitterness toward those who had turned their long fight into apparent defeat. They returned without agreement, without concessions, without any guarantee for fair treatment, without any adjustment or means of adjustment for the grievances that had driven them to strike.

Yet in more important ways, even for those who went back to Association houses the strike had not ended in defeat. Out of it rose a new generation of young leaders who were to help the clothing workers rise to a position of security, power, and well-being that sets a standard for other industries. It was in the strike of 1910 that the names of Sidney Hillman, Frank Rosenblum, Sam Levin, A. D. Marcuswitz, and many other future leaders of the workers first emerge. With the rise of these leaders there appeared also not only the hope of a new union but a long, steady, active drive toward its attainment. The organization of the Hart, Schaffner & Marx workers meant almost as much to all the other clothing workers as to themselves. From 1910 until the final triumph in 1918, Chicago was the scene of a series of advances to organize the entire market. Without the nucleus formed by the organized Hart, Schaffner & Marx workers, and without their constant efforts and support, which they were in a position to give only as a result of the strike, Chicago might still be an unorganized sweatshop market.

The results of the strike so far as the Hart, Schaffner & Marx workers themselves are concerned are obvious. Aside from all considerations of improved conditions, wages, hours, the agreement of 1911 meant the beginning of a relationship between the firm and its employees, unbroken by whatever storms swept over the rest of the Chicago clothing industry, and undisturbed even by the clothing workers' revolution of 1914 [against the heads of the United Garment Workers]. It meant the practical and successful working out of an experiment in collective bargaining and the development of the idea of permanent impartial machinery for the adjustment of industrial disputes.

The now keenly realized need for an agency that should furnish contact between the company and its employees and provide machinery for the amicable settlement of complaints and disputes,

led to the establishment of what is now an elaborate system, consisting of three departments: shop committees or deputies, who shall be looked upon as the rightful representatives of the workers, and the guardians of their interests; the Trade Board, constituting the primary quarter of appeal; and the Board of Arbitration, the final court of resort, whose decisions shall be binding on union, workers, and company alike. The Board of Arbitration was headed by J. E. Williams since its institution until his death in 1919, since when James H. Tufts, professor of Philosophy at the University of Chicago, has filled this important position.

The building up of this judicial mechanism has been a long and arduous process, involving the establishment of a "legal code" and a "common law" for the industry, with almost as many points of law and precedent as are to be found in the general law of the land. The balancing of the scales of justice has been a delicate question in many of the hundreds of cases that have come before the Board, the importance of which lay in the fact that they were not isolated instances but typical cases recurring constantly and involving a principle.

The varied and difficult problems that have come before the Board of Arbitration are as a class too technical as well as too lengthy for consideration here. Enough to say that the creation and successful functioning of such a judicial body marks an historic achievement in industry and serves as a guide and exemplar for the entire country.



A May Day Celebration, in 131st Infantry Armory

The break in 1914 between a number of unions and the heads of the United Garment Workers, already referred to, occurred at the national convention held at Nashville. It was due chiefly to the bold action of a number of New York and Chicago delegates, led by Frank Rosenblum and Sidney Rissman, who had long felt that the officials of the Workers were unprogressive and unsympathetic to the real interests of the masses. The crisis came when President Rickert refused to seat delegates who were opposed to him and his policies, on the

ground that their unions' locals were not in good standing. The fight was begun by Rosenblum and brought to a conclusion by Rissman's motion that "the president be removed for having violated the constitution, and that in his place be elected, temporarily, Delegate Schmid of Chicago." Upon Rickert's refusal to put this motion, the majority of the delegates bolted and formed a convention of their own.

Out of this insurgent convention grew what was known at first as the New United Garment Workers of America. Sidney Hillman, of Chicago, was elected General President, and an executive board chosen on which were Rosenblum and other Chicagoans. Though at first repudiated by the American Federation of Labor, the new organization was subsequently recognized when it took the name of the Amalgamated Clothing Workers of America.

In 1915 came the strike against the houses affiliated with the Chicago Wholesale Clothiers' Association, which as yet had not followed the example of Hart, Schaffner & Marx. Twenty-five thousand men and women were out, and the city was shaken by the turmoil. The clothing companies refused to arbitrate the demands of their employees, and Mayor Thompson was asked to exert an effort toward arbitration, by a group including Grace Abbott, Mary McDowell, Mrs. Medill McCormick, Ellen Gates Starr, and Sophronisba Breckenridge. But despite this and other appeals, in which the ever-responsive Jane Addams led, the mayor refused to take a hand.

The fight extended to the city council, where Alderman John C. Kennedy demanded an investigation of police activities, and a committee was appointed for that purpose under the chairmanship of Alderman Henry Utpatel. At the hearing of this committee the representatives of the strikers announced their willingness to arbitrate differences, but the employers refused to meet the committee from the city council. Indeed, their attorney, Martin J. Isaacs, declined even to confer with Jacob G. Grossberg, attorney of the State Board of Arbitration, stating, "I would not dignify the request for arbitration by admitting that there is anything to arbitrate." In the meantime, Aldermen Buck, Kennedy, and Rodriguez were making strenuous efforts against the influences which were alleged to have made the police, in this and past strikes, look upon the strikers as their natural enemies.



A Meeting of the Chicago Joint Board, A. C. W. A.

Though the strike was called off without a victory, the feeling of unity had been greatly strengthened among the workers, and all felt that the entire Chicago market must be organized along the lines of the Hart, Schaffner & Marx agreement. This feeling kept on grow-

ing in intensity, until in 1919, after long struggle and protracted negotiations, the Association manufacturers signed an agreement providing for a "preferential union shop" and arbitration machinery. The Wholesale Tailors' Association and the Cut, Make and Trim Association followed soon after, and the Chicago clothing market, on May 26, 1919, was completely organized.

The arbitration agency that had grown through Hart, Schaffner & Marx was extended to the entire industry, the system and the code of principles it had developed being adopted in their entirety. Harry A. Millis, economist and professor at the University of Chicago, was chosen to head the Trade Board of the Chicago Industrial Federation of Clothing Manufacturers, and Professor James H. Tufts became head of the greater Arbitration Board. In 1920, owing to removal from Chicago, Professor Tufts resigned and was succeeded by Professor Millis, the latter's place on the Trade Board being taken by Benjamin H. Squires.

To-day this system of arbitration represents the industrial government of nearly fifty thousand working men and women. It is impartial, acting for the best interests of the whole with the freedom that comes from neutrality and the decisiveness that comes from authority. Its decisions are law.

The workers, for their part, have established a central body, the Chicago Joint Board, under Samuel Levin, manager. In addition to its many vocational duties the Board carries on an intensive educational program, of which *The Clothing Workers of Chicago* says:

> But all of the energies of the union [however] are not expended in purely industrial and political affairs. Union business is necessarily absorbing; the problems of the industry must be attended to, but at the same time attention should not be diverted from the possibilities for cultural development that inhere in a group continuously engaged in a common enterprise. These forty to fifty thousand members of the union, of some twenty different nationalities, some in the country a few months, others born here, some members of trade unions for twenty years, others industrial orphans the last month or week, to the motley crowd must be given cohesion and unity, outside of the shop and industry as well as within. It is in general to accomplish this end that the union pursues its educational activities. Education becomes more than mere instruction; it is the great moral activity of the union. The educational center of the educational department of the Chicago Joint Board is not a small hall where a few ardent students of Marx struggle in and out a night or two a week. It is a great bright entertainment on Friday night; a meeting of more than five thousand persons at Coliseum Hall, where men bring their families, stand in line from five afternoon and stay until near midnight to hear members of the Chicago Symphony Orchestra, famous singers, pianists and violinists, and to listen to talks by such men as Lincoln Steffens, Raymond Robins, Hillman, and others. These gigantic meetings, started for the first time in 1919, have now become an institution in the lives of the Chicago clothing workers. They would no more be abolished than would the union itself. Each year a larger number of this type of meetings is held. In 1920 the appropriations for them was $5,400, and in 1921 this sum was raised to $12,000.
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> While these large meetings constitute the center of the educational activities of the union, classes for the instruction of small groups have also an important place provided. It is the purpose of the Joint Board to facilitate reading and study by the building of a library which has already been established in the central offices of the Board on Halsted Street. But the educational foundations of the union are still the daily contact in the shops, local unions, and at the Joint Board between the workers, the union and the industry, and the Friday night meetings. Up to the present the members of the Chicago Joint Board have learned more by active participation in the business of running their union and of conducting their affairs in shop and factory.

The Cigar Makers' Union

The story of the Cigar Makers' Union of Chicago is replete with interest for those who have at heart the struggle of the workers against the greatest odds to ameliorate their conditions. The members of this union who continued the unequal struggle through the years of its existence, fought with the well-being of their fellow workers always at heart.

The great Jewish immigration from Russian Poland and Lithuania reached its

climax in 1892. It overflowed the eastern states of this country, spread to the great Middle West, and resting, finally, in Chicago, found here not even the rudiments of an organization in the cigar-making industry.

German, Dutch, and English Jews, mainly artisans in the trade from their old homes, were employed in the cigar factories, but they hardly figured as a distinctive group since they were practically assimilated into the mass of non-Jewish workers whose language and manners they thoroughly comprehended and with whom they became associated on the closest terms.

The history of the Jewish cigar makers as a union in Chicago began when this immigration made itself felt for the first time, and especially when the Jewish cigar manufacturers, among them Metzler, Epstein, Eugene Wallans, H. B. Franklin, Isaac Goldsmith, and the other controlling factors of the industry, began to recruit the new immigrants into their shops, in order to have them compete with the regular workers.

Isaac Goldsmith played the leading role in this attempt to strike at the regular workers. He was known as a pious, strictly orthodox Jew, and also as a communal worker. All knew that his shop was conducted in strict conformity with Jewish customs: the Sabbath was observed; the *minchah*, or afternoon prayer, duly offered; and every pay-day was made a day of giving for the Jewish brethren in Palestine. It was natural that his reputation should attract all religiously inclined immigrants, who consequently flocked to him for work. Goldsmith acted in full friendliness to them, took them into his shop, and taught them the work. Among these apprentices there were not infrequently young men with a university training and others who had spent the major portion of their lives in the *yeshivah* or had been ordained as rabbis.

The other Jewish manufacturers envied Goldsmith and then emulated his example by competing with him in the establishment of schools of their own to induce men to come into their shops for the purpose of learning the trade. It was in this manner that the mass of immigrants entered the industry.

The number of these apprentices mounted to such proportions that the regular workers were beginning to feel the results of their presence. The newcomers were working for lower wages and by competing with the regular workers, were endangering the latter's very existence in the industry. Hence it is not surprising that the latter showed resentment against these apprentices and also displayed discontent which proved to be a turning point in the history of the Jewish cigar makers of Chicago and led toward their organization into a union.

The brothers, Moses and Sol Tuhin, Barney Berlin, who later became associate editor of the *American Socialist*, Lewis Marcus, and others were among the first intellectual, radical Jewish cigar makers in Chicago. They soon realized that the situation could not continue and so they began an agitation among the Jewish workers to organize a union. It was a most propitious moment as the discontent with the apprentices was increasing each day. This discontent was fed by an aggravating condition which, though rather laughable at the present time, was annoying and degrading at that time.

Eugene Wallans was the first of the manufacturers to import into Chicago about fifty Spanish workers from Cuba and Florida who were considered at that time the best and most skilled workers in the trade. They were treated with awesome consideration here. They came to work in silk hats and in trim fashion. They performed their work apart from the other employees, received higher wages, and in general, deported themselves in a manner which no other workers were allowed to assume. This contrast between the lives of the Chicago

and Spanish workers developed a strong current of animosity that culminated in a conflict between the two sets of workmen with strikes against the Spanish aristocrats of the working world. These, then, were the powerful factors that led in the strengthening of the sentiment for organization.

In 1893, after a period of intense agitation, the first Jewish Cigar Makers' Union was organized with Harney Berlin as leader. The union soon joined the International Cigar Makers' Union of America, which was already in existence and had been active during the memo-



VICTOR L. LEVINSON
Leader of Cigar Makers' Union

five preceding years. Several hundred workmen flocked to this new organization, since this was a novelty to them. It seemed as if the union were assured of a solid support. However, the Jewish workmen, being ignorant of the English language were forced as a rule to remain in the small Jewish shops which could not strictly observe the rules and regulations of the parent organization, the International, so that the Union Label was taken away from them, the Label even at that time being considered of some importance. This, in turn, led to the closing of many of the small shops, so that the best workmen went to the shops of the International, while the others worked in non-union places. Still others left the industry altogether. After a year of extreme difficulty and struggle, the first Jewish union disbanded.

For a time, the situation in the Jewish cigar makers' industry remained the same and no effort was made to rejuvenate the union. It was not until 1895, when the Socialist Labor Party, in order to wield an influence over the masses, organized the Socialist Trade and Labor Alliance in competition with the American Federation of Labor, the Knights of Labor being at that time a practically defunct organization. Several Jewish cigar makers, members of the Socialist Labor Party, under the leadership of Victor L. Levinson and Louis Hourwich, started immediately a new union under the jurisdiction of the Alliance.

The rejuvenation in the industry was phenomenal. Several hundreds of new members joined the new organization; the union carried on several successful strikes and began to play an influential part in the local labor movement. But, unfortunately, the Alliance devoted most of its time to social rather than trade union questions. There was a lagging of interest in those who were not socialistically inclined. Members therefore began to drop out one by one until both the Union and the Alliance ceased to exist.

However, the Jewish cigar makers were now fully aware of the benefits of organization; thus they could no longer remain unconcerned but showed symptoms of a desire to revive the union. Again the workers showed an eagerness to organize. Competent leaders came to the fore in A. Stone, H. Lewenberg, and Charley Michaelson, who gained the confidence of the masses. An entirely new organization was created, an independent union, known as the Junior Cigar Makers' Union.

The new union was wholly democratic in spirit for it asked its members to pay no more than five cents in weekly dues. It very rapidly became the center of the Jewish labor movement and functioned as a model for all of the other unions. In

addition to its activities in the trade union movement, it also began an extensive educational campaign, arranged lectures and readings, and revealed a remarkable vitality in all directions. Yet it lacked the force and energy that could improve the working conditions of the members. These conditions were practically the same as those of 1892. Forms of work were somewhat altered, but not so conditions. Finally, there not being any concrete benefit to show the members, the union spirit of the workers weakened, and after a period of two years of independent feeling in the industry, another tombstone on the grave of Jewish unionism was added where two were already reposing.

At this time the International Cigar Makers' Union was but little interested in the great Jewish masses, especially the latter could not make the complete cigar but knew only half of the work, having been specialists either as bunch makers or as rollers. The Jewish workers thus remained without protection from any source, both from the International as well as from their own efforts. Conditions became so oppressive that they felt greatly disheartened.

A few Jewish members of the International knowing of these conditions began a fight to induce the International to accept these bunch makers and rollers as members, and to protect them. Morris Seskind became the leader of this movement in the ranks of the International and after a difficult struggle, forced the International to open its membership to the other Jewish workmen. Thus conditions remained until the year of 1905 when a radical change occurred in the situation.

The leaders of the International suddenly realized that owing to conditions of labor, the number of men out of work was constantly increasing. Without any hesitation on their part, they threw all of the bunch makers and rollers out of the Union in order to make room for those out of work. This selfish move evoked a supreme feeling of hatred among all of the Jewish workers and inspired them with a revolutionary spirit. David Rabin, Benjamin Sabath, Max Lurie, Philip Ross, Louis Aisuss, A. Tomback, Victor I. Levinson, Ruben Youkelson—a group of intellectual and energetic workmen—considered the present moment wholly opportune and began an active and systematic campaign and in a short time organized a new, strong, and safe union with the name, "Progressive Cigar Makers' Union." Their protest against the conservative International was incorporated in the word "Progressive."

At first, the new organization had not the success that was anticipated. After six months of hard labor on the part of these leaders, only one hundred and fifty had joined the union. But this apathy on the part of the rank and file of the Jewish cigar makers did not discourage the activities of their leaders. With renewed vigor they set themselves earnestly at the task of organizing the west side cigar makers that filled the sweat shops and to inaugurate a vigorous campaign against the existing conditions.

Strikes became a frequent occurrence now. Although but rarely successful at the beginning, these fights increased the workers enthusiasm. Nevertheless, their organization was weakening, and at times approached an end. These unstable conditions prevailed until the great strike of 1910 when even those who were previously unconcerned in the union, now joined the organization. Though only a few hundred belonged to the Union at first, their numbers were rapidly augmented and the Progressive could soon boast a membership of over a thousand.

The International soon realized the importance and the strength of this organization, as well as its own past error. Its leaders were no longer able to ignore the vital and forceful activities of the Progressive and thus they began to make overtures to have the Progressive join with the International. In September,

1916, both unions were joined and became Local 527 of the International Cigar Makers' Union, with Victor Levinson



Victor Levinson

and Ruben Youkelson, two of the organizers of the Progressive, as the principal officers.

The Carpenters' Union

The organization now existing in the carpentry trade is due directly to the great lockout declared in the building trades in the year of 1900. Up to this year there had been but a handful of immigrants from Motelle, a town in Grodno, Russia, who monopolized the Jewish carpentry trade of Chicago. Altogether there were but a score of Jewish carpenters. All of these attended common services in their synagogue and were employed mainly in the making of small repairs and odd jobs of various kinds. They were both employer and employee so that all worked side by side with an intimate relationship which eliminated any causes for possible misunderstandings.

However, a clash of interests arose during the great lockout. For the first time the Ghetto workers began to demand an eight-hour day and more favorable conditions. Besides, the Chicago District Council of the United Brotherhood of Carpenters and Joiners of America, unwilling to permit the Jewish carpenters to enter the organization and yet more unwilling not to control them, decided upon the brilliant expedient of organizing the Jewish carpenters into a separate union. Accordingly, in great haste, the Council issued a charter for the organization of the Jewish Carpenters' Union, Local 504, and thus assumed control over the Jewish carpenters without being forced to accept them within their own union.

And yet, although the Jewish carpenters were now organized into a union, it was a union in name only and its life was empty of meaning, since the rules and regulations of the parent union were seldom enforced and the Jewish carpenters submitted to whatever conditions their employers saw fit to dictate. But the Jewish population increased and in 1905 there were more than two hundred Jewish carpenters in Chicago. An element of progressive Jews was thus infused into the organization and these brought into it a spirit of revolt against the calm compliance of the union to all the claims and conditions imposed by the employers. Although this younger group met with the opposition of the Council as well as the more conservative element of the organization, nevertheless they dethroned the erstwhile leaders and in the next election with the presidency of Sam Ostrinsky began a new chapter which spelled a more active union.

The employers were not at all pleased with the new tone of the union so that friction was apparent in the early relationship with the new union leaders. But after many disputes over numerous details, a working agreement was evolved which was of benefit both to the union and to the employers. At any rate, the employers were gradually convinced that they ought to give equal opportunity of working to Jewish carpenters as well as to the non-Jews.

In passing of all these years, the Jewish carpenters, now numbering hundreds of workers, have won equal rights and privileges with the non-Jews and have materially advanced the improvement of

conditions for all workers in the trade through the efforts of their union.

The preceding articles suggest the improvements that have been brought about in the condition of the workingman and family. The changes for the better are partly a result of the general development of resources and increased productiveness, but admittedly they are mainly the result of conscious and organized striving on the part of the laboring classes. The courage and independence of the workingman of to-day, in such glaring contrast to his subservience and ignorance of years ago, is due to those in the ranks of labor who saw and felt the evils of their lot and were possessed of the intelligence and initiative to seek to remedy them.

ATHLETICS

COUPLED with the mental superiority commonly attributed to the Jew, there has long been the thought that as a race he is physically inferior to others. It is true, at least of Chicago, that only in recent years has the Jewish youth achieved any great measure of success in competitive sports; but that success has been so marked as to leave no doubt that its lateness in coming was owing to lack of opportunity or inclination rather than to lack of native endowment. Not only local but also national and international champions in athletics have been Chicago Jews. In gymnastics, in track and field sports, in aquatics, in individual and team games, Jewish performers of the highest class have been developed by distinctively Jewish institutions as well as by colleges, universities and other schools.

In the earliest days of Chicago, whatever athletics were participated in by Jews were those outlined by the Turnvereins, the organizations conducted by Germans and Bohemians, on the European system of gymnastics. The first local Jewish athlete of whom any record remains was Maurice M. Hirsh, who in 1859 affiliated himself with the Chicago Turngemeinde, on the North Side. He was instrumental in holding the organization together during the Civil War and rendered great service in organizing the athletic work of his and other regiments. The name of L. Freund, another Jewish athlete of the same period, who lost his life on the field of battle, appears on a bronze tablet which adorns a wall of the Turngemeinde building, still in existence. Robert and Emanuel Munheimer were also connected with the same organiza-



LARGE GYMNASIUM, JEWISH PEOPLE'S INSTITUTE

tion and did much to maintain the high physical standards of the North Side Turners.

Joseph Kaufman, leader of the German Turners of Chicago, in 1869 and again in 1871, made great improvements upon the teaching of physical culture, which previously had been patterned after the rigid German military tactics. His system has been gradually developed into what is now known as the American method, which includes as an important feature, the element of play.

Max Stein, after many years of incessant endeavor, finally succeeded in having physical training introduced into the public schools. He traveled throughout the country, urging the upbuilding of the young through systematic exercise. Another man of great influence in the popularizing of physical training was Judge Philip Stein. He joined the Turners in 1869, and became president in 1876. Throughout his lifetime he maintained great interest in athletics, and strove to advance it in the public favor. Almost up to the day of his death in 1922, at the age of 79, he continued his practice of walking to and from his work, a distance of more than four miles.

Emil Hochsrer, from the day he joined the Turners in 1868 until his death in 1915—a span of forty-seven years—was a prominent leader in the movement to extend the field of physical education for the masses. During the Civil War and the Reconstruction period, Israel Seliger, Orderly Sergeant Adolph Kramer, Brigadier General Edward Salomon, Brigadier General Richard Beletzehn, Gustave Mendelsohn, Samuel Enger, and Morris Fuerchen, also were active in the promotion of physical education.

A Turner who is still active is Bernard Mandle, who joined the Turners in 1872. For more than thirty years he was famed as an all-around athlete, winning many prizes in competitive meets. He was a member of the Cincinnati-Chicago Team which won the national championship in gymnastics in 1889. In 1896, at the age of forty-one, he leaped eighteen feet in the running broad jump. At present, close to seventy, he can still perform creditably in the gymnasium.

Dr. Emil G. Hirsch, that versatile leader whose name occurs on almost every page of local Jewish history, was active in the Turnvereins for many years. As



HARRY BERKMAN is a native Chicagoan, born January 2, 1879. His early education in the Chicago public schools was followed by special courses at Dr. Sargent's Normal School, Harvard, the University of Wisconsin, and Jenner Medical College of Chicago. He was physical director of various institutions until 1908, at that time touring Europe as leader of the Chicago German Turners' International Gymnastic Team. Upon returning, he assumed the directorship of the Chicago Hebrew Institute physical training department. In this position he earned for himself and the Institute a national reputation for producing athletic champions. The great interest in physical culture that has manifested itself in the younger Jewish generation is largely owing to his zealous and persevering efforts as a pioneer in his field. Early in 1923, he left the Institute to organize the "Harry Berkman Health Gymnasium." On April 2, 1916, he married Bertha R. Jerusalimsky, then business manager of the Chicago Hebrew Institute.

in everything he was connected with, he took a prominent part in all their affairs.

Largely through the efforts of these men and their non-Jewish collaborators, there are now to be found gymnasiums in more than six hundred schools and playgrounds in Chicago. The modern ideal of individual physical development together with group athletics, has done much toward the physical well-being of the school children of the city.

The first athlete instrumental in having Jews represent Jewish institutions was Harry Berkman, Director of Athletics at the Jewish People's Institute for fourteen years, from 1908 to 1922. In 1894 he joined Hull House, the only American gymnasium on the West Side. In 1895,

at the age of sixteen, he joined the Vorwaerts Turners, on the West Side, and participated in all their competitions. In



1908 he organized the Chicago International Gymnastic team and toured with it through Europe, visiting the Olympic Games at London and taking part in the German International Turnfest at Frankfort-on-Main. It is interesting to note that perfection and form were the governing criteria, and that wreaths and diplomas were the only prizes given. Records were not kept of the physical prowess of the athletes of the Turners, and specialists in various forms of athletics were not developed, as their program was designed to produce only all-around athletes.

The development of the Jewish Peo-



ple's Institute as a sports center reached epochal proportions under the direction of Beckman. In 1921 the Institute rep-



resentatives captured five wrestling championships, two city track meets, one girls' track meet, three girls' basketball championships, and two swimming championships. Altogether, at the time



HENRY GOLDSTEIN

Berkman left the Institute, the products of his training had won 76 team trophies and 2,300 individual prizes, including two seconds at the 1919 Olympic Games.

Among the more prominent of those developed at the Jewish People's Institute are the following:

David Blatt, an Institute member since 1908 who has won numerous honors in hurdles, dashes, and pole vault, and is holder of the all-around cham-

pionship of the Boston Athletic Club of Stony Brook & Conway.

Emanuel Cooper, winner of second place in the pre-Olympic marathon race of 1912.

Edward Eisenberg, who during the last twelve years has won more than one hundred prizes as an all-around athlete.

Henry Goldstein, pole vault champion Amateur Athletic Federation, pole vault champion U. S. N., captain Naval Training Station.

Jack Grapple, who also has been champion of the Boston Athletic Club.

Mrs. Edith Marshak, winner of chicago and



MRS. EDITH MARSHAK

hurdles in Chicago Women's Olympic track meet.

Walter Maurer, member United States Olympic wrestling team, 1910.

Fred Meyer, member United States Olympic wrestling team, National and Central American Athletic Union champion high in 192 pound and heavy-



WRESTLING INSTRUCTORS AT GREAT LAKES DURING WAR

Ben Reglad, Sam Piccin, Jack Grapple, Herbert Sieger.

weight division, and winner of third place in Central A. A. U. boxing tournament.

Ben Reichert, wrestling champion of Central and National Amateur Athletic Unions; now a professional wrestler.

Benjamin Rosenberg, who has made splendid marks in the 100- and 220-yard dash.

Jack Sachs, Midwestern wrestling champion for four years, 1918-22.

Herbert Segal, 145-pound wrestling champion Central Amateur Athletic Union.

Also a great Jewish sports institution, the Emil G. Hirsch Center of Sinai Temple has established a reputation as a developer of swimming champions. Since its inception in 1912, its representatives have won every city championship of the Amateur Athletic Federation, which is composed of teams from schools, parks and playgrounds. Coach Eckert has attracted wide attention through the many successful athletes he has produced.

The proteges of the Hirsch Center include the following:

Aaron Bernes, Ralph Rae, Pal Segal, Harold Fraim, Aaron Sonnenschein, Maurice Fiswell and Felix Goldin, winners of many championships.

Mitchell Baker, sixty-year old marathon runner, and winner of the A. A. F. championship in 1915-16.

Winning team at the Special Relays, Chicago Olympic games of 1913.

Winners of boys' Outdoor Basketball conducted among the Chicago settlements in 1914.

Winners of seventh place at the International Athletic Meet conducted by the A. A. F. in 1916.

Winners of A. A. F. Indoor Field and Track meets of 1915-16-17.

Winners of A. A. F. junior wrestling prize at tournament of February, 1916.

Winners of girls' city championship in basket ball, 1917, and girls' Indoor Field and Track Meet of 1919.

Winners of third place, 112-pound basket ball, in 1917 and 1924.

Forty-two shields have been won in championship swimming meets since the Emil G. Hirsch Center was opened in 1912. It has never failed to have a team entered in either the indoor or outdoor swimming championships and has always had fifty boys and girls representing the Center each year. This year it expects to have one boy and one girl to represent the United States in the Olympic Swim-



Swimming Team, Emil G. Hirsch Social Center

ming Games. Following are the individual high point winners for Sonia in the swimming meets since 1913:

1913	1917
Jac Traille	M. Freund
Harold Levy	A. Keefer
W. Berman	A. Mills
Jack Wolf	H. Levy
Abe Siegel	1918
Harry Dinn	P. Blumenthal
1914	L. Rosenthal
Leonard Fish	R. Greenberg
Earl Friend	Wm. Zee
A. E. Bellman	A. Kramer
D. Greenberg	H. Cohn
E. L. Rosenthal	S. LaPosa
S. Kramer	1919
Leonard Levy	R. Glickstein
H. Brown	S. Siegel
M. Fish	R. Benson
Harry Siegel	1922-23-24
1915	E. Walker
Nat Gross	M. Shorr
L. Guckenheimer	P. Glicksein
1916	P. Marmorstein
M. Raphael	H. Jones
L. Strouse	R. Baskind
H. Chatkin	Mandell
J. Lewis	H. Guderman
G. Belch	S. Brown
A. Greenman	Harry Cohn
Sid Raphael	L. Finkelstein
	E. Feldman

The college record of Chicago Jews is also no mean one. A world's record was achieved by Clair Jacobs for the University of Chicago in 1907 when he established a mark of 12 feet 7 inches in the pole vault. Hugo Friend, also of the University of Chicago and now judge of the Circuit Court of Cook County, was a member of the famous Olympic team which toured to Athens in 1905 and won many honors in its travels. He specialized in the running broad jump, in which he made a mark of 23 feet 10 inches, which remained unbettered for many seasons, both in intercollegiate conferences and in the National Amateur Athletic Union. Judge Friend was also captain of the track team of his *alma mater*.

Other University of Chicago athletes of repute were Joseph Magidson, Fred Lowenthal, Harvey Harris, George Kuh, Harry Gottlieb, and Robert S. Harris. The last-named was a member of the 1907 football team which won the western championship, and the 1908 basket-ball team which won the western and national championship.

Of the many collegiate honors won by Chicagoans in outside universities, probably the best-known are those of the two Horween brothers, Ralph and Arthur, who in recent years have gained national prominence as football stars at Harvard, both being elected captain of the team in successive years. Edith Chatken, while at Northwestern University, in 1914 won the national championship in the 440-yard dash for girls, and a number of other outstanding marks have been hung up by both men and women of Jewish blood.



NATHANIEL P. STEINBERG was born in Jerusalem, Palestine, February 15, 1894, the son of Solomon and Sarah (Saphin) Steinberg. At the age of nine he was brought to Chicago, where he attended the public schools and then studied at the Art Institute. He is an artist by vocation, and has exhibited in Chicago and elsewhere. Also an athlete of prowess, he is the winner of numerous trophies captured in competition with prominent amateurs of the city. His organization connections include the Palette and Chisel Club, Chicago Society of Artists, B'nai B'rith, Young Men's Jewish Charities, and the Masons.

A record for secondary schools was made by Jules J. Lipski, while attending Crane High School when he ran the 50-yard dash in the unprecedented time of 5-2/5 seconds. During the years of 1906 and 1908 he also held the record for the 220-yard dash, his time being 27 seconds, and he was a member of the quarter-mile interscholastic championship team which beat all competitors at the University High School games of 1910.

An unattached athlete of the present

is Nathaniel P. Steinberg, the most notable of whose many performances occurred in 1920, when he won the all-around championship of the All-Chicago



Y. M. C. A. track meet, took four medals in the Chicago Athletic Association track meet, and two medals in the city-wide track meet at Grant Park held during the Elk's convention. During 1920 alone, Steinberg captured a loving cup, seventeen medals, and nineteen ribbons.

As one who competes purely as an amateur, Steinberg, a young artist, exemplifies the spirit of sportsmanship at its highest

The individual cases mentioned typify the growing interest in physical culture with which the Jewish youth has become imbued. More and more each year, he is proving a factor in competitive sports. Awakened to the manifold benefits of bodily development, he has thrown himself into it with a laudable desire to excel. That he has won high honors in contests with the representatives of other races, is incidental. More important is the fact that thousands of Jewish boys and girls are devoted to athletics, with all that it means in the promotion of health, clean living, and the sportsman's high code of conduct. They forecast a stronger and better generation to come.

PART III

ORGANIZATIONS *and* INSTITUTIONS





THIS section is devoted to separate accounts of the leading Jewish organizations and institutions of the present. While the substance of these accounts is, to an extent, embraced in Part I, their presentation therein is of necessity disconnected and limited to such mention as bears upon the general course of the narrative. It has been thought desirable to devote to each of the more important bodies an article outlining its development and particularly its present activities.

The reader desiring to correlate the treatment of an organization in this section with that in the narrative, or with the personal sketches of the individuals mentioned, is referred to the index at the end of the volume. For example, the article on Kehilath Anshe Ma'ariv Congregation which appears following, is devoted mainly to its recent developments and present status; its earlier history occurs in proper sequence in Part I; and connected with both accounts are prominent individuals whose life sketches are to be found in various parts of the book. These may be readily traced by means of the index.

A conscientious attempt has been made to include all organizations of importance and to reflect justly their place in the community. If any such have been omitted or if their treatment should be considered inadequate in any essential, the lack is chargeable to those concerned or to the scantiness of the materials available.

In every case the most authoritative sources have been consulted, and care has been taken to check up points of doubt or conflict whenever possible. The guiding principle in the preparation of this section, as of the others, has been accuracy. Consistent with this is the moderateness of the tone employed; this, it is believed, will prove welcome to the organizations themselves as well as the general public.

As the first work of its kind, attempting to present its subject matter truthfully and temperately, this section is submitted in the hope that it will serve as a useful compendium for the present-day reader, and a dependable guide for the investigator of the future.

Synagogues and Temples

Agudath Achim
(First Hungarian Congregation)

On *Simchath Torah* in October of 1884 ten Hungarian Jews, who had but recently immigrated, met at the home of B. Kohn, 213 Maxwell Street, and concluded to organize a religious society. The following participated: B. Kohn, J. Feurlicht, S. Goodfriend, J. Grossman, S. Weil, Tobias, Weckur, Freund, Zimet and Stark.

J. Feurlicht, who was elected temporary chairman, called the first organization meeting on October 25. At this meeting it was resolved to elect only such



Agudath Achim Synagogue, Marshfield Avenue and Polk Street

men to the presidency as did not violate the Sabbath.

Twelve others were enrolled as members soon afterward. Election of officers took place on November 1, and the following were chosen:

[illegible], President
[illegible], Vice President
S. Weil, Recording Secretary
[illegible], Financial Secretary

On March 3, 1885, the congregation moved to 498 South Halsted Street, in a



MORITZ NEWMAN

rented flat. It remained here until Passover of 1888, by which time the membership had grown to eighty.

In April of the same year an appointed committee bought the Baptist church at 307 Maxwell Street for the sum of $7,000, to be converted into a synagogue.

After President Feurlicht, the following headed the congregation in succession:

[illegible] Newman	Adolph Frish
A. Edelman	[illegible] Hirschberg
Abraham Frisch	Moritz Newman
Louis Weber	J. Zuckerman
M. Hershberg	M. Schwartz
Jacob Friedman	L. Hubschman
Nathan Unger	I. Fleming
Marcus Gross	

A religious school was supported since the foundation of the society, its first teacher being A. Goldstein. Following him came Rabbi Bower, N. Amster, Moritz Newman, Ignatz Klein, Dumb, Loewenrosen, Jacob Klein, and J. M. Weil.

In June of 1903 the congregation secured the services of Rabbi M. Fisher, who arrived from Hungary, accompanied by his father, Rabbi A. Fisher. The younger Rabbi Fisher was installed in office in the presence of a large gathering of members and invited guests.

In February, 1905, deeming their present abode inadequate for their needs, the congregation bought the present site at the corner of Marshfield Avenue and Polk Street, on which a $50,000 structure was erected in 1906. The building of the synagogue was made possible largely through the activities of the Ladies' Society.

The congregation has continued to flourish, the present membership consisting of 175 families. A large number of its members, however, have moved to other sections of the city. The congregation is seriously contemplating the sale of its present structure and building anew in a location more convenient to the members. The suggestion to consolidate with another congregation, advanced by some as a solution, is also being considered.

The present officers are:

[illegible], President
M. Fisch, Vice President
M. Edelman, Treasurer
Edward Stern, Financial Secretary
E. M. Schwartz, Recording Secretary

LEOPOLD HUBSCHMAN was born in a little town in Hungary, April 12, 1860, the son of Jacob and Bertha (Lefkowich) Hubschman. The family's circumstances were such that he had little opportunity for schooling, whatever learning he procured being self-acquired. He came to the United States at the age of twenty-five and three years later (1888) settled in Chicago. Here he engaged in the shoe business and then in the manufacture of clothing, following which he became a jewelry merchant, in which occupation he has continued to the present. His chief communal interest is Agudath Achim Congregation, of which he is now president, this being his second term of service in that capacity. Hubschman was married prior to his coming to America, August 3, 1881, to Regina Brown. His children are four: Jacob, Benjamin, Abraham M., and Bertha (Mrs. Joseph Hirtenstein).



Anshe Emeth

ANSHE EMETH was the first expression of the desire of the community of the then "far" North Side for a mode of worship that would reflect somewhat the modern tendencies and still retain the essential features of the old orthodoxy. First services were held in temporary headquarters at the Phoenix Hall at 202 West Division Street, early in 1878.

For a number of years the congregation persevered, looking forward to a real synagogue of their own. That dream was finally realized in September, 1893, with the dedication of the new synagogue at 1363 Sedgwick Street. The next two decades saw the gradual broadening and strengthening of Anshe Emeth activities, with no deviation from the sane conservatism of its founders. Among the presidents during that period were: Solomon Lewisohn, Jacob Ecker, Jacob Lasker, Ralph Goldberg, Isadore Cohen, and Dr. Oscar Block.

During 1913 the leading supporters of the congregation took upon themselves the task of finding a site farther to the north, which would be more convenient to a majority of the membership. It culminated finally in the purchase of a large plot on Gary Place near Broadway in the spring of 1914 where the congregation moved in due course of time.

The building which was erected at 627-633 Gary Place took on the aspect of a community house to a far greater extent than any of the previous homes of Anshe Emeth. Recognizing that a social atmosphere was necessary to attract the younger generation, those guiding the congregation built the new home with such activities in mind. The growth in the attendance of young people attested the wisdom of such planning.

To-day, under the guidance of Rabbi Philip A. Langh, the congregation boasts a modern Hebrew school, a Sunday school, a school for higher Hebrew education, a Junior Congregation holding services every Saturday morning, the Anshe Emeth Sisterhood, and several young people's clubs.

The following officers direct the affairs of this congregation whose membership is now over two hundred:

Jacob Lasker, President
Max Pearce
Abraham Margolis, Vice-Presidents
Ralph Simon, Treasurer
L. L. Berman, Recording Secretary
I. L. Sass, Financial Secretary



JACOB LASKER was born in Poland January 22, 1865. He arrived in this country in 1881, coming at once to Chicago, where he has lived ever since. After a brief schooling, he entered the general merchandise business in which he prospered. He extended his interests to real estate and theatrical ventures in which he has extensive holdings at present. He has been president of Anshe Emeth Congregation during the past twelve years and is a director of the Hebrew Sheltering and Immigrant Aid Society, in both of which organizations he has rendered substantial service. He was married in Chicago in 1887 to Ida Ettelson and has five children: Bertha, Ben, Morris, Goldie, and Harry.



PHILIP A. LANGH was born in Hungary. He is a graduate of the College of the City of New York (1915) and of the Jewish Theological Seminary (1918). After a post-graduate course at Columbia University, he was made executive director of the Jewish Community Center of Jersey City, N. J. During the war he was field representative of the Jewish Welfare Board. As director for the Midwest of the United Synagogue of America his work attracted attention and he was offered the pulpit of Anshe Emeth Congregation of which he has been rabbi since 1920. He is a frequent contributor to the Jewish press throughout the country, and a member of the executive board of the Jewish Theological Seminary.

Anshe Kneseth Israel

ANSHE Kneseth Israel, one of the very foremost orthodox congregations in Chicago, had its beginning, like most of its sister organizations, in the desire of a group of *Landsleute* to band together in a spiritual unit, for mutual protection and a common place of worship.

In the fall of 1873, Levy Edelstein, a young man, began an agitation to establish a house of worship in the new and growing West Side settlement bounded by Canal, Halsted, Fourteenth, and Polk streets. He approached Abraham Bernstein, who had a store on Canal Street, and interested him in the work, who in turn enlisted his neighbors, among whom were Aaron Simon, Schaye Simon, Harris Wolf, and M. M. Levinson.

At first, services were held only on the Sabbath. But the need for a place to congregate daily grew steadily and efforts



Anshe Kneseth Israel Synagogue, 1910-19 Throop Boulevard

were made to have a daily *minyan*. Bernstein fitted up a room above his store, 588 South Canal Street (old number) in which daily services were held.

The same year an organization was formed with Abraham Bernstein president, Aaron Simon, vice-president, M. M. Levinson, secretary. Levy Edelstein



[illegible] was born March 14, 1811, in [illegible], Russia. He received the usual orthodox education, consisting of the study of the Bible and the Talmud in the cheder. For some years he was associated with his father in the grain business. He emigrated to America in 1887, reaching New York on June 19 of that year. Remaining [illegible] here for about a year, he learned to manufacture neckwear, and upon his coming to Chicago set himself up in that business, in which he is still engaged. He married at the age of [illegible] and is the father of five children, Eva (widow of Dr. Arthur M. Shabad), [illegible], Rebecca Mrs. Isaac J. Franklin), Sarah (Mrs. [illegible] Sloan), and Anna (Mrs. M. C. Sloan). Traditional orthodoxy has always claimed his undivided interest, which was manifested in his being one of the most prominent organizers and builders of the Anshe Kneseth Israel Congregation, a leading orthodox *shul* in the city [illegible] has been the president of the congregation for the past [illegible] years and was a staunch supporter, as well as an active worker in the various war-relief [illegible]

volunteered to act in the capacity of Agent.

The congregation was popularly known as the *Russiche Shul* owing to the fact that most of its members and worshippers hailed from Russia.

They continued in that little room for about five years, when the attendance became too great for it, when the members began to look for a larger location off a main street such as Canal, where the men going to synagogue would not be molested by hoodlums. A committee was appointed to secure a desirable site and the northeast corner of Clinton and Judd streets was selected as best suited to the purposes of the congregation. At that time there was but one hundred dollars in the treasury. Bernstein volunteered to go out and solicit funds and succeeded in raising two thousand dollars, which in those days was a considerable sum.

In the meantime Marx Swartz, then a very influential resident of the neighborhood, was persuaded to join the congregation. With his entry into the work the organization began to prosper. Swartz set out to build on the lots purchased by the congregation and secured as a loan from Aaron Simon the sum of three thousand dollars. A frame building was erected, part of which was rented out.

Swartz opposed the erection of a frame building, which, he insisted, could be but a temporary one, but failed to convince the majority. So he resigned from the congregation, taking with him a number

EPHRAIM EPSTEIN was born in [illegible] in 1876, and comes of a family of rabbis. His father, the learned and pious rabbi of Boksht, trained his son from early childhood for the rabbinate. He received his early theological schooling in Slobodko where he was given his *semicha* (ordination), and after his father's death in 1890, occupied the pulpit of Boksht. At a call from an orthodox congregation in New York in 1909, he left for America and arrived in New York on March 9, remaining until November, 1911, when he came to Chicago to serve as rabbi of Congregation Anshe Kneseth Israel. He has ever been an exponent of rigid orthodoxy, and was secretary of the National Association of American Orthodox Rabbis. The Beth Hamedrash L'Torah knew his active work in the period of its establishment, and he was also instrumental in preventing the European *yeshivoth* from closing through lack of funds during the World War, working ceaselessly to collect money for their support. He was very active in all relief work. Rabbi Epstein is a member of the Mizrachi wing of the Zionist organization and an ardent worker for all that is orthodox in Chicago Jewry.



of influential members His loss was felt immediately and overtures were made to have him come back into the fold.

In 1884, the frame house was torn down and an imposing synagogue was erected. It was dedicated by Kalman Kleinowitz, a well-known *chazan* who was imported from Schilel, Russia, for the occasion.

Marx Swartz was elected president, A.

Gordon, vice-president, Abe Kalish, secretary, and Bernard Bernstein was installed as rabbi. Levy Edelstein continued in his capacity as *shameth*.

The congregation continued to prosper and broaden its activities during the following years, but the shifting of the Jewish population to districts farther west made it increasingly difficult for the congregation to remain intact without changing the location of its synagogue.

Accordingly, on January 29, 1911, lots were purchased on the corner of Winchester Avenue and Roosevelt Road, and plans were made to erect a new synagogue. Fortunately, before actual construction started, it became apparent that the westward migration was still continuing, with the result that the Winchester Avenue lots were sold and the site of the present building at 3411-3419 Douglas Boulevard was purchased in July, 1912.



JACOB SALK was born in Wilkomir, Russia, January 19, 1877, and has been a resident of Chicago since 1890. Two years after his arrival here he joined his father in the manufacturing of neckwear, in which he has continued to the present time. He was one of the organizers of the Chicago Hebrew Institute, and has been an ardent supporter of various Jewish activities. His greatest interest, however, has been given to the Anshe Kneseth Israel Congregation, of which he was for five years treasurer, and for the last ten years superintendent of the cemetery. He is also a member of the Free Sons of Israel, B'nai B'rith, Masons, and Elks. He was married to Florence Harris, January 6, 1903.

On this site, under the leadership of Moses Salk, the synagogue, one of the most beautiful in Chicago, was erected and dedicated in September, 1913. Its 1,500 seats afford the largest capacity of all synagogues in Chicago.

Whenever campaigns or drives of any kind are started among the Jews of Chicago, the Congregation Anshe Kneseth Israel with its membership of 450 families is to be found in the forefront of active and contributing groups. As a notable case in point, the Beth Hamedrash L'Torah found its inception in this congregation.

The congregation maintains a girls' school with an average daily attendance of two hundred, and in 1918 joined forces with the Shaare Torah Hebrew School in establishing the Kneseth Israel Shaare Torah Hebrew School at 3242-3244 Grenshaw Street, where a modern three-story school building erected at a cost of $75,000 was dedicated on March 31, 1918. The building has six class-rooms, a large assembly hall, a library, several smaller rooms, offices, and janitor's living rooms. The school has an average daily attendance of six hundred. A tuition fee is charged if the child's parents can afford it, though about half the enrollment do not pay. Seven teachers are employed, under the supervision of the president and financial secretary. The officers of the school are as follows:

[illegible], President
Rev. I. Ratner, Vice-President
J. Strall, Treasurer
[illegible], Recording Secretary
[illegible], Financial Secretary

The following men have been president of the Anshe Kneseth Israel Congregation since the erection of its first synagogue:

[illegible]
L. Hoben
[illegible]
[illegible]
[illegible]
L. [illegible]
H. Kaplan
S. H. Cohen
H. M. Darnett

Rabbi Ephraim Epstein came to Chicago in November, 1911, to occupy the Anshe Kneseth Israel pulpit and is to this day recognized as one of the most active and able orthodox rabbis in the city. The present officers are:

Moses Salk, President
[illegible], Vice-President
[illegible], Treasurer
[illegible], Superintendent

Trustees

C. H. Cohen
J. Rosen
S. Schell
J. Shulman

Several subsidiary groups have been formed in the congregation, among them the Chevra Mikro, Chevra Gemorah, Gemilath Chassodim, and Chevra Mish-[illegible]

Anshe Sholom

ANSHE SHOLOM CONGREGATION is the result of the merging of the Ohave Sholom Mariampol, one of the earliest orthodox *shuls* in Chicago, with the Anshe Kalvaria.

In 1870 a group of extreme orthodox Jews hailing from Mariampol formed a benevolence society, the object of which was to extend financial assistance to their townsmen and to foster fellowship and social intercourse. Though originally not so intended, the organization assumed a religious character in 1872 when, upon the death in the family of one of the members, Bernard Ginsburg, he had nowhere else in the immediate vicinity to say *Kaddish*. This was the beginning of the Ohave Sholom Mariampol Congregation.



BERNARD GINSBURG

Another version has it that the congregation came into being because of the objection of some of the members of Beth Hamedrash Hagodol to what they considered unorthodox practices. The particular incident which led to the withdrawal of these members and the forming of their own synagogue was, according to this version, the appearance in shul of a mourner wearing a straw hat. Thus it has been said that a *straw-ener hittel* brought the Ohave Sholom Mariampol into existence.



CHARLES COHEN

The early leaders of the congregation were the following:

Jacob Berkson	Hirsch Goldberg
Joseph M. Berkson	Joseph Kolinsky
Charles Cohen	Isaac Lewis
Harris Cohen	Anshel Schiff
Jacob Cohen	Hirsch Schiff.
Bernard Ginsberg	

The second story of a house on Canal Street, near Liberty, was fitted out as a synagogue and services held there every day. Soon afterward a burial plot was purchased in Oakwood Cemetery, and in time a Talmud Torah was organized, chiefly through the efforts of Jacob



JOSEPH WEIL was born in 1863, in Lipnishok, Wilna province, Russia. He received an excellent Jewish education, attending the famous Woloshin Yeshivah. He emigrated to America in 1887 and came to Chicago in 1890, living here ever since. He is at present engaged in the wholesale paper business. He has been for many years a member of Anshe Sholom Congregation, one of the leading orthodox congregations in Chicago, and is now its president. It was through his efforts that the congregation Anshe Kalvaria consolidated with Anshe Sholom. He is also president of the Union of Orthodox Congregations, Golden Eagle Lodge, O. B. A., and the Moos Chittim. He was a director of the Marks Nathan Orphan Home when it was located on Wood Street, and an active worker in many other early projects. He was married in December, 1885, to Rose Berkman, and has four children: Harry, Jacob, Sam, and Fannie.

Cohen, assisted by Eliezer Baruch Blumenthal, Abba Glick, and Nathan B. Grossberg. The three last-named served as teachers.

With the influx of new residents into the vicinity, a larger place of worship became necessary. Accordingly, lots were purchased at Canal and Liberty Streets, upon which a substantial structure was erected. From its consecration, for a period of twenty-five years, Ezekiel Alexander, who was called from abroad, served as rabbi.

A *Zedaka Kofolath* was organized on the West Side largely through the efforts of the members of Ohave Sholom. One of the members, Harris Cohen, instituted the Yitzchok Elchonan Gemilath Chassodim in 1893, through which thousands of families have been helped with loans. Among others who have rendered great service should be mentioned H. Eis Hokin, for thirty-three years secretary of the congregation and a force in all its activities.



Old Ohave Sholom Mariampol, Canal and Liberty streets

In 1891, Rabbi Abraham S. Braude was called from Europe to assume the pulpit. Under his guidance the shul became the center of West Side religious life. Rabbi Braude served until his death in 1907, and during his incumbency endeared himself to orthodox Jewry, through his scholarliness, his genuine love for Judaism and his modest, winning per-



ABRAHAM SAMUEL BRAUDE was born in Zito Syan, Province of Kovno, Russia, August 9, 1845. His early talmudic training he received from his father, a noted scholar, and at the age of thirteen he was sent to the *yeshivoth* of Kelmy and Janishek. His rabbinical diploma was granted him by Rabbi Hirsch Rabinovitz, of Kovno, Russia. After serving as a rabbi in Mitau, Kurland, he came to America in 1891, where he was called to the pulpit of Ohave Sholom Mariampol (Anshe Sholom). In this position he became widely known not only for his scholarliness but for his many devoted activities for the Jewish welfare. He was the author of *Beth Abraham*, a commentary on the Talmud and Midrash. At his death, May 4, 1907, he was survived by his widow and children: Emil, J. Sidney, Paul, Dr. Morris, Adolph, Dr. Benjamin, Sophia (Mrs. Samuel Ginsburg), Anna (Mrs. Charles Rosengard)—all of whom are taking an active interest in communal endeavor.

sonality. His funeral was attended by thousands, and was one of the greatest tributes ever accorded a Jew of his time.

The Ohave Sholom Mariampol Congregation grew greatly in numbers and influence, until, in 1905, the Canal Street synagogue was sold and a great new building was erected at Ashland Boulevard, corner Polk Street, which has housed the congregation ever since.



HERSCHEL H. ETS HOKIN, a descendant of the great Bible and Talmud commentator, Rashi, was born in Oshmene, Wilna province, Russia, October 18, 1857. After a thorough Jewish schooling he entered the grain business in Russia at an early age. He came to the United States June 28, 1882, settling in Chicago, where, after trying a number of pursuits, he entered the real estate business. He was elected secretary of Anshe Sholom Congregation in 1889 and has held the office ever since, taking an active interest also in the Lawndale branch of this pioneer West Side congregation. He was one of the old founders of the Gomlei Chesed shel Emeth and is a member of Malbim Lodge, No. 178, O.B.A., and the Western Star. Mrs. Ets Hokin was Sarah Rebecca Narinsky. The children are: Louis, Mrs. L. E. Gordon, David, Mrs. B. Leibbin, Mrs. Leavitt, Rose, Edith, Mrs. L. J. Cain, Barney, and Mrs. S. E. Hokin. Samuel, another son, became a lieutenant in the World War and died in action.

In 1910, Rabbi Saul Silber was called to the pulpit of Ohave Sholom and to the present has remained its spiritual leader. Under his guidance it has become one of the foremost orthodox groups of the city and a leader in Jewish affairs.

In 1916, through the efforts of Joseph Weil and William Farber, an amalgamation was effected between Ohave Sholom and Anshe Kalvaria Congregation, the name of the combined *shuls* becoming Anshe Sholom. The consolidation took place after the property of Anshe Kal-



SAUL SILBER was born in Alexandrovski, Kovno province, Russia, March 15, 1881, the son of Aaron and Minnie Deborah (Shure) Silber. He attended the Russian *yeshivoth* and received his rabbinic education under the well-known rabbi I. J. Rainis, of Lidau. He came to America in 1900, arriving on August 5, and has been in Chicago since 1910, from which year he has been rabbi of Anshe Sholom Congregation. Following are some of the capacities in which he has served or is serving his community and people: Director of Marks Nathan Orphan Home, Mount Sinai Hospital, Federated Jewish Charities, Denver Consumptives' Relief Society, Knights of Zion, and Jewish Historical Society of Illinois; coörganizer of the Orthodox Rabbinate of Chicago and of the Mizrachi, of which he is a director; president, Hebrew Theological College of Chicago; vice-president of the Union of Orthodox Congregations and Chicago Keren Hayesod; delegate to the American Jewish Congress, 1918 and 1923, of which he was elected honorary vice-president; delegate to the Inter-Allied Zionist Conference at London, 1919. He was the first to advocate improvement of Hebrew schools, and to urge the *Ibrith b'Ibrith* method now widely in vogue. During his three years on the Marks Nathan directorate he helped greatly in its upbuilding, raising substantial sums. Rabbi Silber's Zionist work has been especially notable. He traveled with Dr. Weizmann and alone through many cities on behalf of the nationalist cause. During the World War he was an active speaker for the Church Section of the Liberty Loans, the Red Cross, and the Jewish Welfare Board. He has been a member of the Central Relief Committee ever since its formation, and took a leading part in all local war-relief campaigns, visiting many other cities also. He was married in 1903 in New York City, to Sarah Kaplan, and has two children, Esther, and Chaim Herzl.

varia, at Twelfth and Union streets, had been condemned by the city in pursuance of the plan to widen Twelfth Street.

When the immigration to the Lawndale section set in, the congregation built a social center on Homan Avenue, near Douglas Boulevard, leaving enough extra

space for the erection of a synagogue there, whenever the time should be ripe for it. The social center conducts many activities looking to the welfare of the young. At present, daily services are held there as well as at the *shul*, these being in charge of Rabbi Glick, formerly of Congregation Anshe Kalvaria. There is also a modern Talmud Torah, attended by several hundred children, and conducted on the *Ibrith b'Ibrith* method of which Rabbi Silber has long been an exponent.

Anshe Sholom has nearly eight hundred members, a Chevra Shas, a Chevra Mikro, a Ladies' Auxiliary, and the loan association known as the Yiizchok Elchonan Gemilath Chassodim. The officers for the current term are:

Joseph Weil, President
Jacob Goldberg } Vice-Presidents
M. Mankoff }
M. Gerkin, Treasurer
A. Nemberg, Secretary.

As one of the leading centers of Jewish thought and activity, Congregation Anshe Sholom has a secure place in the life of the orthodox community and one that promises to grow in importance with the passage of time.



Anshe Sholom Synagogue, Ashland Boulevard at Polk Street

Beth El

BETH EL CONGREGATION came into being in 1871 to provide a place of worship for the growing Jewish community on the Northwest Side. On October 8, 1871, a small group met at the home of Moses Hirsch on Milwaukee Avenue to lay plans for the new congregation. On Yom Kippur Eve of that year, the very night of the great Chicago fire, those present at these services at Hirsch's home organized a congregation under the name of "Rodef Sholom," afterward changed to "Beth El." Among those present at this meeting were:

D. S. Eisendrath
L. Schulhof

The following were elected the first officers:

The first services were held at the home of one Ohnstein, and a *Sefer Torah*, a gift of D. S. Eisendrath, was then dedicated. Two weeks later the congregation rented a hall on Peoria and Ohio streets, where regular Saturday services were held. In not more than six months the congregation purchased a double lot on May and Second streets, to which they moved a frame church building which they had bought from a Norwegian congregation on Huron and May streets.

For the following two years the little congregation had no regular minister, though the Reverend Ignatz Kunreuther frequently walked the long distance from his home to the synagogue and officiated at the Saturday services. D. Gottleib, an old Bohemian *lamdem*, also officiated from time to time. In March, 1873, H. Eliassof came to Chicago from Ogdensburg, N. Y., and upon the recommendation of the Reverend Dr. Machol of K. A. M., was elected as first rabbi of Congregation Rodef Sholom.

In June of the same year the congregation's synagogue was destroyed by a windstorm, but by dint of the courageous efforts of its members sufficient money was raised to permit of the erection of a new synagogue on the corner of May and Huron streets, at which time the name was changed to "Beth El."

From then until 1891, aside from a few changes in rabbis, little of note occurred to disturb the congregation, though it always required careful planning and courage to keep the group intact. In 1891 there came to the pulpit of Beth El Dr. Julius Rappaport, a forerunner of the [illegible] movement which has since absorbed many of Chicago's orthodox congregations. Not only did he introduce many reforms in the manner of worship, but he made a strong bid for the interest of the younger generation. He was the first to build a gymnasium and the first to have a separate building for Sunday school.

In 1901, the congregation purchased three lots on Crystal Street and Hoyne Avenue, where was erected the building which served thereafter throughout Dr. Rappaport's long career at Beth El. Molner Hall, named for one of Beth El's most devoted members, was erected adjoining the temple. It housed the Sunday school and gymnasium referred to and functioned as a social center. Literary, musical and dramatic performances, dancing and other entertainments, held the younger folk in the congregation in gratifying numbers.

In 1921, Dr. Rappaport severed his connection of thirty years. Shortly thereafter the members decided to move their quarters to the Logan Square district. Their newly-completed temple is at 3232 Palmer Street, where Rabbi Gusfield, Dr. Rappaport's successor, is the spiritual leader, and Michael Levy the president.

Beth Hamedrash Hagodol

THE charter of Beth Hamedrash Hagodol, or Beth Hamedrash Hagodol Ub'nai Jacob as it was known originally, dates from March, 1867, and marks the consolidation of the B'nai Jacob Congregation, founded in the fall of 1865, and "Zemansky's *minyan*" known as the Beth Hamedrash Hagodol, founded a year later by David Zemansky, who came to Chicago from New York. The first rabbi was Todras Tickuin, who was brought from Europe to serve this new congregation of his countrymen in Chicago. The *shul* was located at 134 Pacific Avenue. The following were the first officers:

Mary Ehrenzone, President
Jacob Freimuke, Vice President
A. Lieberman, Treasurer
Moses Horwich, Secretary

In 1880, Rabbi A. J. G. Lesser was requested by the congregation to leave



Beth Hamedrash Hagodol (Adath Jeshurun), 3129 Indiana Avenue

Europe, come to Chicago, and occupy the pulpit. He responded to this call and remained the rabbi of the congregation until 1904. It was Rabbi Lesser who organized the first Talmud Torah on the South Side, and also the first on the West Side in 1892.

The congregation was growing rapidly, so that in 1886 a beautiful temple was bought from B'nai Sholom on Michigan Avenue and Fourteenth Street for $150,000. But after occupying the new quarters for two years it was decided to sell the new temple, at a substantial profit, which was offered the members, who then returned to their old quarters which were not disposed of when the new temple was bought. In 1902, it was again decided that it would be best to move the congregation to new quarters so the synagogue on Pacific Avenue was sold to a railroad.

The matter of a new location was very difficult to decide as many of the members moved to what is known as the West Side and some of them moved farther south. An arbitration by Rabbis Lesser, Aaister, and Epstein resulted in the decision to divide the capital of the congregation so that two synagogues should be built—one on the West Side and one for those on the South Side but that the cemetery should remain as before, to be used by the members of both congregations.

The South Side congregation then immediately set to work and built a beautiful synagogue, located on the corner of Wabash Avenue and Thirty-fifth Street, but after ten years the neighborhood changed so greatly that it was found to be an unfit location for an orthodox synagogue. Thereupon it was sold and a new, modern synagogue was built at 5129 Indiana Avenue with a capacity of one thousand seats and rooms for a Hebrew school.



ELEAZER REUVIN MUSKIN was born in Upina, Russia, July 26, 1888. He studied in the Yeshivah Kneseth Israel Slobotka, where he was inducted into the rabbincal office, June 24, 1907. Versed in mathematics, literature, history, and languages, he is also the author of a number of treatises on the Talmud and has contributed articles and poems to various Jewish journals. He came to the United States May 31, 1912, and has been rabbi of Beth Hamedrash Hagodol Anshe Dorum Congregation since 1919. He was one of the organizers of the Hebrew Theological College of whose educational board he is now a director. He is secretary of the Orthodox Rabbis of Chicago, head of the Mizrachi in the West, and a director of the Moses Montefiore Talmud Torah, and the Jewish Educational Center. In the local and national war relief, he was an executive member, and founded the Talmud Torah of Congregation Sons of Joseph of which he has been rabbi. He was married June 16, 1916, to Rose Zipa Grad and is the father of three children: Jacob, Etta Peena, and Tobey.



ISAAC DANIEL came to this country as a youth of fifteen from Russia where he was born in Poniman June 6, 1867. He has lived in Chicago for more than forty years. Beginning in various modest occupations, he gradually worked his way up, and became the head of a flourishing real estate business, in which he is at present engaged. He has given many years of effort to the Beth Hamedrash Hagodol Congregation of which he has been president since 1921, serving a number of years previously as vice-president. He is a member of [illegible] Lodge, I. O. B. B., Covenant Lodge, I. O. B. A., the Free Sons, Workmen, and the Masonic Order, Odd Fellows, and Knights of Pythias. He was married March 1, 1897, to Lena Masnick and has three children: Irene Lillian, and Ruth.



HARRY WEINSTEIN was born in Witebsk, Russia, July 4, 1885. In 1904 he left for the United States, settling in Chicago two years later. Here he engaged in a variety of occupations and in 1908 entered the grocery business, in which he prospered. Two years ago he entered the real estate field. He is prominent in orthodox activities, being treasurer of the Beth Hamedrash Hagodol Congregation, the Jewish Educational Center, and the Vaad Hakashruth. He is also chairman of the building committee of the Beth Hamedrash Hagodol Talmud Torah. He was married in Chicago February 20, 1908, to Minnie Asher, and has three children: Sadie, Florence, and Josephine.

Eleaner R. Muskin is the present rabbi of the South Side congregation, with the following administration:

Isaac Duval, President
Max Goldberg, Vice President
H. Wisotzky, Treasurer
L. Krueger, Recording Secretary
J. Newberger, Financial Secretary
Joseph Cohen, Superintendent



Moses Pasmanik

A large Hebrew school and community center is now being built to house the various educational and cultural activities of the congregation.

The West Side congregation, to distinguish it from its sister (known as Beth Hamedrash Hagodol Anshe Dorum), has as its full name, Beth Hamedrash Hagodol Ub'nai Jacob and Anshe Luknik. This represents an amalgamation between the West Side Beth Hamedrash Hagodol and Anshe Luknik Congregations. With the merger, Ezriel Epstein, the rabbi of Anshe Luknik, took the pulpit and is in charge to-day. It is at present housed in a large modern synagogue on the corner of Douglas Boulevard and St. Louis Avenue.

The present officers are:

Israel Bolotin, President
Israel Segal, Vice-President
Isaac Marks, Recording Secretary
M. Katz, Financial Secretary
M. Isaacson, Superintendent of Dakeman
L. Samuel, Superintendent of Waldheim
A. Snyder, First Elder
J. Tabachnik
M. L. Cohen
J. Jersky
S. Wisotzky
S. Ordman
Ezriel Epstein, Rabbi
E. Lipman, Cantor



Beth Hamedrash Hagodol, Douglas Boulevard at St. Louis Avenue

Beth Israel

IN the early autumn of 1917 a few Jewish residents of Albany Park realized that a Jewish congregation was becoming a necessity in the community and sent for Rabbi Samuel S. Cohon, with whose assistance arrangements were made to hold services during the approaching holidays. Included in this original group were:

Jacob David	N. Lustig
L. Davis	Thomas Novak
I. R. Freed	William Perlstein
I. Goldman	D. Rose
I. Himelstein	I. Roseman
B. Jacobson	Dr. F. Scharf
N. Kovler	M. Spiegel
S. Kubreener	W. P. Tuber
S. B. Lavick	N. Victor
William Levine	Mr. Wallenstein
John L. Lewis	E. Wolfson.

At the first meeting following the Holy Days, L. Davis was elected president and Doctor Ungerleider, rabbi. Thus Temple Beth Israel came into existence.

The Sabbath school was organized immediately, with Doctor Ungerleider at the head and forty children in attendance.

Two weeks later a women's auxiliary came into being under the name of the Sisterhood of Temple Beth Israel, with the following officers:

Mrs. L. Davis, President
Mrs. S. B. Lavick, Vice-President
Mrs. William Perlstein, Treasurer
Mrs. John Lewis, Recording Secretary
Mrs. I. B. Freed, Financial Secretary.

The original membership consisted of thirty-five, and these ladies began working immediately for the future of Temple Beth Israel.



Temple Beth Israel, Spaulding Avenue, near Argyle Street

With the proceeds of a number of social functions given during the first few months, sixty feet of ground was purchased, in January, 1918, on Spaulding Avenue, between Argyle and Ainslie streets, to be the site of the future temple.

In the spring of 1919 Samuel Fox was elected president. At the same time it became the good fortune of the congregation to obtain as permanent minister Rabbi S. Felix Mendelsohn, of Newark, N. J.

A young people's auxiliary, known as the "Temple Center," was organized by Rabbi Mendelsohn in the fall of 1919, with William Elfenbaum as first president. With the Temple Center rests the

literary, social and charitable future of Temple Beth Israel

In the fall of 1919, active plans for a building fund campaign were laid and during the two years which followed most of the activities of Beth Israel were directed toward the successful culmination of that campaign. Finally in the summer of 1922 ground was broken for a temple and community center building,



THEODORE W. DAVID was born in Chicago on November 3, 1873, the son of Jacob and Rachel (Woolman) David. At the age of eighteen, he enlisted in the 2nd Infantry, Illinois National Guard, as a private and gradually rose to the rank of major, retiring in 1915. During the Spanish-American War, he served in Cuba as first duty sergeant. His early business training was received in the employ of the Hebard Fireproof Storage Warehouse, where he rose to be manager. He is now president of the David Fireproof Storage Warehouses, his own concern which operates five warehouses. On September 20, 1899, he married Esther Kessler of Chicago. There are two children, Norman K. and Adelaide. David has been president of Temple Beth Israel for the past three years, and is actively connected with various other communal and fraternal organizations.

and the formal laying of the cornerstone took place on October 22, 1922. The new temple was dedicated on April 20, 1923.

The presidents of Beth Israel, all of whom contributed materially toward its progress were: L. Davis, 1917-1918; William Levine, 1918-1919; Samuel Fox, 1919-1920; Herman Salzberg, 1920-1921; and Theodore W. David, who still



SAMUEL FELIX MENDELSOHN was born in Russia, November 27, 1889. His early education was obtained in the *chedarim* in Russia and later, following his arrival in this country in June, 1906, in the Barringer High School, Newark, N. J. He is a graduate of the Hebrew Union College, class of 1917, and besides the rabbinical degree, is the possessor of the B.A. degree of the University of Cincinnati, from which he was graduated in 1916. He was an instructor at the Hebrew Union College and president of the Hebrew Speaking Society of Cincinnati, 1916-17, served as rabbi of Oheb Sholom Congregation, Huntington, W. Va., 1917-18, was resident rabbi of the Jewish Welfare Board at Fort Slocum, N. Y., 1918-19, and has been rabbi of Temple Beth Israel of Albany Park since May, 1919. He also was secretary of the Chicago Rabbinical Association, 1920-23, is editorial writer of the *Sentinel* and has been instructor in Hebrew of the Chicago Jewish Normal School since its establishment. He is a member of the Central Conference of American Rabbis, the Zionist Organization of America, and Ramah Lodge, I. O. B. B. He was married in Cincinnati, November 11, 1919, to Nanette Bloom, and has one son, Herzl.

remains president, with the following assisting officers:

Albert Falzer Vice-President
Hyman Horwitz, Treasurer
Robert Silverman, Recording Secretary
Charles Benjamin, Financial Secretary.

Mrs. E. L. Cohen is president of the Sisterhood; A. S. Benjamin, of the Temple Center; and Ruth Fox, of the Beth Israel Alumni.

Beth Itzchok

CONGREGATION BETH ITZCHOK of Albany Park was organized in January 1919, and conducted its first services at 3411 West Lawrence Avenue. Among the organizers were:

Joseph Ellison — H. Mayer
H. Goldberg — J. Perlstein
M. M. Kaufman — L. Weissman
A. Krisch — L. Weiss

Joseph Ellison was elected first president.

Shortly after the new congregation was organized there was formed the Congregation Sisterhood with the following officers:

Mrs. L. Weiss, President
Mrs. J. Ellison, Vice-President
Mrs. J. Perlstein, Treasurer
Mrs. M. Kaufman, Corresponding Secretary
Mrs. L. Berman, Financial Secretary
Mrs. J. A. Miller, Chaplain

Mrs. Weiss was reelected to the presidency in 1920, and was succeeded in 1921

by Mrs. Otto Kalfish who served again in 1922, and gave way to the present president, Mrs. A. Krilloff, in 1923.

The growing activities soon called for larger quarters which were found at 4754 North Kimball Avenue, from which the congregation, in 1922, moved into its own synagogue at 4643 North Drake Avenue.



Beth Jacob Temple, 4643 North Drake Avenue

Another auxiliary that has aided Beth Itzchok activities to a large degree has been the Young People's Auxiliary, of which A. Kaplan is president. The congregation conducts various cultural and educational activities, with a Sunday school and Hebrew school, both having memberships approaching the hundred mark.

Dr. Isaac A. Millner has been the rabbi of the congregation since its inception. The presidents have been:

Joseph Elkus, 1919-1920
Joseph Perlstein, 1920-1921, 1922-1923
M. M. Kaufman, 1921-1922
Morris Schmid, 1923——

The other present officers are:

H. Goldberg, Vice-President
J. Fox, Treasurer
L. Schoenewerk, Secretary
W. Wallace, Superintendent

Beth Jacob

BETH JACOB is one of the early thoroughly orthodox congregations organized on the South Side. It took definite form in 1900 with the following organizers:

Joseph B. Abarbanell	A. Levinson
Morris Abrams	H. Morris
I. Friedman	J. Rosenstein
A. Gordon	Moses Rosenberg
I. Isaacs	Philip Rosenzweig

The first services were held at Thirty-eighth Street and Cottage Grove Avenue. Later a house was purchased at Thirty-seventh Street and Vincennes Avenue, and in 1913 the present quarters on the corner of Forty-fourth Street and St. Lawrence Avenue were purchased from the B'nai Sholom Temple Israel Congregation which moved farther south.

Services are held three times daily as well as on Friday evenings and Saturday mornings when special services are conducted by Cantor Isaac Zaritsky and choir. During the Sabbath day, a Chevra Mishneis studies the law of the *Mishna*.

Forty pupils receive daily instruction in the Talmud Torah from the Reverend Nathan Fineberg.

The Ladies' Auxiliary of Congregation Beth Jacob is presided over by Mrs. J. Herman. The officers and trustees of the congregation follow:

Morris L. Goodman, President
S. Leve, Vice-President
L. Tannenbaum, Treasurer
A. M. Simon, Secretary
Wm. Kaufman, Superintendent

J. B. Abarbanell	A. Osherow
L. L. Adler	M. Rabinowitch
Morris Adler	Samuel Rothman
M. J. Hirsch	Joseph Simon

B'nai Abraham Zion
(Washington Boulevard Temple)

THE B'nai Abraham Zion is a fusion of two congregations whose members decided that by combining a more effective spiritual instrument could be fashioned: Zion Congregation, one of the oldest religious institutions in Chicago, and B'nai Abraham. Dr. Samuel Schwartz was installed as rabbi of the new temple, an impressive edifice, built on the corner of Washington Boulevard and Karlov Avenue, and dedicated in September, 1921.

The Temple now has a membership of about 350. There is an active Sisterhood consisting of some 400 members, of which Mrs. Sam Cohn is the president; an auxiliary of young people, Leo Wolf, president; an Alliance of younger boys and girls; three Boy Scout troops, and a Camp Fire group of girls. A community house is maintained at 23 Karlov Avenue. The Temple cemetery is at Waldheim. The present officers and directors follow:

[illegible], President
Herman E. Ehrman, Bernhard Stein, Vice-Presidents
Charles T. Kramer, Recording Secretary
Henry Lurie, Financial Secretary
Isador Silberts, Treasurer

Directors

Max Beck
Mrs. Sam Cohn
H. E. Ehrman
[illegible]
Harold Frank
F. B. Getzoff
[illegible]
[illegible]
[illegible]
[illegible]
Ben Kulp
Fred Ledere
Chas. S. Lurie
Henry Lurie
[illegible]
[illegible]
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[illegible]
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[illegible]
[illegible]
[illegible]
[illegible]
Dr. Max Weisskopf
Leo Wolf.



Washington Boulevard Temple, Washington Boulevard at Karlov Avenue

B'nai David Ohave Zedek

THE B'nai David Ohave Zedek grew out of the fusion of several small societies, comprising the religious activities of the first group of Hungarian and Russian Jews residing in the early Northwest Side district. Prior to 1895 these had been narrowed down to two separate *minyonim* which held services in rented halls. The names of these two embryonic as-



JOSEPH HEVESH was born in Szikszo, Hungary, October 31, 1886, the son of Jacob and Hannah (Klein-stein) Hevesh. He received his early rabbinical training in Hungary, graduating from the Jewish seminary in Budapest, in 1904. A year later, he came to America, entered the Jewish Theological Seminary of New York, and Columbia University, receiving the degree of M. A. and his ordination in 1908. Mary Dienenstock of New York became his wife in 1910, and they have three children. He was called to Chicago as rabbi of the Congregation Anshe Emeth in 1913, and occupied that pulpit for seven years. At present he is rabbi of Congregation B'nai David Ohave Zedek. Rabbi Hevesh is known for his work in organizing various young people's clubs, most prominent among them being the B. D. O. Z. branch of the United Synagogue of America.

semblies were "Chesed V'emeth" and "Sheveth Achim." The former was composed mainly of Hungarian and the latter of Russian Jews.

In the month of December, 1896, B. Hindsill, who was at the head of affairs of the Chesed V'emeth and B. Berger, who was the president-elect of the Sheveth Achim, were empowered by their respective committees to affiliate under the name of "Ohave Zedek." The new congregation had its location on Shober Street (now Irving Avenue) near Hirsch. Hindsill, with the assistance of a few more public-spirited men, organized a Talmud Torah, engaged teachers, and did everything possible to set the affairs of the congregation in order.

The charter members and first officers were:

D. Berger, President
L. Schenker, Vice-President
William Grossman, Secretary
I. Rokoszadt, Treasurer

M. D. Goodman	B. Hindsill
K. Gross	L. Lust
M. Grossman	H. Schwarez

In the following months of planning, a great deal of dissension and disagreement arose regarding the manner in which the congregation was to be conducted, whereupon a few of the members renounced their allegiance, and built an edifice for themselves on Wood Street under the name of "B'nai David Congregation."

In 1902 the first active step towards the erection of the Ohave Zedek synagogue

ANTON A. ISAACK was born in Szatmar, Hungary, February 10, 1873, in which country his early life was spent. He reached the United States in 1903, and came to Chicago, where he engaged in various occupations, finally entering the restaurant business, in which he was long engaged in the loop. At the time of his death, November 29, 1923, he was president of Congregation B'nai David Ohave Zedek. He supervised the erection of its temple on Humboldt Boulevard. He was also a member of the Austro-Hungarian Society B'nai B'rith, I. O. B. A., Jewish Social League, Knights of Pythias, and the Masons. He was survived by his widow, Nettie (Lefkowitz) Isaack, whom he married in Hungary in 1897, and a daughter, Isabelle (Mrs. Oscar Lipman).



was taken. Ground was broken in August, 1902, the cornerstone was laid on April 2, 1903, and the following August the synagogue was dedicated. The total expenditure amounted to the round sum of $28,000. This synagogue, located at 1228 North Claremont Avenue, remained the home of the congregation until 1921.

In January, 1915, after a period of two years of the greatest depression in the history of Ohave Zedek, a period which started with the resignation of Dr. Isaac

Wernikovsky as rabbi of the congregation, one of the strangest faction agreements in Chicago congregational history took place. Two extremes of orthodoxy in the congregations Ohave Zedek and B'nai David combined to form the B'nai David Ohave Zedek congregation, with the express proviso that "any two old-fashioned members have a right to object to a modern interpretation of the orthodox ritual of the Synagogue, made by the entire body in the spirit of the day."

On June 25, 1917, the more progressive element of B'nai David Ohave Zedek, realizing that the Claremont Avenue building had outlived its usefulness, decided to buy the lot at 1910 Humboldt Boulevard, near Cortland Street, upon which was to be erected a synagogue strictly orthodox in spirit, but modern in form, under the old name of Ohave Zedek. And as at that time the pulpit of B'nai David Ohave Zedek was occupied by Israel Elfenbein, a thoroughly progressive, albeit orthodox, rabbi, the plans for the new home went forward with great enthusiasm.

After years of planning and effort the Humboldt Boulevard Temple was finally dedicated in September, 1921. Its present rabbi is Dr. Joseph Hevesh, and the following are its officers:

Anton A. Isaak, President
Simon Schaar, Vice-President
Dr. H. Neuman, Secretary
I. Keller, Treasurer

The activities of the congregation are supported in greater part by its three auxiliaries: the Ladies' Auxiliary of which Mrs. C. Polk is president, the Temple Center, over which William Katz presides, and the Junior Literary and Dramatic Club, which meets fortnightly in the vestry room.

B'nai Moshe

IN 1897 Isaac Sandusky, at the death of his mother, organized a *minyan* and rented a private house on Taylor Street, near Ashland Avenue, which he remodeled and made suitable for the purpose of holding daily services.

The first regular worshippers were:

E. Blumenthal — Jacob Levy
Moses Levin — Thomas Pine
N. B. Ettelson — George Pappas
Aaron Smith — Isaac Sandusky
I. Twine

George Pappas was made first president.

After five years of worship in the improvised synagogue, the influx of Jewish families in the neighborhood made it desirable to provide a larger and more convenient place of worship, and plans were made for the erection of a new synagogue. A lot at 426 South Paulina Street (old number) was purchased and a one-story building erected. A year later the adjoining lot was bought, and in 1906 the second story was added and the whole remodeled as a modern synagogue, with a balcony for the women worshippers.

NATHAN BUDZINSKI was born in 1869 in Meretz, Vilna province, Russia. He received his rabbinical training at the famous Volozhin Yeshivah, from which a host of eminent orthodox rabbis and theologians have been graduated. He was invited to Chicago in 1906 by Congregation B'nai Moshe, whose rabbi he has been ever since. He has served the B. M. Z. and the Marks Nathan Orphan Home loyally for a number of years, visiting the former and cheering its residents weekly without a break for the last thirteen years, and supervising the Hebrew educational work of the [illegible] was one of the founders of the Mount Sinai Hospital and has been active in the Gomlei Chesed [illegible] the Zionist cause and in war relief effort. He was married in the place of his birth, Meretz, and has a family of six children: Louis, Joe, Sol, Philip, Tillie, and Annie.



Rabbi Nathan Budzinsky was called to the pulpit of B'nai Moshe in 1906 and remains the spiritual leader of the congregation to this day. Under his leadership it has assumed a substantial position in the religious and communal activities of West Side Jewry. A loan association that has come to the aid of members of



JACOB COHEN was born September 15, 1880, in Kobrin, Grodno province, Russia, where he received a Jewish education. He came to this country in July, 1898, and reached Chicago shortly after. For many years he has been engaged in the bakery business. In Jewish effort he has been devotedly active, as a Zionist, a director of the Montefiore Hebrew School since 1910, vice-president of the Gomlei Chesed shel Emeth, and president of Congregation B'nai Moshe since 1916. Under his administration the congregation has grown in prominence and affluence. He is ex-president of the Kobriner Lodge, and has been president of the Independent Order Captain Dreyfus since 1921. He was married in Chicago, March 10, 1905, to Sadie Samuelson, and has two children, Pauline and Hymen Ezra.

the community in hundreds of instances was organized by Rabbi Budzinsky in 1910, under the direction of Samuel Ginsburg.

Among its presidents after George Pappas were, S. Ginowsky, Moses B. Shapiro, Samuel Ginsburg, and Hyman Berkson.

The congregation maintains a Chevra Shaas, Chevra Mikro, Chevra Mishneis, and other active groups interested in the spiritual and material welfare of its members.

The present officers and directors of the congregation are the following:

Jacob Cohen, President
Sam Panama, Vice-President
H. Kirstein, Treasurer
M. M. Hurwitch, Secretary
I. Sandusky, Superintendent

TRUSTEES

Jonas Fisher	I. Gordon
M. Friedman	H. Goodman
A. I. Ginsberg	B. Levin
M. B. Ginsberg	Thomas Piser
Sam Gittleman	B. Rabinovitz.



B'nai Moshe Synagogue, Paulina-Nish Taylor Streets

B'nai Reuben

B'NAI REUBEN, composed of *Libowitcher Chassidim*, was founded in 1901 at the home of Reuben Rissman, 10 Frank Street, where the members worshipped for four years. The first officers were the following:

[illegible], President
[illegible], Vice-President
[illegible], Treasurer
[illegible], Secretary

In 1905, a building was purchased on Sangamon Street, near Fourteenth, and five years later the congregation moved to a larger building on Paulina Street, near Twelfth.

At this time, Rabbi B. Goldenson became the spiritual mentor of the synagogue, serving for nine years. A cemetery plot was secured at Waldheim in the year 1910, and a Gemilath Chassodim organized which has since aided many Jewish families in their time of financial need.

The past presidents of the congregation have been as follows:

[illegible]
[illegible]
[illegible]
[illegible]

Since 1918, B'nai Reuben has been established at 1112-16 Marshfield Avenue, in a synagogue purchased of B'nai Abraham Congregation. In it a large number of orthodox interests are pursued, including a Talmud Torah attended by two hundred children and maintained by the congregation at a cost exceeding $8,000 a year.

Rabbi H. Rubenstein assumed the pulpit in 1919, in which he has continued to the present.

The officers of the congregation are the following:

[illegible], President
Elias Towbin, Vice-President
[illegible], Treasurer
[illegible], Secretary



B'NAI REUBEN SYNAGOGUE,
1112-16 Marshfield Avenue



PAUL RISSMAN was born in Niezin, province of Tchernigov, Russia, on June 5, 1876. His parents sent him to *cheder*, *yeshivah*, and gymnasium. He came to the United States in 1893 and a year later arrived in Chicago where he was employed at $4 a week by Phillipson & Co. Determined to go into business for himself, he eventually entered the real estate field with his brother, Samuel. He is now engaged in the wrecking business. An early communal worker, he was a member of Kadimoh Gate, Knights of Zion, vice-president of the Lechem Loravim in 1905, vice-president of the Waller Street Talmud Torah, treasurer of the Sheltering Home 1907-8, and was a delegate to the American Jewish Congress held in 1917. He has held the office of president in B'nai Reuben Congregation since 1912, and is affiliated with a number of fraternal and political organizations. He was married in Chicago, August 29, 1897, to Molly Lichenstein and has three children: Henry, Emma, and Benjamin.

B'nai Sholom Temple Israel

IN the spring of 1852 a group of Jews from Polish Prussia (these were commonly referred to as "Polish Jews," though they spoke German) found themselves part of the small Jewish community that had but a few years before begun settling in Chicago. This group was comprised of:

Jacob Auerbach	S. Marks
Jacob Frost	Louis Moore
Solomon Harris	M. Morris
J. Lewis	Isaac Peter
J. Marks	Caesar Samuelsohn

With one more than a *minyan,* the members of this group organized a congregation of their own, in May, 1852, less than five years after the organization of K. A. M., under the name of Kehilah B'nai Sholom ("Congregation of the Sons of Peace"). Services were first held in rooms above the clothing store of Solomon Harris, first president, on Clark Street between Washington and Madison. Rabbi A. Alexander officiated at these and subsequent services and for many years was identified with the congregation and prominent in various communal activities.



B'nai Sholom Temple Israel, Michigan Avenue at Fifty-third Street

B'nai Sholom struggled along with a small membership for a number of years. In 1855 it worshipped in rooms over Kendall's bakery, at the corner of Dearborn and Washington streets, and later, in a building that stood on the site of the old Grand Pacific Hotel, at the corner of Clark Street and Jackson Boulevard.

The congregation's first own house of worship was dedicated in 1864. This synagogue, at the time and for some years the finest in Chicago, costing $20,000, stood on a 100-foot lot on the northwest corner of Harrison Street and Fourth Avenue (Sherman Street). Harrison

Street, Fourth Avenue and Third Avenue (Plymouth Court) were then and until the fire of 1871, the Jewish quarter in Chicago. It was at the Harrison Street synagogue that Rabbi A. J. Messing, whose name later became synonymous with B'nai Sholom, first officiated in Chicago, from 1867 to 1870.

It is interesting to note that soon after the formation of the congregation a Ladies' Relief Society was formed. Relief Society No. 2 came shortly afterward, and in 1859 there was founded the B'nai Sholom Ladies' Social Society, which proved quite as helpful in its way as do the Sisterhoods and women's auxiliaries of this more advanced day. The first president of the Ladies' Social Society was Mrs. Charles Cohen, wife of one of the very earliest members.

B'nai Sholom lost its handsome synagogue in the great fire of 1871. After the fire, the congregation worshipped for a time in a church at the corner of Wabash Avenue and Harmon Court, and then erected its second synagogue on Michi-

SIMON RICHTER, born January 10, 1850, came to America at the age of ten, and upon his arrival in Chicago, some years later, entered in business as a clerk. Since that time he has become a merchant, and is actively identified with the Jewish community life of the city. He was an eye-witness of the great fire in 1871, and was one of the organizers of B'nai Sholom Congregation. He was prominent in the congregational work of various temples, and was for many years president of B'nai Sholom Temple Israel Congregation, prior to which time he served as trustee. He is now honorary trustee for life. He married Jennie Rosenthal, and four children were born to them.



gan Avenue between Fourteenth and Fifteenth streets, adjoining the present site of St. Luke's Hospital. Part of this old synagogue building is said to be still in existence, in the rear of the structure that now stands on the site.

B'nai Sholom continued to worship at its Michigan Avenue Synagogue until 1886 when the building was sold to the Beth Hamedrash Hagodol Ub'nai Jacob Congregation, after B'nai Sholom had bought K. A. M.'s temple on Indiana Avenue and Twenty-sixth Street.

A notable rabbi of B'nai Sholom while the congregation worshipped in its second home, was Henry Gersoni, whom B'nai Sholom called to its pulpit in 1876. He filled the B'nai Sholom pulpit until

GERSON B. LEVI was born in Greenock, Scotland, January 25, 1878, and was brought to the United States in June, 1888. His early education was obtained in the public school at Glasgow, Scotland, and continued in Philadelphia. He was given the B.A. degree by the University of Pennsylvania in 1899, receiving high scholastic honors. He fitted himself for the ministry at the Jewish Theological Seminary from which he was graduated in 1904. His academic training was completed in 1910 when the University of Pennsylvania conferred upon him the Ph.D. degree. Dr. Levi's first pulpit was in Helena, Arkansas, where he officiated from 1904 to 1906, when he was called to Chicago by B'nai Sholom Temple Israel Congregation, with which he has been connected ever since. During his incumbency, the congregation has erected a large new temple and a community house. Dr. Levi is the author of *Gnomic Literature in Bible and Apocrypha* and the Chautauqua course books in Hebrew, editor of the *Reform Advocate* and a member of the American Oriental Society and the Society of Biblical Research. He is also on the Governing Board of the Jewish Institute of Religion of New York City and Vice-President of the Travelers' Aid Society. Dr. Levi was married to Elsa, daughter of Dr. Emil G. Hirsch. There are three sons: Julian, Edwin, and Harry.



1880 but remained in Chicago two years longer, editing his paper.

Starting as a strictly orthodox congregation, B'nai Sholom gradually swung toward reform views and practices. In 1880, the year Gersoni left its pulpit, *Minhag Polen* was discarded in favor of *Minhag America;* a mixed choir and family pews had been introduced some time before this, and as the years went on the congregation became more and more definitely reform in its tendencies.

B'nai Sholom had a prosperous and influential career in its third home, K. A. M.'s old house of worship, while Rabbi Messing again brilliantly occupied the

pulpit until his retirement in 1906, when B'nai Sholom joined forces with Temple Israel.

This consolidation was effected under the name of B'nai Sholom Temple Israel which since 1914 has occupied the splendid temple and community house at the southeast corner of Michigan Avenue and Fifty-third Street. From 1906 to 1913, the consolidated congregation worshipped in Temple Israel's synagogue on the northwest corner of Forty-fourth Street and St. Lawrence Avenue.

Simon Richter was president of B'nai Sholom for almost the entire period that it worshipped in its Indiana Avenue temple, and later he served several terms as president of the united congregation.

The presidents of B'nai Sholom from the organization of the congregation in 1852 until the consolidation in 1906, were as follows:

[illegible]	[illegible]
David Witkowsky	Charles Cohen
[illegible]	[illegible]
[illegible]	Philip Goldstein
[illegible]	[illegible]
[illegible]	M. Mitchell
[illegible]	L. Fernbach
[illegible]	[illegible]

Since the consolidation, Samuel Schweitzer, Morris Mayer, and Simon Richter have filled the office of president.

The rabbis of B'nai Sholom until the consolidation were:

A. Alexander	A. L. Messing
M. Leaventhal	Henry Cerwin
S. Kohn	M. Spitz
N. Hirsh	A. Eschwin

Dr. Messing was rabbi of B'nai Sholom and Dr. Gerson B. Levi had just been named rabbi of Temple Israel (succeeding Rabbi Edward F. Baker who with Rabbi I. S. Moses were the only rabbis Temple Israel had) when the consolidation took place in 1906. Dr. Messing was pensioned and made rabbi emeritus, and Dr. Gerson B. Levi was made the rabbi of the consolidated congregation.

Sisterhood B'nai Sholom Temple Israel came into existence simultaneously with the congregation and in the same way. The object of the organization is avowedly twofold, firstly, to assist the congregation materially, by a rendering of personal service and by providing financial help; secondly, to foster the social spirit in congregational relationship.

The name "Ladies' Society" was changed to Sisterhood B'nai Sholom Temple Israel when the organization became a member of the National Federation of Temple Sisterhoods and in this connection a Happy Day and Memorial Fund was established to pay for an annual scholarship in the Hebrew Union College in Cincinnati and is known as the Gerson B. Levi Scholarship Fund.

Bible classes have been formed under the leadership of Dr. Gerson B. Levi.

The Sabbath school is in a flourishing condition and is well attended. *Purim* favors and *Chanukah* goodies are furnished, as are the hymn books for use in the school.

There are now over five hundred members in the Sisterhood, which is affiliated with the Travelers' Aid and Public Comfort Stations.

When the new community house on East Fifty-third Street and Michigan Avenue was completed, the Sisterhood provided the furnishings. At the Community House, a branch factory is conducted and opportunity to work is provided the adult Jewish blind. So one of the activities that the organization has undertaken is to assist the blind in disposing of their handiwork and in that way make them self-supporting, as well as furnishing many volunteer readers to the blind. Annual contributions are also made to the Matron Fund, Council House at Western Springs, Rest Cottage, Mount Sinai Hospital, Jewish War Sufferers, Memorial Fund of the Jewish Charities, and the fund to be used by the Jewish Chaplain in Cook County and state institutions.

A bed was endowed in Rest Cottage in memory of Rabbi Emeritus A. L. Messing.

The present officers are:

[illegible] President
[illegible] Vice President
Albert Swaller, Treasurer
Mary A. [illegible] Secretary
J. M. [illegible] Financial Secretary

B'nai Zion of Rogers Park

B'NAI ZION belongs to that group of congregations classified as conservative and affiliated with the United Synagogue of America. Such a congregation became a necessity in 1918 in answer to the demands of the ever-growing Jewish community in Rogers Park. The organizers and first officers were

Herman Sarna, President
Joseph Friedman, Vice-President
Hyman Fineberg — Edward Steif
M. Van Gulder — Nelson C. Stein
Philip Klafter — Leo M. Waldman
Rudolph A. C. Lasser

Rabbi Lassen took over the spiritual leadership of the congregation in September, 1919, and is largely responsible for the four successful years it has known since then. There now exists a potent organization of 150 families; a Sisterhood of 170 members, presided over by Mrs. Morris Joseph; a Hebrew School with an attendance of 70 and three teachers; a Sunday School with an attendance of 160; a Young People's organization; a Junior Congregation which holds its services every Saturday; and a normal school for the training of Sunday School teachers.



B'nai Zion Temple, 1715 Lunt Avenue

The congregation and its allied organizations are bending all their efforts toward the building of a new Temple, the old building at 1715 Lunt Avenue having been outgrown by the enlarging scope of activities. The officers are

Thomas Piser, President
Joseph M. Simon, Co-President
Herman L. Friedlen, Treasurer
Charles Dell, Secretary
Directors
L. Abrams — M. Niederman
F. E. Cohen — Joseph Rosenfeld
H. Goldstein — Louis Rubin
M. L. Gordon — B. Segal
M. Joseph



THOMAS PISER was born in Wirballen, Suwalk province, Lithuania, in March, 1865. He left for the United States with the earliest extensive Russian immigration in 1881, starting here as a laborer in Ashland, Wis. In 1897 he came to Chicago and engaged in the notion business. He was first president of the Jewish Shelter House and was a director of the Federated Charities throughout its career. He has been a member of the Independent Order Bikkur Cholem Ukadishu for over thirty years and served as president, 1910-11, and later as treasurer. He was one of the organizers of the B'nai Moshe Congregation and president for two terms, and is now president of Congregation B'nai Zion. Piser was married in Chicago, in 1892, to Sarah Mendelson, and is the father of two children: Esther (Mrs. S. L. Friedlen) and Jeanida (Mrs. Norman Peters).



ABRAHAM L. LASSEN was born in Russia February 19, 1883. He received his rabbinical training in Russia and came to the United States in December, 1900, where he filled a number of pulpits in the East until he was called to Chicago by Congregation B'nai Zion as its first rabbi, in September, 1919. He came to Chicago from Evansville, Ind., where he was rabbi for many years and where his effort was responsible for the establishment of a Y. M. H. A., the only one in Indiana. A year before settling here he was married, March 17, 1918, to Anna J. Lewis in Chicago. Rabbi Lassen takes an interest in communal affairs outside his congregation, and is a warm Zionist.

Chicago Sinai

CHICAGO SINAI CONGREGATION was called into being to satisfy an urgent demand that made itself felt early in the community, for a liberal and progressive form of Judaism. Its existence dates from April 7, 1861, when the name was chosen and a constitution adopted. The constitution, which remains practically unaltered to this day, is an outspoken statement of the founders' views and purposes. Its preamble deplores the fact that "there appears to exist among Israelites a large degree of indifference in religious matters" and that, "on the other hand, Jewish religious life, clinging to obsolete ideas and antiquated usages has taken its course in a direction of which we cannot approve." As a means of "reinstituting the original spirit of simplicity, purity and sublimity in Judaism," the preamble declares for (1) "a divine service . . . in consistence with the laws of reason and truth . . . such as will meet the demands of our times"; (2) "a sound religious education for the rising generation"; and (3) "the removal of usages and ceremonies partly outlived and partly based on erroneous conceptions, and the substitution of others more vital, more truthful and more apt to advance its professors to a higher stage of perfection."

In this spirit, Sinai has been a leader in many daring innovations which, beginning with sermons in English and the removal of hats during worship, have gone so far as the substitution of Sunday for Sabbath services and the granting of membership to women on a parity with men.

Sinai has had only four rabbis in all its long history previous to the present year (1923): Bernard Felsenthal, who led the movement culminating in its establishment, and who served from 1861 to 1864; Dr. I. Chronic, 1866-71; Dr. Kaufman Kohler, now president emeritus of Hebrew Union College, 1871-79; and Dr. Emil G. Hirsch, who brought outstanding renown to himself and to Sinai during his forty-two years' incumbency from September 5, 1880, to his death, January 7, 1923. The present occupant is Dr. Louis L. Mann, of New Haven, Connec-



BERTHOLD LOEWENTHAL was born in Muehringen, Würtemberg, Germany, August 6, 1830, and came to America at the age of twenty, where he settled in Rock Island, Illinois. In 1863 he moved to Chicago, and at once identified himself with many congregational, charitable, and social activities, as well as with financial and municipal affairs. For a number of years he was director of the United Hebrew Charities, and for two years served as president. He also served for two years as South Town Supervisor, was for seven years a member of the Board of Directors of the Chicago Library, being its president for four years. For six years he served as president of Sinai Congregation, and for fifty consecutive years held the position of director and treasurer. He was president of the Standard Club for two years and treasurer of the Home for Aged Jews from its organization until 1901. For eight years he was president of the International Bank, and when its business was transferred to the Continental Bank he became a director of the latter. He married Minnie Kaufman, and two children, Miss Alice H. Weil and Julius W. Loewenthal, were born to them. He died March 1, 1906.



LOUIS RUBENS was born March 15, 1824, in Werna, Westphalia, Germany. He was a compatriot of Carl Schurz in the revolution of 1848, and several years later came to America, arriving in Chicago in 1856. Entering the hardware business here, he became proprietor of the store at 286 Canal Street, near Harrison, known as "The Sign of the Golden Padlock." This was destroyed in the fire of '71, in which Rubens lost his all. He started again, at Harrison and Clinton streets, and later moved to 921 West Lake Street. He was one of the most active of the early members of Sinai Congregation, and a force in its growth. Caroline Simon became his wife the year following his arrival in Chicago, and upon his death, April 15, 1900, he was survived by the following five of his seven children: Sarah, widow of Emanuel Cohn, for years connected with the Illinois *Staats-Zeitung;* Hattie; Mrs. M. B. Hirsch, of Wilmette; Charles, eminent communal worker; and Jennie, widow of J. Rosenstein, of La Salle, Ill.


CHICAGO SINAI CONGREGATION

ticut, whom the congregation decided to invite to its pulpit at the annual meeting, April 22, 1923, and who entered upon his duties September 1, 1923.

Although it is universally conceded that Dr. Hirsch, more than any other, "made" Sinai, he was greatly aided in his task by the unusual men who filled the office of president of Sinai from its beginning. All of them have been men of great force of character and the soundest judgment. Particularly during the last thirty-five years, during which Sinai has accomplished its greatest progress, the office has been held without exception by men of big mind, high executive ability and indefatigable industry. Since its inception, Sinai has had fourteen presidents, nine serving during the first twenty-five years, and five during the last thirty-seven years. The list complete is as follows:

Benjamin Schoenemann 1861-63
J. M. Stine, 1863-65
Godfrey Snydacker, 1865-67
Simon Florsheim, 1867-68
Elias Greenebaum, 1868-70
Gustave Eliel, 1870-73
Berthold Loewenthal, 1873-77
Godfrey Snydacker, 1877-78
Berthold Loewenthal, 1878-79
[illegible] 1879-80
Godfrey Snydacker, 1880-83
Berthold Loewenthal, 1883-86
Joseph L. Gatzert, 1886-96
Albert Fishell, 1896-99
Adolph Loeb, 1899-1902
Harry Hart, 1902-06
[illegible] 1906—

Assisting Moses E. Greenebaum in his multiple responsibilities as president are



MOSES ERNEST GREENEBAUM is one of the oldest living residents in Chicago having been born here [illegible] March 17, 1858. Upon graduation from high school he joined his father's banking establishment and after a short apprenticeship was admitted to the firm as [illegible] member until June 14, 1911, when he became president of the Greenebaum Sons Bank and Trust Company. He is also a director of the Chicago Title and Trust Company and a member of the Chicago Real Estate Board of which he served as treasurer in 1916. He has been a member of Sinai Congregation for many years and its president since 1906. He served as treasurer of the Chicago Jewish War Relief Committee and a number of other funds and organizations, was active in Red Cross and Liberty Loan work during the war, and was Chairman of the Chicago Branch of the Jewish Welfare Board. He has taken an active interest in the work of the Jewish Historical Society of Illinois since its inception, being its treasurer. He is president of the Citizens' Association, vice-president of the Michael Reese Hospital, a director of the Travelers' Aid Society, and a member of the Chicago Peace Society and the Religious Education Association. He also is on the directorate of the Hebrew Union College, the Union of American Hebrew Congregations, and the American Jewish Committee. Numerous other organizations, Jewish and non-Jewish, have benefited through his unsparing service in an official capacity. He was married in Chicago December 23, 1884, to Julie Friedman and is the father of three children, Eleanor (Mrs. P. L. Deutsch), M. E., Jr., and Edgar N. Greenebaum.



LOUIS L. MANN was born January 25, 1890, in Louisville, Ky. He was educated in the Louisville public schools and in Johns Hopkins University, the University of Cincinnati, the Hebrew Union College and Yale University. In addition to the degree of Rabbi, he has been awarded the degrees of A.B., B.H.L., M.A., and Ph.D. After graduating from the Hebrew Union College, his first pulpit was at Mishkan Israel, New Haven, Connecticut. Here he officiated until the summer of 1923, when he was called to Chicago by Sinai Congregation to succeed Dr. Emil G. Hirsch. While at New Haven he attracted attention not only by his religious work, particularly in the Sunday School organization he built up, but also by his lectures on Comparative Ethics at Yale University. In addition to being rabbi of Sinai Congregation, Dr. Mann is a member of the executive board of the Central Conference of American Rabbis, Chairman of Religious Education of the U. A. H. C., a member of the University Committee and the Social Justice Committee of the C. C. A. R., a member of the Commission on Religious Educational Literature of the Union of American Hebrew Congregation, and dean of the Normal School of Chicago conducted by the Chicago Federation of Synagogues. Dr. Mann is the son of Mr. and Mrs. David Mann of Louisville, Ky. He was married in Cincinnati June 17, 1915, to Ruth Cohen, daughter of the Honorable Alfred M. Cohen. There are two children, Mary Louise and Arthur Horace.

Julius Rosenwald, vice-president; A. G. Becker, treasurer; S. D. Schwartz, financial secretary; Henry L. Stern, recording secretary; and the directorate:

Mrs. Martha Karle — Julius H. Miller
Clarence L. Coleman — Charles Shaffner
Joseph L. Tuteur — Mrs. Howard Sulzberger
Louis Eisendrath — Hugo Steinmetz
E. L. Glaser — Leo Stone

The present Temple, at Forty-sixth Street and Grand Boulevard, is Sinai's fourth. It was completed in 1911, as the result of efforts begun upon Greenebaum's accession to the presidency in 1906, to secure a location more accessible to the membership than was the preceding one at Indiana Avenue and Twenty-first Street. It was erected at a cost exceeding one-half million dollars, and together with the Social Center Building adjoining, its present value approximates a million dollars. Its exterior and interior are a triumph of dignified beauty, and constitute one of the finest houses of worship in the country. Its services are open to those of all creeds, and many are the non-Jews who have found inspiration in its great auditorium, or availed themselves of the benefits of the Social Center.

Today, its membership of 900 constitutes a stronghold of reform Judaism, one of the foremost in the country. With the accession of its fifth rabbi to the pulpit, a new epoch begins for this historic congregation. That it will maintain its leadership among the exponents of reform, that the stream of its influence will continue to broaden, in the future as in the past, is but to be expected of this the city's first reform temple, which has grown to such proportions in the life of its adherents and the community at large.

Emil G. Hirsch Center

Dedicated March 5, 1912, as the "Sinai Social Center," the modern building adjoining the temple immediately attracted thousands who had eagerly awaited its social, educational and recreational advantages. Its platform of service was as broad as that of its parent structure on whose facade are graven the words, "Mine House shall be a House of Prayer for all Nations." That the Social Center



Pulpit of Sinai Temple

was indeed patterned after the Temple may be seen from this statement, published in a prospectus issued in 1914:

While Sinai Social Center invites everybody without any distinction as to race, creed or religion to participate in the benefits and advantages for social, educational, and cultural progress which it offers to the people of our large community, it must nevertheless be borne in mind that this is primarily a Jewish institution in the broadest sense of the term. Jewish thought and Jewish learning, therefore, should and will occupy a very prominent place in the program of the Center. Matters pertaining to the Bible, history, religious literature, and economic conditions of the Jew will be dealt with by means of organized classes and lectures, conducted by authorities on the various subjects. In this way

the Center hopes to become a true interpreter between Jew and non-Jew in our city. It will stimulate the Jew to want to know more of and about himself, and it will teach the non-Jew to look upon and judge and understand the Jew from an impartial point of view. No means will be spared to make the Center a Jewish institution, not merely in name, but in actuality as well. The Jewish spirit and atmosphere will permeate its various departments, so that Jew and non-Jew will find themselves in a Jewish environment, which will be elevating and broadening to both and which will be conducive to a friendlier and better understanding of one another.

The first officers of the Center were, Ralph Rosenthal, president; Jerome Frank, vice-president; Edgar N. Greenebaum, treasurer; S. Sidney Stein, corresponding secretary, and E. O. Freund, financial secretary.

Under S. D. Schwartz, who became executive director in 1916, the Center with its membership of more than 7,500, has become a vital factor in local Jewish activities. As Schwartz himself has said,

> It is not a settlement or a home intended to help adjust the foreigner to a standard of life alien to that of his earlier days; rather is it a place where men and women and children, brought up under the influence of the American environment in its best sense, may come and interchange values on an equal plane. . . . It was originally planned as an auxiliary to Sinai Temple, but it was soon learned that, with a man such as Dr. Emil G. Hirsch as the occupant of the pulpit, the Center could not connect itself with service local to the immediacies of the Temple and its membership. And so it has become an institution to an all-inclusive degree, where activities of every sort are conducted.

The Center furnishes a meeting place for many of the largest Jewish organizations of the city, among which may be mentioned, the Council of Jewish Women, Chicago Woman's Aid, Deborah Woman's Club, Ischannah Lodge, Mothers' Aid of the Chicago Lying-In Hospital, Sarah Greenebaum Lodge, Sinai Temple Sisterhood, and others.

The Educational Department has grown to great size, conducting study classes, discussion groups, and lectures on the pertinent issues of the day. The lecture organization numbers 1,750 members, before whom the most able educators in this country and Europe appear each season. The annual series of Monday evening lectures, and the informal discussion groups on other evenings, have become an established institution in the lives of thousands of Chicagoans, Jews and non-Jews.

Through its Dramatic Department the Center has stimulated wide interest in the art theater, and developed the dramatic capabilities of a great number. The members have not only produced their own plays but have also taken an influential part in the theater work of other organizations, thus helping to popularize the "Little Theater" movement in Chicago. The department is in charge of May Donnally Kelso.

The Department of Music consists of an opera club and orchestra, both of an exceptionally high order and of classes in piano and violin studies. The opera club is headed by William Beazley, and produces its own operettas and musical comedies for patrons of the Center. The orchestra, conducted by Maurice Goldblatt, supplies the music for various occasions and gives frequent concerts.

An Athletic Department with an enrollment of over two thousand, and a comprehensive equipment, attests the value of the physical culture work



Emil G. Hirsch Social Center, 4622 Grand Boulevard

being done by the Center. The gymnasium, directed by Dr. Morris Berk, and the natatorium, in charge of George Eckert, are widely known for their excellence of appointment and their thoroughness of instruction. The winning of swimming championships has come to be looked for from the representatives of Sinai, of which subject something is said in Section II, under the heading, "Athletics."

The foregoing, of necessity, sketches but the barest outlines of an annual program which ranges from sewing lessons to courses in sociology, from ballroom dancing to Wagnerian recitals. The number of persons served by the Center runs into many thousands annually, which of itself indicates the importance of the place it occupies and the work it does.

Early in 1923 its name was changed to "Emil G. Hirsch Center," in respect to the memory of him who had contributed so largely to the development of the Center as well as of the greater institution whose offspring it is.

Temple Sisterhood

Chicago Sinai Temple Sisterhood was founded in 1914 "to foster the social life of the congregation; to awaken and stimulate a greater interest in the Sabbath school; to assist in the formation and support of the educational and social activities of Sinai Social Center." The organizers were, Mrs. James Witkowsky, who was elected first president, and served three annual terms, 1914-1917; Mrs. Ignatius Mandel, the first vice-president; Mrs. Martin Barbe, Mrs. Charles Haas, Mrs. Emil G. Hirsch, Mrs. Hannah G. Solomon, Mrs. Leo Straus, Mrs. Moses A. Weinberg and Dr. Emil G. Hirsch, who was honorary president until his death.

The present administration is comprised of the following:

Officers

Dr. Louis L. Mann, Honorary President
Mrs. Morris Berk, President
Mrs. Ignatius Mandel, [illegible]
Mrs. Leo Straus, [illegible] Vice-Presidents
Mrs. Aaron Rosenblum, [illegible]
Mrs. Benjamin Rosenberg, Treasurer
Miss Rosalie Ullner, Corresponding Secretary
Mrs. E. M. Kahn, Recording Secretary

Honorary Directors

Mrs. Emil G. Hirsch Mrs. James Witkowsky
Mrs. M. E. Greenebaum



SAMUEL DISRAELI SCHWARTZ was born in New York City, August 11, 1890, the son of Moritz and Bertha (Salmon) Schwartz. He was brought to Chicago when five years old, where, after completing public and high school, he entered the University of Chicago. He was the recipient of a scholarship for graduate work in the Department of Philosophy, and holds the degrees of Ph.B. and M.A. From the age of seven, throughout his schooling, he worked after classes, and attended Hebrew school also, continuing his Semitic studies under Rabbi M. Fisher and Dr. Emil G. Hirsch. After extensive business experience, ranging in position from messenger boy to credit manager of the Richheimer Coffee Co., he entered social service. He has been director of clubs at the Jewish People's Institute, as well as instructor of English and of the Sabbath school there; was teacher for nine years in the Sabbath school of Isaiah Temple, and is now executive director of the Emil G. Hirsch Social Center, and financial secretary of Sinai Congregation. His present organization connections include the following: financial secretary, Sinai Congregation; secretary, Chicago Federation of Synagogues; member, National Conference of Jewish Social Service, American Association of Social Workers, National Conference of Social Work, National Child Labor Committee, Boy Scout Council, Young Men's Jewish Charities, Chicago Federation of Settlements, Book and Play Club, B'nai B'rith, and the Chicago Council of Social Agencies.



MRS. JAMES WITKOWSKY (FLORA MAYER), daughter of Leopold and Regina (Schulz) Mayer, was born in Chicago, November 2, 1869. Widely known in women's club circles, non-Jewish as well as Jewish, she is a past vice-president of Illinois Federation of Women's Clubs; past secretary of the Chicago Section, Council of Jewish Women; past president and honorary director of Sinai Sisterhood; former president and present treasurer of the Chicago Woman's Aid; past president of the Mothers' Aid of the Chicago Lying-In Hospital; and a director of the Chicago Home for Jewish Orphans. She was also director of the Jewish Training School. Among her other organization connections are Sinai Congregation, the Civic Music Association, the Chicago Woman's Club, and the Ravisloe and Northmoor Country Clubs. She was married in Chicago June 16, 1896.

DIRECTORS

Mrs. Walter Baer	Mrs. Emanuel J. Kohn
Mrs. Alfred D'Ancona	Mrs. Julius Kramer
Mrs. Meyer Eichengreen	Mrs. Seward Lelewer
Mrs. Henry Eisendrath	Mrs. Robert Mandel
Mrs. Joseph Fish	Mrs. Albert E. Pollak
Mrs. Max Frank	Mrs. E. Reinhold
Mrs. Henry H. Freeman	Mrs. Adolph Silberman
Mrs. William Freedman	Mrs. Edw. Sonnenschein
Mrs. Sigm'd Kirchheimer	Mrs. Maurice S. Stern
Mrs. Irving Klein	Mrs. Samuel M. Stein
Mrs. Sidney Klein	Mrs. Noah Van Cleef.

The extent and variety of the Sisterhood's activities is suggested by the great number of the standing committees, which, with their respective chairmen, are as follows:

Religious, Mrs. Adolph Silberman
Uniongrams and Union Museum, Mrs. Sigmund Kirchheimer
Propaganda, Mrs. James Witkowsky
Executive Board, Hebrew Union Scholarship, Mrs. Noah Van Cleef
State Federation, Mrs. Martin Barbe
Dormitory Fund, Mrs. Aaron Rosenblatt
[illegible]
[illegible]
[illegible]
House, Mrs. Samuel M. Stein
[illegible]
Program, Mrs. Maurice L. Stern
[illegible]
[illegible]
[illegible]

To the Sisterhood is due the organizing of the Junior Auxiliary, and the Parent-Teachers' Association of Sinai Religious School. Another achievement, in line with Sinai's advanced attitude, was the securing of two places for women on the directorate of the congregation.

The managing of the social functions of the Sabbath school, and the weekly programs of the congregation as well as its annual dinner, are among the numerous tasks of the women of Sinai. During the war they took charge of the Temple's work for soldiers and sailors, and led in the Liberty Loan drives.

The members have also been interesting themselves in the Jewish students at the University of Chicago, seeing to their comfort and entertainment. Another student activity was the raising of a fund for a dormitory at the Hebrew Union College, for which the Sisterhood obtained $3,600.

The membership forms a constituent of the National Federation of Temple Sisterhoods, and recently sent the President, Mrs. Martin Barbe, to represent it at the biennial convention held at New York.

Numbering 564 members, Chicago Sinai Temple Sisterhood forms a willing instrument and one of the most potent in the city.

MRS. MARTIN BARBE (LIZZIE T. SPIEGEL), daughter of Colonel Marcus M. Spiegel and Caroline Hamlin, was born in East Liberty, Ohio, October 30, 1856. Her father, a gallant figure of the Civil War, was killed in battle in the Red River expedition, 1864, and the year following the family moved to Chicago. Mrs. Barbe was the first president of the Jewish Training School and is a member of the executive board of Sinai Temple and president of Sinai Sisterhood. She is also president of the Michael Reese Hospital Woman's Auxiliary and chairman of the camp committee, Council of Jewish Women. She has served as first vice-president of the National Council of Jewish Women and president of the Chicago Section and also as president of Jochannah Lodge. She is active in the National Federation of Temple Sisterhoods; Grand Lodge, U. O. T. S., and the Miriam Club. In all of the organizations mentioned, and in the many others she has served in a leading capacity, Mrs. Barbe's offering has been such as to place her securely among the foremost women in social service. She was married in Chicago October 4, 1876, and is the mother of Mrs. Ernest Stein, Mrs. Leon S. Alschuler, [illegible]





[illegible]

Temple Emanuel

TEMPLE EMANUEL was organized with a membership of fourteen in 1880, as an orthodox congregation. Its first place of worship was on the corner of Blackhawk and Sedgwick streets, and its first president was Zacharias Sinzheimer.

In 1886 the congregation purchased a church building at 280 Franklin Street to accommodate its increased membership, which by that time had grown to thirty. The reform tendency was gradually asserting itself in the mode of worship and in 1889 Minhag America was introduced. Little of note disturbed the even tenor of the congregation's days for the next few years and in 1894 the membership grew with a bound by the amalgamation with Emanuel of Or Chodosh.

In the spring of 1897 the congregation found that many of its members had moved farther north and accordingly the Baptist church at the corner of Belden Avenue and Halsted Street was rented for a year or two while plans were drawn and perfected for the erection of a new temple. In the course of time an imposing temple was erected on Buckingham Place near Broadway, and remained the home of Emanuel Congregation until 1916 when it was badly damaged by fire.

It was completely rebuilt and enlarged, and re-dedicated April 20-21, 1917.

Following Sinzheimer in the presidency were

Adolph Kraus	E. Epsen
Leopold Sonnenblick	Herman Mayer
C. Lang	Herbert Bibo
Emanuel Rollick	

The present incumbent, Samuel Weisberg, assumed the presidency in 1923. His fellow officers are:

Marcus Weil, Vice-President
Hugo Marcus, Treasurer
J. Harold Selz, Financial Secretary
Leon Stockton, Corresponding Secretary

Board of Trustees

Lester Bauer	Sidney L. Pollack
Morris B. Jacobs	Herman Selz
Daniel Levy	Leo Shafton
Irving Mayer	A. L. Straetton
Herman Meyer	Adolph Weinman
Charles Plotke	

In its forty-three years of activity Congregation Emanuel has had but six rabbis with Dr. Felix A. Levy, the present incumbent occupying the pulpit since 1908. The others in the order of their service were the Reverend Mr. Austrian, Rabbi

HERMAN SELZ was born in Nagelsberg, Würtemburg, Germany, February 26, 1860, the son of Leopold and Hannah (Herz) Selz. He arrived in America July 1, 1874, and two weeks later Chicago became his home. Although he was trained for the rabbinate he entered the clothing business and has remained in it to the present. His services to Temple Emanuel have been outstanding. He was financial secretary for several terms, and president for ten years, during which he devoted himself to the upbuilding of the congregation, at one period devoting seven months of daily effort to this labor. He has been president of the Adolf Kraus Lodge, I. O. B. B., and of Masonic and Elk lodges as well. He was president of the Society of Benevolence and Relief of the Sick for many years, and its treasurer for seven years. He was married February 6, 1888, to Anna Fleischman of Marysville, Kansas. Their children are J. Harold Selz and Mrs. Herbert Decker.



FELIX A. LEVY was born in New York City, October 20, 1884, the son of Alexander and Katharine (Bergdoll) Levy. He received his academic education in the College of the City of New York, from which he was graduated with the A.B. degree in 1904. He then attended the Hebrew Union College, completing a rabbinic course in 1907. A call came a year later from Emanuel Congregation of Chicago, whose pulpit he has occupied ever since. While serving as rabbi, he carried on graduate studies at the University of Chicago, which conferred upon him the Ph.D. degree in 1917. He was secretary of the Central Conference of American Rabbis, 1919-21, and has been a member of the Board of the C. C. A. R. since 1919. He is on the faculty of the Normal School conducted by the Chicago Federation of Synagogues, and for a number of years was secretary of the Chicago Rabbinical Association. Dr. Levy was married in Columbus, Ohio, in 1910, to Celia Schanfarber, daughter of Mr. and Mrs. Jacob Schanfarber, and has four daughters, Marjory, Suzanne, Kathrine, and Jacqueline.



E. Brown, the Reverend Julius Newman, Dr. Emanuel Schreiber, who came in November, 1899, and Leo Mannheimer, who rendered temporary service by filling in the gap between 1907 and 1908.

The congregation has grown to over three hundred members during the incumbency of the present rabbi. The religious school has nearly three hundred and fifty children registered. Affiliated with the congregation are a Sisterhood with five hundred members, a Young People's Auxiliary, a Junior Alliance with a total of more than two hundred members, a Boy Scout Troop, and a Men's Club.



Temple Emanuel, Sherrydale Place, near Broadway

Ezrath Israel

EZRATH Israel Congregation sprang from a movement in the pioneer synagogue of the Northwest Side which was known as the Shober Street *Shul*, so called because its little frame building was situated at 758 Shober Street (now Irving Avenue), near Le Moyne. This represented a consolidation in 1895 of a Russian and a Hungarian *chevra*.

B. Hindsill was the first president. During his incumbency a cottage at 1237 Shober Street, between Division and Potomac, was bought and remodeled. In 1912 the old structure was sold, and through the efforts of Hindsill and other leading members, the $20,000 needed for the purchase of the present building at Artesian and Potomac avenues was raised, besides an additional $7,000 for improving the structure.

The first president in the new building was J. Miller, who served for four years. The first rabbi of the congregation, M. Deutsch, resigned in 1907 and was succeeded by Rabbi H. Rosenblum.

The congregation now numbers over 150, and is very active in orthodox concerns. Three *shacrith* services, two *Minchas*, and two *Ma'arivs*, are held daily.

Isaiah Temple

AN offshoot of Zion Congregation, Isaiah was formed October 24, 1895, to provide a convenient house of worship for those members of Zion and other Jewish families that had moved to the South Side and found the temple at Washington Boulevard and Ogden Avenue too far distant from their new homes.

Isaiah, the first Jewish congregation in America to be named after one of the Prophets, adopted a constitution based largely on that of the parent body. As an innovation, single and married women were admitted to membership. The Einhorn Prayer-Book, translated into English, was chosen as the ritual, and it was resolved to hold Sabbath services on Saturday morning, with an additional weekday service on Sunday morning.

The first officers to be elected by the ninety-six charter members were the following:

Henry Greenebaum, President
Edward Roberts, Vice President
Moses Haber, Treasurer
Simon L. Rubel, Recording Secretary
Fred Oberndorf, Financial Secretary.

Dr. Joseph Stolz, who had been serving at Zion as successor to Dr. B. Felsenthal, was elected rabbi for a term of five years, and has continued in the pulpit to the present, his notable incumbency now being in its twenty-ninth year.

The Oakland Club Hall, Ellis Avenue and Thirty-ninth Street, was fitted out as temporary quarters, to which a Scroll, an heirloom of their family, was donated by Elias and Henry Greenebaum. There the first services were held, January 4, 1896, the inauguration sermons being preached by Dr. Stolz, Dr. Emil G. Hirsch, and the Reverend Jenkin Lloyd Jones of All-Souls Church. On the following day, Henry Greenebaum formally installed the Rabbi, and Dr. E. Schreiber, of Toledo, pronounced the benediction.

A religious school was organized at once, with Isaac S. Rothschild, Minna Stein, Cora Daniels, Meta Buxbaum, Etta Weil, Pansy Schlossman, and Edna Harris as volunteer teachers.

The Women's Club was formed the same summer and at once instituted the host of activities which have always been one of the strongest supports of the Temple.



JOSEPH STOLZ was born November 3, 1861, in Syracuse, N. Y. His preparatory education was obtained in his birthplace, and in 1878 he entered the Hebrew Union College, attending the University of Cincinnati at the same time. He was graduated from the latter in 1883, and from the Hebrew Union College a year later, receiving the degree of Doctor of Divinity in 1898. His first congregation was in Little Rock, Ark., where he served as rabbi from 1884 to 1887 when he was called to Chicago by Zion Congregation to succeed Dr. Felsenthal. He continued as rabbi of Zion Congregation until 1895, when Isaiah Congregation was organized. He has been Isaiah's rabbi ever since and has been elected for life by the congregation. Dr. Stolz's record of public service is long and distinguished. His earliest communal activities were as secretary of the Jewish Training School and of the Home for Aged Jews, and as a director of the Chicago Hebrew Institute and the Jewish Aid Society. He has been president of the Central Conference of American Rabbis, president of the Hebrew Union College Alumni, and president of the Chicago Rabbinical Association. He served on the Chicago Board of Education for six years, is a member of the Chicago Crime Commission, a member of the American Jewish Committee, a director of the Hebrew Union College, and of the Jewish Historical Society of Illinois, a member of the Executive Committee of the Chicago Federation of Synagogues, and a member of the Anti-Defamation League. He was married in Cincinnati June 24, 1890, to Blanche A. Rauh, the wedding being solemnized by Dr. Isaac M. Wise. There are three children: Mrs. Edna Brody, Leon, and Regina.

The congregation progressed rapidly by reason of the zeal and self-sacrifice of its members and their harmonious cooperation with their rabbi. Determined to have their own house of worship without delay, on March 10, 1898, they purchased a lot at Vincennes Avenue and Forty-fifth Street, southeast corner, for the sum of $12,500. On this site, at the time almost the extreme southern boundary of the

Jewish population, an imposing temple was built, designed by the eminent architect Dankmar Adler, and costing $50,000. It was the first Jewish temple in Chicago to have a separate annex for the religious school and community house.

The cornerstone was laid September 11, 1898, with Dr. Isaac M. Wise, of Cincinnati, as the speaker of the day. On March 17, 1899, the consecration took place, when three impressive services were held, participated in by some of the leading rabbis of the city and country, as well as Christian divines.

The president at the time of the dedication was Adolf Kraus. He was elected in November, 1898, and for twenty successive years thereafter he presided over the congregation, being then named honorary president for life. Upon his retirement from active direction of the Temple, in 1918, he was succeeded by Nathan Herzog, who has been president ever since.

Many memorable services were held in this temple, among which may be mentioned the following:

Memorial service for Dr. Isaac M. Wise, President of the Hebrew Union College, held in 1900, at which Professors Albion W. Small represented the University of Chicago.

Memorial service for President McKinley in 1901, at which the Honorable Samuel Alschuler was the orator.

Eightieth birthday celebration of Dr. B. Felsenthal, 1908.

The founding of the Kollah by the Chicago Rabbinical Association, 1910.

Twenty-fifth anniversary of the graduation class of '84 of Hebrew Union College, participated in by their secretary at the time, Rabbi Hecht. Governor Stevenson and Suda the guest of honor being Professor Gotthard Deutsch, of Cincinnati.

Twenty-fifth anniversary of Dr. Stolz's ministry in Chicago, occurring in 1912 upon which occasion he was elected rabbi of Isaiah for life, the guest of honor being Dr. Max Heller of New Orleans.

Sixty-seventh anniversary of Isaiah Temple, in 1921, when Rabbi Leo M. Franklin, president of the Central Conference of American Rabbis, was the guest of honor, and the seventy-fifth anniversary of Dr. Stolz's occupancy of Isaiah's pulpit. Rabbis Schwarzschild and Hirsch being the principal speakers and Mrs. Elma Ehrlich Levinger writing for the occasion the oratorio pageant, "Let There Be Light."

Armistice Day services in celebration of peace and in honor of the 223 sons of the congregation and religious school who had been military service during the World War; Judge Olson being the guest of honor.

Under the guidance of Dr. Stolz, Isaiah Temple has achieved a wide reputation for hospitality and tolerance. Many of the rabbis of the land, university professors, and Christian ministers have spoken from its platform, as well as such distinguished visitors from abroad as Dr. Schmarya Levin, Birnbaum, Brainin, Slouschz, and Feitlowitsch.

On the other hand, Dr. Stolz has participated extensively in the activities of other organizations and forces working for the Jewish and the general welfare. He has delivered the Conference Sermon, the Chautauqua Sermon, the Laureate Oration at the Hebrew Union College, the Elks' Memorial Service, an address at the installation of Dr. Kaufman Kohler as president of the Hebrew Union College, the memorial address for Dr. Gotthard Deutsch, an address at the founding of the Congress of Religions, and the address at the dedication of the tablet on the Post-office by the Jewish Historical Society of Illinois. All these orations have been printed. Dr. Stolz has participated in numerous dedications of temples in other cities, and in many other ways has brought wide and favorable attention to the congregation with which he has been identified so long.

As time went on, the removal of many of the members farther south and east made it advisable to seek another loca-



NATHAN HERZOG was born in Chicago, February 20, 1868, the son of Leopold and Malka F. (Aplaner) Herzog. He has long been interested in Jewish work, particularly that of Isaiah Temple, of which he was elected president in 1918, succeeding Adolf Kraus. Herzog is also active in the Covenant Club, is a Rotarian, and holds membership in a number of organizations having as their object the civic and communal welfare. He was married to Harriet Freiler, March 20, 1894, and has two children, Sanford J. and Geraldine M. Herzog.



ISAIAH TEMPLE, HYDE PARK BOULEVARD AT GREENWOOD AVENUE

tion, and accordingly, in 1919, the temple at Vincennes and Forty-fifth was sold to a Baptist church for the sum of $60,000, the last services of Isaiah being held there on *Shemini Atzereth,* 1921.

A lot 300 feet square was then bought at the northeast corner of Hyde Park Boulevard and Greenwood Avenue, for $85,000. The building thereon, an old mansion, was remodeled for use as a community center, and is being used for meetings, school sessions and services during the construction of the new temple. This, designed by Alfred Alschuler, is expected to be architecturally one of the most distinctive temples in the city. Its cost will be $350,000.

The cornerstone for the new temple was laid May 6, 1923, with exercises typical of the broad spirit of Isaiah. Upon its completion and dedication, soon to take place, Isaiah will be housed in an ideal structure, adequate to its needs as one of the largest and most active congregations in the Middle West.

In the effort for the new temple, three members of the directorate, now deceased, were especially active: Judge Philip Stein, A. B Seelenfreund, and Harold D Wile

The present officers of the Temple are:

Adolf Kraus, Honorary President
Nathan Herzog, President
Jacob L. Schmidt, Vice-President
S. M. Loeser, Treasurer
Sigmund Strauss, Secretary

DIRECTORS

Albert Eger	Mrs. D. Pfaelzer
Bernard Frank	Louis Rosenbluth
N. S. Gans	N. H. Rosenthal
Abraham Hartman	Joseph Sabath
H. Herwitz	William Schoenberg
Isaac Kalk	Mrs. Philip Stein
William D. Lederer	Dr. Joseph Stolz
Leo J. Lesser	Maurice Tuteur
H. M. Sandcroft	Kalman Tylling
John Mayer	Abraham Weil
Edward E. Newmayer	Mrs. Abraham Weil
David Pfaelzer	Rudolph Wollner.



Isaiah Temple Community House, 3915 Greenwood Avenue

Isaiah Woman's Club

The Women's Club of Isaiah Temple, now known as Isaiah Woman's Club, was organized June 27, 1896, with the following officers:

Mrs. Bertha Powell, President
[illegible], Vice-President
Mrs. Martin Haber, Treasurer
[illegible], Secretary
Mrs. Joseph M. Wile, Financial Secretary.

In the many years that have passed, the Woman's Club has been a bulwark of strength and an assurance of success in all undertakings. The supervision of social affairs, direction of the religious school, and of the Junior organization, have always been largely in the hands of the women of Isaiah. During the World War, they engaged intensively in patriotic service of every available kind, and in war-relief activities many of them were to be found in the women's division. Their work on behalf of the new temple now going up was notable, and its great organ, to cost $25,000, will be their gift.

Its presidents in the past were as follows:

Mrs. Bertha H. Powell, 1896-99
Mrs. Garson Meyers, 1899-1903
Mrs. Joseph M. Wile, 1903-07
Mrs. M. J. Freiler, 1907-09
Mrs. Bertha Flersheim, 1909-11
Mrs. Annette W. Hamburger, 1911-12
Mrs. Nathan Herzog, 1912-13
Mrs. Victor Frankenstein, 1913-15
Mrs. Aaron W. Purvin, 1915-17
Mrs. Leo Goldsmith, 1917-19
Mrs. Minnie Kraus, 1919-21
Mrs. Abraham Weil, 1921-23.

Officers for the current term follow:

Dr. Joseph Stolz, Honorary President
Mrs. Abraham Weil, President
Mrs. David Pfaelzer } Vice-Presidents
Mrs. Frank Harris }
Mrs. J. Vay Kohn, Treasurer
Mrs. Joseph Stolz, Recording Secretary
Mrs. Julius S. Lesman, Corresponding Secretary
Mrs. Joel Schoenberg, Financial Secretary
Mrs. David R. Levy, Auditor

Directors

Mrs. Lewis De Costa	Mrs. John Magnus
Mrs. Bertha Flersheim	Mrs. Louis M. Nachman
Mrs. Abraham Hartman	Mrs. Nath. H. Rosenthal
Mrs. Julius Katz	Mrs. W. M. Rosenthal
Mrs. I. Kolb	Mrs. Philip Stein
Mrs. Ferdinand Koretz	Miss Flora Sulzberger
Mrs. Markus Levi	Mrs. J. S. Treuman.
Mrs. Silas Lowenstein	

Temple Judea



TEMPLE JUDEA is one of the reform temples of Chicago which grew out of the realization that the younger generation of the community was losing touch with orthodox religious practices. It was in the fall of 1913, at *Rosh Hashonah* services, that two members of the Lawndale community, Dr. A. H. C. Goldfine and Herman Moment, decided that the establishment of a progressive congregation was a necessity in Lawndale. A meeting was arranged at Dr. Goldfine's home on October 16, and a campaign to arouse interest in the project was started. On October 31 an organization meeting was held and the name "Temple Judea" adopted. A committee was appointed to draft a constitution, which was finally adopted on March 2, 1914, at which time the first officers of Temple Judea were elected. These were:

Dr. Samuel Mendl, President
Abe E. Simon, Vice-President
Henry S. Rhea, Treasurer
Herman Moment, Secretary.

The constitution provided for a synagogue progressive not only in its form of worship and its interpretation of Judaism, but also in its form of organization. It provided for equal suffrage for women and it gave women the right to serve on the board of directors of the Temple.

The first Friday evening services were held in a small room in the Douglas Park Auditorium on February 27, 1914. Rabbi George Zepin, head of the Department of Synagogue and School Extension of the Union of American Hebrew Congregations, officiated and delivered the sermon,

emphasizing the need of modernizing the synagogue if it would extend its appeal to the Jewish youth. At his suggestion, also, the Temple Judea Woman's Club was organized on March 2, 1914, and the following officers were elected:

Mrs. S. Mendl, President
Mrs. H. Mosser, Vice President
Mrs. Ira Tugel, Treasurer
Mrs. Abe Simon, Corresponding Secretary
Mrs. Charles Cohen, Recording Secretary
Mrs. George B. Kanno, Financial Secretary

The Woman's Club thus came into being almost as soon as the Temple was organized, and has been actively identified with its activities throughout the nine years of its existence.

By the fall of 1914 the congregation had grown large enough to undertake the engaging of a rabbi. A call was sent to Rabbi A. J. Messing of Bloomington, Illinois, who accepted and began his duties on *Rosh Hashonah*, 1914. Throughout the winter, Friday evening services were held in the main hall of the Douglas Park Auditorium. The average attendance was no less than a thousand. With the coming of the rabbi, the Sunday school was opened. It grew steadily and to-day has a regular attendance of four hundred children.

After its first successful year the congregation decided that it must have a permanent home. During the holiday services in 1915 sufficient money was pledged to make possible the purchase of a lot for the future home of the temple. A lot was selected on Independence Boulevard just south of Roosevelt Road.

In the same year Temple Judea Auxil-

ASCHER H. C. GOLDFINE was born in Zaslav, Russia, June 27, 1886. He was brought to Chicago when three years old, where, after completing public and high school, he entered Loyola University Medical School. He received the M.D. degree in 1913, and continued his medical studies at the Illinois Post Graduate School, completing these in 1922. From 1914 to 1922 he was associate professor of obstetrics at Loyola University Medical School and is at present head of the department of obstetrics at the General Medical Foundation College, attending obstetrician at Mt. Sinai and Frances E. Willard Hospitals and attending physician at the B. M. Z. He is author of a number of articles on his specialty. It was at his home that Temple Judea was founded, October, 1913. He served as president of Temple Judea from 1919 to 1922, and is active in the Charities and in numerous professional and fraternal organizations. He was married in Chicago August 31, 1909, to Lillian Chernobilsky.



iary, an association of younger people, was organized, with Albert Blum as its first president. In the spring of 1916, all three organizations, the temple proper, the Temple Judea Woman's Club, and



Temple Judea, 1227 Independence Boulevard

the Temple Judea Auxiliary, working together, held a great bazaar upon the temple lot, through which sufficient money was raised to erect a building



LOUIS JACOB KITE was born in Telz, Russia, February 15, 1875. He came to the United States at thirteen years of age, and settled in Chicago in 1895. He was for a number of years a prominent photographer and is now engaged in the wholesale dry goods business. He was one of the first in Chicago to join the Zionist ranks, is a member of Kadimoh Gate, and was one of the organizers of Temple Judea, which he has served as president. The Federated Jewish Charities also received his support, and he is active in the Masonic Order. He was married November 17, 1900, to Mary Friedman. They have four children: Cecil, Harold, Ira, and Avery.

The building committee, headed by George B. Kurtzon, decided to begin with the erection of a community center building upon the rear of the lot, postponing the erection of the temple proper for a later period.

The cornerstone of the community center was laid on Sunday, October 1, 1916, and the building was dedicated on Sunday, March 17, 1917.

At this time Rabbi Messing was forced out of considerations of health, to withdraw from active service in the pulpit. In June, 1917, Dr. Rudolph I. Coffee, then heading the Social Service Department of the B'nai B'rith of Chicago, accepted the call extended him to the pulpit of Temple Judea.

Dr. Coffee occupied the pulpit until the spring of 1920, when he was called to a Toledo, Ohio, pulpit, and Rabbi Leon Fram took over the spiritual leadership of Judea.

The presidents of Temple Judea have been Dr. Samuel Metcoff, 1914-1915; Herman Moment, 1915-1916; Dr. H. B. Shapiro, 1916-1918; George B. Kurtzon, 1918-1919; Dr. A. H. C. Goldfine, 1919-1922; Lewis J. Kite, 1922-1923. The present officers and directors are:

E. H. Levenstein, President
Dr. A. H. C. Goldfine, Joseph M. Schatz } Vice-Presidents
Henry A. Cohen, Secretary
Herman Moment, Treasurer

Directors

Dr. S. Abrahamson
Mrs. F. J. Abrams
Max N. Block
S. B. Komaiko
S. J. Lichtenstein
B. Nathan
A. Rafalson
Henry Reinapfel
Dr. S. Remington



EMANUEL HYMAN LEVINSTEIN was born in Chernigov, Russia, March 11, 1885. His parents brought him to this country in June, 1889, settling immediately in Chicago. Emanuel worked his way through the John M. Smyth Grammar School, Medill High School, and Armour Institute, being employed after school as a cash boy and in similar occupations. After gaining business experience with A. C. McClurg & Co. and other firms, he entered the foundry business and is now president of the Acme Castings Co. He is president of Temple Judea at present, and active in numerous charitable and fraternal organizations. He was married June 2, 1907, to Freda Berman of Benton Harbor, Mich., and is the father of two children, Gerald and Martin.



LEON FRAM was born in Rosienny, Russia, December 12, 1895. His talmudical education was begun in Russia at the age of eight. He was brought to this country two years later and attended the Baltimore public schools, continuing his Hebrew education in the Baltimore Talmud Torah. He studied at Johns Hopkins and Columbia Universities and then entered the Hebrew Union College, enrolling at the same time at the University of Cincinati and receiving the degrees of A.B. and A.M. from the latter. Upon graduating from the Hebrew Union College in 1920, he was called to Chicago by Temple Judea, where he has officiated ever since, one of the youngest of American rabbis. Rabbi Fram is vice-president of Ramah Lodge and the Chicago Central Committee of the Zionist Organization of America. He is a director of the Young Men's Jewish Charities and the Chicago Central Relief Committee. He is unmarried.

Kehilath Anshe Dorum

KEHILATH Anshe Dorum (South Side Hebrew Congregation) was organized in 1888, its leading founders being the following:

[illegible]

Louis Rosenbaum was president for the first twelve years, during the first ten of which services were conducted at the South Side Turner Hall, on State near Thirty-first Street. H. Farber, the first rabbi, occupied the pulpit only a short time and was followed by Rabbi M. Ungerleider, later superintendent of the Michael Reese Hospital. Upon his resignation, Dr. Samuel N. Deinard became the rabbi, serving until 1902.

In 1901-02, during Dr. Deinard's incumbency, the congregation erected a temple at 3432-36 Indiana Avenue. Shortly thereafter, Dr. Deinard accepted a call from Minneapolis, and in September, 1902, Dr. A. B. Yudelson became rabbi of Kehilath Anshe Dorum.

During Dr. Yudelson's occupancy of the pulpit, the congregation sold its Indiana Avenue property and acquired the northeast corner of Fifty-ninth Street and Michigan Avenue, where a community center was built, consisting of a large auditorium, twelve classrooms, social halls, and all modern appointments. This

MOSES KREEGER was born in Wirballin, Suwalk, Russia, February 11, 1862. He was a teacher in his native country, prior to his removal to America, in June, 1882. He came directly to Chicago, and after a time spent in business training, he entered partnership with Iddell C. Davis in the paint and wall paper line under the firm name of Davis & Kreeger, in which he is still active. He has been prominently connected with a number of communal interests, having been president of the Independent Order Bikkur Cholim Ukadishu; president of the South Side Hebrew Congregation; a director of the Federated Charities and of the B. M. Z., and an executive member of the United Synagogue of America. In 1888 he married Mamie Saperston, and three daughters were born to them, Leah, Jeannette, and Harriet.





KEHILATH ANSHE DORUM, FIFTY-NINTH STREET AND MICHIGAN AVENUE

was in 1915, since which time the activities in the new building have been devoted largely to Jewish education. The classrooms were given over to the Jewish Educational Center, an organization which conducted Hebrew classes there daily, until September, 1922.

Dr. Yudelson's long service at Anshe Dorum came to an end in 1916 when he resigned to devote himself to the practice of medicine. He was succeeded by Rabbi J. H. Margolis, the present incumbent.

The current officers are:

Moses Keeper, President
Solomon Lewis, Vice-President
William L. Frost, Treasurer
Lee Cohn, Secretary.

Kehilath Anshe Ma'ariv

PATRIARCH among Chicago's Jewish religious organizations, Kehilath Anshe Ma'ariv (the Congregation of the Men of the West) enjoys the distinction of being the first synagogue established in the Northwest. It dates from October 3, 1847, when a little group met at the store of Rosenfeld & Rosenberg and organized the congregation. It planted the first seeds of Judaism in Chicago and the far west, and from its loins have sprung three of our leading temples, Sinai, Zion, and Isaiah.

The story of the early Chicago Jewish community is largely the story of K. A. M., as may be seen from the narrative section of this work. From the time when its first synagogue was consecrated in 1855 on the site of the present postoffice, it has flourished and grown steadily, until in 1919 its fourth structure at Indiana Avenue and Thirty-third Street proved inadequate for K. A. M.'s flock and, like its predecessors, was vacated to make way for a still more commodious and impressive home. The Indiana Avenue building, outgrown and now a part of its past, was erected in 1891 at a cost, including the furnishings, of almost $150,000, and was for years the finest of its kind in the city. To such proportions, in a little over three decades, had grown the congregation which Abraham Kohn had boasted in 1857 possessed property amounting to $1,200 with encumbrances of $2,800, and which paid its rabbi the then munificent salary of $1,000!

The new temple for K. A. M.'s four hundred members is located at Drexel Boulevard and Fiftieth Street. Ground was broken on February 12, 1923, and the cornerstone laid on the last day of Passover. A stately and beautiful structure, it will have every accommodation that the spirit of modernity animating the congregation could suggest.

From January 1, 1920, when the last services were held in the Indiana Avenue temple, until the new home is completed the congregation is worshiping in temporary quarters. For two years the Abraham Lincoln Center was used, and starting January 1, 1923, services have been held at the Hyde Park Presbyterian Church.



TOBIAS SCHANFARBER is one of the first American-born and American-trained rabbis. He was born December 20, 1862, in Cleveland, Ohio, his parents being Aaron and Sarah (Newman) Schanfarber. His youth was spent in Cleveland. He was graduated from the University of Cincinnati, 1885, and the Hebrew Union College, 1886. After officiating in Toledo, Ft. Wayne, Mobile, and Baltimore, he came to Chicago in 1901 as rabbi of K. A. M. Congregation where he has officiated ever since. Dr. Schanfarber has had extensive journalistic connections. He was editor of the *Jewish Comment* of Baltimore, the *Jewish Chronicle* of Mobile, the *Chicago Israelite*, and the *Sentinel*, and has contributed to the *Reform Advocate* as well as to the non-Jewish press. He is the author of extensive writings, some of these being, *Ethical Instruction in the Public Schools*, *The Gary School System of Instruction*, and *Judaism Misunderstood*. He has served as director of the United Hebrew Charities, vice-president of the Illinois Vigilance Association, director of the Chicago Hebrew Institute, and corresponding secretary of the Central Conference of American Rabbis. He is at present the president of the Chicago Rabbinical Association. Carrie Phillipson became his wife in Warsaw, Indiana, October 15, 1890.

The present rabbi of K. A. M. is Dr. Tobias Schanfarber, who has occupied the pulpit since January, 1901. Except Liebman Adler, Dr. Schanfarber has served the congregation for a greater consecutive period than any other rabbi in its long history. During his service now approaching a quarter century, he has been prominently identified with many phases of communal as well as religious endeavor. His predecessors, in the order of their incumbency, were:

Isaac Knowles, 1847-1851
Isidor Lehmann, 1854-1855
G. M. Cohen, 1855-1856
A. [illegible] Mercer, 1857-1858
[illegible] Friedlander, 1860
Liebman Adler, 1861-1883
M. Machol, 1883-1886
Samuel Sale, 1883-1887
Isaac S. Moses, 1888-1896
Mayer Peretz Jacobson, 1897-1900.

The president of K. A. M. is Jacob Schnadig, who was called to his position in 1917 and has been reelected each successive year. Immediately preceding him were Henry N. Hart, K. A. M.'s most beloved member, recently deceased, and M. M. Gerstley, who presided over the congregation for thirty years. The complete list of past presidents is as follows:

Morris L. Leopold, 1847-1851
Levi Rosenfeld, 1851-1853
Abraham Kohn, 1853-1856
Samuel Cole, 1856-1857
Elias Greenebaum, 1857-1859
Benedict Schlossman, 1859-186
M. M. Gerstley, 1861-1891
Henry N. Hart, 1891-1917.

President Schnadig's associate officers at present are:

Samuel Mayer, Vice-President
Charles Westfeld, Treasurer
L. Witkowsky, Secretary

TRUSTEES

Israel G. Adelsman	Edwin Ransom
Thomas Blum	Joseph L. Schmidt
Mrs. L. Benjamin	Solomon S. Shaw
Benjamin Kowalsky	Samuel Spitz
Max M. Livingston	Edwin Stiefel
Henry L. Newhouse	Louis Weil
Mrs. D. M. Pfaelzer	Max Wronberg
Mrs. L. Rebechek	

From the list of trustees, it may be seen that the congregation accords its women parity with the men. Indeed, K. A. M., which began as a "moderate" reform temple and whose conservatism caused the rift leading to the formation of Sinai, has gradually adopted a more and more liberal attitude until for the last forty years it has been regarded as definitely aligned with the advanced reform movement.



JACOB SCHNADIG has been a resident of Chicago since 1866 when he arrived in this country from Germany where he was born in Heddernheim, February 1, 1852. He was educated in a private school at Heddernheim. At the age of fourteen he entered the banking business, later giving his attention to tanning, becoming connected at first with B. D. Eisendrath Tanning Co., and then with the Stressau Becker Leather Co., with which he is at present identified. He is a past president of the Standard and of the Young Men's Hebrew Association. In 1917 he succeeded the late Henry N. Hart as president of K. A. M. Congregation, which position he holds at present. In the building of K. A. M.'s new temple on Drexel Boulevard and Fiftieth Street, he took a leading part. Schnadig was married at the Standard Club, September 9, 1890, to Rebecca Foreman, daughter of Mr. and Mrs. Henry Foreman. There are three children, Mrs. Helen Stern, Mrs. Florence Becker, and Ruth.

With its removal farther south, to a location more accessible and serviceable to its members, K. A. M. regards its new temple as a center from which will radiate Jewish inspiration and effort in greater measure than ever before.

Woman's Auxiliary

One of the most progressive of the women's organizations in the city is K. A. M. Woman's Auxiliary. It was founded in 1901, in the same year when Dr. Schanfarber became rabbi, the organizers being Mrs. Isaac Block, who became the first president; Mrs. Tobias Schanfarber, the first vice-president; Mrs. Louis Benjamin, Mrs. Israel Cowen, Mrs. D. Froehlichstein, Mrs. Henry Gerstley, Mrs. David Pfaelzer, Mrs. Jacob Sloss, and Mrs. Samuel Spitz. Mrs. Max Falk was elected the first treasurer, and Mrs. E. Buxbaum the first secretary.

In addition to Mrs. Block, the past presidents, in their order, are Mrs. Tobias Schanfarber, Mrs. J. Sloss, Mrs. D.



KEHILATH ANSHE MA'ARIV, DREXEL BOULEVARD AT FIFTIETH STREET

Froehlichstein, Mrs. H. Gersdey, and Celia Adler.

The present officers of the Woman's Auxiliary are the following:

Mrs. Israel Cowen, President
Mrs. Solomon Fechheimer, } Vice-Presidents
Mrs. Rudolph Kaufe }
Mrs. L. Wolf, Corresponding Secretary
Mrs. Ernst L. Kahn, Recording Secretary
Mrs. Leo Rothschild, Treasurer

The purpose of the Auxiliary is stated to be "the religious, social and intellectual advancement of its members," yet its accomplishments have been much more varied and extensive than may be properly summed up in that phrase. The establishment of the Miriam Club, for example, stands out as an achievement in which the women of K. A. M. played a leading part. War service of exceptional merit, and a wide range of charitable effort are also to be credited to the Auxiliary. As illustrative of the latter, there

MRS. ISRAEL COWEN (ALMA DESENBERG) was born in Kalamazoo, Mich., December 13, 1872. She was educated in the public schools and Kalamazoo College, later affiliated with the University of Michigan. After her marriage March 15, 1897, she settled in Chicago, and has lived here ever since. She is a national figure, being at present first vice-president of the Council of Jewish Women, and second vice-president of the National Federation of Temple Sisterhoods. She was acting president at the last triennial convention of the Council of Jewish Women held in St. Louis, November 11-17, 1923. She was president of the Chicago Section, Council of Jewish Women, for five years, and has filled the office of president of the League of Religious Fellowship. At present Mrs. Cowen is president of the K. A. M. Auxiliary, the Frances Willard Parent-Teachers' Association, and the Illinois and Wisconsin Inter-State Conference, Council of Jewish Women. She is also honorary vice-president of the Big Brother and Big Sister Federation and trustee of the National Jewish Hospital for Consumptives. She has two children, Bayard D. and Elizabeth.



may be mentioned, sewing for Jewish organizations, relief to crippled children, and help toward furnishing a chaplain in penal institutions. In public campaigns for local charities or war relief, the women of the Auxiliary have always offered their aid freely.

They likewise busy themselves with an abundance of Temple interests. The library and the Sabbath school, which includes a free school for the poor, entertainments and dinners, dances and other functions for the young, are but a few of the tasks they set themselves. As their gift to the new temple, they recently negotiated the purchase and payment for the great new organ which is used there.

The Auxiliary holds membership in the National Association of Temple Sisterhoods. It is also affiliated with He-

CHARLES WEINFELD, member of the well-known law firm of Schuyler & Weinfeld, was born in Chicago, April 2, 1882, and has lived here all his life. He was educated in the local public schools and received his legal training at Northwestern University Law School, from which he holds the degree of Bachelor of Laws. He is treasurer of K. A. M. Temple, and has been active for a number of years in the Associated Charities and the Young Men's Associated Charities. He is a life member of the Art Institute, a Mason, and a member of the Chicago, Illinois, and American Bar Associations.



brew Union College, in which it has founded an annual scholarship.

ALUMNI

The Alumni of K. A. M. was established in 1920, with the aim in view of furthering the intellectual and social well-being of its members. Its president is Louis Weinberg, the other officers being:

Lottie Hess, Vice-President
Irving Block, Secretary
Frieda Mehl, Treasurer

The present membership of the Alumni is about forty.

The K. A. M. Junior Alumni is composed of the confirmants of each year. After membership in this organization for two years or more, they become members of the older group. They also constitute the high school class of the Sabbath School. Norman Keller is its president, and Jeanette Goldberg its secretary.

Kehilath Jacob

KEHILATH JACOB CONGREGATION was founded by a small group of immigrants who came to Chicago at different periods, from Drohitchin, a little town in northwestern Russia. The earliest comers organized themselves into the "Drohitchin Landsmanshaft." As their numbers grew by later arrivals in the late '80s, they formed a congregation in the fall of 1890, taking out a charter under the name "Kehilath Jacob." A flat was rented on Pacific Avenue, the immigrant Jewish quarter of those days, and the name placed over the entrance.

The district became crowded, and with the railroads encroaching upon it, the members began to move farther west to Jefferson and adjoining streets. The synagogue followed and was installed again in a flat at Kramer and Jefferson streets, where the members worshipped for a number of years until with an increase of numbers and material prosperity, the congregation felt equal to the task of acquiring a building of its own. Accordingly, the French church, on Center Avenue (now Racine) near Taylor Street, was purchased in 1908, and remodeled. Here the congregation grew and won recognition under the leadership of Rabbi Samuel Shach.

With the movement to the new Douglas Park district, which the members of Kehilath Jacob joined in ever-increasing numbers, the Racine Avenue property was sold and in the summer of 1915 two lots were purchased on the corner of



KEHILATH JACOB SYNAGOGUE, DOUGLAS BOULEVARD AT HOMAN AVENUE

Douglas Boulevard and Hamlin Avenue, facing Independence Square. Plans were immediately drawn for a modern synagogue, to contain adequate facilities,



SAMUEL GINSBURG was born near Vilkomir, Russia, May 3, 1874. His education was received from a private tutor and at the *yeshivah*. Coming to America in 1891, he settled at once in Chicago, where he became active in communal work and has remained so to the present. In 1894, he organized the Agudath Bachurim Lomdey Hatalmud at Anshe Sholom Congregation. He was one of the first ten directors of organized Zionists in Chicago, in 1895, and became one of the first members of the Kadimoh Society. His extensive Zionist work includes also service in the following capacities: National Fund chairman of the Knights of Zion, president of Hachooza No. 2, executive member of the Federation of American Zionists; present vice-president of the Chicago Keren Hayesod; treasurer of the Central Zionist Organization of Chicago, and executive member of the Zionist Middle Western Region. He has also been president of B'nai Moshe Congregation, where he instituted the Friday evening lectures, and is now president of the Kehilath Jacob Congregation. In the organizing of the Moses Montefiore Hebrew School he took an active part, was one of the first directors of the Federated Charities, and is a charter member of the Jewish People's Institute. During the World War he was chairman of the committee in charge of the sale of war-relief stamps, which raised over $40,000 for the relief of suffering. He was also one of the leading workers in the "Bread for Palestine" campaign. His most recent communal work has been done as co-organizer of the Hebrew Theological College, of which he has been vice-president since its inception. He was married January 8, 1900, to Sophie Braude, daughter of Rabbi Abraham Braude, and is the father of two children, Ben Zion and Lily Ann.

not only for services, but for study and recreational uses as well.

The problem of meeting the expense of so great an undertaking was met in a number of ways. A fine spirit of generosity manifested itself at the laying of the cornerstone, October 3, 1915, when after Mr. and Mrs. Finkelstein had shown the way by paying a handsome sum for the honor of laying the cornerstone, others likewise paid record prices for the remaining "privileges." Thus thousands of dollars were placed at the disposal of the Building Committee, enabling it to proceed to the construction of the new building without delay. The cost was considerably reduced by contributions of material and labor made by a number of the members who are engaged in the building trade. Almost all the carpenter work was thus done free of charge.

Under the efforts of the Building Committee, headed by A. Eisenstein, chairman, S. Eisenstein, treasurer, and H. Hackman, secretary, the outer construction work was completed by May, 1916.

The work was now carried further by a committee which organized and conducted a bazaar on the premises May 2-14, which netted $5,000. Nathan Shure was chairman of the Bazaar Committee, and Emil Braude, A. Eisenstein, Adolph Braude and Sam Welensky acted as vice-presidents, secretary and treasurer, respectively. The women workers consisted of the officers and members of the Ladies' Auxiliary of the congregation, headed by Mrs. Sarah Isenstein, president; Mrs. Lillie Williams, vice-president; Mrs. Tillie Eisenstein, treasurer; Mrs. Etta Shapiro, recording secretary, and Mrs. Sarah Glasser, financial secretary.

The structure was completed in June, and formally dedicated Sunday, July 2.



ALEX EISENSTEIN was born in Drohitchin, Poland, July 15, 1875. He came to the United States in July, 1891, and settled in Chicago. Four years later he started in the clothing business, making occasional investments in real estate. When property values in Chicago started to move upward he went into the real estate business and became one of the successful investors in that line. He is now the vice-president of the Community State Bank. His first entry into communal activity occurred when he was elected president of the Kehilath Jacob Congregation, which position he held for several terms, being instrumental in the erection of its new synagogue and Hebrew school. He was an active director of the Federated Jewish Charities of Chicago, and is identified with several other organizations, social and fraternal. At the erection of the Hebrew Theological College he took personal charge of the building operations and saved the institution considerable money.

Again considerable revenue was secured from the generous amounts paid for the various "privileges" of the dedication. The annex to the synagogue, erected to

house the educational and social activities of the congregation, was completed in August.

With the building completed active efforts began at once to make the synagogue a center of religious, social and educational activities in the neighborhood. The first thought was of the children, for whom, first of all, a modern daily Hebrew school was organized with accommodations for 250 pupils. So great was the demand for instruction that it became necessary to buy the property in Hamlin Avenue, adjoining the synagogue to enlarge the school, as well as to provide more quarters for the other activities which soon taxed the congregation's equipment. Besides the Hebrew day school, a free Sabbath school is held every Saturday morning.



MANDEL SHURE was born in Chveidan, Kovno province, Russia, July 15, 1871. As a youth he attended *cheder* and *yeshivah* in his native land. He came to this country when he was twenty years of age, arriving August 20, 1891, and settling here where his brother Nathan was already established. He first went into the general merchandise business for himself and eight months later joined his brother in the now well-known firm of N. Shure Co. He has given much of his time to congregational and religious educational effort. He was on the building committee of Kehilath Jacob Congregation, and served as chairman of the library of its Hebrew school, giving many of his own books as a nucleus. He is at present chairman of the board of directors of the Hebrew school, which he founded. He was an ardent worker for the Federated Charities and was one of the organizers of the B. M. Z. He was married April 3, 1901, to Bessie Natkin. There are three sons: Sidney N., Samuel J., and Arnold I. Shure.

To provide students and lovers of Hebrew in the neighborhood with Hebrew literature, a splendid library of Hebraica has been fitted out. The donors of the Hebrew volumes were B. Horwich, Berenstein and Berenstein, Welensky and Goldberg, M. Kurtzon, Emil Braude, Alex Eisenstein and Sam Isenstein. English books are also to be found in the library, these being the gift of Mr. and Mrs. Mandel Shure, in memory of their daughter, Rochelle. Shure is chairman of the library and the Hebrew school.

Kehilath Jacob has succeeded in interesting its young. Thirty boys are enrolled in a Choral Club which studies and presents traditional and other Jewish music, taking part occasionally in the Saturday morning service. A children's play room gives scope to the modern methods of probably occupying and improving the minds of the very young. In the activities of Kehilath Jacob, the best ideals of modern social service are carried out, and the result is seen in the steady progress of the congregation.

The current officers are:

Samuel Ginsburg, President
M. I. Sachs, Vice-President
H. Hacker, Secretary

Kneseth Israel Nusach Sfard

FOR some months before the first of January, 1921, Benjamin Lehtman labored to realize a dream he had long cherished of uniting three of the small congregations on the West Side into one body that should establish a really inspiring orthodox temple of worship in the Lawndale district.

The three original congregations were: Anshe Nardolitch, at Racine Avenue and Taylor Street, Anshe Ma'ariv Nusach Sfard, at Homan Avenue and Fifteenth Street, and the Congregation Nusach Sfard, at Fourteenth and Sangamon streets.

Finally, on January 1, 1921, with the aid of Aaron Freedman, I. Korogodsky, Sam Reitman and David Schaffner, Lehtman effected the consolidation under the name of Kneseth Israel Nusach Sfard, and in the course of a few months there was erected at 1308-12 Independence Boulevard, a modern, completely



ISAAC KOROGODSKY was born March 25, 1888, in Naroditch, Russia, where he received his early education in Hebrew and secular studies and where also he was married, January 25, 1904, to Minnie Friedman. He entered the general merchandise business and then specialized in lace curtains, being now president of the American Lace Curtain Works. He is an organizer and past president of both the Naroditcher Verein and the Kneseth Israel Nusach Sfard Congregation, heading the building committee of the latter. He also organized and is president of its Hebrew School and heads a branch Zionist organization affiliated with the congregation. The family consists of three children: Sidney, Esther, and Sarah.



BENJAMIN LEHTMAN was born in Novograd Volynsk, Russia, April 21, 1886. A graduate of the Lomza *Yeshivah*, and of the University of Kiev, he came to the United States in April, 1909, and settled in Chicago. Here he studied at the Lewis Institute and De Paul University, graduating from the latter as a lawyer and entering practice in 1917. He is a director of Temple Judea and its chairman of education. He is also general director of activities in Congregation Kneseth Israel Nusach Sfard. He is past president of Loyal American Lodge, I. O. B. A., a former director of the Jewish Sheltering House, and a devoted Zionist. Janet Elias became his wife, December 15, 1918, and they have three children: Harriet, Shefield, and Pauline Rachel.

equipped synagogue. I. Korogodsky was elected president and Sam Reitman vice-president. Lehtman was given the task of organizing and managing the various educational, civic, and social activities of the congregation, a position which is still included in his manifold duties.



KNESETH ISRAEL NUSACH SFARD SYNAGOGUE
1308-12 Independence Boulevard.

The synagogue contains a Hebrew school, consisting of four class-rooms and a large assembly hall, where at present some two hundred children receive daily instruction under the direction of four teachers. Lehtman conducts a well-attended Sunday school, and on Friday evenings lectures and special services for young people are proving very popular.

Joseph Rabinowitz is rabbi of the congregation, and Joseph Giblichman was brought from Vienna, where he was *obercantor* in the Temple Franz Joseph, to serve as cantor. The present administration follows:

Aaron Freedman, President
Sam Reitman, Vice-President
I. Minowitz, Treasurer
M. Malick, Secretary
David Schaffner, Chairman of the Directorate
Benjamin Lehtman, General Director of Activities.

Mishna Ugmoro

CHEVRA MISHNA UGMORO was organized in 1890 with a membership of thirty. Its personnel was ultra-orthodox and insisted on a form of worship in accord with the strict interpretation of the *Shulchan Oruch*.

A flat above a store was rented at the corner of Jefferson Street and Wilson Avenue (now Thirteenth Street), where



SIMON H. ALBUM was born in Tazitz, Kovno province, Russia, in 1849. He was a brother of Tabias Katznelbogan, chief rabbi of Petrograd, and was educated at the Wolozin Yeshivah, becoming one of the most learned and severely orthodox rabbis of his time. He lived in his native land until he was forty-one, where he wrote many books on the Hebrew language and the Talmud. He was the survivor of a number of pogroms, and after his arrival in the United States, in 1891, became an ardent American. His prayers always included words of praise for the country of his adoption, and continually he urged his people to stand by the American government. Coming to Chicago at once, he assumed the pulpit of Mishna Ugmoro, the views and practices of which he found to be, of all Chicago's congregations, most consistent with his own creed. For thirty years he headed Mishna Ugmoro, achieving a foremost rank among the proponents of orthodox Judaism, and being recognized as one of the most distinguished of Hebrew scholars. He died June 12, 1921, and was buried in the congregation's cemetery at Waldheim. The funeral was attended by more than 25,000 mourners, including official representatives of the city council, the judiciary, and the police force, as well as the entire Chicago rabbinate. He was survived by his widow, Mrs. Emma Album, and three children: Mrs. Eva Udelowish, Mrs. Anna Morris, and Adolph Album.

Benjamin Sagar served as the first president.

Rabbi Simon H. Album, who came from Russia in 1891, after a search for a congregation that could measure up to his extreme orthodoxy, chose Mishna Ugmoro. After a short time, he was elected rabbi and thenceforward, for thirty years, he served as spiritual leader, until his death in 1921.

Under Rabbi Album, Mishna Ugmoro became the abiding place of those who lived and lived by the rigid letter of the Law. One of their rules was that no one might be elected to office in the congregation who was not a strict observer of the Sabbath. Most of the members were learned in Talmud and made it a practice to gather daily for collective study, Rabbi Album acting as leader and reader.

Among the earliest of these members were the following:

Bezalel Gorchakoff — Abraham Shalman
I. L. Hessen — Zvi Shimon Simon
Abraham Lewenthal — Uriah Teplitz

When the membership had increased sufficiently, a lot was purchased at 29 O'Brien Street, where a synagogue was erected in 1895. Later some of the members moved to the Lawndale district and to serve their needs a branch of the congregation was established at 1321 South Spaulding Avenue. This has continued and flourished to the present time, when a large number come for daily prayers and study.

Mishna Ugmoro has never swerved from its early code. To-day, under Rabbi Harris Alschwang, its two hundred members are considered the most strictly orthodox group in the entire country. The congregation's cemetery at Waldheim is considered so sacred that it is an unusual privilege to be buried there, and the members are extremely discriminating as to acceptance of non-members for interment there.

To Mishna Ugmoro belongs the credit of having organized the first Gemilath Chassodim (loan society) in Chicago. This proved signally successful and was the means of saving many a Jewish family from distress when in temporary need. Its plan was widely followed by groups in other cities as well as here.

The present officers are as follows:

M. Hober, President
M. Simon, [illegible] Vice-President
H. Unevik, [illegible]
I. Jaworsky, Treasurer
Uriah Teplitz, Secretary.

Temple Mizpah

WITH the gradual building up of the Jewish community on the far North Side, a progressive Jewish congregation became a real necessity. The great distances to be travelled to other sections of the city threatened a minimizing of religious observances, especially in the younger generation, a condition viewed by the elders of the community with grave concern.

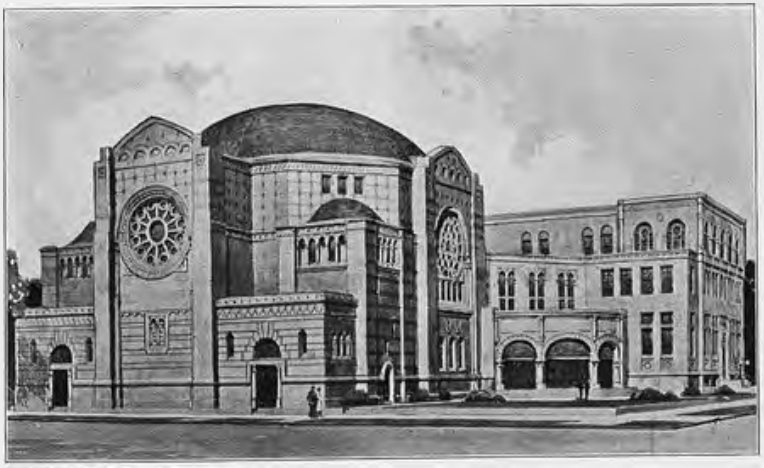
The situation was discussed at the home of Hyman Holsman, by several residents of the North Shore with Rabbi Samuel S. Cohon, then connected with Zion Temple, with the result that a preliminary meeting for the purpose of organizing a new congregation was arranged for January 12, 1919.

The formal organization meeting took place on January 27. A large and enthusiastic group attended. From a number of names submitted, that of "Temple Mizpah" was chosen. In the desire to introduce the spirit of democracy into both management and worship of the congregation, it was resolved to extend the privilege of full membership to women as well as to men, to adopt the free and unassigned pew system for members, and to put the annual dues, above a fixed minimum, on the basis of voluntary self-taxation.

On April 9, the Women of Mizpah



DAVID LABOWITCH was born in Mogyoroska, Hungary, July 10, 1879. He received a Hebrew education in Hungary and when he was thirteen years old left for the United States, arriving May 10, 1893. Coming at once to Chicago, he worked as bookkeeper and salesman until he went into business for himself, prospering as a merchant. He is president of Temple Mizpah, a director of the Jewish Charities of Chicago, vice-president of the Covenant Club, and a member of the Chicago Lodge, I. O. B. B., Pilgrim Lodge, A. F. and A. M., and Chicago Lodge No. 4, Elks. As chairman of the building committee he has directed the erection of the Covenant Club's great new building. For a number of years he rendered meritorious service as a director of the Federated Charities. He was married in Chicago, June 7, 1905, to Ida Shutan, who also is active in a number of Jewish organizations. They have three children: Ruth, Helene and Mildred.



TEMPLE MIZPAH, MORSE AND ASHLAND AVENUES

was duly organized and elected the following officers for the first year:

Mrs. H. J. Myerson, President
Mrs. N. F. Wechter, Mrs. H. Holsman } Vice-Presidents
Mrs. Louis H. Frank, Treasurer
Mrs. Martin Carlstein, Financial Secretary
Mrs. M. L. Friedlen, Recording Secretary.

After months of hard work and careful planning the consecration services of Temple Mizpah were held on the evening of September 12, 1919.

Later in the fall the Young People's Congregation of Temple Mizpah was formally organized. From the outset, it devoted itself to the furtherance of cultural and spiritual life among the young people connected with the congregation.

In the fall of 1923, Rabbi Cohon accepted a post at the Hebrew Union College of Cincinnati and was succeeded by Rabbi Jacob H. Singer, of Omaha.

The congregation is now proceeding with plans for the erection of a temple and social center at Morse and Ashland avenues. The temple will have a seating capacity of 1,700. The center will contain a gymnasium; a large hall for eight hundred people; twenty-two classrooms; a library; office and janitor's quarters. Through the generosity of Mr. and Mrs. Maurice Spitzer, a $10,000 fund was created for the establishment in the temple of a library in memory of their son, Roy Nathan Spitzer. In the course of the past four years of Temple Mizpah's existence the congregation has gained a membership of 350 families and the enrollment in the Religious School is upward of 300. The present officers and



IRVING ISADOR was born in Brissen, Germany, March 29, 1881. He was brought by his parents to the United States when he was five years old and has lived in Chicago since 1891. He was given a public school education and then joined his father in business. From an early age he has been identified with charitable and fraternal affairs, his chief interest being the Marks Nathan Jewish Orphan Home, of which he has been a director for fifteen years. He was a director of the Federated Charities and is a director of the Covenant Club, a director of Temple Mizpah, and a contributor to many institutions. He was married in St. Louis, September 12, 1905, to Rosalie Jacobs, who represents the third generation of her family in America. Her grandfather was a captain in the Confederate Army. There are five children: Harold, Grace, Jay, Dorothy, and Virginia.



JACOB H. SINGER was born in Kreutzburg, Russia, May 5, 1885. When he was eight years old, the family came to the United States and settled in Buffalo, N. Y., where he obtained his schooling in the public and high schools. He entered the Hebrew Union College in 1903, matriculating also at the University of Cincinnati, the latter institution awarding a fellowship in Philosophy and the B.A. degree in 1907, and the M.A. degree in 1908. In 1909 the Hebrew Union College granted the degree of Rabbi. He occupied Beth Israel pulpit at York, Pa., 1909-12, carrying on graduate studies at the same time at Johns Hopkins University. He served as rabbi of B'nai Jeshurun Congregation at Lincoln, Nebraska, 1912-23, and acted as associate professor of the Theory and History of Music at the University of Nebraska, 1916-23. He has been rabbi of Temple Mizpah since October 15, 1923, when he established his residence in Chicago. He was married in Baltimore, Md., August 31, 1913, to Hortense Gundersheimer and has three children: Barbara Joan, Emily Dorothy, and Margaret G. Singer.

[illegible]

Directors

A. Abrahamson	L. J. Lawrence
Lewis Blumenthal	L. M. Levy
Mrs. G. Blumenstock	Benj. I. Morris
Martin Carlstein	R. Raphaelson
S. H. Fagen	L. J. Rubin
Michael Flicht	J. W. Shafton
M. L. Friedlen	Maurice Spitzer
H. M. Gershenow	Dr. M. L. Stern
L. O. Goldstine	William Sultan
[illegible]	[illegible]
[illegible]	[illegible]

The officers of the Women of Mizpah are:

[illegible]
Mrs. S. B. Komaiko, Mrs. Irving Isador } Vice-Presidents
Mrs. M. T. Weinshenk, Treasurer
[illegible]

North Shore Sons of Israel

THE Congregation North Shore Sons of Israel is a link in the chain of conservative congregations that are attempting the difficult, yet essential task of supplying the "happy medium" in the matter of religious worship. As one of a group that had moved out to the new district from Lawndale, Ben Stone took upon himself the task of organizing the new congregation. Through all the years of its existence he was the prime mover in all its activities and remained president until 1923, when his absence in Europe necessitated the election of his successor. First services were held at 5029 Broadway in 1917. Among the other organizers were:

Samuel Blum	William H. Fineon
Max Handmacher	Peter Perkin
H. Krulewich	Max Rike
Isadore Liederman	Moses Shlensky
M. Lippman	Isaac Stein
Harris Pearon	Max Underwood

Stone was elected the first president; Moses Shlensky, vice-president; H. Krulewich, treasurer; Benjamin Ziff, corresponding secretary, and Maurice H. Nathanson, recording secretary.

The congregation had been in existence less than a year when its Ladies' Auxiliary was organized to assist in carrying on and inaugurating the activities of the congregation. Its organizers and first officers were:

Mrs. Peter Perkin, President
Mrs. M. Shlensky, Vice-President
Mrs. Philip Siegel, Treasurer
Mrs. H. Segar, Financial Secretary
Mrs. S. Rosenfeld, Recording Secretary
Mrs. B. Belson
Mrs. M. Rosen
Mrs. B. Stone.

In 1920, Rabbi David Almond was called to the pulpit of the new congregation, and under his spiritual leadership a period of constructive effort was inaugurated which soon necessitated the seeking of larger and permanent quarters. Accordingly lots were purchased at 5029 Kenmore Avenue, and the building of a large Talmud Torah and synagogue was soon under way. It was dedicated, though not completely finished, in March, 1923.



BEN M. STONE was born in Stolbunow, province of Volhynia, Russia, April 21, 1871. In his youth he received schooling in Jewish and secular studies. In 1891 he left for the United States and came at once to Chicago. Here he entered the leather goods business and organized the Leatherworkers' Association, becoming its first president. Later he engaged in the leather bag business under the name of Stone Brothers, of which firm he is treasurer and general manager. He is a past Grand Master of the P. O. W., and past Commander of the Knights of Pythias. He has served as a director of the Marks Nathan Orphan Home, the Jewish People's Institute, and the Jewish Educational Alliance. The building of *shuls* is known to be his hobby and he takes special interest in the North Shore Congregation, which he helped organize and of which he is president. He married Fannie Bendel in Chicago, July 30, 1893, and is the father of three children: Pauline (Mrs. H. L. Robinson), Edward, and Ruth (Mrs. Louis Samuels).



ISADORE LIEDERMAN was born in Schostka, Chernigov Province, Russia, January 4, 1878. He left for America at the age of thirteen, arriving July 1, 1891, and coming to Chicago. Here he found employment as a capmaker with Samuel Spira. When his knowledge of the trade warranted, he went into business with his brother, September 7, 1897, and has been so engaged to the present. He is past supreme commander of the Knights of Joseph, and for nine years was secretary of the Chicago Joint Relief Committee for War Sufferers. In this latter capacity, Liederman's lengthy service was of outstanding aid in local war-relief efforts. At present he is president of the North Shore Sons of Israel Congregation, and a member of the Keren Hayesod Administrative Committee, the Covenant Club, and the Masons. He was married in Chicago, March 10, 1903, to Leah F. Soodvoisky, and has two daughters, Roslyn and Inez.



MAX HANDMACHER was born on May 22, 1857, in Rared, Russia. He came to America in his thirties, and lived in New York City for two years. On coming to Chicago he began to manufacture ladies' cloaks and suits, being one of the pioneers of that industry in the city. He was one of the organizers of the Congregation Sons of Joseph and its Talmud Torah on Claremont Avenue. When he moved to the North Side he helped to found the North Shore Sons of Israel Congregation, of which he is now vice-president. He married Etta Levinson and is the father of seven children.

The auditorium has a seating capacity of 1,200.

The congregation has been successful in reaching the children of the community and boasts a Talmud Torah with an average attendance of sixty-five and a Sabbath school with an average attendance of one hundred.

The personnel of the officers of the Ladies' Auxiliary has known but one change since its inception, the post of recording secretary now being filled by Mrs. David Almond. At a recent meeting of the congregation the following officers were elected for the year 1923-1924:

[illegible], President
[illegible] Vice-President
H. Krulewich, Treasurer
Alex. M. Goldman, Secretary
[illegible]
[illegible] Trustees
Sig. Nasenberg

Rodfei Zedek

RODFEI ZEDEK is one of the large conservative congregations on the South Side, and was organized in 1906. Among its first officers were S. Pushkin and H. Goldstein.

In 1923 the congregation made its first change in location, moving from its first synagogue at 56 East Forty-eighth Street, where it had worshipped for seventeen years, to the Community House at Fifty-fourth Place and Greenwood Avenue, where it plans next spring to build a modern temple.

The children's congregation on Saturday morning averages fifty boys and girls, and a children's choir is a feature of the Friday evening services which are very well attended. Dr. Axelrod is head of the Young People's Congregation. The



ROBERT S. NATHAN, son of Levi Nathan and Esther Goldstein, was born in Chicago, November 2, 1877. His parents settled in Chicago in 1870. He lost his father when he was five years old and went to work at an early age, starting at Mandel Brothers and has steadily risen in the business world, being at present engaged in the manufacture of lace curtains. He is president of Rodfei Zedek Congregation to which he is a most liberal contributor. He was named alternate delegate from Chicago to the American Jewish Congress that met in New York City in 1923. He is an ardent Zionist and a member of Ramah Lodge, I. O. B. B., the Idlewild Country Club, and Keystone Lodge, No. 639, A. F. and A. M. He was married in Cincinnati, Ohio, November, 1903, to Jennie E. Fridman, and has three children: Lorraine, Rosalind and Lloyd.



BENJAMIN A. DASKAL was born in Chicago, July 2, 1894, the son of Harris and Jennie (Fish) Daskal. After completing grammar and high school, he attended Northwestern University, from which he holds the degrees of LL.B. and Honorary D.D. He is now registered for the Ph.D. degree at the University of Chicago. His theological training was received at the Yeshivatz Etz Chaim, and upon graduation he was ordained by Rabbi S. H. Album, being the first modern orthodox rabbi born, reared, and ordained in Chicago. He officiated in Green Bay, Wis., and Gary, Ind., before becoming rabbi of Rodfei Zedek Congregation of Chicago, which position he has occupied for the last five years. Dr. Daskal is vice-president of the South Side Zionist District, a director of the United Synagogue of America, a member of the Chicago Rabbinical Association, and a member of the Rabbinical Assembly of America. He was married in Chicago in May, 1916, to Tillie Levin, and has a son, Herzl.

Jewish Literary Society, with I. Davis as its president, is proving extremely popular. Ruth Kahn is president of the Rodfei Zedek Alumni. There is also a very active Sisterhood of which Mrs. J. Kulp is president.

Rabbi Benjamin A. Daikal came to the congregation in 1918 and is its present spiritual leader. The following are the officers:

R. S. Nathan, President
S. J. Cohen, Vice-President
M. Silberman, Treasurer
I. Abel } Secretaries.
I. Berkman }

Shaare Zedek

THE conservative Jewish community of the Logan Square district recognized its spiritual need for many years before it found tangible fulfillment in the establishment of the Shaare Zedek Congregation, about six years ago. Among its organizers were: Bernard Stenge, who became the congregation's first president; A. S. Shapiro, J. Cohen, Charles Weinshenker, and J. J. Steiner. Rabbi Harry Gordon was the first to occupy its pulpit.

For more than three years the congregation worshipped in temporary quarters before definite plans were made for a permanent home. With the accession of H. B. Rubenstein to the presidency plans began to assume significant proportions. On his recommendation Rabbi Aaron Cohen was called to become the spiritual leader of the congregation, and it was not long before lots were purchased on Fullerton Avenue, near Kedzie, and ground broken for the erection of a building.

On July 10, 1922, the Logan Square Shaare Zedek synagogue was formally dedicated. It has a seating capacity of 1,400, a social center and school section with four large class-rooms, and a smaller chapel where services are conducted three times a day for those of the older generation who wish to worship in accordance with the laws of strict orthodoxy.

There is a large Hebrew School with an average daily attendance of almost a hundred, employing the *Ibrith B'Ibrith* method of instruction. The Sunday school, with a staff of twelve teachers, has a large regular attendance. The social center's activities are numerous and



HARRY B. RUBENSTEIN has been a resident of Chicago for thirty-eight years. He came here with his wife from Russia, his native land, at the age of nineteen, and has lived in Chicago ever since. He helped to organize the Hebrew Literary Society and very early became active on the Northwest Side in providing proper cultural agencies for its Jewish population. He labored for the establishment of the first Talmud Torah in that section, and was instrumental in the upbuilding of the B'nai Zion and the Logan Square (Shaare Zedek) congregations. Of the latter, Rubenstein is president and a chief force in all its affairs. He is also active in a number of fraternal bodies.



AARON COHEN was born in Nyeshin, Russia, July 4, 1879. He was trained for the rabbinate in Russia, coming under Chassidic influence early in his life. He is an ardent Zionist and has rendered loyal service for many years to the Jewish national cause, by the written as well as the spoken word. He reached the United States October 1, 1904, settling in the East where he was engaged in rabbinical and nationalistic labors until he was called to Peoria, Ill., where he officiated as rabbi for six years. He came to Chicago, January 1, 1918, as rabbi of Rodfei Zedek Congregation. He was later rabbi of the South Side Hebrew Congregation and now is spiritual leader of Logan Square Congregation Shaare Zedek. He was married September 14, 1913, in New Haven, Connecticut, to Edith Lubenny, and has one son, Herzl.

varied, with clubs of all kinds, Boy Scouts, Girl Scouts, athletic groups, and others, ministering to the needs of the younger generation. There are Friday evening services for the younger folk, with an average attendance of more than four hundred. Classes for adults in Hebrew, Jewish history and philosophy, and the Talmud, are also a part of this progressive congregation's activity.

The present officers are:

H. B. Rubenstein, President
I. Wecker
S. Rosenblatt } Vice-Presidents
A. E. Shapiro, Treasurer
H. Stein, Recording Secretary
M. J. Mintz, Financial Secretary

Mrs. John J. Steiner is the incumbent president of the congregation Sisterhood, which was originally organized in 1915, and reorganized later with the establishment of the congregation in its present form. Among the presidents have been:

Mrs. I. Marcus, 1915-1916
Mrs. J. B. Magidson, 1916-1917
Mrs. M. Loeb, 1917-1918
Mrs. J. B. Magidson, 1918-1919
Mrs. John J. Steiner, 1919—

The other present officers are:

Mrs. Jacob Cohen, Vice President
Mrs. Bert Blumberg, Treasurer
Mrs. Meyer M. Stamm, Recording Secretary
Mrs. Martin Wolf, Financial Secretary
Mrs. Herman Lamm, Corresponding Secretary

Temple Sholom

THE inspiring story of Temple Sholom started in 1867 when, as the North Chicago Hebrew Congregation, it took its place as the first Jewish congregation of any kind to be established on the North Side. As was the case in the founding of most of the congregations to follow, this place of worship was founded to supply the religious wants of a number of Jews who had wandered far from the folds where once they worshipped and settled on the near North Side.

The founders were:

Michael Cohen	Herman Goldsmith
S. Dreschfield	Julius Jonas
Casimir Eisendrath	N. M. Plotke
Moses Eisendrath	Henry Regensburg
Nathan Eisendrath	Moses Shields
H. Friedman	S. Swartchild
Samuel Glickauf	P. Weinred.

Moses Shields was the first president, and Samuel Glickauf the first vice-presi-



TEMPLE SHOLOM, PINE GROVE AVENUE AND GRACE STREET



ABRAHAM HIRSCHBERG was born in Cincinnati, O., August 10, 1876, the son of Maurice A. and Sarah (Samuels) Hirschberg. After completing the grammar and high schools, he entered the Hebrew Union College at the age of fifteen, three years later matriculating at the University of Cincinnati. In 1898 he was graduated from both institutions with the rabbinical and A.B. degrees. Two months after his ordination he became rabbi of the North Chicago Hebrew Congregation, now Temple Sholom, whose pulpit is the only one he has occupied in the intervening twenty-five years. During his long stewardship—the silver anniversary of which was celebrated in 1923—Temple Sholom has grown in strength and influence, and to-day is counted one of the foremost religious bodies in the community. Dr. Hirsch-

[illegible]

ducted at Medinah Temple, and the separate services for the younger folk. He has freely given of himself to the community, as secretary and a director of the Associated Jewish Charities; a director of the Home for Aged Jews; co-organizer of the Jewish Home for Friendless; and a director of the Jewish Manual Training School. He has also been secretary and a director of the Conference of American Rabbis, and a member of the Chicago Vice Commission. War-relief received his vigorous support, as did the organizing of the Anti-Defamation League and, in fact, practically every constructive activity consistent with his views. Dr. Hirschberg has won prominence also in the field of journalism, having been editor of the *Jewish Conservator*, and later of the *Sentinel*. Among his works are two monographs, *The Problem of the Immigrant from the Standpoint of Reform Judaism*, and *Women in the Koran*. He is unmarried.

dent. The names of the other first officers have not been preserved.

The first frame synagogue was built on Superior near Wells Street, and was dedicated on September 27, 1867. The Reverend A. Ollendorf occupied the pulpit for the first two years, and for a period the congregation continued without a rabbi, Nathan and Moses Eisendrath and others officiating at services.

In 1870 occurred the change in spiritual leaders which is probably the most important single influence in the ultimate position of Temple Sholom among the congregations of Chicago. Dr. A. Norden of Baltimore came to occupy the North Chicago pulpit, beginning a brilliant career of continuous services which, interrupted only once, from 1871, the year of the Chicago Fire, to 1875 when he was recalled from Europe to take charge of his reorganized flock, lasted until his retirement in 1898, at which time he was elevated to the position of rabbi emeritus.

After the fire, for nine years the congregation worshipped at different churches, during the period that the North Side was being slowly rebuilt. In 1862 a fair was held by the members, with the proceeds of which they decided to acquire a building of their own. Accordingly, a lot was purchased on the corner of Rush Street and Walton Place for the sum of $6,000, and the first story of a synagogue building erected thereon. This was dedicated August 27, 1864, with ceremonies presided over by Dr. A. Norden and participated in by Dr. B. Felsenthal and the Reverend A. Ollendorf.

After eight years of occupancy, the congregation deemed it advisable not to



BENJAMIN M. ENGELHARD was born in Westerly, R. I., April 22, 1868. His early life was spent in New York City, where after receiving a good schooling he entered the diamond and pearl business in which he is at present engaged. Both in Temple Sholom, of which he is president, and to the upbuilding of which he has given of himself unsparingly for years—and in the broader community, he has worked zealously for the development of the religious life of Chicago Jewry. Three of his leading interests have been, the holding of downtown services during the high holidays (his Temple is the pioneer in Chicago in this regard), the providing of normal school instruction for the proper training of religious teachers, and coöperative effort among the various reformed congregations in Chicago. In the realization of these aims he has been ably supported by Mrs. Engelhard (Minnie Silverstein), to whom he was married in Chicago, February 15, 1893, when he established his residence here. He is president of the Chicago Federation of Synagogues, as well as president of Temple Sholom, and one of the organizers of the Buena Shore Club and the Bryn Mawr Country Club. He has one son, Alfred Benjamin.

finish building on that site but to seek quarters elsewhere. The property was sold, $18,500 being realized on it, and a committee appointed to secure a more suitable location. This committee, consisting of George Frank, S. Eichberg, and Adolph Shakman, selected a lot on the corner of La Salle Avenue and Goethe Street. The purchase price was $25,000, and the building subsequently

erected cost about $40,000, both location and property being then and for some years afterward considered among the very finest in the city.

The present rabbi, Dr. A. Hirschberg, was called to the pulpit upon the retirement of Dr. Norden, and has served the congregation with distinction for the last twenty-five years. During the last few years he has been responsible for two religious movements which have drawn a widespread response from Chicago Jewry. The first, his innovation of young people's services, has been copied with success by most of the leading temples of the city. His second venture, more unconventional, but equally successful, was his inauguration of High Holiday services at the Medinah Temple, a venture which has also been copied in other cities.

The following are the officers and directors:

Benjamin M. Engelhard, President
Arthur D. Bechheimer, Vice-President
Philip Siegel, Treasurer
E. F. Lowenstein, Secretary
Eli Bensky, Financial Secretary

Directors

L. Berlin	M. Mildenberg
A. Bickenstein	Louis Rosenberg
H. Elkan	H. Rork
L. M. Frankenstein	Louis Silverman
W. B. Frankenstein	P. Spiegel
Michael Gans	L. Stargardter
D. Kaplan	Bernhard Sterne
Paul Kuhn	E. R. Weil
S. Mandl	Dr. Max Woldenberg.

Temple Sholom, in its beautiful home on Pine Grove Avenue and Grace Street, is a veritable bee-hive of communal activities. The Sabbath school has an enrollment of over seven hundred children. A lyceum course has been inaugurated that is proving very popular. The Alliance, presided over by George Birkenstein, the Junior Alliance, the Boy Scouts and Girl Scouts, and a number of other cultural and educational groups are participated in by hundreds of members.

The Ladies' Auxiliary was organized in 1903 and has occupied an important place in the development of the temple. Some of the more important committees will attest to the comprehensive scope of this organization's activities. Among such are: Program, Ceremonial, Sewing, Religious School Board, Advisory Board, Press, Reconstruction, Students' Welfare, Personal Service, Readers to the Blind, Happy Day and Memorial Fund, Library, Study Class, Dramatic, Travelers' Aid, Sick, Funeral, and the like.

The presidents of the Ladies' Auxiliary from the time of its inception till the election of the present incumbent follow:

Mrs. Bernhard Sterne	1903-1907
Mrs. Henry Roth	1907-1910
Miss Helen Frankenstein	1910-1912
Mrs. Bernhard Sterne	1912-1913
Mrs. Minnie Kasper	1913-1915
Mrs. Camille Waldheim	1915-1918
Mrs. Harry L. Pollack	1918-1920
Mrs. Charles Lange	1920-1921

The officers and directors now serving are:

Mrs. Louis S. Berlin, President
Mrs. Max Stern, Mrs. Kurt Rosenthal, Vice Presidents
Mrs. Louis Brenfield, Treasurer
Mrs. Ike Elkan, Recording Secretary
Mrs. Dan Sare, Corresponding Secretary
Mrs. Louis J. Koch, Financial Secretary

Life Directors

Mrs. Herman Adler	Dr. Alexander Hirschberg
Mrs. Abe Alexandri	Mrs. Julia Meier
Mrs. Carrie Ascher	Mrs. Max Mildenberg
Lily Bechheimer	Mrs. A. Reinach
Mrs. Eli Bensky	Helene Sellett
Mrs. Henry R. Cohen	Mrs. Emanuel R. Weil
Mrs. B. M. Engelhard	Mrs. Simon Weil

Directors 1923-1924

Mrs. Anton Burger	Mrs. Alfred A. Reinach
Mrs. R. G. Cohn	Mrs. Moses Samuels
Mrs. Samuel Davis	Mrs. Alexander Simons
Mrs. William Kasper	Mrs. L. Stargardter
Mrs. Samuel Klein	Mrs. Alfred Stern
Mrs. Armand Laude	Mrs. David M. Weber
Mrs. Gustave Louis	Mrs. Victor H. Weil
Mrs. Charles Pollak	

Directors 1923-1925

Mrs. Emil Altman	Mrs. Fred Nachman
Mrs. Oscar Alschul	Miss Frances Rice
Mrs. Moses Becker	Mrs. Joseph Salomon
Mrs. Joseph A. Berger	Mrs. Lubee Simons
Mrs. Jacob Bloomenthal	Mrs. Kaye D. Simons
Mrs. Robert Goldstein	Mrs. Max H. Sohn
Mrs. Harry Goldsmith	Mrs. Philip Spiegel
Mrs. I. M. Goodman	Mrs. Moses A. Stern
Mrs. Joseph Jacks	Mrs. Victor Weil
Mrs. Henry Jelinek	Mrs. Abraham Weiss
Mrs. David Saul Klafter	Mrs. Adolph Weiss
Mrs. Alvin Levingston	Mrs. Max Woldenberg
Mrs. Ruben Lowenstein	

South Shore Temple

THE South Shore Temple is one of the most recent additions to Chicago's Jewish religious centers, having been organized in September, 1922, to provide a place of worship and a community social center for the rapidly growing Jewish community in the new South Shore district. Among the organizers were:

Dr. G. George Fox	Stella Lewinsohn
Frieda Gerstein	William Pinzele
M. Goodkind	Julius Schirer
Joseph C. Hoodwin	William Siegel
Louis Kahn	L. Singer
Dr. Joseph Kohn	Max Van Cleef.
L. Lewinsohn	

The wives of most of the men were also active in the organizing process. The



Louis Kahn

following are the first and only officers the temple has known to date:

Louis Kahn, President
Joseph C. Hoodwin, Vice-President
Mrs. Max Van Cleef, Treasurer
Isaac Selden, Secretary
Dr. G. George Fox, Rabbi.

The permanent home of the Temple is now in process of construction. When completed, it will provide a modern and commodious temple for the more than four hundred members.

A twelve-room building was purchased at Seventy-second Street and Jeffrey Avenue, which serves as the community center and temporary house of worship. The first unit of the new community house has already been completed, including a library and club-rooms, gymnasium, and the like.

In addition, two residences have been occupied for use by the religious school, which is attended by 350 children.



G. GEORGE FOX was born in Chicago in 1883. He received the degrees of Ph.B. and M. A. from the University of Chicago, and also holds the Ph.D. degree of Illinois Wesleyan University. He was graduated from the Hebrew Union College in 1908 and then was called to a pulpit in Fort Worth, Texas. There he served as state chaplain in the penal institutions of Texas, and as president of the Texas Social Welfare Conference. He has also been a member of the executive committee of the Central Conference of American Rabbis, and secretary of the Alumni Association of the Hebrew Union College. He returned to Chicago November 1, 1922, to take charge of the South Shore Temple, whose pulpit he now occupies. He was married October 22, 1911, in Fort Worth, Texas, to Hortense Lewis, and has one daughter, Ruth Elaine.

Affiliated with the South Shore Temple are the following auxiliary bodies: South Shore Temple Sisterhood, Mrs J. C. Hoodwin, president; the Men's Club, L. C. Smith, president; Young People's Auxiliary, Morris Moore, president, Social Service Department, Mrs. Max Berkenfield, director; Kindergarten, Mrs. Bernard Barnard, director; Educational Department, consisting of the Sunday school, Hebrew school and high school, Dr. James Skebelsky, principal; and the Athletic Association, Benjamin Kaufman, chairman.

These activities, enthusiastically taken up by the membership, and as vigorously conducted, promise to make the South Shore Temple a prime factor for Jewishness in its territory, thus adding another unit to the group of influential congregations on the South Side.

Tifereth Zion

WHEN enough Jews to form a minyan had settled in the early '90s along Milwaukee Avenue and adjoining streets, commonly known as the "Northwest Side," an organization under the name of "Chevra Shaare Zion" met at the corner of Milwaukee and Lincoln avenues. Here opportunity was provided for mourners to say *Kaddish*, the observance of the *Yahrzeit*, and for praying *B'zibur*, (collectively and publicly) daily as well as on the Sabbath and the holidays. Later, in another section of the neighborhood, a similar association was formed under the name of "Chevra Tifereth Israel."

Both organizations soon outgrew their accommodations and began to make plans for building larger quarters. Realizing that united effort and consolidation would make possible a structure and facilities beyond the reach of each individual organization, the leaders of the two Northwest Side *chevras*, including George J. Marrock, Benjamin Hindsill, A. S. Roe, A. Herzog, I. Schlessinger and M. Marcovitch, met in the fall of 1898, and agreed to form one congregation under



TIFERETH ZION SYNAGOGUE, 1241-43 NORTH LINCOLN STREET

the name of "Tifereth Zion" (Beauty of Zion). Hindsill was elected president of the united forces, the charter members, besides Hindsill, being Harry Doktorsky, D. Leviton, Samuel Paris, A. Goldman, Charles Langendorf, and G. Guthman.

A vigorous campaign was started to awaken interest and secure support from as many as possible in the neighborhood. So active were the leaders and so successful their methods that a year later, President Hindsill announced that they were in a position to begin at once the building of a synagogue to cost between $30,000 and $40,000. A committee was then appointed to find a suitable location. It recommended a lot located at 1241-1243 North Lincoln Street, for which $3,750 was asked. The recommendation of the committee was adopted and the land purchased. Building was soon begun and in August, 1890, the commodious *Beth Hamedrash* on the ground floor was finished at a cost of $13,000.

Considerable delay ensued in the work of completing the synagogue, but at last all difficulties and obstacles were pushed aside and overcome by the energy and determination of George Marrock, under whose direction the work was completed. The synagogue was dedicated August 25, 1904. On this occasion Marrock had the first *Sefer Torah* specially written and presented to the synagogue. Benjamin Hindsill donated two sets of the Talmud.

Five presidents have guided the destinies of Tifereth Zion, Marrock and Hindsill sharing the first dozen years. Others to occupy the post were D. Leviton, J. S. Gray, and Solomon Binn. George Marrock was reelected to the presidency in 1922 and still serves as the head of the following administration:

N. Miller, Vice-President
I. Fleishman, Treasurer
M. Markowitz, Recording Secretary
D. Lazar, Financial Secretary
J. S. Gray, Superintendent

Directors

M. Bonner	M. Kaplan
L. Brown	M. Keith
A. Feil	H. Levenberg
M. Fisher	M. Tannebaum
W. Fox	

Rabbi L. L. Gordon was called to the pulpit of Tifereth Zion early in 1923, left vacant by the emigration of Rabbi S. H. Glick to Palestine.

GEORGE MARROCK, pioneer communal worker on the Northwest Side, was born in Lovoca, Russia, October 23, 1864. He received a good Hebrew education in Russia, attending the *yeshivah*. He came to the United States September 4, 1886, settling in Chicago, where he has lived continuously ever since. He soon became the leading spirit in the establishment of a Talmud Torah, planned on elaborate lines, on North Wood Street, near Division. Lack of financial support prevented the carrying out of these ambitious plans, and efforts were continued on more modest lines, resulting in the establishment of the Marion Court Talmud Torah. He was an organizer of Tifereth Zion Congregation, the leading orthodox congregation on the Northwest Side, and was chairman of the Northwest Side Auxiliary, "Bread for Palestine" committee. Zionism found in him a staunch supporter and he was also one of the active workers in war relief. In many other movements affecting the Jews of Chicago he has served effectively. He was married in Russia in 1883 and is the father of four children: Henry, Lottie, Rose, and the late Milton Marrock.



BENJAMIN HINDSILL was born in Berdichev, Russia, March 12, 1865. Shortly after his arrival in America at the age of fifteen, chance took him to Providence, Rhode Island, where he found employment in a factory. In 1882, more familiar with the ways of the new land, he essayed a trip to Chicago, where he supported himself by various kinds of work until he finally went into real estate, in which he prospered. One of the first settlers on the Northwest Side of Chicago, Hindsill has played an important part in the development of the section, being the leader in many community enterprises. He was one of the founders of the Ohave Zedek and Tifereth Zion congregations, serving as president of each for several terms. Both the Jewish Free Burial and the Jewish Free Loan societies were served by him in an executive capacity, and he was also one of the first directors of the Marks Nathan Orphan Home. On June 20, 1886, he married Emilie Feder, in Pawtucket, Rhode Island, and seven children have been born to them: Emma (Mrs. Leo Behrstock), Bella (Mrs. I. Zipperman), Bessie, Sadie, Lillian, Henry, and Isadore.





HARRY DOKTORSKY (DORNE) was born in Kiev, [illegible] for the United States in 1891, coming to Chicago, where he entered the bakery business. In communal effort his share was large. He was a chief organizer of the Tifereth Zion Congregation, and took part in the establishment of the B. M. Z., the Marks Nathan Orphan Home, and the Jewish Educational Alliance. Among the numerous positions he occupied were, director of the B. M. Z. and of the Gomlei Chesed shel Emeth, and treasurer of the Northwest Side Talmud Torah. He was married in Russia in 1887, and was the father of five children: Mrs. Anna Karacik, Dr. Philip Doktorsky, Dr. Maurice Doktorsky, Hattie, and David. He died suddenly, September 23, 1925.

The influence of Tifereth Zion Congregation has extended widely beyond its own precincts and its own members. It has taken an active part in some of the important communal activities of Chicago, and is known as the leading and most influential orthodox synagogue on the Northwest Side. Largely owing to the initiative of its members, the Marks Nathan Orphan Home, the Marion Place Talmud Torah, and the Jewish Educational Alliance, among other institutions, were called into being. The Marks Nathan bequest was a gift, contingent upon the raising of $15,000 in the city. Members of Tifereth Zion Congregation subscribed over $8,000 of this amount, thus making the Orphan Home possible. This accounts for having the Orphan Home built in their section of the city.

The congregation houses and encourages various worthy organizations under its own roof among these being a Ladies' Society, a Loans to the Poor Association, a Burial Society, Chevra Shass, and Mizrachi.

Mrs. S. Brooks and Mrs. M. Joseph are president and vice-president, respectively, of the Ladies' Aid Society.



Religious, Cultural and Educational Organizations

Chicago Branch, Woman's League of United Synagogue

THE Woman's League of the United Synagogue of America was organized in January, 1918, by a group of representative Jewish women of New York City under the leadership of Mrs. Solomon Schechter, wife of the late Dr. Schechter, head of the Jewish Theological Seminary of America and founder of the United Synagogue of America.

Their objects were:

1. To further Jewish education among women.
2. To create and foster Jewish sentiment in the home.
3. To promote the observance of the Sabbath, the festivals, the dietary laws and home ceremonials, and to cooperate with the parent body in its additional aims "to maintain the traditional character of the liturgy with Hebrew as the language of prayer; to establish Jewish religious schools and to spread the knowledge of Hebrew as a key to the true understanding of Judaism and as a bond holding together the scattered communities of Israel."

"To strengthen their loyalty to the *Torah*," became the slogan under which their forces were rallied, and the number of members increased rapidly until to-day the National Woman's League consists of 158 affiliated societies numbering approximately fifteen thousand individuals, and about one thousand subscribing members.

The program adopted by the Woman's League, and followed out to the extent their funds and efforts would allow, was substantially as follows:

1. Jewish education by means of attractive monthly programs based on the synod's historical and ceremonial observances.
2. A model constitution for sisterhoods.
3. Friday night stories for children.
4. Sabbath and Chanukah blessing cards.
5. Bible stories for children.
6. Prayers for little children.
7. Lists of books of Jewish interest for adult reading groups and study groups.
8. Speakers' bureau to furnish speakers on request and lecture courses.
9. Home observance is emphasized as well as synagogue attendance and coöperation with the rabbi in the religious school.
10. Hostess houses with kosher food are advocated for out-of-town students attending universities, that shall have a home atmosphere and also serve as Jewish social centers. The endorsement of summer camps for girls where Jewish religious life is included in the curriculum was also made a part of its work.

Although not obligatory, sisterhoods have included in their activities adoption



Mrs. Louis M. Wasserman

of war orphans, Hadassah sewing circles, Chevra Kaddisha (personal service for the departed), and other forms of benevolence.

The Chicago branch of the Woman's League was organized on request from the national executive in November, 1918. The first meeting was called by Mrs Benjamin Davis as a member of the

national board. A survey of existing conditions showed seventeen women's auxiliaries of orthodox and conservative congregations. At the end of one year the affiliation of nine organizations had been gained, representing an individual membership of over eight hundred. A speakers' committee was appointed and eight additional sisterhoods were addressed and urged to affiliate. Propaganda was planned by publicity and entertainment.

The Chicago branch has established a scholarship in the Jewish Theological Seminary of America in memory of Dr. Israel Friedlander, one of the faculty, who was killed by bandits in Russia. It has sent $1,700 to the war orphan committee, the proceeds of a joint theater benefit; it has given public entertainments at *Purim* and *Chanukah*, and its committees have entertained at the Municipal Tuberculosis Sanitarium and at the Parental School, for which purpose a "good cheer" fund was donated by the members.

There are now twelve auxiliaries in local synagogues and three more are in process of organization. The twelve auxiliaries number over 1200 members, each auxiliary sending three delegates to the central committee of which Mrs. Benjamin Davis is again president. Mrs. Davis is also second vice-president of the national governing body. The other local officers are:

Mrs. Joseph Hirsch, Vice-President
Mrs. Otto Kallick, Treasurer
Mrs. David Almond, Recording Secretary
Mrs. Dora Kohl, Corresponding Secretary
Mrs. Leon Swarts, Financial Secretary

The Chicago Rabbinical Association

IN the early '70s the Jewish pulpits of Chicago were occupied by a brilliant group of rabbis. These men, thoroughly imbued with the communal spirit, recognized the great social force of cooperative effort and in the fall of 1873 formed the Chicago Rabbinical Association. Among this first group were to be found such potent names as Dr. Liebman Adler, Dr. Bernhard Felsenthal, Dr. Kaufman Kohler, Rabbi A. J. Messing, and Rabbi A. Norden. This body functioned only for a short time, but a similar organization was chartered along about 1893, at the instigation of the Nestor, Dr. B. Felsenthal, comprising, with the exception of Drs. Kohler and Adler, the original group, augmented by Dr. Emil G. Hirsch, Dr. Joseph Stolz and Rabbis Isaac S Moses, A. R. Levy, and Julius Rappaport.

Dr. Felsenthal and Rabbi Norden were president and secretary respectively for a number of years. Dr. Emil G. Hirsch succeeded Dr. Felsenthal as president, and the present officers are:

Joseph Stolz, President
Tobias Schanfarber, Vice-President
S. Felix Mendelsohn, Secretary

For the past six years the organization has held an annual "Kallah," a spring conference on religion at which some of the foremost scholars in America have read learned papers. Among these have been:

Prof. Ralph P. Boas	Dr. Liddaker
Prof. M. Bernstein	Dr. Mordecai M. Kaplan
Dr. Davidson	Prof. J. Z. Lauterbach
Prof. Gotthard Deutsch	Prof. Henry Malter
H. G. Enelow	Prof. Julian Morgenstern
Prof. George B. Foster	Prof. David Neumark
Dr. B. Halper	Prof. I. Leon Schurman
Dr. Emil G. Hirsch	Prof. Sheffer
Prof. Isaac Husik	Prof. J. M. P. Smith.

Many of the papers read at these conferences have been printed in the American Jewish press.

In 1917, at the first "Kallah," Rabbi Samuel S. Cohon read a paper in which he advocated a union of Chicago congregations, which resulted in the organization of the Chicago Federation of Synagogues.

The association meets monthly at the Covenant Club. It now numbers twenty-five members and includes all of the reform rabbis as well as some of the conservative rabbis of Chicago and its vicinity.

Hebrew Literary Society
(Schochrei Sfath Eber)

IN the early '80s, Jewish culture in Chicago was at such a low ebb that it seemed but a matter of time when the Hebrew language and religious training would have no place in the Chicago Jewish community. Such a prospect was intolerable to the young Russian Jews who at that time were slowly finding their way westward and settling in Chicago.

A number of these contrived to meet quite regularly for reading and discussion purposes, and finally on January 12, 1885, a meeting was held at the home of Nathan B Gronberg, a well-known Hebrew scholar, and an association for the study of Hebrew was formed under the name "Dorshei Safrut H'ibrith" ("Cultivators of Hebrew Learning"). Rabbis Bernard Felsenthal, Anixter, Alperstein, and Herman Eliasof were among the Hebrew scholars who attended the meeting and lent the movement their encouragement and support.

The first meetings were held at the home of B Blumenthal, a member of the group, who placed a room at the disposal of the society and advanced one hundred dollars for the purchase of books and periodicals. H. Paradise was elected president and Aaron Schnedersky secretary. The other members were: Dr. H. Kadison, Peter Wiernick, Leon Zolotkoff, M. Ph. Ginzburg, B. Blumenthal, B. Horwich, and Joseph Sobel. A library was soon opened at Canal and Polk streets with as complete a collection of Hebrew volumes as the meager resources of the society would allow.

In 1892 another Hebrew organization was formed in another part of the city, known as "Sofo Bruro" ("Chosen Language"). Its leaders were Harry Wilk, I. Kaplan, W. Kaplan, Fred Berenson, and William Rivkin. Not long afterward both of these Hebrew organizations found themselves in financial straits that neither seemed able to surmount and in the following year, 1893, although the aims and aspirations of both were widely different the pending dissolution of both brought them to amalgamate under the new name of "Schochrei Sfath Eber" ("Hebrew Literary Society"). William Rivkin was elected president and Peter Wiernik, secretary.

The influence of the society soon began to be felt throughout Chicago, it became at once the rendezvous of the *maskilim*, Jewish men of letters, and the spiritual and social center of the Jewish community on the West Side. It was at the "Schochrei," as the institution was popularly called, that the most important social and civic activities took shape. The Knights of Zion made its home there and many notable conventions and conferences were held under its roof.



M. Sider

The society was lodged in many homes, among them the Hebrew Institute where its entire library which it had collected so painstakingly and at so great a cost was burned to ashes in the fire which devastated the Institute on January 20 1908. Fortunately, the society had been insured for $1,500 and it was enabled to take up its work in temporary quarters at 1005 South Paulina Street

In 1912, President M. Sider and Secretary I. Newman started an agitation to purchase the building at 810 South Ashland Avenue in which the society was then quartered. Through their active ef-

forts, assisted by Meyer Abrams, B. A. Antonow, P. Blumenthal, I. Kaplan, W. Kaplan, D. Krengel, P. Riback, Max Shulman, P. Teits, H. Wilk, and I. Zuckerman, the building was at last purchased and the society again provided with its own home.

After Sider, the following men served successively as president: B. Horwich, Leon Zolotkoff, P. Blumenthal, M. Sider, and Meyer Abrams. In the course of time, however, interest began to lag, the older and more active members moved away to different parts of the city, and finally finding itself in financial difficulties, the society was forced to sell its home. The library was moved to the then existing Zionist office at 3716 Douglas Boulevard.

In the fall of 1922 a few of the "old-timers" met and re-organized the society under the name of "Merkaz Ivri" ("Hebrew Center"), and elected the following officers:

Meyer Abrams, President
P. Riback, Vice-President
B. A. Antonow, Treasurer
I. Kaplan, Secretary

The Hebrew Theological College of Chicago
(Beth Hamedrash L'Torah)

THE passionate conviction of one man that the learning of the Jewish youth ought not to end with the Talmud Torah, but should go very much further, developed through the years into what is to-day an institution for higher Jewish learning ranking with the best in America.

Abraham Lax Sutan, a talmudist of note, contended with the indifference, and in some cases, even hostility, of the West Side Jewish community for nine years, from 1890, the year of his arrival, to 1899, in an effort to promote what was to be essentially a Hebrew high school. Finally he elected a position of aid if he



Hebrew Theological College, Douglas Boulevard at St. Louis Avenue

could first obtain five hundred members at $1 a year, and after a year of wearying effort, making his plea literally from door to door, the required number was pledged, and a small house was rented on Twelfth Street. Primitive benches and chairs, built by Simon and a little group of loyal friends, were installed, books were obtained, and two teachers engaged. A *Siem L'Torah* was held and the Yeshivath Etz Chaim was launched with an enrollment of thirty-four pupils. The men who stood staunchly by their leader during those difficult days were Ben Zion Lazar, C. F. Gorchikoff, A. G. Shulman, A. I. Lowenthal and Rabbi S. J. Album.

The school prospered modestly, despite innumerable difficulties, and finally moved to its own home on Johnson Street where it remained for many years, maintaining an average of a hundred pupils.

SAMUEL LEVIN was b... ...k, Russia, September 15, 1872, where in his youth he lived the life of an itinerant *yeshivah* student. He has been a resident of Chicago for over a quarter-century, rising from *shochet* and meat-market keeper to head of the Sinai Kosher Sausage Manufacturing Co., one of the largest firms of its kind. A scholar and a lover of Jewish learning, in orthodox Jewish affairs Levin has long been a force for betterment. Chief among his numerous interests have been the Yeshivath Etz Chaim and the Beth Hamedrash L'Torah, of both of which he has been a vigorous and liberal supporter. His share in the founding of the Theological College, and in the planning of its building, was of the foremost. He was married June 30, 1894, to Bessie Silberman, and has three children: Anna Gertrude, Mollie, and Jacob.



However, as time passed and the Jewish community grew, the Yeshivath Etz Chaim proved inadequate in facilities to cope with the growing need.

Accordingly about three years ago, three Chicago rabbis, Ephraim Epstein, H. Rubinstein and A. I. Cardon, working in unison, succeeded in forming a rabbinical school intended, at the time, to offer a continuation of the course given in the Yeshivath Etz Chaim.

From a class of five students studying at Rabbi Rubinstein's home, the organization in 1921 had grown to forty students and three teachers, and was housed in the Grenshaw Street Talmud Torah. At this point the needs of the school outgrew the means of its instigators and consequently a reorganization occurred which placed Ben Zion Lazar at the head of the project,

NATHAN HARRY BOLOTIN was born in Ivangorod, Russia, December 15, 1870, and was educated at Niezien. When he was twenty-one years of age he came to the United States, settling in Chicago, where he established himself in the livery business. His communal endeavor is of long standing. He was president of the Lechem Loravim for fourteen years and was one of the organizers of the B. M. Z., the Marks Nathan Orphan Home, and the Federated Charities, serving as director of all of these institutions. He has been a director of the West Side Talmud Torah for twenty-seven years, was president of the Yeshivath Etz Chaim, was one of the organizers, and is at present a director and chairman of the membership committee of the Hebrew Theological College. He was one of the organizers and for nine years president of the Congregation Anshe Libowitsch. He was a member of the War Relief Committee and is also active in fraternal organizations. Bolotin was married in Chicago, March 2, 1895, to Hannah Jehudith, daughter of Chanania Rubenstein, and has four children: Bernard C., Birdie, Sydney R., and Ruth.



which now took on a community aspect. Associated with Lazar were the following:

[illegible]	B. Hindsill
N. H. Bolotin	A. [illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
A. M. Goldberg	S. P. Platt
[illegible]	M. I. Shapiro

Under the guidance of its new leaders the progress of the institution was given new impetus, culminating in the erection of the new college building, which was formally opened December 27, 1922

This building, a monument to Jewish learning in Chicago, is a beautiful structure standing on a lot 125 by 188 feet on the northeast corner of Douglas Boulevard and St. Louis Avenue and represents a $200,000 investment by the Jewish community. It houses a library of four

thousand volumes of Hebraica. Its classes and study rooms are spacious and beautifully furnished, and its large assembly hall artistically laid out. In addition, it contains a kitchen and lunchroom, shower baths, beautiful grounds and all conveniences that make for an atmosphere conducive to study. At present the guidance of the institution is entrusted to Rabbi Saul Silber, who is assisted by the following directorate:

[illegible] Adler	M. Mills
B. [illegible]	Herman Newberger
S. Brody	Max [illegible]
L. [illegible]	I. Rabushka
Rabbi A. Cardon	A. Rubin
[illegible] Cohen	M. [illegible]
S. H. Cohen	I. [illegible]
Rabbi Rabinsky Epstein	S. Schrero
M. Ph. Ginzburg	Jacob Shapiro
Gershon Hadassah	H. Shure
H. Hackman	S. Stolper
H. Halpe	Joseph Weil
Jacob Kraus	S. Welensky
Rabbi B. Z. Margolin	George Weisberg
Dr. S. M. Melamed	M. Zevin.

The purpose of the college is twofold: First, it aims to serve as an institution for higher learning and to provide a center for the very highest expression of Jewish culture. Second, it offers a complete course of study for those students who wish to prepare themselves for the rabbinate or for Jewish teachers.

With these purposes in view the school is divided into three departments: (1) the preparatory, (2) the collegiate or rabbinical, (3) the normal or teachers' college. The curriculum includes the study of biblical, rabbinic, medieval and modern Jewish literature, Jewish philosophy, history and ethics. In addition, the rabbinic students are given courses in homiletics, public speaking, and other subjects, and the candidates for teaching positions are given courses in pedagogic methods. All courses are presented in a modern and Jewish manner by a faculty of capable teachers. Classes meet twenty hours a week, except for two weeks during the summer, and holiday vacations.

The preparatory school is attended by 180 students, the collegiate by 85, and the teachers' college started with an enrollment of about 35. All these students attend (or are graduates of) Chicago high schools or colleges. There are 32 of those that attend the latter. The student body is by no means a local aggregation, but numbers representatives from every section of the country, as well as from other lands.

The men at the head of the Beth Hamedrash L'Torah are planning upon the addition of several European scholars to the faculty, upon important additions to the library, and upon an extension to the present building to provide the greater facilities already needed.



HERMAN H. NEWBERGER was born in Riga, Russia, August 21, 1879. He came to this country when he was twelve years old, settling in Chicago. Here he became a successful manufacturer of knit goods, being now a director of the National Knitted Outerwear Association, vice-president of the Western Knitted Outerwear Association, a member of the Chicago Association of Commerce, and a member of the Illinois Manufacturers Association. He served as a director of the Federated Charities and is now on the directorate of the Hebrew Theological College. He is also active and prominent in the work of the Hebrew Sheltering and Immigrant Aid Society. He was married in Chicago, August 4, 1907, to Johanna Fisher, daughter of Rabbi Amram Fisher of Gyoenk, Hungary, and is the father of six children: Diana, Kenneth Akiba, Arnold, Kalmina, Shirley, and Josephine.



LOUIS BROSILOW was born in Priluke, Russia, April 27, 1883. He comes of a family of scholars, and studied Hebrew extensively during his youth. In 1905 he came to America, making Chicago his home. He is active in the councils of the Marks Nathan Orphan Home, having long served as one of its directors, and is also a director of the Hebrew Theological College. Brosilow is a large contributor to numerous charities and was active in the various campaigns of the Federated Charities before the amalgamation. He is a member of the Covenant Club and Ramah Lodge, and is president of the Eagle-Wabash Corporation, lamp and shade manufacturers, among the biggest of their kind in the United States. He was married to Ethel Ginsburg, June 10, 1914, and has one son, Solomon J. Brosilow.

The Jewish Educational Center of Chicago

THE Jewish Educational Center of Chicago was organized in 1915, having as its aim "the training of the Jewish youth in the ethical principles of Judaism through a direct study of the original sources, to familiarize them with Hebrew literature, and to inculcate in them a sense of Jewish responsibility."

Dr. A. B. Yudelson had entertained the ideal for many years and finally with the assistance of Fred Bernstein, Seymour N. Cohen, Israel Cowen, Mrs. Benjamin Davis, Meyer Janowitz, Mrs. Julius Rosenwald and Nathan D. Kaplan he was enabled to build up the beginnings of his organization. A charter was received from the state of Illinois on November 11, 1915, and on November 26 the first classes were started. Dr. Yudelson was made president, with Mrs. Benjamin Davis and Nathan D. Kaplan, vice-presidents, William Boas, secretary, and Moses Kreeger, treasurer.

Classes are held after public school hours and the method used is *Ivrith B'Ivrith*, in which Hebrew is the only language spoken in the class-rooms. The community took kindly to the new school and if its interest and aid were alone essential to the school's success all would have been well. The difficulty lay in getting children to attend, and in spite of all efforts, for the first year and a half the maximum constant attendance was eighteen. But the board of directors was not discouraged, and by dint of circularization and personal propaganda, interest in Hebrew education grew slowly but certainly, and toward the end of the second year there was a constant attendance of forty-five pupils.

From year to year at the annual meetings of the organization held in January, and at the *Sedorim* on Passover, the school children gave plays in Hebrew and conducted the *Seder* in Hebrew in the presence of large audiences. These demonstrations helped greatly in arousing a vital interest in the work of the school and the attendance continued to grow, though not at all in proportion to the number of Jewish children on the South Side who, the directors felt, ought to have some Hebrew education. It was decided that an intensive campaign should be undertaken to interest the various communities on the South Side in the work of the school. But here a snag was struck in the fact that inasmuch as the Hebrew school was conducted in the rooms of the South Side Hebrew Congregation other congregations contended that to work for the Hebrew school meant building up the prestige of a rival congregation. The only solution seemed to lie in the moving of the school to a neutral place.

Accordingly in September, 1922, the Jewish Educational Center moved its school to the Sinai Social Center (now Emil G. Hirsch Center). The step met with only partial success, at this time the daily attendance numbering 152.

The recognition of the need for such an institution seems to be growing, and on August 21, 1923, Mr. Harry Weinstein, the present treasurer of the organization, attached his signature to a contract for the purchase of a large site located at Woodlawn Avenue and Sixty-first Street, upon which is to be erected a modern school-building consisting of twenty large light class-rooms, social rooms, lecture-halls, and a large auditorium, at an estimated cost of $200,000.

Nathan D. Kaplan succeeded Dr. Yudelson in the presidency and the present administration consists of the following:

Nathan D. Kaplan, President
Max Goldberg } Vice-Presidents
Dr. A. B. Yudelson }
Harry Weinstein, Treasurer
Leah Levinson, Executive Secretary

These officers are assisted by a directorate of twenty-eight. The membership numbers 275.

There has recently been organized a Woman's Auxiliary of the Jewish Educational Center of which Mrs. Hyman Pimstein is president.

Jewish Historical Society of Illinois

THE origin of the Jewish Historical Society of Illinois may be traced back to the year 1913, when H. L. Meites, a Jewish resident of Chicago, impressed by the scarcity of collected material regarding Jewish accomplishment in Chicago and Illinois, conceived the project of compiling a volume which would present in a comprehensive way the history of the Jews of the city and state since the beginning.

His first efforts toward this end were to enlist the interest of individuals who had in the past displayed an interest in historical research concerning Chicago Jews. Among those were Herman Eliassof, author of *The Jews in Illinois* (1901), *The Jews of Chicago* (1903), and other historical tracts; Rabbi Joseph Stolz, who had long manifested an interest in the subject; and Dr. A. A. Freedlander, writer, lecturer, and collector of historical documents.

With the aid of Dr. Freedlander, Meites sought the support of prominent individuals and of the general Jewish public. Lectures and meetings were held from time to time, and though encouragement was not lacking from individual sources, the conviction was gradually borne in on the sponsors of the enterprise that the great essential to success was the formation of an organization which should apply itself systematically to the work in hand.

Accordingly, after much effort, a public meeting for the purpose was arranged at the Sherman House, December 13, 1917. The elaborate preparations made for the launching of the organization at this meeting were doomed to failure, however, for the evening was marred by a terrific storm, and of the hundreds who had accepted invitations, only a comparative few found it possible to attend. Among those who braved the unpropitious weather, and thus early signified their attitude toward the venture, were H. M. Barnett, B. Horwich, Harris Fishkin, S. B. Komaiko, S. J. Rosenblatt, Mrs. M. M. Gordon, Max M. Korshak, Leo Shafton, Barnett Faroll, A. S. Roe, August Turner, Dr. Israel Eltenbein, and Samuel Ginsburg.

The next attempt, April 30, 1918, proved more successful, when, in the building of the Chicago Historical Society, definite steps toward organization were taken. By this time the support of an additional number of prominent persons had been secured, and at the next meeting, held at Sinai Social Center, May 14, 1918, when a constitution was



HYMAN L. MEITES was born in Odessa, Russia, January 26, 1879. His father, Eliazar, was a staunch worker for the Jewish welfare, whose home was the gathering place for many pre-Herzlian Zionists and notables of the Haskalah period. Emigrating to New York in 1890, the elder Meites with the late N. M. Shaikewich (Shomer) published the first humorous Jewish weekly in the United States. A year later he came to Chicago and set up one of the first Jewish presses in the West. Reaching Chicago as a boy of twelve, the younger Meites was sent to public school, after which he served an apprenticeship in his father's print-shop, then entering the printing and publishing business for himself, in which he has continued to the present. In 1909 he published the *Jewish Record*, a weekly journal, and in 1919 he founded the *Lawndale Press*, which was later merged in the *Chicago Chronicle*, a weekly devoted to Chicago Jewish interests. For years he had cherished the aim of compiling a history of the Jews of Chicago from the beginning. To this he bent his efforts, culminating with the establishment in 1918 of the Jewish Historical Society of Illinois, charged with the primary duty of issuing such a history. Organizer of the society, he has been secretary from its inception. Meites has also given many years of effort to the Zionist cause, and is the possessor of the first membership certificate of the Knights of Zion, dated October 20, 1897. This document makes him the first "officially organized" Zionist in the United States. He was one of the organizers, and a charter member, of the Hebrew Institute (Jewish People's Institute). He was also one of the organizers of the "Bread for Palestine" movement and of the local war-relief committee, and secretary of the latter for the first two years of its existence. He was married in Chicago, February 27, 1899 to Rose Fuerstenberg and has four children: Hannah, Leonard, Irving, and Gilbert.

adopted, the following officers and directors were elected:

Elias Greenebaum, Honorary President
Julius Rosenwald, President
Dr. Emil G. Hirsch
Henry L. Frank } Vice-Presidents
Nathan D. Kaplan
M. E. Greenebaum, Treasurer
H. L. Meites, Secretary

Directors

Mrs. Benjamin Davis	Samuel Phillipson
Isaac Davis	Leonard Rosenthal
Eli B. Felsenthal	Emanuel F. Selz
Oscar Fuermann	Philip L. Seman
M. Ph. Ginzburg	Max Stadtman
Max Klee	Rabbi Saul Silber
Adolf Kraus	Dr. Joseph Stolz
Sidney Loeb	Mrs. Julius Stern
Judge Julian W. Mack	Dr. A. B. Yudelson.

The charter of the society, obtained November 2, 1918, gives the following as the objects for which it was incorporated:

1. To gather and preserve historical documents, illustrations and data of all kinds bearing on the activities of Jews in Illinois since their first settlement.

2. To mark with tablets, historic spots in the state of Illinois that are of Jewish interest.

3. To publish information from time to time, bearing upon the history of the Jews in Illinois.

4. To encourage the study of Jewish history, communal and universal.

Interest in the organization and plans of the society were stimulated by the statewide celebration of the centennial of Illinois' admission into the Union in 1818. The society received the hearty endorsement of Dr. Otto L. Schmidt, president of the Illinois Centennial Commission and vice-president of the Chicago Historical Society. Frank O. Lowden, governor of Illinois, also encouraged the work of the society, by word and action. Among a number of others whose sympathy with the project was expressed in practical ways, was Professor Edmond James, then president of the University of Illinois. Professor Edward C. Baldwin, also of the University of Illinois, became deeply interested and contributed, as his share toward the proposed volume, a study of the part taken by Jews in the colonial history of the state. Indebtedness to others who generously extended aid is expressed in the Preface of this book.

However, the plan to issue a history of the Jews of Illinois in time for the Centennial was found to be impossible of realization. The growing strain of the World War aggravated the natural difficulties of the project so that it was found necessary to defer publication until after the war.

In the meantime, the heads of the society found an opportunity to carry out a thought in consonance with the second of the society's aims as expressed in its charter—"to mark with tablets, historic spots in the state of Illinois that are of Jewish interest." By special permission of the United States Government, a bronze memorial tablet was placed on the southwest corner of the Federal Building, corner Clark Street and Jackson Boulevard, to mark the site of Kehilath Anshe Ma'ariv's original place of worship. The tablet reads: *On this site stood, in 1851, the first Jewish house of worship in the State of Illinois.*

With appropriate exercises, the unveiling of the tablet took place on October 9, 1918. Elias Greenebaum, then the oldest Jewish resident of Illinois, performed the ceremony, with H. L. Meites presiding. Three days later, Columbus Day, October 12, the formal dedication services were held in the rooms of the United States Circuit Court of Appeals, in the Federal Building. Dr. Joseph Stolz delivered the address of the evening, a memorable speech, entitled "The First Jewish Altar in Illinois." Dr. Hirsch, acting president of the society during President Rosenwald's absence on a government mission, was prevented by illness from attending, and Vice-President Kaplan officiated over the proceedings.

The disruption caused by the war, however, told heavily on the progress of the society, and even after the coming of peace it was found difficult to press the work with the speed that had marked its beginning. The death of Eliassof and Elias Greenebaum, the illness that attended Dr. Hirsch's closing years, and other unfavorable circumstances, retarded the efforts of the society toward the production of the volume that was in preparation.

Early in 1922, a reorganization of the society was felt to be necessary. Accordingly, on March 2, a meeting was held in the Morrison Hotel, where a revision of plans was effected, and the following officers chosen:

S. J. Rosenblatt, President
Jacob M. Loeb
Judge Harry M. Fisher } Vice-Presidents
Charles Rubens
M. E. Greenebaum, Treasurer
H. L. Meites, Secretary

DIRECTORS

Lewis E. Berger	Sol Kline
Louis M. Cahn	Max M. Korshak
Judge Joseph B. David	Harry A. Lipsky
James Davis	Judge Julian W. Mack
Samuel Deutsch	Judge Hugo Pam
Oscar G. Foreman	M. N. Rosengard
James E. Greenebaum	N. H. Rosenthal
Gustav Hochstadter	Max Shulman
B. Horwich	Rabbi Saul Silber
Nathan D. Kaplan	Dr. Joseph Stolz
Louis M. Katz	Mrs. Julius Stone.

MEMBERS, JEWISH HISTORICAL SOCIETY OF ILLINOIS



LEON A. BEREZNIAK was born in Pechera, Russia, March 15, 1873. He received his education in the gymnasium of Odessa and the Imperial University of St. Petersburg. He arrived in the United States April 17, 1893, reaching Chicago two days later. Here he was a newspaper reporter for six years, and then took up the study of law, being graduated from the University of Illinois Law School. He was admitted to the bar in 1902, and has practiced here since, specializing in a theatrical clientele. He served as president of the Kishineff Relief League and as treasurer of the Russian Relief Society. He was married in Chicago August 15, 1897, to Marie Davis and is the father of Mrs. Dorothy B. Gould and Abner B. Berezniak.



BENJAMIN P. RUEKBERG, member of the law firm of Ruekberg & Burr, was born in London, England, January 26, 1883. He was brought to this country as an infant, the family moving to Chicago when he was two years of age. Here he received his grammar, high school, and legal education. Ruekberg is a director of the Covenant Club, and a member of Ramah Lodge, I. O. B. B., East Gate Lodge, A. F. and A. M. No. 923, and Hamlet Lodge, Knights of Pythias. He is also a member of the Chicago, Illinois and American bar associations. He was married in Chicago, September 5, 1909, to Anna Lazar. Mrs. Ruekberg is active in the Jewish Consumptives' Relief Society. There are two children, Ruth and Herbert S. Ruekberg.



HARRY MORRIS was born in Mariampol, Suwalk province, Russia, February 15, 1879. He arrived in the United States on July 9, 1896, and reached Chicago the following September. Here he obtained employment with Joseph Phillipson, and later became buyer with Samuel Phillipson & Co., a position he left when he embarked in business for himself. Morris' *cheder* and *yeshivah* training early manifested itself in his ardent interest in Jewish work. He was a charter member of the Chicago Hebrew Institute; a co-organizer and treasurer of Kadimoh Gate of the Knights of Zion; the Jewish Publication Society. He has been a member of Congregation Anshe Sholom since 1909, and is active in the affairs of its community center and Hebrew school, as well as the Hebrew Theological Seminary and various communal interests. He was married to Fannie Gordon, June 15, 1905, and has four children: Stanley J., Roselle S., Irving W., and Ethel H. Morris.



LOUIS MORRIS was born in Mariampol, Russia, March 5, 1877. He arrived in the United States September 6, 1892. Coming to Chicago, he entered the employ of Joseph Phillipson, remaining with the successor, Samuel Phillipson & Co., for a number of years until he entered business under the name of Morris, Sloan, Morris & Co. He early interested himself in communal effort. He was a co-organizer of Kadimoh Gate and since 1902 has been a member of Anshe Sholom Congregation and took a prominent part in effecting the consolidation with Anshe Kalvaria. He has been treasurer of the Congregation's Hebrew School for the last seven years. He was a charter member of the Hebrew Institute and has been a consistent supporter of the Charities. He was married in Chicago, June 9, 1903, to Hattie Gordon, and has five children: Evelyn S., Jacob S., Harold W., Avrom I., and Enid F. Morris.

The change in plans contemplated the restriction of the projected volume to a history of the Jews of Chicago, instead of Illinois, as originally intended. With this more readily achieved objective in view, the work was resumed vigorously, with the result as seen in this present work, the *History of the Jews of Chicago*.

It is the intention of the society and its supporters to continue research along the lines outlined by the founders and sponsors: to amass and publish such additional information on Jewish achievement and to foster such other endeavors as may be deemed pertinent to the larger objects of the society—to afford the Jew of Chicago and Illinois a proper understanding of himself and his forbears and to give the non-Jew a greater appreciation of all that the Jew has contributed toward the growth of the city, state, and nation.

Members, Jewish Historical Society of Illinois



BENJAMIN SAMUELS, general attorney for the Yellow Cab Co., was born in Chicago, March 31, 1878. He was graduated from the University of Chicago, receiving the A.B. degree in 1900, after which he attended the Harvard Law School, graduating three years later. Samuels was one of the early workers for the Maxwell Street Settlement, serving as director and treasurer. He was also for a time director of the Jewish Free Employment Bureau. He is prominent in the B'nai B'rith, having been vice-president of District Grand Lodge No. 6. He is a member of Sinai Congregation and takes a special interest in its Sunday School. He was married March 14, 1909, to Martha J. Wertheim. There is one son, Robert E. Samuels.



EDWARD BERKSON was born in Chicago, November 6, 1886, the son of Julius and Rose Berkson. He was educated in the public schools of the city and then studied at the Chicago Kent College of Law. After graduation he entered practice, in which he has continued to the present, and has become known as a specialist in the law of real estate. He is also prominent in political life and is active in the councils of the Republican party. He is a member of the Jewish Historical Society of Illinois, Jewish Charities of Chicago, B'nai B'rith, Masons, and the Covenant Club. He was married, November 22, 1910, to Minnie Gordon, a descendant of early settlers in Chicago. There are two children, Marvin and Richard.



ZAN D. KLOPPER was born in Nemeroff, Russia, October 20, 1871. He attended gymnasium in Russia where he was enabled to some extent to satisfy his craving for knowledge. He came to the United States in 1893, settling in Chicago. Here he first found employment as a cutter, studying art at the same time at the Chicago Art Institute. He has continued his interest in art and is known for his artistic skill and accomplishments. He was graduated from the College of Physicians and Surgeons of the University of Illinois in 1910 and has since been engaged in the practice of general surgery. He acted as associate on the surgical staff of St. Joseph's and St. Elizabeth's Hospitals, was an instructor at the University of Illinois College of Medicine, 1912-14, and has illustrated a number of anatomical books. The Federated Charities and the Knights of Joseph have also claimed his interest. He married Tillie Hurwitz, August 22, 1899, and has two sons, Leonard and Robert.



HARRY N. ROE was born March 1, 1870, in Wirballen, Suwalk Province, Poland. He pursued religious and secular studies and was granted a diploma by Rabbi Itzchok Elchonan, chief rabbi of Kovno, at the age of seventeen. He reached the United States September 15, 1887, coming at once to Chicago. After completing a business course at Bryant & Stratton College, he engaged in business with his brother, A. S. Roe. In 1895 when the wholesale grocery firm of Grossfeld & Roe was established, he became secretary, which position he still holds. Mr. Roe has served as chairman of the building committee of Temple Emanuel and was active in the Federated Charities. He is past president of the Travelers' Protective Association of America, and belongs to numerous fraternal, educational and charitable organizations. He was married in Chicago, August 17, 1897, to Lena L. Rogolsky, and has three daughters, Sylvia, Ruth Daisy, and Mildred Edith.

Jewish People's Institute

ORGANIZED as the Chicago Hebrew Institute, whose charter was issued November 12, [illegible] the Jewish People's Institute, as it is known to-day, has formed a vital part of the history of the West Side Jewish community. From a struggling little organization it has grown in the intervening twenty years into one of the foremost social centers in the entire country with an influential body of supporters, thousands of beneficiaries, and an annual budget of $135,000.

Its past presidents have been the following:

Dr. R. L. Halperin, 1904
Herman L. Reiwich, 1905-6
[illegible]
Dr. E. A. Fischbin, 1908-9
Julius Rosenwald, 1910-11.

In 1912 Jacob M. Loeb assumed the presidency, to which he has been elected continuously each successive year to the present. His associate officers for the current term are:

Julius Rosenwald
[illegible]
Samuel Phillipson, Treasurer
B. J. Selig, Financial Secretary
[illegible]
Philip L. Seman, General Director

Directors

[illegible]	Emanuel Lowenstein
Clarence L. Coleman	Victor Lowenthal
General Abel Davis	Joseph Mandels
[illegible]	A. J. Meyer
Alfred Decker	Ernest E. Moll
Morris E. Fenedl	Mrs. Hulda B. Morris
Joseph M. Fier	William Nasbaum
Mrs. Joseph Fish	M. L. Oppenheimer
[illegible]	Samuel Phillipson
Edwin G. Foreman, Jr.	Chas. Regensteiner
Sol H. Goldberg	Julius Rosenwald
[illegible]	Morris S. Rosenwald
Walter M. Heyman	Maurice Rothschild
Curtis Hochstadter	Toby Rubovits
Nathan D. Kaplan	B. J. Selig
Mrs. Edward Kassanoff	Henry G. Schwab
Max Klee	Charles Shaffner
Henry A. Kline	Mrs. [illegible] Stone
Bruce W. Lehman	Irvi Winslow
I. R. Lyons	Dr. A. B. Yudelson.
Louis M. Lush	

Contemporaneous with President Jacob Loeb's administration has been that of the general director, Philip L. Seman, who assumed his office in 1913. Under their guidance the Institute conducts a notable and ever-growing group of activities, the purpose of which is to provide a social center for the native American as well as the immigrant. Its program encourages education, promotes physical welfare, and arouses civic interest. It gives moral and spiritual rather than material aid; it strives for the elimination of class distinction, and attempts to prevent rather than to cure social ills.

The Institute has based its endeavor on the principle of self-support, to an extent unrivaled elsewhere in the United States, and perhaps in the world. So strongly has this principle been stressed that the internal revenue is more than half of the total expenditure in many of its depart-



PHILIP L. SEMAN was born in Warsaw, Poland, November 11, 1881. His early education was obtained in the Gymnasium in Warsaw. Coming to this country at the age of eleven, he continued his education in the schools of New York City. He is a graduate of Adelphi College, attended the graduate school of Columbia University, and received a legal training at Washington University, serving on the faculty of the latter in its sociology department. Preferring welfare work to the law, he turned his attention to his chosen field, as director of the Jewish Educational Alliance of St. Louis, Mo., from 1904 to 1910. In this capacity, Seman attracted such favorable notice as to be offered the superintendency of the [illegible]. He assumed this position in October, 1911, and has continued therein to the present. Under his administration the institute has grown into one of the greatest community centers in the country, noted for its efficient and progressive conduct. Seman's social and communal activities include service in the following capacities: Past president of the National Association of Jewish Community Centers, vice-president of the National Conference of Jewish Social work, president of the Boys' Workers' Association of Chicago, former secretary and now member of the executive committee of the Council of Social Agencies, former member of the faculty of the Y. M. C. A. College and the Jewish Welfare Board, advisory board member of the Bureau of Jewish Social Research, and editorial staff member of *The Jewish Center*. He was married in New York City July 28, 1907, to Beatrice Prigozen. The Semans have three children: Jacob, Louise, and Gertrude.

ments; ninety per cent in the case of the social and educational departments; and in several departments the self-support is one hundred per cent.

During the last year over 13,400 individuals have registered in the Institute's



GUSTAV HOCHSTADTER was born in Regensburg, [illegible], 1863, the son of Immanuel and Caroline Hochstadter. He was educated in Germany and upon his arrival in New York attended night school classes there. He came to Chicago in 1884 and several years later became a manufacturer and importer. He has been active in social work for the past twenty-three years having been treasurer for three years and director for fourteen years of the Jewish Aid Society, Associated Jewish Charities; director for six years of the Associated Jewish Charities; and director for ten years of the Jewish Peoples Institute. His work in these and other organizations has proved him to be imbued with a genuine spirit of service. He married Sarah Sloman on February 5, 1890, in Rochester, New York.

activities. Outside of the registered participants, the center has a special membership of about 2,200, who are known as contributing members. Altogether, the center conducts thirty-seven distinct departments, whose significance may be judged from the fact that during a single month last year one of the departments held 193 separate gatherings, with aggregate attendance of 12,400.

The activities of the Institute may be classified as follows:

SOCIAL AND RECREATIONAL

Entertainments, lectures, festivals for all occasions; social and rhythmic dancing; theatrical performances, clubs, concerts, radio entertainments, playground, motion pictures, summer camp for girls, summer play, and recreation school.

EDUCATIONAL

Fully accredited English for foreigners, mothers' English classes for mothers, pre-high school course, an evening high school, public speaking, civics and citizenship, library.

Domestic Science: Housekeeping, dressmaking, millinery, embroidery.

Languages: Hebrew, French, German, Latin.

Trades: Cutting and designing.

Health Classes: Infant welfare, mothers' clubs.

Music: Symphony orchestra, violin, piano, band.

Gardening.

Dramatics: Adults' and children's activities.

Art: Drawing, clay modeling, lino-cutting, poster, commercial lettering.

Commercial School: Stenography, typewriting, bookkeeping, office management.

Game Room: Creative play, Montessori, story telling, motion pictures.

PHYSICAL EDUCATION

Physical culture for men, women, boys and girls.

Gymnasium: Boxing, wrestling, basketball.

Swimming: Life-saving, diving, etc.

RECREATION

Mid-winter [illegible]

The evening school of the Institute is the only one in the city where instruction is given all year. It has an attendance of approximately 400 daily. The evening high school, accredited by the leading universities of the Middle West, operates



JOHN WINEBERG, born in Dinaburg, Russia, July 17, 1874, arrived in this country at the age of thirteen. He came to Chicago in 1892, and entered the millinery business, eventually becoming head of a large and widely-known establishment. He is identified with many important activities in the community, being a director of the Jewish People's Institute and interested in the Jewish Charities of Chicago, the Jewish Educational Center, the Anti-Defamation Society, and the Covenant Club. He was vice-chairman of war-relief drive of 1921 [illegible] and of the $2,100,000 Drive, giving to both unstintingly effort resulting in the collection of large sums of money. He belongs to several of the city's leading clubs, and is a member of the Executive Community Association, the River Manor Club, the Neighborhood Club of Evanston, and numerous business organizations. He was married, September 4, 1895, to Helen Rhodes, and is the father of seven children: Dorothy, John, Alvin, Morgan, Ann, Patricia, and Martha.

at a cost within reach of most, and offers scholarships to deserving students.

The gymnasium, a model of its kind, has a membership of 2,500, and during a four-month period last summer served a total attendance of more than 37,000 in the swimming tank alone.

Of vital service to the neighborhood is the playground, where the aggregate attendance during the summer months this year exceeded 300,000. The "better babies" campaign, the garden school, the camp service whereby 1,600 children are given a summer outing annually, all re-



JEWISH PEOPLE'S INSTITUTE, TAYLOR AND LYTLE STREETS



THEODORE REGENSTEINER was born in Munich, Bavaria, May 17, 1868. Coming to the United States in 1884, he worked as a youth in various humble capacities in Chicago, finally becoming a mechanical draftsman. In 1890, with limited means, he opened a small engraving plant. This developed into a large printing establishment which was consolidated in 1903 into the American Colortype Co., capitalized at $4,000,000, with Regensteiner as vice-president. Four years later he resigned and organized the Regensteiner Colortype Co., now the Regensteiner Corporation, of which he is president. He is a prominent communal figure, well known for his work as a director of the Jewish People's Institute, and for his interest in the Charities. His wife was Anna Decker of Chicago. They were married May 10, 1892, and they have one child, Florence, who is Mrs. Irving Winter.

flect the importance placed by the Institute authorities on children's activities.

Another of its main features is its branch of the public library, one of the largest in the city. Over 109,000 books were taken out by its clientele last year, while 98,000 made use of the reading room provided on the premises.

Fifty clubs, with a membership in excess of 2,000, use the Institute as their headquarters, totaling an average attendance of approximately 5,000 monthly. Various social functions, including dances and the presentation of theatrical performances, are held frequently, in an effort to provide wholesome and adequate entertainment for the patrons of the institution.

The Institute considers its problem not merely a single neighborhood problem, but includes in its program the establishment of similar centers in every part of Chicago, where there is a sufficiently large Jewish population to warrant its offices. With that end in view it has already established temporary quarters on the Northwest Side and is planning a center on the Northwest Side in a neighborhood which will reach the largest possible number. It also contemplates building in the near future a large center in the Lawndale district for the benefit of 100,000 Jewish people that make that district their home.

Woman's Auxiliary

The Woman's Auxiliary of the Jewish People's Institute is to-day an organization with a membership of 885, entering intimately into the numerous activities of the Institute, not with material assistance alone, but with the talents and personal service of its members. Following are the officers for the current year:

[illegible] Honorary President
Mrs. Hulda B. Morris, President
Mrs. Julius E. Weil
[illegible]
[illegible] Vice-Presidents
[illegible]
Mrs. Walter F. Heller, Secretary
[illegible], Financial Secretary
Miss S. H. Harris, Treasurer
[illegible], Secretary, Child Welfare Educational Committee

Northwest Branch

The Jewish Educational Alliance, recently amalgamated with the Jewish People's Institute as the Northwest Side branch of the latter, came into being in 1913 at 1243 North Wood Street, the old headquarters of the Marks Nathan Orphan Home.

When the Home quitted the building, a group of public-spirited persons on the Northwest Side decided upon the organizing of a Jewish social center. The lead in this project was taken by David Koenigsberg and A. S. Roe, both of whom later served as presidents of the Jewish Educational Alliance, the name of the institution their efforts called into existence. Of the others who gave their energies to the enterprise, Mrs. Harry M. Schoolman is outstanding in the devotion of her service. And though the personnel of the institution has known many changes since its founding, Mrs. Schoolman is still active in its affairs—the only one of the original band who still remains.

It was only through self-sacrificing and unremitting labor on the part of its leaders that the Alliance was able to weather the financial stress of its early years, for until it was taken over by the People's Institute, it was always a "poor" institution. Despite the material poverty, however, the devotion of the workers and the

real need existing in the district enabled activities of all kinds to come into being and flourish.

Among its presidents before the amalgamation were the following:

Samuel Koenigsberg
[illegible]
Peter Halushka

The Woman's Club of the Jewish Educational Alliance, now the Northwest Institute Woman's Club, came into being as soon as the Alliance started to function. Its leading spirit was Mrs. Bessie Schoolman, who had as her fellow-organizers: Mrs. Peter Halushka, Mrs. J. Livingston, Mrs. S. Koenigsberg, and Mrs. J. L. Jacque. Mrs. Schoolman was elected president and served for three terms, until 1914. The other officers were:

Mrs. H. Podolsky, Vice-President
[illegible]

The succeeding presidents of the organization were:

[illegible]
Mrs. William Wolf, 1922-23.

The work of the Woman's Club cannot be overestimated in considering the history of the Jewish Educational Alliance. There were periods when the directorate had almost ceased to function, and the Woman's Club, through financial assistance partly, but mostly through the personal service of its members, enabled the activities to continue.

Considerable assistance was rendered the institution by Mrs. Edwin Romberg, who came into the organization in 1918 and lent her long experience in philanthropic enterprise to the problems of the Woman's Club and the Alliance. Upon the expiration of her fourth term as president her valuable assistance was acknowledged by making her honorary president.

The present administration is composed of the following:

[illegible]
Mrs. N. M. Kaplan, Mrs. S. Koenigsberg } Vice-Presidents
Mrs. H. Podolsky, Treasurer
Mrs. L. E. Halperin, Recording Secretary
Mrs. S. P. Pearson, Corresponding Secretary
[illegible]



GYMNASIUM BUILDING, JEWISH PEOPLE'S INSTITUTE

Moses Montefiore Hebrew Free School

THE first Hebrew School on the West Side was founded by a group of Russian refugees who sought the opportunity to supply those privileges that had been denied them in the country from which they had fled. Early in 1883, after about a year of planning, a house was rented on Canal Street, near Maxwell, where instruction



was given daily to thirty boys in Hebrew and the Bible.

The school continued in a small way until the Moses Montefiore Centennial celebration in November, 1883, when a number of public-spirited Jews, desiring to show their appreciation of the great philanthropist, decided at a meeting called by Jacob H. Cohen, that the most fitting form that such appreciation could take would be to establish an institution of learning that would bear his name.

Although it was realized that larger quarters would be absolutely essential if the work was to be properly carried on, the little group—consisting, in addition to Cohen, of Dr. H. Kadison, Nachum Friedman, Moses Harris, Morris Bergman, and Marks Nathan—decided to start by taking over the little school on Canal Street. It was not until 1889 that a building was purchased on the corner of Judd and Clinton Streets and the Moses Montefiore Hebrew Free School was established in its own home.

As the Jewish community grew and more members were enrolled, more revenue was forthcoming, but greater needs had to be met. Dr. Kadison, active in the institution since its beginning, realizing the need of a branch of the school where the increasing number of Jewish children could receive a Hebrew and Jewish education, opened another Talmud Torah on Waller Street, near Twelfth, and named it the Itzchok Elchonon Talmud Torah.

The cost of maintaining both schools was too much for the finances of the organization and debts again began to pile up. A new administration, however, headed by Ben Zion Lazar, weathered the storm by selling the Judd street property to the railroads for a freight terminal in the neighborhood, at a profit of $5,000. Both institutions were then consolidated and housed on Waller Street.

The school has grown steadily from then on, establishing many new branches from time to time, some of which were successful, and some giving up their quarters to consolidate with other branches. At the present time branches are maintained at 1219-23 Winchester Avenue, 1534 Washburne Avenue, 1253 Miller Street, and 1235 Miller Street. The officers and directors of the school are:

B. Lazar, President
N. H. Bolotin } Vice-Presidents
M. Neierman }
H. Hilpert, Treasurer
M. M. Horwitz, Secretary

Directors

H. M. Barnett
Rabbi N. Budzinsky
Rabbi A. I. Cardoni
J. Cohen
Jacob Cohen
Rabbi B. H. Daskal
Rabbi E. Epstein
S. Gamberg
J. Goldberg
Rabbi T. Kaplan
H. Krulevitch
M. Lazar
L. Levin
S. Levin
Rabbi R. L. Mushkin
M. A. Pomerantz
S. P. Platt
M. Sax
I. Schur
Rabbi S. Shach
Rabbi Saul Silber.

Scholarship Association for Jewish Children

ABOUT eight years ago, due to a child-labor survey made in Chicago by a representative of the Russell Sage Foundation, a non-sectarian Scholarship Association was organized. At that time a number of children were being sent out to work who had attained the necessary legal requirements, meaning they were fourteen years old and had reached the sixth grade in the elementary schools. The scholarship movement has as its purpose the providing of a better chance to succeed for such children as show by school records and general ability that additional education would give them additional equipment.

Such a movement involves the expenditure of large sums of money. A scholarship is for varying amounts, beginning with just enough to care for the daily needs of a pupil—car fare, clothing, books—and growing in size until it often approximates $22 a month, the sum which experts figure is necessary to maintain a child properly in the home. The actual number of children who can be helped depends therefore upon the funds at the disposal of the group of people administering the scholarship work. And since this group has always raised its funds through gifts and subscriptions and annual dues from friends, there never has been a sum adequate to meet the needs of all the children who clamor at the gates for help.

Realizing this situation, when the non-sectarian group organized, a coterie of Jewish women came forward with the suggestion that they take over such Jewish children as applied for help in continuing their studies.

Out of a modest beginning in 1915, when twelve children were assisted, have grown the splendid statistics for 1922, when ninety-two children were given material encouragement. From a very modest budget of less than a thousand dollars a year for all expenses has grown an expenditure of fifteen thousand dollars annually. The overhead expenses are small, due to the voluntary cooperation of volunteer workers and outside agencies. Means for additional education are therefore being given to boys and girls who already show that this providential meeting of their needs is paving the way to proper development of their usefulness. They are referred to the Scholarship Association by teachers in the public schools, by the office to which children must go for working certificates, by the Pension Department of the Juvenile Court, and by the Jewish Charities.

The Scholarship Association for Jewish Children has worked very modestly and quietly. Many people have never heard of its fine activities. Its supporters number less than two hundred and the amounts they contribute vary widely, from $5 to $1,000 a year.

The present officers are:

Mrs. Mayer Wood, Chairman
Mrs. Alfred Alschuler } Vice-Chairmen
Mrs. Jesse Lowenhaupt }
Mrs. Julius Loewe, Jr., Treasurer
Mrs. Benjamin Auerbach, Secretary

Directors

Mrs. Max Adler	Mrs. Henry A. Klein
Mrs. Joseph N. Eisendrath	Mrs. Esther Kohn
Marion Eisendrath	Mrs. Sidney Loewenstein
Madeline F. Fensman	Mrs. Isaac Mayer
Mrs. William Fensman	Mrs. Moses L. Pereis
Mrs. Stanton A. Friedberg	Mrs. William R. Ross
Mrs. Selig Greenebaum	Mrs. Charles Roberts
Mrs. Harry Hart	Mrs. Arthur Speyer
Mrs. Sanders Hexter	Mrs. Lawrence Stein
	Mrs. Minna K. Wassenbach.

Welfare and Aid Organizations

Aid Association for Incurable Jews

SOME years ago a small group of West Side men became interested in the plight of Jewish patients at the Oak Forest Infirmary for Incurables. It became known that some of these patients were suffering from lack of nourishment because they refused, for religious reasons, to eat the food prepared in the infirmary kitchens. They were depressed spiritually, too, because of the lack of facilities for their traditional religious observances.

Touched by these conditions, this kindly little band made it a practice to visit the infirmary twice a week with baskets of food, candles for the *Shabbath* blessing, and sundry other bits of comfort for their stricken brethren. This practice continued for many months, until the men interested in the work decided to organize and in 1915 formed the Aid Association for Incurable Orthodox Jews.

The organizers and first officers were:

Paul Rissman, President
William Farber, Vice-President
Abraham Lauer, Treasurer
Samuel Palmer, Secretary

Mrs. I. Benjamin	Adolph Rabin
Adolph Cohen	E. Rosenberg
Frank Gordon	Mrs R Rosenberg
A Rabkin	Mrs. Ida Rubin

The object of the Association was achieved in May, 1920, when its comfort pavilion at Oak Forest was dedicated. In its erection, the officers of the organization were greatly aided by M. Ph. Ginzburg and Harry A. Lipsky. The latter secured the ground from the County upon which the building stands, and together with Rabbi Saul Silber and through the courtesy of Peter Reinberg, president of the County Board, effected the passing of the necessary enabling resolution. In the raising of the funds for the building, the work of D. P. Pollock has been of outstanding importance. The labors of Abraham Lauer, too, are largely responsible for the success of the [illegible]

The pavilion contains every facility for the comfort of the Jewish patients at Oak Forest—dining room, rest rooms, kitchen, library, and synagogue. It represents an investment of nearly $100,000. For the first three months Samuel Palmer served as volunteer superintendent, and his invaluable aid helped set the pavilion in order and get it started properly. At present, under the direction of the Reverend M. Dukat, the pavilion cares for 240 inmates, looking to their happiness in every possible way.

The first president, Paul Rissman, continued in office until this year, being suc-

MARTIN H. EDELSTEIN was born in Chicago, September 28, 1888, the son of Levi and Minnie (Kadison) Edelstein. After completing grammar school he attended business college and then engaged in the metal and iron business. He became active in political work, now is superintendent of materials and supplies for the Sanitary District of Chicago. In civic and Jewish affairs Edelstein has taken a prominent part, being now president of the Aid Association for Incurable Jews; a director of the Gomlei Chesed shel Emeth; and a member of Congregation Shaare Torah Anshe Ma'ariv, and the Y. M. H. A. He is worshipful master of Wabansia Lodge, A. F. and A. M., and a member of the Consistory, Shrine, and Grotto. He was married to Dora Rosenberg, October 1, 1908, and has a daughter, Bernice.



ceeded by Martin H. Edelstein. The complete administration for the current term is comprised as follows:

Martin H. Edelstein, President
Adolph Roos, Mrs. I. Benjamin } Vice Presidents
Frank Gordon, Treasurer
Samuel Palmer, Recording Secretary
Benjamin Lewy, Financial Secretary

A woman's auxiliary was formally organized as the Ladies' Society for Incurable Orthodox Jews in January, 1918, with Mrs. I. Benjamin, president; Mrs. A. Fox, vice-president and financial secretary; Mrs. A. Cohen, treasurer; and Mrs. M. Goldman, recording secretary.

In the task of organization, the encouragement and assistance of Rabbi A. I. Cardon was a noteworthy factor.

The present officers are as follows:

Mrs. I. Benjamin, President
Mrs. J. Roos, Mrs. I. Bramin } Vice Presidents
Mrs. A. Cohen, Treasurer
Mrs. M. Goldman, Recording Secretary
Miss L. Teppel, Financial Secretary

In the work for the unfortunates at Oak Forest, the Ladies' Society, now numbering over five hundred, has been a vital factor. It contributed $20,000 toward the cost of the pavilion, and has borne an energetic part both in activities carried on in concert with the men and in others calling for the motherly care of women.

The Baron Hirsch Woman's Club

THE organization now known as the Baron Hirsch Woman's Club traces its origin back to the year 1880, when the North Side Ladies' Aid Society was formed. A short time later it became the Montefiore Ladies' Society, to be replaced, in 1885, by the Baron Hirsch Ladies' Aid. In 1889 the society assumed the name it bears to-day.

This organization, which has a record of service of the very foremost in the city, had as its founders the Mesdames Rosalie Hecht, Minnie Felsenthal, Emma B. Mandl, Leonora Riese and Rosa Jonas. The roll of past presidents numbers the following:

Mrs. Wolf Levy	Mrs. H. Lewis
Mrs. Moses Hecht	Mrs. L. Rau
Mrs. A. J. Rosenwald	Mrs. I. Bachrach
Mrs. Emma B. Mandl	Mrs. B. M. Engelhard
Mrs. J. B. Goldman	Mrs. H. Stahl
Mrs. C. Mendes	

One of the earliest of the great achievements for which the club is known was the part its members played in the establishment of the Chicago Home for Jewish Orphans. They made the Home possible, and enabled it to acquire the magnificent property on Sixty-second Street and Drexel Avenue when the first structure on Vernon Avenue became outgrown; and until the United Jewish Charities assumed responsibility for its maintenance, the Home was entirely dependent upon the women of "Baron Hirsch" for its support.

The Chicago Home for Friendless and Working Girls was also an offspring of this organization, as was, too, the Ruth Club, both of which were founded for the purpose of helping dependent and delin-



HENRIETTA [illegible] was born in Philadelphia, Pa., [illegible], daughter of Morris and [illegible] (Abrams) Rosenthal. [illegible] both privately and in the Philadelphia public schools. She has been a resident of Chicago for almost fifty years, coming here in 1875. She was one of the first workers for the Chicago Home for Jewish Orphans, of which she is a charter member, and served as the first president before the Home was opened, and later as financial secretary, 1894-98. In the establishment of the Council of Jewish Women, she took a prominent part, serving as a member of its National Board, 1893-96, [illegible] was also one of the Home Finance Committee, 1892-94, and of the Domestic Committee, 1893-97. She was also [illegible] and treasurer of the Hebrew Free Loan Association, and is honorary member of the Chicago-Winnipeg Transportation Association. Her children are: Wilmer A., Edwin J., Elsa (Mrs. Fred Sander), Grace [illegible], Ethel [illegible], Esther [illegible], and Eva S. Radunski.

quent girls. One of the greatest accomplishments in the history of the "Baron Hirsch" was its successful leadership in the agitation for a consumptives' home, which culminated in the establishment of the Chicago-Winfield Tuberculosis Sanatorium.

The latest of its notable benefactions is Rest Cottage, which was opened by the Club in 1915 as a home for convalescents from heart disease. It is situated at 2637 Prairie Avenue, and since its organization upward of two thousand men and boys have been given the care and rest so much needed in cases of heart trouble.

All these great humane undertakings, of which we have merely mentioned the major features, are carried on by some nine hundred women, whose officers for the current year are:

Mrs. Emma B. Mandl, Honorary President
Mrs. A. H. Weinstein, President
Mrs. A. Strodtbeck
Mrs. D. Hayman } Vice-Presidents
Mrs. G. Schwarz, Treasurer
Mrs. J. R. Strodtz, Financial Secretary
Mrs. Charles Bernstein, Recording Secretary
Mrs. Mabel Rob, Corresponding Secretary

DIRECTORS

Mrs. A. Abelson	Mrs. Marcus Levi
Mrs. Alex Aronson	Mrs. Frances Lyons
Mrs. H. E. Herman	Mrs. [illegible]
Mrs. Lazar Engel	Mrs. Morris Neufeld
Mrs. Jacob Fox	Mrs. A. A. Reinach
Mrs. Rae Friedman	Mrs. Mark Salomon
Mrs. M. Helstein	Mrs. L. L. Schloss
Mrs. Henry Isaac	Mrs. Henry Schulhoff
Mrs. Hugo King	Mrs. A. Stern
Mrs. Sol Landa	Mrs. Benjamin Wolf
Mrs. Eva Levi	Mrs. Fred Wolfis

An invaluable ally of the Woman's Club is the Baron Hirsch Co-Workers, organized in 1910 and now comprised of about two hundred young ladies. The founders were Mrs Emma B. Mandl, Mrs Henry Lewis, Gladys Glick Friedman, Fannie Jacobi, Pauline Smith Danek, Helene Schott, and Rose Levy.

The past presidents of the "Co-Workers" have been:

Gladys Glick Friedman	Rose Grossman Kraus
Pauline Smith Danek	Shirley Newberger
Helene Schott	Fannie K. Grossman
Celia Dreifuss	Lucille Meyer
Amelia Hasbrouck	

The officers of the "Co-Workers" for 1923-24 are the following:

Rose F. Herman, President
Ilse Callman } Vice-Presidents
Mayme Hirsch }
Lucile Waldman, Treasurer
Myrtle Perrin, Recording Secretary
Hinton Rosenthal, Financial Secretary

The "Co-Workers" assist the Baron Hirsch Woman's Club in all its multiple activities. A few specific items, selected from a long list, are: Educational and recreation programs for Rest Cottage,

MRS. A. H. WEINSTEIN was born in St. Louis, Mo., January 12, 1883, the daughter of Simon and Mary (Burkhardt) Gruhn. Owing to cardiac trouble as a child, she was prevented from attending public school and was educated by private tutors until she was fourteen, when she attended a convent. She was married in St. Louis, December 20, 1905, and two years later settled with her husband in Chicago. She has been keenly interested in welfare work for a number of years, most of her efforts being given to the Baron Hirsch Woman's Club, of which she is now president.



Old People's Home, Home for Friendless, and Oak Forest Infirmary; sewing for various institutions by the Lessing Sewing Circle; a Scholarship Fund whereby girls are helped to an education; furnishings and silverware provided the Winnetka Sanatorium; and innumerable lunches, entertainments and miscellaneous functions for the benefit of the suffering.

Both the main body and the auxiliary have maintained a broad interest in communal and patriotic affairs. Their aid to delinquent girls is carried on in cooperation with the Juvenile Court; and large sums are donated yearly to various civic causes. The Liberty Loans, War Savings Stamps, the entertainment of soldiers and sailors, the preparation of kits and boxes for the Jewish Welfare Board, and a strenuous participation in the United Welfare Drive, were numbered among their war activities.

Chicago Section, Council of Jewish Women

THE Council of Jewish Women grew out of the Parliament of Religions and the Congress of Jewish Women, held in connection with the World's Columbian Exposition, which brought the leaders of American Jewry to Chicago in 1892-93.

Upon the suggestion of Mrs. Henry L. Frank, Mrs. Hannah G. Solomon had been entrusted by the Exposition officials with the work of organizing representation for the Jewish women of this country. Mrs. I. A. Moses was chosen vice-chairman and Mrs. Henry Adler, secretary, of the committee which Mrs. Solomon then called into existence in furtherance of this purpose.

The plans presented by Mrs. Solomon to the committee contemplated the forming of a permanent national body of Jewish women. Mrs. Solomon's arduous task in organizing the Jewish Women's Congress was added to by her labors to align the women's groups behind her plan. Repeatedly she appeared before the religious and secular societies of that day, urging their participation in the Con-



Mrs. Henry L. Frank

gress and their support of her substitute project.

When the question of organizing nationally came before the Congress, the federating of existing clubs was offered as a substitute for Mrs. Solomon's plan. But she clung steadfastly to her proposal of an organization projected on religious lines, with individual affiliation, and eventually her view prevailed. Permanent organization was effected, with these as the first national officers:

Mrs. Hannah G. Solomon, President
Mrs. Emanuel Mandel, Vice-President
Mrs. Harry J. Sola, Treasurer
Miss Sadie American, Corresponding Secretary
Mrs. E. S. Wolf, Recording Secretary

First National Directorate

Miss Annie Ezekiel — Mrs. A. L. Rothschild
Miss Ida Fehrenbatch — Mrs. Charles Settauer
Mrs. Charles Haas — Mrs. Joseph Stolz
Miss Rose Kaufman — Mrs. Conrad Wahrenberg
Mrs. Max Loeptel

After the adjournment of the Congress, when the preliminary steps of organiza-



Mrs Felix A. Levy

tion had been successfully taken, Dr. Isaac Mayer Wise, the renowned rabbi of Cincinnati, congratulated Mrs. Solomon upon her victory, saying: "You knew better than I did what Jewish women were capable of doing. I predict great success for the new organization."

Dr. Wise's prophecy has been amply fulfilled in the thirty years that have passed. The Council of Jewish Women is now not only a national but an international organization, numbering 48,000 members, with over two hundred branches in America and Europe. Its influence on the Jewish womanhood of the world and on Jewry in general, is hardly to be summarized statistically. The work has broadened so radically as to comprehend within its scope practical-

ly every religious, moral, cultural, and social concern of the Jewish race. The promotion of religious interests, recreational and educational effort in the congested parts of our cities, participation in child and youth-welfare movements, practical and thorough-going aid to immigrants, are all part of the work that is carried on by the American branches of the organization.



MRS. MOSES L. PURVIN (Jennie Franklin) was born in Chicago August 23, 1873, the daughter of Henry and Hannah (Mayer) Franklin. Her education was obtained in the local public schools and the University of Chicago. During the last fifteen years, she has occupied an eminent place in civic, educational and religious effort in Chicago. She is past president of the Chicago Woman's Aid and of the Chicago Section of the Council of Jewish Women; a director of the Woman's City Club, Civic Music Association, and the Scholarship Association for Jewish Children. Her numerous other affiliations are such as to place her in the forefront of social endeavor, though she characterizes her activity merely as that of "a volunteer worker in civic-communal affairs." She has been a regular contributor to the *Sentinel* for several years, and is the author of a number of scholarly articles dealing with civic problems, that have appeared in various publications. She was married October 19, 1899, and has two children, Janet and Nata.

Chicago, the city in which this great body found birth, is worthily maintaining its place among the cities leading in the movement. The Chicago Section was organized in January, 1894, with Mrs. Conrad Witkowsky as its first president. Ten women have been accorded the distinction of presiding over the organization, the past presidents being these:

Mrs. Conrad Witkowsky, 1894-1898
Mrs. Henry L. Frank, 1898-1900
Miss Julia Felsenthal, 1900-1902
Mrs. Martin Ruhe, 1902-1905
Miss Julia Felsenthal, 1905-1906
Mrs. M. A. Weinberg, 1906-1911
Mrs. Israel Cowen, 1911-1916
Mrs. Felix A. Levy, 1916-1920
Mrs. Moses L. Purvin, 1920-1922.

The present head of the Chicago Section is Mrs. Ignatz L. Reis, elected in 1922. The current administration is composed of the following:

Mrs. Hannah G. Solomon, Honorary President
Mrs. Henry Greenebaum
Mrs. Emanuel Mandel
Mrs. H. L. Davis
} Honorary Vice-Presidents
Mrs. Ignatz L. Reis, President
Mrs. Samuel Alschuler
Mrs. Harry L. Pollock
Mrs. Edward Lauterbach
} Vice-Presidents
Mrs. Henry Neufeld, Treasurer
Mrs. Max Swetzon, Recording Secretary
Mrs. Abram S. Farber, Corresponding Secretary

Directors
1923-1924

Mrs. Henry Berkman	Mrs. Kate Hirschberg
Lily Bethlehemer	Mrs. Joseph Kessel
Mrs. Gotthard H. Aron	Mrs. Hugo Kohn
Mrs. Max Bloomfield	Mrs. Joseph L. Meyer
Mrs. J. Blumenthal	Mrs. Rudolph Mosser
Mrs. Sam Cohn	Mrs. Max A. Pam
Mrs. Jos. Freidheimer	Mrs. Wm. Rosenberg
Mrs. L. H. Furstenhof	Mrs. L. Rosenstein
Mrs. Bernard Grossman	Mrs. Sig. Schoenberg

1923-1925

Mrs. Louis Block	Mrs. Leo J. Lesser
Mrs. Henry Max Bloom	Mrs. Gerson B. Levi
Mrs. Eli Dreher	Mrs. Benjamin Levy
Mrs. Sol. Freidheimer	Mrs. Harry J. Meyer
Mrs. Edward Fuchs	Mrs. Isadore Nathan
Mrs. M. F. Gruner	Helene Schutz
Mrs. Ben J. Gutenhaus	Mrs. Philip Sonnenschein
Mrs. D. Haymon	Florence Sulzberger
Mrs. Joseph Hersch	Mrs. Joseph Weinfeld
Mrs. Felix Kahn	Mrs. Abraham Wolf

The local branch numbers 3,875 members, with a goodly sprinkling of men as associate members. Its schedule of activities is notably broad and varied, including the maintenance of an Immigrant Aid Office; a summer camp at Wauconda, Illinois, where five hundred women and children are given a two weeks' vacation each year; Americanization classes in twenty-seven schools; four religious schools, and aid to the blind.

Two Chicagoans are also officers of the national organization, Mrs. Solomon being honorary president, and Mrs. Israel Cowen, honorary vice-president.

The Chicago Section was the prime mover in the establishment of the Central Bureau of the Associated Jewish Charities; of the first public playground in the city; and of sewing classes in the Jew-

ish centers. It has cooperated with the Conference of Jewish Women's Organizations in providing a chaplain for Jewish inmates of penal and corrective institutions, and in the establishment of a shop for the handiwork of invalids.

The range of the Council's work is perhaps best reflected in its many stand-

MRS. IGNACE J. REIS (Nannie Ashenheim) was born in Dresden, Germany, the daughter of Adolphe and Zerline (Cohn) Ashenheim. She arrived in this country in April, 1884, coming at once to Chicago. Her education was obtained in private schools in Germany and later in the public schools of Chicago. For a time she acted as foreign correspondent of the Deering (International) Harvester Co., and as translator, and after her marriage in Chicago, began a strenuous career in organization work which has continued to the present. She has been president of the Conference of Jewish Women's Organizations and of the Sisterhood of B'nai Sholom Temple Israel, and chairman of the Joint Central Committee for the Blind. She is now president of the Chicago Section, Council of Jewish Women, the League of Religious Fellowship, and the Women of the Rotary Club of Chicago; secretary of the Travelers' Aid Society; and director of the Illinois League of Women Voters. In these positions, Mrs. Reis brought to her tasks a deep knowledge of social problems, supplemented by platform ability of a high order. Her contribution to the Jewish and general welfare has been widely recognized for its constructive character. She is contributing Editor of the *Reform Advocate*. She has one son, Dr. Ralph A. Reis.



ing committees and its affiliations with public bodies. The committees, with their chairmen for the current term, are as follows:

Program Committee, Mrs. Harry L. Pollock
Art Committee, Mrs. Samuel Spitz
Music Committee, Mrs. Gerson B. Levi
Religion, Mrs. Sam Cohn
Religious Schools, Mrs. H. I. Davis
Social Service, Mrs. Joseph S. Meyer
Immigrant Aid, Mrs. Harry Berkman
Americanization, Miss Helene Schott
Institutions, Mrs. Abraham Weiss
Work for Blind, Mrs. Gottfried Bernstein
Work for Deaf, Mrs. [illegible]
Social Hygiene, Mrs. Wm. A. Lurvey (Delegate)
Education, Mrs. Hugo Mayer
Civic Aid Committee, Mrs. Edward Lauenstein
Legislation, Mrs. Kate Hirschbein
Peace and Arbitration, Mrs. Herbert G. Solomon
Finance, Mrs. Joseph Fish
Revision, Mrs. Maurice L. Farrar

Membership, Mrs. Joseph Feuchtwanger
Hospitality and Room, Mrs. Herman Greenebaum
Social, Mrs. Sigmund Wallenberger
Courtesy, Mrs. M. A. Weinberg
Junior Auxiliary, Mrs. Walter Hamacher
Reciprocity, Mrs. M. Grauer
Publication, Mrs. Israel Cowen (Editor)
Publicity, Mrs. Hugo Kaufmann
Calendar and Printing, Mrs. Sol. Fechheimer
Wauconda Camp, Mrs. Martin Barbe.

The Council is affiliated with the Conference of Jewish Women's Organizations, League of Cook County Clubs, Juvenile Protective Association, Immigrants' Protective League, Illinois Committee on Social Legislation, Civic Music Association, Chicago Association of Religious Teachers, Travelers' Aid Society, and Jewish People's Institute.

The members used to meet at the Sinai Social Center, but their numbers have grown so much in the last few years that the greater capacity of the temple itself is now necessary for their accommodation. The usual attendance at the monthly meetings is well over a thousand.

Serving as an auxiliary to their more mature sisters is the Council of Jewish Juniors, organized in October, 1919. It is part of the National Council of Jewish Juniors, the young people's branch of the movement, and was established chiefly under the guidance of Mrs. Solomon and Mrs. Felix A. Levy. Mrs. Raymond Simons was president the first year, being succeeded by Mrs. Arthur Raff, who served two terms. Mrs. Raff, who is also president of the national Juniors, was followed by May R. Freedman, now in her second term. The officers for 1923-24 are

May R. Freedman, President
Margaret Greenbaum, Geraldine Herzog } Vice-Presidents
Mrs. Alex Brown, Treasurer
Freda Kraus, Corresponding Secretary
Doris H. Turk, Recording Secretary
Flora Kaden, Auditor.

The Juniors, now 375 in number, supplement the activities of the seniors, and in addition carry on a number of their own. School visiting, daily volunteer service at the Michael Reese Dispensary, Americanization and study classes, volunteer assistance at the summer camp,

and the investigation of immigrant cases, are a part of their regular routine. They were the first young people's organization in the city to become affiliated with the International League of Peace and Freedom, and during the last year interested themselves actively in pending state legislation. Dramatic performances have been presented by their members so successfully as to be repeated for other organizations

A valuable work is being performed by the Juniors in recruiting the younger generation into service for their people and training them so that in due course of time they may worthily take their places in the greater, parent organization, the Council of Jewish Women.

Chicago Woman's Aid

FOR over forty years the Chicago Woman's Aid has been a leading force in many branches of civic and patriotic effort. Though composed exclusively of Jewish women, it has never confined itself to Jewish activities but has embraced every public cause enlisting its sympathies, until to-day its record of service includes an impressive range and variety of performances.

This organization, which thus may be characterized as a Jewish, non-sectarian group, was founded in 1882 as the "Young Ladies' Aid Society," chiefly for the purpose of visiting and bringing comforts to the patients of the Michael Reese Hospital. Mrs. Henry Gerstley, Mrs. B J. Wertheimer, Dilah Kohn (the first secretary), and Mrs. Murray C. Mayer were the leading organizers. The list of past presidents includes the following:

Mrs. Henry Gerstley, 1882-1884
Mrs. Samuel J. Kline, 1884-1885
Mrs. Joseph Rifield, 1885-1886
Mrs. Morris S. Rosenfeld, 1886-1887
Mrs. Sigmund Gutkauss, 1887-1888
Mrs. Montague Loeder, 1888-1889
Rachel Jackson, 1889-1890
Mrs. Joseph W. Moses, 1890-1891
Mrs. Henry Adler, 1891-1897
Mrs. Murray C. Mayer, 1897-1899
Mrs. James Witkowsky, 1899-1902
Mrs. Edward L. Strauss, 1902-1905
Mrs. Henry Adler, 1905-1906
Mrs. Siegfried H. Kirchberger, 1906-1908
Mrs. James Witkowsky, 1908-1909
Mrs. Jane Loewenhaupt, 1909-1911
Mrs. Moses L. Purrin, 1911-1915
Mrs. Victor S. Frankenstein, 1915-1916
Mrs. Benjamin Auerbach, 1916-1919
Mrs. Edward Gudeman, 1919-1924.

The "Aid" numbers at present more than 1,250 members. Through its three departments—Art and Literature, Education, and Civics and Philanthropy—the organization conducts a vast number of activities which form an interesting contrast to the modest purposes for which it was founded These activities we may only summarize, in tabulated form, in this outline.

The Chicago Woman's Aid has organized and fostered:

The Chicago Housing Council
The Jewish Scholarship Association
Red Cross Auxiliary No. 21
Maxwell Street Settlement Library
Kindergarten at Home for Jewish Friendless
Children's ward and kindergarten at Michael Reese Hospital
Manual training equipment at Jewish People's Institute
Penny lunch room at Foster School
Community center at John Smyth School
Fannie Adler Memorial Loan Fund
Two permanent stations at Public Library
Women's gymnasium Lawson School
Nutrition committees at Garfield and Joyce Schools
The "Playhouse" recreation center for girls, now at Trumbull Park

Other benefactions, inaugurated or maintained by the "Aid," are:

A room at Winfield Sanatorium
Fannie R. Adler Room at Fort Sheridan Convalescent Home
Ward, four beds, Chicago Lying-In Hospital
Partial support of Maxwell Street Settlement for three years
Inspection of lunchrooms in public schools
Reading for the blind.

The "Aid" has also supplied a sewing teacher for the Jewish People's Institute, a worker for the Vocational Supervision League, the first social service nurse for the Associated Jewish Charities, and the

first dietician at the West Side Dispensary.

In addition to these notable innovations, several scholarships have been endowed, at the following institutions:

[illegible]

The manifold interests of the Chicago Woman's Aid also include, acting as



Mrs. [illegible]

guardian of the Civic Opera Association, escorting groups to concerts for the young, English classes for immigrants, mothers' clubs in public schools, library extension work, and a "better films" movement.

So comprehensive a yearly program is not, of course, the work of a few. It entails the aggressive attention of forty committees as well as that of the officers and directors, who for the year 1923-24 consist of the following:

Mrs. [illegible], *President*
Mrs. Sylvan Hamburger, Mrs. Henry X. Straus } *Vice-Presidents*
Miss Rose Greenefelder, *Treasurer*
Mrs. [illegible], *Corresponding Secretary*
Mrs. M. Jacob Hecht, *Recording Secretary*
Miss Sara Feder, *Vice-Secretary*

Directors

Art and Literature Committee

Mrs. Louis M. Cohn	Mrs. Alfred Hamburger
Mrs. Harold E. Fan[illegible]man	Mrs. Mortimer H. Hamm[illegible]
Mrs. M. H. Mandelbaum	Mrs. Stella W. Kauffmann
Mrs. Jack S. Stern	Mrs. Nathan Klee
Mrs. Edward J. Stransky, Jr.	Mrs. Mortimer H. [illegible]

Education Department

Carrie Pam	Mrs. Edward Gudeman
Grace Rosenfeld	Mrs. Max Loeb
Mrs. Max H. [illegible]achs	Mrs. Henry H. Schuhmann
Mrs. Abraham W. [illegible]Schoen	Mrs. Julius E. Weil
Mrs. Sam E. Stamberger	Mrs. George A. Wheeler

Civic and Philanthropic Department

Gertrude Eisendrath	Mrs. Winfred J. Zucker
Mrs. Sigmund Kuehlsheimer	Mrs. Leon F. [illegible]Mrs. Edwin J. Fisher
Mrs. Carl A. Neuburger	Mrs. Walter E. Heller
Mrs. Arthur M. Oppenheimer	Mrs. Charles A. Gimbel
[illegible]	Mrs. [illegible]

Publicity Committee

Program, Mrs. Henry A. Straus
House and Social, Mrs. Julius E. Weil
Auditorium House and Social, Mrs. Bernard G. Katz
Home Management, Mrs. Emanuel M. Rosenthal
Press, Mrs. Mortimer L. Hammer
Membership, Mrs. Selma Hirschberg
Calendar and Printing, Mrs. Robert T. Mack
Recreation, Mrs. Carl A. Neuburger

Service Committee

Home Furnishings, Mrs. James Witkowsky
International Relations, Mrs. Selma Hirschberg
Public Health, Irma G. Reifeld
Hospital Circulating, Mrs. Edward L. Lasserman
Baby Week, Mrs. Yost Michael
Playhouse, Mrs. Winfred J. Zucker
Office and Secretarial Assistance, Alice Meidenbauer



Mrs. [illegible]

Art and Literature Department

Board of Managers, Mrs. Mortimer H. Hamm
Program, Mrs. Nathan Klee
Art, Mrs. Mortimer L. Hammer
Music, Mrs. Stella W. Kauffmann
Drama, Circle, Mrs. Alfred Hamburger

Education Department

Board of Managers, Carrie Pam
Program, Mrs. Henry H. Schuhmann
Administration, Mrs. Sam E. Stamberger
Public Affairs, Mrs. Charles P. [illegible]
Child Health, Mrs. George A. Wheeler
Mothers' Clubs, Mrs. Kate Hirtenstein

Civic and Philanthropic Department

Board of Managers, Mrs. Arthur M. Oppenheimer
Program, Mrs. Leon T. Cohen
Housing and Zoning, Gertrude Einstein
Bathing Beaches and Playgrounds, Mrs. Sigmund Kirchheimer
Transportation, Mrs. Walter E. Heller
Public Comfort Stations, Mrs. Joseph M. Lissner

Public Affairs

City Council, Mrs. A. A. Feldenheimer
Institutions, Mrs. I. H. Freund
Courts, Mrs. A. A. Goldsmith
Jails, Mrs. Edward J. Hamacher
Aiding the Blind, Mrs. Bernard G. Katz
Child Welfare, Mrs. Hamilton Moses
Social Service, Mrs. Philip L. Seman

For many years the "Aid" met at Sinai Temple, but on September 1, 1923, its headquarters were removed to the Kimball Building, for the greater convenience of the widespread membership. At the semi-monthly meetings, lectures and discussion groups are conducted for the members, on literature, art, music, education, and various topics of the day. The appeal exerted by these programs as well as by the other activities on the yearly schedule, may be seen from the unfailingly large attendance at meetings and from the waiting list of applicants for admission which the Chicago Woman's Aid has had for years past.

Conference of Jewish Women's Organizations

DESIGNED as a clearing house for the many Jewish women's clubs of the city, the Conference of Jewish Women's Organizations was founded in 1910 by a group headed by Mrs. Hannah G. Solomon, Mrs. Ignace J. Reis, and the late Mrs. M. A. Weinberg. All these three leaders have presided over the organization in the past, the complete list of past presidents being, in their order of service, as follows:

Mrs. Hannah G. Solomon
Mrs. Ignace J. Reis
Mrs. Benjamin Davis
Mrs. Edwin Rosenberg
Mrs. M. A. Weinberg

As stated in its constitution, the object of the Conference is "to expedite work which is of common interest, to consider all new work reported by one or more of the organizations, and to present the work of such organizations as desire cooperation." The motto that has been adopted is, "In unity there is strength."

Eighty clubs are affiliated with the Conference, among them the largest and most influential groups in the city. They aggregate a total of some thirty thousand Jewish women. Their delegates attend the monthly meetings of the body, there to be informed of current issues, to take counsel of one another and to bring back to their organizations recommendations for common action. The meetings and activities of the Conference are at present directed by the following officers and committee chairmen:

Mrs. Abe Simon, President
Mrs. H. Myerson, Vice-President
Rebecca Heller, Treasurer
Mrs. A. C. Blum, Secretary
Flora Solaberger, Chairman on Registration
Mrs. Emily Waldorf, Chairman on Resolutions
Mrs. Abraham Wise, Chairman on Legislation
Mrs. Kate Hirschman, Chairman on Press

Each affiliated organization is represented by two delegates, one of them the president, and two alternates. Monthly, matters of interest to the various bodies are taken up—the philanthropic, civic, religious, and cultural questions which affect the community's welfare. The value of such an interchange of views, which the founders of the Conference foresaw, has been amply proved in practice. Its influence has reacted on the smallest of the constituents as on the largest, and has made for unity of purpose and action. As a natural result, lost motion and duplication of effort have been reduced, particularly as regards charitable effort.

The Conference has not limited itself to Jewish effort but extends its active in-

terest to every phase of civic welfare. It cooperates militantly with the Juvenile Protective League, the League of Women Voters, the School Committee, the Society for Prevention of Blindness, the various welfare organizations for boys, the Council of Social Agencies, the Legislative Women's Congress, the Student Fel-



MRS. EDWIN ROMBERG (Shalah Silverman), daughter of Lazarus Silverman and Hannah Sachs, was born in Chicago, June 26, 1879. She received her early education in Chicago which was continued in Europe. After her marriage in Chicago, December 4, 1899, a brilliant social function of the day, she lived for several years in New York City, finally returning to Chicago and beginning a notable career of communal service. Her greatest single service, perhaps, has been in connection with Mt. Sinai Hospital which she helped save at a critical time in its career when its property was about to be sold for debt. She served for a time as president of the Hospital and is now its vice-president, as well as president of the Mt. Sinai Hospital Workers, an organization she called into being. She has been president of the Conference of Jewish Women's Organizations, the first president of the Women's Congress Association of the Middle West, the first president of the Woman's Auxiliary of the Chicago Branch of the Jewish Theological Seminary of America, and treasurer of the Chicago Keren Hayesod. She is at present president of the Central Auxiliary of the Daughters of Zion Day Nursery and Infant Home, honorary president of the Women's Auxiliary of the Northwest Branch of the Jewish People's Institute, and also president of the Deborah Dramatic Club. Her children are Mrs. Ruth Schwartz, and Louis and Stanley Romberg.

[illegible] At all times the representatives of these ladies are given the privilege of the Conference platform, and they keep in constant touch with the Conference, knowing that their message will be carried back to all its constituent clubs and, with the endorsement of the central organization, will bring immediate, definite results.

In this connection, a recent statement by Mrs. Abe Simon, the president, sums up the matter succinctly:

[illegible] than a thousand fraternal, civic, and philanthropic organizations. It is a fine proof of the interest of the Jewish woman to shoulder more than her share of responsibility for the welfare of the community.

Specifically, the outstanding achievements of the Conference may be enumerated in this way:

1. [illegible]
2. [illegible]
3. [illegible]
4. [illegible]
5. [illegible]
6. [illegible]

In general, the Conference of Jewish Women's Organizations may be said to furnish a powerful upward impetus to the thirty thousand women composing its constituents. It strives in every way to



MRS. ABE SIMON was born in Kalvaria, Russ Poland, October 6, 1889. Her father, Abraham Leo Simon, was the founder of the Yeshivath Etz Chaim. The family came to this country in 1892, reaching Chicago shortly after. Mrs. Simon therefore is virtually a Chicago product. After graduating from the Medill High School, she acted as private secretary to Dr. David Blaustein, first superintendent of the Chicago Hebrew Institute. She has taken a close interest in Temple Judea since its inception, serving as president of its women's club. She is president of the Conference of Jewish Women's Organizations of Chicago, vice-president of the Chicago Chapter of Hadassah, and a member of the Palestine Development League, Council of Jewish Women, B. M. Z. Woman's Club, Lawndale Ladies' Aid, Illinois League of Women Voters, and the Women's League of Peace. She was married in Chicago, June 22, 1913, and has two children, Leah Marcia and Leonard Selig.

strengthen worthy effort for the Jewish community, and serves as a connecting link between Jewish club women and all endeavor for the betterment of the great human family.

The Deborah

THE Deborah was originally known as "The Deborah Verein," organized October 15, 1872, to assist in the work of the United Hebrew Charities of Chicago. Its organizers were:

Maurice Bethold	Mrs. L. Schoenfeld
Mrs. B. Grossman	E. Seelbrunner
A. Herrog	H. Tallert
L. Herrog	Amalie Wolf.
H. Lowy	

The first meetings were held at the homes of members and its proceedings were conducted in German. Mrs. Schoenfeld was the first president. In 1897 the organization was incorporated.

In the many years of its activity, the Deborah has had the following presidents:

Mrs. Leopold Schoenfeld, 1872-1882
Mrs. Isaac Wolf, 1882-1885
Mrs. Louis Cohen, 1885-1886
Mrs. Isaac Wolf, 1886-1888
Mrs. F. Steininger, 1888-1890
Mrs. Isaac Epstein, 1890-1893
Mrs. Edward Rubovits, 1893-1895
Mrs. Isaac A. Radzinski, 1895-1897
Mrs. A. Rheinstrom, 1897-1899
Mrs. Hugo Brady, 1899-1905
Mrs. Joseph Wolf, 1905-1907
Mrs. Sigmund B. Wolf, 1907-1910
Mrs. Alexander White, 1910-1912
Mrs. Joseph Fish, 1912-1916
Mrs. Adolph Stein, 1916-1917
Mrs. Joseph Wolf, 1917-1919
Mrs. Joseph Slottow, 1919-1920
Mrs. Joseph Fish, 1920-1921
Mrs. Philip H. Magnus, 1921-1923
Mrs. Sidney Kahnweiler, 1923—.

The Deborah is now an organization of five hundred members and participates in many philanthropies. One of its chief interests is the State Hospital for the Insane, at Dunning, where three times a year for the last eighteen years, entertainment and refreshment have been provided for the twelve hundred inmates. During the existence of the Home for Jewish Friendless and Working Girls, the Deborah made that institution also an object of special care, the Shoe and Stocking Day being an annual event for years.

The present officers are:

Mrs. Sidney Kahnweiler, President
Mrs. Edward Fowler } Vice-Presidents
Mrs. Joseph Greenwald }
Mrs. Julius Lowy, Treasurer
Mrs. Edward Magnus, Recording Secretary
Mrs. Gustav H. Gottschalk, Corresponding Secretary
Mrs. Leo Bender, Financial Secretary

Directors:

1925-1926

Mrs. Max Arnsberg	Mrs. Louis Kahn
Mrs. Samuel Barfield	Mrs. Isadore Kalk
Mrs. David Bell	Mrs. Harry Lewinson
Mrs. R. F. Bransteck	Mrs. Philip Magnus
Mrs. Albert Cohen	Mrs. Jacob Mieke
Mrs. Joseph Fish	Mrs. M. J. Nakes
Mrs. Michael Gross	Mrs. Edwin Rosenberg
Mrs. Henry Goldhacker	Mrs. Emil Wedeles
Mrs. Benj. F. Goldstein	Mrs. Joseph Wise
Mrs. David Hirsch	Mrs. Moses Wiener

1923-1924

Mrs. Leo Bordman	Mrs. A. P. Fechheimer
Mrs. Hugo Brady	Mrs. Edwin Reinfeld
Mrs. Bruno Dornstag	Mrs. George Rubin
Mrs. Harry B. Feldstein	Mrs. S. Schoenfeld
Mrs. Abraham Hartmann	Mrs. Charles Segal
Mrs. M. L. Kaufman	Mrs. Max Silverberg
Mrs. A. E. Krause	Mrs. George Stein
Mrs. William Lederer	Mrs. H. L. Wassermann
Mrs. Jane Lepman	Mrs. S. C. Wiener
Mrs. Bernard Meyer	Mrs. Joseph Wolf

Court Directors:

Mrs. Harry Bobbe	Mrs. Theo. Mayer
Mrs. Simon Fish	Mrs. Rose B. Mendelsohn
Mrs. Fred Goldberger	Mrs. Millie Mitchell
Mrs. Henry Hart	Mrs. C. H. Rothschild
Mrs. Jacob Lindheimer	Mrs. Lester Stern
Mrs. Harry May	Mrs. Celia Westheimer

The principal achievement and activity of the Deborah is the support of the Deborah Boys' Club, which was established October 13, 1907, at 1813 Indiana Avenue, the present quarters at 4720 Grand Boulevard being purchased and fitted up in 1918. The most active workers in this undertaking were Mrs. Joseph Fish, Mrs. Alexander White, and Mrs. Joseph Wolf. The present home accommodates thirty-five boys whose ages range from thirteen to eighteen years. Some are still attending school and the others are working, though work after school is encouraged among the younger boys as a

means of making them more self-reliant. Upon entering the club the boys are first examined by a physician, and after being found eligible, are admitted. The club provides good food, clean beds, lockers, shower baths, and clothes, if needed, for



Deborah Boys' Club, 4120 Grand Boulevard

all the boys. There is a fine library and reading-room, and a well-equipped recreation room.

The club is affiliated with Sinai Social Center, which is situated nearby. Here all the advantages of the Center's cultural and physical training facilities are given to the boys for a small fee. The Sinai Congregation Sunday School admits the boys without charge, and when they are sick they are cared for at the Michael Reese Hospital. The club has received many letters from now substantial citizens recalling their pleasant years in its home.

The Deborah Dramatic Club was formed in 1912 by Mrs. Hugo Brady with the aim of presenting playlets before the inmates of various institutions, but that program has been enlarged to include dramatic effort of all kinds. The officers of the Deborah Dramatic Club for the current year are as follows:

Mrs. Edgar Ginsberg, President
Mrs. H. L. Waterston, Mrs. Gustav Gottschalk } Vice-Presidents
Miss Charlotte Segal, Treasurer
Mrs. Minna Wilson, Secretary.

The Deborah Juniors was organized in 1904 as a young women's auxiliary of the older organization and is today one of the leading young people's philanthropic organizations in Chicago, whose 150 members are concerned with many fine philanthropies.

Following are the present officers of the Deborah Juniors:

Mrs. Herman Lowenstein, President
Edith Weishopf, Ruth Wien } Vice-Presidents
Irma Frieder, Treasurer
Lucille Benjamin, Recording Secretary
Sophie Barr, Financial Secretary

Hebrew Sheltering and Immigrant Aid Society
Chicago Branch—(HIAS)

THE Hebrew Sheltering and Immigrant Aid Society is the result of the amalgamation in 1909 of the Hebrew Sheltering House Association, organized in 1888, and the Hebrew Immigrant Aid Society, organized in 1901. It is a national organization, having as its purpose the rendering of assistance to Jewish immigrants in whatever form that aid may take. Immigrants are met on their arrival at port, their welfare is looked after; friends or relatives are located for such as are unable to take care of themselves; they are looked after en route to their destinations; help in the matter of securing homes and employment is given when necessary; naturalization papers are secured; educational and Americanization classes are organized.

The Chicago branch was originally known as the Hachnosis Orchim and occu-

pied a building on Maxwell Street near Canal. When the Federated Charities was organized, it took over that building and gave the Hachnosis Orchim the one at 1336-38 South Morgan Street, a two-story structure belonging to the Jewish Aid Society. The latter charges one dollar a year rent provided the premises shall be used only for charitable purpo es.

The Federated Charities met he budget of the Hachnosis Orchim u..til after the war, when "Hias" (the Hebrew Sheltering and Immigrant Aid Society), a national organization, took it over as a branch. Since that time, Chicago Hias, as it is called, has retained this affiliation, and while immigration has decreased, its opportunities for service have nevertheless been many and important.

The first officers of the local organization were Morris Tower, Sieg Natenberg, Joseph Blonder, and William Durschlag. All of them have continued in the work to the present, and under them and their co-laborers a notable record has been achieved. In line with the purposes of the national organization, newcomers to the city have been cared and provided for, transients made comfortable during their stay here, money has been transmitted to thousands of families, legal aid given when necessary—and numerous other vital services performed—all without charge of any kind. Deportation cases which would work injustice on the individuals concerned, have been pleaded, and the most harmonious relations have always been preserved between the local and the national bodies. So creditable, in fact, have been the efforts of Chicago Hias that part of its budget is met by the Jewish Charities of Chicago.

ADOLPH COPELAND was born April 15, 1870, in Byalistok, Russia. He attended the *cheder* and *yeshiva* in Byalistok being for a time a teacher. He came to the United States in 1888, settling in New York City where he entered medical college. Circumstances compelled him to forego his intellectual and professional ambitions and he came to Chicago in 1893, where he entered the manufacturing of store equipment and founded the Superior Brass and Fixture Co. He has been president of the Chicago branch of the Hebrew Sheltering and Immigrant Aid Society since 1915, and is vice-president of the national organization. For a number of years he served on the directorate of the Federated Charities. He was the first president of the Chicago branch of the Jewish Theological Seminary of America, and is an executive member of the United Synagogue of America. He is also president of Congregation B'nai Israel, of Austin. He was married March 18, 1901, to Frida Lewison, and is the father of Jacob, Isidore, Ruth E., Arnold P., and Evelyn Copeland.



SIEG NATENBERG was born March 18, 1874, in Chodetz, Poland. He came to this country in 1898, settling in Chicago the same year. He established himself on the Northwest Side, in the communal activities of which he has taken an active part for many years. He was a director of the Jewish Educational Alliance, and active in the Federated Charities. He is at present vice-president of the Chicago Branch of the Hias, treasurer of the United Hebrew School, a director of the N. W. Gemilath Chasodim and of the North Shore Congregation, treasurer of the latter's Talmud Torah, a director of the Hebrew Theological College, and member of Ramah Lodge, I. O. B. B., and King Solomon Lodge, O. B. A. He was married October 31, 1905, to Gussie Rohr, and has two children, Jerome and Sella.



The present Chicago officers are:

Adolph Copeland, President
J. T. Cantor
Sieg Natenberg } Vice-Presidents
Jos. Blonder, Treasurer
Isadore Tow, Secretary
Philip L. Seman, Chairman Immigration Committee

Directors

[illegible] Alexander	Joseph Friedman
[illegible] Abelson	M. Ginsburg
S. Aron	Edward Grossman
Harry Berman	Rabbi L. Kaplan
Edward G. Blonder	Joseph Kohn
Joseph Blonder	Sieg Natenberg
A. Brody	A. S. Rae
J. T. Cantor	Philip L. Seman
A. J. Cronk	Rabbi S. Shach
Max Cohn	M. Teitelbaum
A. Copeland	I. E. Toaff
William Durschlag	Isadore Tow
Rabbi E. Epstein	Morris Tower
H. Falk	M. Udwin
O. G. Felton	D. H. Weitzenfield

Treasurer
A. Brody Sieg Natenberg Morris Tower

Infants' Aid Society

THE Infants' Aid Society gives aid to infants and their mothers when the mothers are unable to purchase it. The organization makes no demands as to locale or creed; wherever help is needed, in hospitals and in homes, the Infants' Aid is ready and willing to give it, to the extent of its abilities. The need for such an organization was recognized in 1914 by Mrs. Harry J. Joseph, since deceased, and in November of that year she founded the Infants' Aid Society with the assistance of the following women:

Mrs. J. Baer	Mrs. C. Metz
Mrs. S. Eisendrath	Mrs. E. Nathan
Mrs. O. Harris	Mrs. G. Weislow
Mrs. I. Hirsch	Miss E. Wollner

The first administration consisted of:

Mrs. Harry J. Joseph, President
Mrs. E. Nathan, Vice-President
Mrs. I. Hirsch, Treasurer
Mrs. J. Baer, Secretary

The organization, now numbering 550 members, took up quarters at the B'nai Sholom Temple Israel Community House, 109 East Fifty-third Street, where it still meets every Monday, to arrange its work, and to make up the great quantity of infants' and mothers' garments which it distributes through various hospitals and dispensaries. A great part of its work is done directly in the home. Layettes are distributed to personal cases; also to the Michael Reese Hospital, Lying-In Dispensary, Home Finding Society, United Charities, Juvenile Court, Council Camp Wauconda, the Jewish Social Service Bureau, and the Daughters of Zion Infant Home and Day Nursery. The Infants' Aid has endowed and maintains a 23-bed nursery at the Mt. Sinai Hospital. Baskets are distributed at Rosh Hashonah and eggs and matzoth at Passover.

A memorial the nature of which has not been definitely decided upon, is being planned to honor the memory of the founder and first president, Hortense Schoen Joseph. Mrs. Joseph was president until 1920, when Mrs. Henry Posner took the chair and served until 1922. Upon her retirement, Mrs. Joseph became honorary president and now, after her death, her name is still retained in respect to her memory.

The present administration consists of the following officers, directors, and committee chairmen:



MRS. HARRY J. JOSEPH (HORTENSE SCHOEN) was born in New York City, September 11, 1890. After being graduated from Wolfe Hall, Denver, she was married in Chicago in 1910. From that year until her untimely death twelve years later, Mrs. Joseph engaged intensively in social work which won her wide recognition as a leader and doer. In November, 1914, moved by the distress of many mothers and babies in the congested districts, she organized the Infants' Aid, serving as its president for five years and then being elected honorary president. She was also a director of Jochannah Lodge, vice-president of the Sisterhood of B'nai Sholom Temple Israel, a director of the Ruth Club, and a committeeman of the Council of Jewish Women. During the war Mrs. Joseph was active in the Red Cross and Liberty Loan campaigns. She left two children, Henry S. and Herbert B., upon her sudden death, August 12, 1922.



MRS. HERMAN C. STERN (Hinnye E. Hexter), daughter of Kaufman and Hannah (Lebolt) Hexter, was born in Chicago June 12, 1879. She was graduated from the South Division High School in 1897 and was married in Chicago four years later. In the intervening years, now approaching a quarter-century, Mrs. Stern has participated in a variety of activities, Jewish and non-Jewish. She has been identified with the work of the Council of Jewish Women for a number of years and is at present on the Wauconda Summer Camp Committee. She is also president of the Infants' Aid, a member of the Board of Directors of Sarah Greenebaum Lodge, and president of the Ladies' Auxiliary of the Illinois Retail Jewelers' Association.

Mrs. Harry J. Joseph (Deceased), Honorary President
Mrs. Herman C. Stern, President
Mrs. Sam Oettinger, Mrs. A. Gilbloom } Vice-Presidents
Mrs. A. B. [illegible], Treasurer
Mrs. Louis J. Solomon, Corresponding Sec'y
Mrs. Fred Rosengard, Recording Secretary
Mrs. I. Weinfeld, Financial Secretary

Directors

Mrs. D. Andrews
Mrs. Maurice Cohen
Mrs. B. Hartz Falter
Mrs. Walter J. Flesch
Mrs. A. Friedman
Mrs. N. L. Krueger
Mrs. D. Lewis
Mrs. A. Livingston
Mrs. R. Mayer
Mrs. H. A. Rahiner
Mrs. Ed Rosenberg
Mrs. M. Weber.

Committee Chairmen

Program, Mrs. Robert Mayer
Membership, Mrs. David Frankel
Investigation and Relief, Mrs. Ben Viereggen
Clothing, Mrs. Emil Stern
Reception, Mrs. Chas. Cooney
Publicity and Press, Mrs. Arthur Hamburger
Memorial, Happy Day, Mother's Comfort Fund, Mrs. Nathan Meseritz
Visiting, Mrs. P. Rosenstein
Candidates, Mrs. I. J. Van Essen
Purchasing, Mrs. Sam Freund
Revision, Mrs. A. Hirsch
Finance, Mrs. Sam Oettinger
Delegates to the Conference of Jewish Women's Organizations, Mrs. A. Livingston and Mrs. A. Rosen.

Jewish Big Sisters

ORGANIZED in 1915, under the direction of Minnie F. Low, the Jewish Big Sisters has as its purpose the aid of young girls in the congested districts of the city. Its media are wholesome counsel, proper recreation, assistance in education, material help when this is imperatively needed, and effort to improve home environment.

The majority of the "little sisters" are referred to the organization by the Jewish Social Service Bureau. Others come through the public schools, and a number through members and outside individuals.

Each of the Big Sisters is assigned to one or more charges, and keeps in personal contact with them by inviting them to her own home as well as visiting them in theirs, by winning the confidence of the young girls and their families, and becoming their friend and counselor. Tact, finesse, and patience are required, but these have their reward in the improvement of hundreds of young lives that otherwise lack guidance and an upward influence.

A number of girls have been kept in high school through the partial scholarship plan of the Big Sisters, whereby books, supplies, luncheon and carfare expense are provided. A few have received business college courses and have been assisted in other ways toward a higher place in the working world, and some are being given piano instruction.

The recreation program provides for indoor gatherings in the cool season, outings in summer, concerts, and theatre parties. An annual dinner and an annual automobile outing are a fixed part of the program. Though the cultural element is always uppermost in mind, this is never allowed to obscure the attractiveness and entertainment value of these functions. Games, "goodies," prizes, and other features dear to the heart of youth are always part of the gatherings.

A strict policy of the Big Sisters is that no material aid shall be given except in cases of emergency. Their object is to assist their charges to become upstanding, independent women, and the principle of self-help is carefully conserved.

The Jewish Big Sisters, now numbering one hundred, had as first president Mrs. I. Louis Greenberg, who served in 1915-16. She was succeeded by Mrs. Meyer Rosengard, 1916-17, who was followed by Mrs. Philip P. Sachs, the present incumbent. The complete administration for the present term follows:

Mrs. Philip P. Sachs, President
[illegible], Vice-President
[illegible], Treasurer
[illegible], Secretary
Mrs. I. R. [illegible], Financial Secretary
Mrs. Philip Goodman, Cor. Secretary

Jewish Charities of Chicago

THE Jewish Charities of Chicago is the result of the union consummated on January 1, 1923, between the Associated Jewish Charities and the Federated Orthodox Jewish Charities, bringing all coöperating philanthropies under one administration.

Associated Jewish Charities

The "Associated" was the outcome of a movement started in 1899 to increase the amount available in the community annually for the support of its charitable institutions by a dignified and direct method of soliciting subscriptions. The aim was to enlarge the number of subscribers and to increase the amounts given by regular contributors. Back of this aim was the desire to standardize the method of obtaining revenue and to do away with certain annoying and obnoxious means which theretofore had been relied upon to yield the necessary annual support.

It was aimed, specifically, "to exclude all forms of solicitation, ticket-selling, bazaars, fairs, etc., and to confine individual bounty to direct subscription." It was also felt that some representative body was needed to control the calling into being of new charitable enterprises making additional demands upon the community.

At the annual meeting of the United Hebrew Charities held in 1899, the executive board recommended the adoption of a new method of collection. The year before the United Charities had faced a shortage of $90,000, the accumulated deficits of years, which had been removed only through a gigantic bazaar in the Auditorium Theatre. To prevent such a deplorable condition from ever again arising, a committee was empowered to confer with the various charitable organizations regarding a common plan of action. Before this committee had acted, Edwin G. Foreman and Edwin F. Meyer decided to call a conference of representative men of the community, to discuss the situation. The conference was held January 7, 1900, which date marks the birth of the Associated Jewish Charities, in reality if not in form. Julian W. Mack, in his report as secretary of the "Associated," at the first annual meeting held May 7, 1901, says:

> Those invited to the conference not only unanimously endorsed the project but at once subscribed sums of $1,000 and $1,500 each as their first annual contribution. . . . These contributions exceeded by at least 25 per cent and in some instances by as much as 50 per cent, the amounts that had theretofore been expended by the donors in their annual dues to the individual organizations, their purchase of charity ball boxes and of tickets for the balls, and the many entertainments given by the women's societies.

Encouraged by this response, a provisional central committee was formed, consisting of Edwin G. Foreman, Edwin F. Meyer, Dr. Emil G. Hirsch, Leon Mandel, and Julian W. Mack, then secretary of the United Hebrew Charities.



EDWARD RUBOTTS was born in Arbo Kolmand Hungary, November 26, 1844. He came to the United States in 1867, and to Chicago the following year. Here he soon gave up was a tailoring and peddling, and for many years was a cattle merchant and commission dealer. During the last few years of his life he was interested in the Union Hebrew Charities, in which capacity he performed services of the highest merit. He was a member of Rose Congregation and other institutions. He married Miss Celia Kiss, and several children were born to them. Mrs. S. B. Wolf, Mrs. Samuel Deutsch, Chas. Frank E., Isaac E., Dr. William H., and Theodore.

A sub-committee, consisting of representatives of temples, clubs, and various organizations, got to work at once soliciting subscriptions, with such good results that in less than two months, $100,000 a year had been pledged by less than six hundred individuals—half the number of regular contributors to the United Hebrew Charities, whose subscriptions had never exceeded $110,000. This was an

excellent start, presaging the success and growth that was to follow.

A committee of twenty-one was formed, consisting of the five already named as the provisional central committee, together with four members of each of the executive boards of the United Hebrew Charities, the Jewish Training School, the Home for Aged Jews, and the Chicago Home for Jewish Orphans. A plan of organization was agreed upon by this body and submitted to a meeting of all subscribers held in Sinai Temple, April 12, 1900. Here the Associated Jewish Charities was formally instituted and the first officers were elected, as follows:

Lewis G. Fenman, President
Harry Hart, Vice President
Isidor Rosenfeld, Treasurer
Julius W. Mack, Secretary

TRUSTEES

A. G. Becker	Edwin F. Meyer
George Frank	Mrs. Hannah G. Solomon
Louis R. Kaufmann	Simon W. Straus
Leo Mandel	

Frank resigned at the end of the first month of his term and was succeeded by Joseph Rosenbaum.

At the first meeting of the board of directors, April 17, 1900, the subscriptions announced totaled $115,940, raised among 835 subscribers. Offices were rented, and the work of securing new contributors was pushed with vigor.

The success of the "Associated" was one of the chief topics of interest at the National Conference of Jewish Charities held in Chicago in May, 1900. The delegates asked for copies of the by-laws, and studied the methods adopted. Upon their return home, similar movements were successfully inaugurated in Philadelphia and New York, and have since spread to many other cities.

At the first annual meeting, May 7, 1901, the secretary's report showed 1,700 subscribers and a total of $134,323, or $25,000 more than the highest amount previously raised by the United Hebrew Charities. Of this amount, only $1,033 was outstanding on May 7, and contributions amounting to $222 were canceled as uncollectible. After providing for all the affiliated institutions and donating to Jewish charity outside of Chicago which in the opinion of the Board merited support, as well as paying all operating expenses, a balance of $5,611 was left in the treasury. The appropriations during that first year, 1900-01, were as follows:

Relief Department, United Hebrew Charities	$46,500
Michael Reese Hospital	24,000
West Side Dispensary	2,600
Home for Aged Jews	12,255
Chicago Home for Jewish Orphans	13,000
Jewish Training School	12,750
Cleveland Orphan Asylum (also cared for 115 Chicago children)	6,000
National Hospital for Jewish Consumptives	5,000
Denver (for care of Chicago patients sent by Relief Department)	
Chicago Lying-In Hospital and Dispensary	3,900
Maxwell Street Settlement	1,700
Seventh Ward Bureau (personal service and Juvenile Court work)	
Jewish Agricultural Aid Society	180
Administration	3,231

Thus the "Associated" more than justified its existence and fulfilled the hopes of its founders. The officers did more during the first year, however, than merely raise sufficient funds of the various institutions enumerated above. They kept their promise to the community to make the money subscribed go as far as possible. How this was done is told by Secretary Mack in his annual report. He says:

It is satisfactory if the financial end of these organizations is valuable to the community, even more valuable is an amalgamation of the working forces in the actual distribution of relief. Heretofore, a number of women's societies have been engaged in the same general work. Each was independent of the other. There was little, if any, check upon duplication, and the opportunities for fraud were numerous. Much energy was wasted from lack of an efficient supervision and centralized control. Your Board of Directors, early in the fiscal year, invited a conference of the Relief Department of the United Hebrew Charities with representatives of the women's organizations, for the purpose of uniting all of them under the direct control of the former. The spirit of cooperation and the hearty enthusiasm for the good cause, which your officers have met with in all of these conferences, was manifested most abundantly at these meetings, and, as a result, the relief work among the Jews of Chicago is now done by one body, from one place, with one set of records. The office of the United Hebrew Charities is the center of this work. Its efficiency has been wonderfully increased, its officials and the committee in charge have labored with renewed zeal, fresh as they were from the



ADMINISTRATION BUILDING, JEWISH CHARITIES OF CHICAGO, 1800 SELDEN STREET

task of collecting their funds and from the many petty and annoying disturbances and friction that were inevitable before the consolidation had been effected.

Few changes were made in the Board of Directors elected for 1901-02. A. G. Becker succeeded Harry Hart as vice-president, and Harry Pflaum was chosen

BENJAMIN E. BENSINGER was born in Louisville, Kentucky, on January 4, 1868, the son of Moses and Eleanor (Brunswick) Bensinger. He came to Chicago at an early age and received his education at the Moseley Grammar School and the South Division High School. At the age of seventeen, he became connected with the Brunswick Balke Collender Company. After having been elected first vice-president of the company in 1905, he succeeded to the presidency at the death of his father in 1904. Under Bensinger's guidance the company has become the largest manufacturer of billiard tables and equipment in the world. He has always been an active communal worker, being especially interested in the various relief drives waged in Chicago. He was president of the Associated Jewish Charities in 1917 and is at present a director of the Jewish Charities of Chicago, to which he is a liberal contributor. He married Rose Frank on January 20, 1896, and and there are two sons, Robert and Edward, Jr.



trustee for one year to fill the office vacated by Becker. Samuel Deprés and Louis Birkenstein were elected trustees for three years.

Edwin G. Foreman continued as president until the third annual meeting, when A. G. Becker was elected to succeed him. Foreman's administration had served to solidify the organization in its difficult formative period and had brought about the establishment of an emergency fund, a foresighted provision that later stood the young organization in good stead. The close of President Foreman's third term saw the total of annual subscriptions swelled to $139,896, given by 1,803 donors. A deficit of $8,000 incurred the previous year had been made up and all seemed bright and promising for the new regime.

President Becker set to work to increase the amounts realized theretofore. His fellow officers were Isidor Baumgarul, vice-president; Simon W Straus, treasurer; and Louis Birkenstein, secretary. Foreman and Mack, the retiring president and secretary, were chosen trustees. The efforts of Becker and his associates did increase subscriptions by $16,000, but the number of givers dropped from 1,803 to 1,775, and at the end of the next year, at the annual meeting held May 16, 1905, a net deficit of over $5,000 was reported owing to heavier expenditures than usual in connection with the erection of the new Michael Reese Hospital and the furnishing of the Home for Jewish Friendless. Julius Rosenwald headed the subscription list with $4,000, his contribution the year previous having been $3,000

SAMUEL DEUTSCH was born in Louisville, Ky., June 1, 1865, and his early life was spent south of the Mason and Dixon line. He became active and prominent here with his arrival in 1899. He interested himself in the Chicago Home for Jewish Orphans, of which he was made a director; served a term as president of the Associated Jewish Charities, and has been president of the Standard Club and vice-president of the Federated Charities. Beginning with 1917, and until the close of the war relief work in 1922, Deutsch was one of the mainstays of the Chicago Jewish Relief Committee. Through his instrumentality the efficiency of the local effort was heightened, and many additional thousands raised with which to relieve suffering. In the United Drive for $2,500,000, in 1923, he was again a leading figure and a powerful aid in its success. He is at present vice-president of the Jewish Charities of Chicago. Deutsch's business standing and connections are equally important. He is a director and on the executive committee of the Inland Steel Co., and is affiliated with other large industrial enterprises. He was married January 8, 1890, in Indianapolis, to Lelia Gundelfinger, the children of this union being Armand S. Deutsch, Florence, Dorothy Alice, and Ruth.



Becker was elected president a third time, for 1905-06; William N. Eisendrath, vice-president; Louis Wampold, treasurer, and Louis Eckstein, secretary. Julius W. Mack, who had again served as secretary the preceding year, was chosen trustee for three years.

Despite the reverses suffered in these trying times when the "Associated" was struggling for a firm foothold, the persistence of its devoted workers was not

DIRECTORS ASSOCIATED JEWISH CHARITIES, WITH YEAR FIRST ELECTED

[illegible]	[illegible]	[illegible]
Harvey S. Austrian, 1918	[illegible]	[illegible]
Gustav T. Bauer, 1911	Samuel Greenebaum, 1914	A. J. Plamm, 1911
L. Baumgartl, 1907	[illegible]	[illegible]
A. G. Becker, 1900	Leon Hamburger, 1913	E. J. Rose, 1915
Joseph Belfeld, 1916	Stephen Hexter, 1916	Julius Rosenwald, 1906
M. E. Bensinger, 1907	L. H. Heymann, 1921	Morris S. Rosenwald, 1917
[illegible]	Dr. Abram Hirschberg, 1907	Maurice L. Rothschild, 1909
F. D. Block, 1911	[illegible]	Charles Rubens, 1916
[illegible]	[illegible]	[illegible]
[illegible]	Louis M. Katz, 1920	Sigmund Silberman, 1915
Abel Davis, 1912	[illegible] Kevin, 1909	Hannah G. Solomon, 1900
James Davis, 1920	Nathan Klee, 1909	Modie J. Spiegel, 1908
Alfred Decker, 1914	[illegible]	[illegible]
Samuel Degen, 1901	[illegible]	[illegible]
Samuel Deutsch, 1915	Louis B. Kuppenheimer, 1900	Henry X. Straus, 1908
Louis Echstein, 1902	[illegible]	[illegible]
Louis Eisendrath, 1908	[illegible]	Milton A. Straus, 1907
Max Epstein, 1917	Edwin W. Meek [illegible]	Samuel [illegible]
[illegible]	Edwin F. Mandel, 1911	S. W. Straus, 1900
Harry M. Fisher, 1923	Leon Mandel, 1900	Milton L. Strauss, 1909
Milton F. Florsheim, 1909	Sidney Mandl, 1910	Louis M. Stumer, 1918
Alfred K. Foreman, 1919	Elias Mayer, 1922	S. L. Sulzberger 1915
[illegible]	[illegible]	[illegible]
[illegible]	Abraham W. Meyer, 1919	Leo Wampold, 1906
Henry G. Foreman, 1909	Edwin F. Meyer, 1900	Joseph Weisenbach, 1912
Mrs. Henry L. Frank, 1901	Oscar Meyer, 1916	Murray Welbach, 1919
W. B. Frankenstein, 1919	Joseph Michaels, 1921	Morris Well, 1918
Jacob Franks, 1919	Samuel Nirdlinger, 1915	David Wormser, 1908
Gustave Freund, 1910		Leo F. Wormser, 1915

to be denied. Its circle of influence expanded steadily until it enlisted among its members and subscribers the great bulk of public-spirited inhabitants of the community. Year by year its resources increased and its scope of work was augmented. Its phenomenal growth in the intervening years is vividly shown in the following table:

	Subscribers	Subscriptions
1900[1]	1,684	[illegible]
1909	3,018	[illegible]
1914	3,441	[illegible]
1916	3,547	[illegible]
1917	6,860	[illegible]
1918	8,652	[illegible]
1919[2]	8,172	[illegible]
1920[3]	7,463	[illegible]
1921	6,852	[illegible]
1922	6,709[4]	[illegible]

This tremendous expansion since the first years when the "Associated" began its important pioneer work of accustoming the community to modern, efficient operation of the communal charities, was naturally the accomplishment of many minds and many hands. The roll of past officers is impressive as showing the caliber of men the "Associated" was successful in enlisting in its labors:

PRESIDENT

Edwin G. Foreman, 1900-02
A. G. Becker, 1903-05, 1914
Edwin F. Meyer, 1906-08
Julius Rosenwald, 1909-13, 1915-17
[illegible]

VICE-PRESIDENT

Harry Hart, 1900
[illegible]
L. Baumgartl, 1903-04
William N. Eisendrath, 1905

[1]Fiscal year begins May 1.
[2]Eight months, May 1, to December 31.
[3]With 1920, the fiscal year begins January 1.
[4]Drop in number of members in this and preceding three years was caused by discontinuance of membership campaigns to avoid interference with war relief campaigns.

Julian W. Mack, 1906-09
Louis Edelman, 1910-11
B. E. Baringer, 1914-17
A. D. Lasker, 1918-19
Max Adler, 1920-22

TREASURER

I. Baringer, 1900-12, 1909
S. W. Straus, 1903-04
Leo Wallerstein, 1907-08
Nathan Klee, 1910-18
Alfred K Foreman, 1919-22

SECRETARY

Julian W. Mack, 1900-02, 1904
L. Bitkenstein, 1903
Louis Edelman, 1905-07
Abram Brandeberg, 1908-09
Milton J. Goodman, 1911-12
Joseph Weissenbach, 1913
Louis M. Cahn, 1914-16
Marcy I. Berger, 1917-22.

Following his term as president, Julius Rosenwald was elected honorary president, which position he held until the merger with the "Federated" in 1922. The officials just enumerated have been assisted by the members of the directorate through the various administrations, who are shown in the list on page 584, with the year when each was first elected.

Closely identified with the internal administration of the "Associated" have been Louis M. Cahn, director of the Bureau of Research since January, 1920, and Marcy I. Berger, secretary since January, 1917, and a force in all activities.

One of the important developments of the "Associated" was the Endowment Fund which, established in May, 1906, during the administration of Edwin F. Meyer as president, grew to the great sum of $238,924 by the time the amalgamation with the Federated Orthodox Charities took place. Another was the Contingent Endowment Fund, which reached $156,964, and the Unrestricted Gift and Legacy Fund, totaling at the time of the amalgamation, $74,921. Besides the annual subscription and the Memorial Flower Fund, a channel of great revenue that attained a wide vogue was the gift by bequest. Men of wealth were "educated" to include the "Associated" in their wills, and many thousands of dollars found their way into the general fund or the Endowment Fund by this means.

The Administration Building, a model of its kind, is at 1800 Selden Street. It was completed in 1915 and presented by Julius Rosenwald as his gift to the Jewish charitable agencies of the city. In it have been housed the "Associated" as well as the Federated Orthodox Charities, the War Relief, and a number of their constituent organizations enumerated farther on. The aid to the various war-relief campaigns given by the officers and members of the "Associated" forms a story in itself. It was a splendid example of the breaking down of organization lines in the common cause of humanity.

The dominating proportions which "Associated" activities reached may be seen from the accompanying chart, taken from the official booklet for 1920-21. It shows graphically how vital was the service rendered the institutions named.

CHART SHOWING ACTIVITIES



In the twenty-two years from the time of its founding until it merged with the "Federated" to form one all-inclusive body, the Associated Jewish Charities exercised an unparalleled influence in the life of the community. At a time when slipshod methods and working at cross purposes were the rule, it brought order and system into social service. Its leaders, through their personal example and their persistent missionary work, taught our [illegible] They spread the spirit of communal responsibility and responsiveness, and taught the doctrine of cooperation. To them is largely due the great improvement in the Jewish community of to-day as compared with that of twenty-five years ago.

Federated Orthodox Jewish Charities

Coincident with the growth of the orthodox Jewish community in Chicago, there arose in it an ever-increasing number of charitable institutions, and with them sprang up, in even more aggravated form, the same conditions which led to the formation of the Associated Charities by the reform element. Various philanthropic bodies were competing with each other in the collection of funds, and duplicating each other's works in the distribution. An endless round of social functions—balls, bazaars, fairs, theatre benefits, and what not—was exhausting the public's purse and patience, and after the expenses of these affairs were paid, the net amount left for the ultimate beneficiaries was usually very small. Canvassers were employed by many of the institutions whose frequent solicitations did not improve the giving temper of the public, for it was well known that the canvassers were in some instances receiving as high as sixty per cent of the moneys they collected. Then, too, the overlapping and duplication in administering the funds tended to alienate the Jewish population still further. It was a case of good intentions gone astray through lack of coordination and discipline.

As early as 1909, a realization of these evils and an endeavor to find relief from them, are to be noted in a letter sent by the president of the Beth Moshav Z'Keinim (B. M. Z.), A. Margolis. Under date of September 22, he wrote to the rabbis and presidents of the local orthodox congregations:

[illegible]

A. Margolis, President
(Mrs.) Benjamin Horwich, Secretary.

Bernard Horwich, a man widely identified with communal enterprises, then began to propagate the idea of federating all orthodox charities into one compact, efficient organization. He interested Peter Boyarsky, at that time editor of the *Daily Jewish Courier*, who threw himself into the cause wholeheartedly. Day in and day out, brilliant, convincing editorials appeared from Boyarsky's pen urging the unification of orthodox institutions, and calling upon their officers to organize a federation.

In many instances the officials of the various bodies were reluctant to follow Horwich and Boyarsky's suggestion, unwilling as they were to give up a jot of their sovereignty or their own antiquated methods of conducting their institutions. Public opinion was being awakened, however. The need of budget systems, of discipline and collaboration was being borne in upon the community, and demands for action became more and more insistent. Thus was the public prepared for the inception of new and better ways in orthodox communal affairs.

On December 19, 1911, was held the

historic meeting of the "Ways and Means Committee to Federate Orthodox Jewish Charities." Comprising this committee were the following:

B. Baumgarten	Harry A. Lasky
Louis Bamberger	A. Marcuse
Peter Bogorsky	S. Phillipson
Nathan F. Bowman	D. P. Pollock
Harry M. Fisher	A. S. Rice
M. Ph. Ginzburg	S. J. Rosenblatt
A. J. Harris	B. J. Schiff
Bernard Horwich	Max Shohair
Harris Horwich	Dr. George Sultan
Nathan H. Kaplan	August Tarnow
S. B. Komaiko	H. Wahn
Jacob Levi	

Voluntary contributions to defray the expense of organization were made by all present, headed by donations of $100 each from B. Horwich and B. J. Schiff. The groundwork for future action was then laid, and two weeks later the following officers were elected:

B. Horwich, President
Samuel Phillipson, James Davis } Vice-Presidents
A. S. Rice
B. J. Schiff, Treasurer
Harry A. Lasky, Recording Secretary
Max Johnston, Financial Secretary
D. P. Pollock, Office Manager.

A "Declaration of Principles" which was adopted, and afterward given wide publicity, stated the aims of the proposed federation with unmistakable clearness:

The Federated Charities would not seek to manage any of the existing institutions but would act as a central agency for the collection of money; to abolish competition between institutions in the collection of funds; to eliminate from every institution affiliated with the "Federated" the heavy burden of collecting funds for its existence, thus enabling them to devote their entire efforts toward the management of said institutions; to put a stop to the collections for institutions which do not exist; to administer affairs of the "Federated" in such manner as to gain the confidence of the entire community.

The meeting of the Plan Committee, April 4, 1912, and the general meeting which followed on April 15, served to enlist many others in the cause. A great number of contributions was secured, of which the largest were as follows:

B. Baumgarten	$1,000
L. Bamberger	500
Louis Bamberger	1,000
Daily Jewish Courier	250
B. J. Erdman	500
B. Horwich	1,000
Henry Horwich	500
M. Levitan	250
S. Morris	1,000
S. Phillipson	1,000
J. I. Rosenberg	250
B. J. Schiff	1,000
Joseph Weil	300

The several sums of one thousand dollars represent the largest contributions made by orthodox donors up to that time.

SAMUEL PHILLIPSON, born June 1, 1865, in Kalwaria, Russian Poland, was brought by his parents to Chicago in 1872. He attended public school and then business college after which, at the age of seventeen, he entered the general merchandise business in which he has ever since been engaged. He was identified with the firm of Joseph Phillipson, located at Twelfth and Johnson streets for twenty-four years until it was dissolved in 1906, when he founded the wholesale general merchandising house of Samuel Phillipson & Co., and also the department store of Samuel Phillipson & Brother. The former firm of which he has been president since its establishment, is known throughout the United States, doing an extensive wholesale mail-order business. He is also vice-president of Schiff & Co. State Bank. He has served the community for many years. He gave the first donation to the B. M. Z. and was one of the organizers and chairman of the managing committee of the Federated Charities as well as one of its most generous supporters throughout its career. He has been a pillar of strength, too, to the Jewish People's Institute since its establishment. Few organizations have not come to him for help, and none has ever failed to receive it. He is a director of the Jewish Charities of Chicago, treasurer of the Keren Hayesod, treasurer of the Joint War Relief Committee since its inception, and director of the Hebrew Sheltering and Immigrant Aid Society of America. He is a staunch and active Zionist, and a prominent member of the B'nai B'rith, Bikkur Cholem, Anshe Emeth Congregation, and a number of other organizations, national and local. He was married in Elgin, Ill., June 2, 1891, to Rachel Burton, four children being born to them: Emanuel, Sydney, Libbi, and Sylvia.



The movement was no longer in the doubtful stage; it was beginning to make its impress on the community, and enlisting the best influences in it.

The interest and support of Julius Rosenwald had already been enlisted, his first step having been to send out a personal letter urging attendance at the general meeting. From the day he wrote it, throughout the eleven years of the existence of the "Federated," Rosenwald was an active force for its advancement, not only giving with his usual liberality but

devoting his time and effort to it. To him only could have been accorded the unique distinction of being honorary president of both the Federated and the Associated Charities. In his dual position he exerted a powerful influence for solidarity which played no small part in the eventual union of the two organizations.

A general canvass for subscriptions was begun on June 16, 1912. A Northwest Side committee was organized immediately, composed of the following:

Philip Klafter, Chairman
[illegible] Vice-Chairman
A. S. Rea, Secretary
S. Adler — A. Rosenberg
I. Fetterman — M. Tenes
A. Margolis — J. Tuteur

A West Side branch of the "Federated" was organized on September 10 at the Lawndale Club, comprised of the following officers and volunteer workers:

Dr. E. A. Levy, Chairman
S. J. Rosenblatt, Secretary

Louis Bennah	I. Lidschin
Dr. E. H. Breakstone	I. Lurye
B. J. Brown	A. Pink
J. Cohn	M. Salk
A. S. DeKolsky	L. Samkowitz
[illegible]	[illegible]
[illegible]	[illegible]
A. Goldberg	H. Schwartz
J. G. Greenberg	Rabbi Saul Silber
[illegible]	[illegible]
A. I. Jacobson	M. Snower
[illegible]	[illegible]
I. E. Levin	

Under President Horwich's direction, the development of the project went forward smoothly, and by the end of his first term twelve organizations were affiliated with the "Federated." These were:

Beth Moshav Z'Keinim (Orthodox Home for the Aged)
[illegible]
West Side Talmud Torah
Northwest Side Talmud Torah
Yeshivath Etz Chaim (Hebrew High School)
[illegible]
[illegible]
West Side Ladies' Charity Society
West Side Gomlei Chesed shel Emeth
Northwest Side Gomlei Chesed shel Emeth
[illegible]

The budget of $123,000 which had been fixed for the first year was adhered to and all promised well for the new communal venture. But gradually a change began to manifest itself in the attitude of some of the workers; their interest seemed to wane, and as in the case of the Associated Charities in its early history, subscriptions began to fall off. A meeting was called at the Hebrew Institute on March 26, 1914, to discuss the situation. Rabbi Saul Silber and I. B. Lipton spoke at length on the necessity for reorganization, but no action was taken throughout the summer.

Finally, when all felt that conditions were approaching a crisis, a meeting was arranged. September 9, to effect reorganization. At this meeting, held in the Stratford Hotel, Julius Rosenwald was chosen chairman of a committee of nine to be selected by him. The board of directors instructed the committee to formulate plans for such changes in the organization structure as would improve its workings and strengthen its position and influence among the Jews of Chicago.

Rosenwald's choice for his committee was:

A. G. Becker	Albert D. Lasker
[illegible]	[illegible]
Abel Davis	Rabbi Saul Silber
[illegible]	[illegible]
[illegible]	

With Max Stolman as its secretary, the committee met and formulated these seven cardinal recommendations:

1. The board of directors of the "Federated" shall consist of thirty-one members.
2. Directors of affiliated institutions shall not be eligible as directors of the "Federated."
3. A budget committee of the "Federated" shall be appointed.
4. The expenditures of the constituent organizations shall be limited to the appropriations made by the "Federated."
5. All funds, except endowment funds, collected by any of the affiliated organizations shall be turned into the treasury of the "Federated."
6. An audit of the constituent organizations shall be made at once under the direction of the Committee of Nine and thereafter at any time upon the request of the "Federated."
7. The support of the Maimonides Hospital is recommended.

These recommendations were adopted at a meeting of the organization held in the Hebrew Institute, September 23, 1914, and ever since then have been

adhered to as sound guiding principles. Thus was the most critical situation in the history of the "Federated" met successfully. From that time on, the organization progressed steadily, each year increasing its sphere of usefulness to the orthodox community.

In January, 1915, President Horwich, having guided the venture through its infancy, expressed a desire to be relieved of the manifold burdens of his office, and was succeeded by James Davis. Davis served with such conspicuous success that he was reelected eight consecutive times, remaining president from the time he succeeded Horwich until the "Federated" was merged with the "Associated." How the organization grew during Davis' incumbency may be gleaned from the institutional budget for 1921-22:

	Amount	Percentage of Budget
B. M. T.	$39,000	18
Marks Nathan Orphan Home	72,000	33
Jewish Consumptive Relief Society	16,000	8
Federated Relief Society	6,500	3
Hebrew Sheltering and Immigrant Aid Society	13,000	6
Mount Mordecai Hebrew School		
Shaare Torah Hebrew School	38,000	18
Northwest Hebrew Free School		
Yeshivath Etz Chaim (Hebrew High School)		
Three other schools	1,200	1
Northwest Free Burial Society		
Research Bureau	8,000	4
Administration		5

Up to the time of his death in 1922, A. L. Stone was known for his marked success in directing the fund-raising drives of the "Federated," S. J. Rosenbloit then took this work upon himself and won a reputation as a campaign director. Among the workers, too, should be mentioned Mrs Benjamin Davis, and Mrs Julius Stone, whose untiring efforts won many volunteer workers to the organization and produced many thousands of dollars in subscriptions.

When the Administration Building was completed, in 1915, the Federated Charities moved its office there, where it has remained ever since. Under the management of Bessie Simon, executive secretary for a number of years, the office has been conducted on the most advanced lines and has served as systematizer for activities of the "Federated" and its constituent organizations.

The growth of the Federated Orthodox Jewish Charities has not been without its trials and mistakes. But on the whole it has been a strong influence for good in the community and in the institutions, awakening the conscience of one and raising the standards of the other. It has taught the orthodox public to give in large amounts. It reduced duplication and waste in orthodox charitable work and has brought about a spirit of enlightened cooperation — a spirit which found its highest expression in the union of the Federated with the Associated Charities, thus bringing about a new day in the Jewish community.

The Jewish Charities of Chicago

Almost since the inception of the "Federated" in 1912, the more forward-looking in the community had cherished the idea of merging it with the "Associated" into a single body. The existence of two separate organizations supervising local Jewish philanthropy, was inimical to communal unity. It promoted artificial divisions in interest and allegiance. It also tended, to an extent, toward the same sort of duplication of which the constituent organizations had been guilty and to end which the two supervisory bodies had been created.

True, the "Federated" limited itself to orthodox interests, while the older organization represented the liberal or reform groups. Yet as time went on, the lines of demarcation became less and less distinct, while the conviction grew on both sides that, in a broad sense, their aims were common; each stressing different phases of effort but both striving for the same large objective—the advancement of the community.

How strong was this sense of unity is apparent from the fact that some of the most important charities leaders were members of both bodies. Thus, in 1922,

we find the following as officers or directors of the "Associated" and the "Federated": Louis M. Cahn, Abel Davis, James Davis, Samuel Deutsch, A. D. Lasker, Julius Rosenwald, Sigmund Silberman.

Almost with the inception of the [illegible]



LOUIS M. CAHN, son of Jacob Cahn and Regina Tillman, was born in Ashland, Ohio, April 16, 1874. Graduating from the public schools of his native city, he attended Harvard University, receiving the A.B. degree in 1895, after which he entered the Harvard Law School from which he was graduated with the LL.B. degree in 1897. Cahn then settled in Chicago and entered the practice of law. His first social work was in connection with the Maxwell Street Settlement where he taught evening classes for a while. He later became secretary and finally president of the Settlement Association. He was secretary and director of the Jewish Aid Society for seven years and was made director of the Associated Jewish Charities in 1912, serving as its secretary for a number of years. During the war he served with the American Red Cross in 1918-19 and was associate director in charge of home service, Camp Custer, and director of field service, central division. When the Jewish Charities of Chicago was formed in 1923, he was made executive director of the organization. Cahn's reputation in social service is national. He is treasurer of the National Conference of Jewish Social Service, a member of the Advisory Committee of the Bureau of Social Research, secretary of the Chicago Council of Social Agencies, trustee and secretary of the Chicago Social Workers' Country Club, and a member of the Chicago Bar Association. He was married in Chicago January 24, 1922, to Edith Kramer.

gating the project of uniting the two organizations. Every year since 1919, official mention of it was made in his annual message as president of the "Federated." On January 25, 1922, when decision on the question was swinging in the balance, Davis expressed himself before his board of directors in this forceful way:

. . . With evidently a single aim, that of serving the social and charitable needs of the community, we find two organizations supported by large numbers of subscribers, and with no good reason for such divided responsibilities. It is evident that both these organizations can no longer remain satisfied with only the purpose of providing the funds for agencies already existing. Some of the existing agencies have probably outlived their usefulness. Other needs are arising which will have to be provided for.

The Research Bureau will undoubtedly, before long, submit recommendations for the solving of many problems that have arisen of late. If they are of a constructive nature, who will assume responsibility for maintenance and supervision? The hospital situation is now being carefully studied, and if the solution of the problem, as may be pointed out by this study, involves new obligations, which of these two organizations will assume them? These obligations may be too burdensome for one, and impracticable of solution by the other.

Unless we divide the city in two parts on geographical lines, and let one organization take care of all the communal needs in one part of the city, and the other organization take care of all the communal needs in the other part of the city, impracticable even as this solution may be, we cannot progress in our work, and we are bound to deteriorate. But it would be hard to find one who would advocate the division of the city in two parts.

In the annual reports I submitted to you during the last three years, I pointed out the advantages and the necessity of an amalgamation of the Associated and Federated Charities, and the reasons in favor of such amalgamation. All the arguments I pointed out to you at these different times, still hold good, only with greater force. Purposely we have been going very slowly in furtherance of this idea. We were anxious that the necessity of this move become apparent to every one having the best interests of the community at heart. But we are nearing the solution, and it will be brought to your attention before long, and at that time I know you will act wisely and with an earnestness that the problem demands.

Objections to the amalgamation plan were not lacking. The orthodox forces feared that union would bring a departure from rigid orthodox standards, that the smaller organization would be "swallowed" and its purposes defeated. "Associated" adherents had misgivings that their new co-workers might prove a disturbing and irreconcilable element. But a fine spirit of harmony smoothed out all difficulties and eventually opened the way to a joining of forces, without unworthy compromise on either side.

On January 1, 1923, the amalgamation went into official effect, marking the new epoch when all cooperating welfare agencies should act under a single, centralized stewardship.

There was but one person in the minds of all, for president, and Julius Rosenwald was unanimously chosen to head the Jewish Charities of Chicago, as the new

organization was called for the year 1923. His associates, representing in equal number both of the old bodies, are:

Samuel Deutsch, James Davis } Vice-Presidents
Alfred K. Foreman, Treasurer
Marcy I. Berger, Secretary
Louis M. Cahn, Executive Director

DIRECTORS

Max Adler	Abel Davis
A. G. Becker	James Davis
B. E. Bensinger	Samuel Deutsch
Louis Bomash	Max Epstein
Louis M. Cahn	Joseph Feuchtwanger
Harry M. Fisher	John Rissman
Alfred K. Foreman	S. J. Rosenblatt
M. E. Greenebaum Jr.	N. H. Rosenthal
Max Grossman	Julius Rosenwald
Oscar Gumbinsky	Melville N. Rothschild
William A. Hirsh	Charles Rubens
B. Horwich	Benjamin J. Schiff
Louis M. Katz	Max Shulman
Sol Kline	Sigmund Silberman
David Labowitch	H. T. Spiesberger
Elias Mayer	Ludwig Stein
Abraham W. Meyer	S. L. Sulsberger
Samuel Phillipson	Leo F. Wormser.

The Jewish Charities of Chicago has

OFFICIALS, JEWISH CHARITIES OF CHICAGO



NATHAN H. ROSENTHAL was born in Flint, Michi- gust 10, 1880. He Bay City, Michi- til he was fifteen f agr, and then in Des Moines, nd Madison, Wis- finally settling in in 1903. Here gaged in the clothing busi- s present establish- eing one of the nown on State He was a direc- the Federated , and vice-chair- the United Drive 00,000, and is at a director of the Charities of Chi- Bessie Baumgarden became his wife October 8, d there are three children: Shirley Leone, Jerry d Bernard Joseph.



ALFRED K. FOREMAN, son of Edwin G. and Rose (Kohn) Foreman, was born in Chicago June 13, 1892. After completing his grammar and high school education he entered Dartmouth College. He then engaged in banking, and now is vice-president of the Foreman National Bank and also of the Foreman Trust and Savings Bank. As treasurer, he took an active part in the United Drive for $2,500,000, and is also treasurer of the Jewish Charities of Chicago. He was married June 3, 1917, to Helen D. Rosenberg and has three children, Jean Helen, Doris Kay, and Alfred K. Foreman, Jr., who represent the fourth generation of one of Chicago's oldest and most distinguished families.



JOHN RISSMAN was born in Niezin, Russia, May 5, 1870. After attending the Niezin Gymnasium, he came to this country in 1891, arriving in Chicago two years later. He is to-day a successful manufacturer and for a number of years has been active in communal endeavor. He is a director of the Jewish Charities of Chicago and also of the Chicago Keren Hayesod. He was a director of the Federated Charities for five years, and the first president of the B'nai Reuben Congregation, being a liberal supporter of the latter's Hebrew school. He is also active in the Anshe Emeth Congregation, and is a 32° Mason. He was married in Russia just before coming to this country and is the father of three children: Samuel, Mrs. Anna Schanhouse, and Jeanette.



MAX M. GROSSMAN was born in Ticktin, Poland, October 15, 1881. At the age of five he was brought to Chicago and received a grammar school education, after which he studied evenings at the Chicago Kent College of Law, from which he was graduated, and shortly after admitted to the Bar. He has followed the legal profession ever since. He is at present a director of the Jewish Charities of Chicago and a liberal supporter of the Consumptives' Relief Society. He served as director of the Federated Charities for a number of years. He is a Mason, a member of the Covenant Club, B'nai B'rith, Idlewild Country Club, Chicago Law Institute, and the Art Institute. On September 12, 1905, he was married to Fannie Friedman (deceased). There are two sons, Lester and Herbert.



SOLOMON L. SULZBERGER was born in Philadelphia, Pa., February 1, 1857, the son of Leopold and Henrietta (Lindauer) Sulzberger. He received his early education in his native city, graduating from the Central High School there. In 1873 he came to Chicago and in 1875 engaged in the manufacture of paints. He became a leader in this line and was elected president of the Paint Manufacturers' Association of the United States. Subsequently he was a commission merchant. Since [illegible] he was [illegible] of the Standard Club and one of the Jewish Aid Society, and is active in the directorate of the Jewish Charities of Chicago. On February 1, 1882, he was married to Clara Frank, daughter of Joseph and Hannah Frank, the issue of this union being Frank L. Sulzberger, Mrs. Louise Ehrenfried and Rabbi Solomon L. Sulzberger.

affiliated with it the following institutions:

Aid Association for Incurable Jews
Chicago Home for Jewish Orphans
Chicago Women's Tuberculosis Sanatorium
Federated Relief Society
Hebrew Sheltering and Immigrant Aid Society
Home for Aged Jews
Jewish Vocational Employment Bureau
Jewish Home Finding Society
Jewish Industrial Workshops
Jewish Social Service Bureau
Maxwell Nathan Jewish Orphan Home
Michael Reese Dispensary, Emanuel Mandel Memorial
Michael Reese Hospital
Mount Sinai Hospital
Orthodox Jewish Home for Aged
Research Bureau
Women's Loan Association
Jewish Settlement
Hebrew School United Congregations
Kneseth Israel Shaare Torah School
Moses Montefiore Hebrew Free School
Northwest Hebrew School
Passavant Day Chapel

ORGANIZATIONS TO WHOSE SUPPORT THE JEWISH CHARITIES OF CHICAGO CONTRIBUTE

Chicago Lying-in Hospital and Dispensary
Chicago Section Council of Jewish Women—for summer outing work
Leo N. Levi Memorial Hospital Association, Hot Springs, Arkansas
Northwest Free Burial Society.

There is listed above, one organization which is the result of expert investigation of the various conditions with which it deals, on the part of the Jewish Charities of Chicago and its predecessors, and is the direct instrument by which the Charities does its work. This organization, the Jewish Social Service Bureau, handles almost every conceivable problem of human maladjustment. It functions through various departments, each of which has a distinct work to perform. The city is divided into districts, and all of the problems coming to light in one of these areas are handled by the workers in that district. If a family needs financial assistance the workers grant such assistance according to a carefully worked out budget of family needs. At the same time the workers endeavor to discover and remove the causes which are responsible for the condition in the family. If persons are sick, medical, hospital, and sanitarium care is secured; if they are out of work employment is secured, and they are helped in preparing for and becoming citizens of the United States. Educational and vocational opportunities are provided for those in need of such help. Difficulties between husbands and wives and parents and children are adjusted. In brief, any person who finds himself in trouble may secure advice and assistance merely for the asking.

The Social Service Bureau maintains a Legal Aid Department which adjusts business and wage difficulties, gives legal advice and assistance to people who are

LEO F. WORMSER, son of David and Frida (Falk) [illegible], was born in Chicago July 6, 1884. [illegible] tered the University of Chicago, which awarded him the Ph.B. degree in 1904. His legal training was obtained at the Harvard Law School and at the University of Chicago, receiving the degree of J.D. from the latter in 1909. He is a holder of high collegiate honors, and is a lecturer at the University of Chicago Law School. He is a member of the law firm of Rosenthal, Hamill & Wormser. He was a trustee of K. A. M. Congregation for a number of years, and has been a director of the Jewish Charities of Chicago since 1915. At present Wormser is chairman of the Board of Governors of the Intercollegiate Menorah Association, trustee of the Public School Educational Association of Chicago, trustee of the University of Chicago Alumni Fund and a director of the City Club of Chicago. He was married in Cincinnati, Ohio, October 23, 1911, to Helen E. Goldsmith, and has one child, Elaine.



unable to pay attorney's fees, and represents the organization as well as other Jewish organizations in the various courts in Chicago. This department is also active in working for better conditions through legislation.

A Girls' Department handles wayward girls, adjusts their vocational, educational and behavior difficulties, represents the Jewish people in the Juvenile Court, and in general, tries to reduce the problem of Jewish delinquency to a minimum.

A Boys' Department works similarly with difficult boys. These two departments have been so successful that whereas the Jewish population of Chicago is about ten per cent of the total population, Jewish delinquency is only about three per cent of the total delinquency.

Another department visits the state hospitals for the insane, as well as the penal and correctional institutions of the state. Jewish prisoners are paroled to the Jewish Social Service Bureau and the Visitation Department endeavors to secure employment for them and tries to adjust them so that they may become useful members of society.

There is also a household economics department where trained visiting housekeepers teach mothers, in their homes and in classes conducted in housekeeping centers, proper food values and preparation and house management.

Still another department, called the Self-Support Department, establishes handicapped persons in business, teaches them the elements of business principles and procedure, supervises them during the transition period, so that families are thus made independent and become assets instead of liabilities to society. The Bureau has spent as much as three thousand dollars at one time on a family in establishing it in business. Though these expenditures are made without guarantors, re-payments are usually made without very much loss.

Another special department is that for handling transients and non-residents in Chicago who may be stranded here and who need assistance in order that they may return to their homes.

Finally the Bureau operates a series of Industrial Shops for handicapped persons. This department aims to train and retrain handicapped persons, provides opportunities for occupational therapy, and gives employment to persons who are not employable in industry. The establishment of these shops is proving to be one of the most effective methods of dealing with dependency. In these shops there are blind men making household and factory brooms which are sold locally and through the mails. Other handicapped persons make house aprons, house dresses, children's wear, and lingerie of various kinds. Still other handicapped men and women do various kinds of textile weaving. The shoe repair shop does excellent work and gives opportunity to several handicapped men for employment, who would otherwise be forced into a life of idleness.

The Jewish Social Service Bureau has a large staff of college and professionally trained men and women. Its aim is to give service when necessary, but it is constantly endeavoring to teach people how to help themselves because of its belief that encouraging people to depend on self-service is the best kind of social service.

With the necessary funds in hand for carrying on the work of its Social Service Bureau, as well as that of its many affiliated organizations, the plans for the future of the Jewish Charities of Chicago are going forward rapidly. Various institutional needs are under survey by the Research Bureau and as its findings are made and approved, the Jewish Charities of Chicago will take vigorous action on them, confident of the public's support.

The first year has demonstrated that popular sentiment is with the union of forces that has been brought about. It has also shown how vastly greater is the strength of the whole than was that of the parts which went to make it up. If this brief period is any criterion, the future holds great developments in store, greater and more glowing than were ever hoped for by the pioneers, whose arduous toil laid the foundations for the Jewish Charities of Chicago

Jewish Consumptives' Relief Society

TUBERCULOSIS became a Jewish problem during the first great wave of immigration from Russia in the 1890s.

Most of the immigrants found their way into the sweat-shops of that period, where large numbers of them quickly contracted the disease. The one cry then was "Denver," and soon large numbers of unfortunate Jews were walking the streets there, friendless in a large city, their little money gone, and incapacitated by the disease from any labor. The Jewish Consumptives' Relief Society of Denver, which had been organized to take care of such cases soon found itself short of funds from the multiplicity of calls for aid. An appeal was broadcasted throughout the country, and in response to this appeal, the Jewish Consumptives' Relief Society of Chicago was organized October 13, 1904.



MRS. M. M. GORDON (FANNIE BEREZNIAK), born in Odessa, Russia, March 19, 1883, arrived in the United States in 1895. She came at once to Chicago, where she has resided for more than a quarter of a century. She received her education in the public schools and in Northwestern University, where she specialized in chemistry. At present she is associated with her husband, M. Martin Gordon, a manufacturing chemist, to whom she was married December 30, 1906. She has been an earnest supporter of the Jewish Consumptives' Relief Society for a number of years, serving as president from 1915 to 1922. As secretary of the Ezrath Nashim, an organization affiliated in the early days with the Marks Nathan Orphan Home, she rendered devoted service. She is at present active in a number of Jewish and general organizations.

Mrs. C. D. Spivak, wife of the well-known Denver physician, was one of the chief influences in the formation of the society. In the actual work of organization, Dr. B. B. Pirosh took the lead, assisted by Mrs. Pirosh, Mrs. I. J. Robin, Mrs. J. Werb, Mrs. Lena Baron Seidner, Mrs. Leo Porges, and Mrs. J. Isaacowitz. These and a number of others were the charter members.

Mrs. I. J. Robin was the first president of the society, the past presidents in their order being the following:

Mrs. I. J. Robin	Mrs. M. M. Gordon
Mrs. M. Isaac	Mrs. M. L. Aron

The present administration is comprised of the following:

Mrs. J. B. Malkes, President
Mrs. I. Lilienthal, Mrs. D. S. Klafter } Vice-Presidents
Mrs. B. Fried, Treasurer
Mrs. A. M. Shor, Recording Secretary
Mrs. M. Robin, Corresponding Secretary
Mrs. M. Silverberg, Financial Secretary
Mrs. M. M. Cohn, Assistant Financial Secretary
Dr. M. Lawton, Medical Director
George S. Pines, Attorney

Trustees

Mrs. James Dinn — Mrs. Louis Marks

Honorary Directors

Mrs. Julius Rosenwald — Dr. M. Lawton
Mrs. Joseph Fish

Directors

Mrs. L. C. Barrett	Mrs. I. Klawans
Mrs. B. Baumgarden	Mrs. M. Lawton
Mrs. L. E. Berger	Mrs. I. H. Ouanes
Mrs. J. Bloomenthal	Mrs. E. P. Ruehlberg
Mrs. Eleanor Bull	Mrs. L. B. Sager
Mrs. Anna F. Davis	Mrs. B. J. Schiff
Mrs. E. Epstein	Mrs. H. R. Schiff
Mrs. S. Greenbaum	Mrs. L. Sherman
Mrs. A. Greve	Mrs. H. Walper
Mrs. M. M. Grossman	Mrs. G. Winsberg
Mrs. A. Halperin	

The chief object of the society immediately after it was organized was to send as much money as possible to Denver, to help maintain patients that came from Chicago. Dances, parties, and other social affairs were given, and soon an ever increasing stream of money was finding its way to the great city in the mountains.

During this time, the late Dr. Theodore B. Sachs was residing in Denver, where he made a special study of the psychology of the tubercular patient. Dr. Sachs came to the conclusion that just as much benefit, if not more, could be de-

rived by the patient in his home as in the West, provided proper nourishment and living quarters were used. He found that the mental distress and pain at being separated from one's family for a protracted length of time, retarded recovery more than the beneficent climate helped it.

Acting upon Dr. Sachs' opinion, the J. C. R. S. of Chicago gradually began



MRS. JACOB B. MALKES (ROSE BEREZNIAK), was born in Lithuania, Russia, July 18, 1882. She was brought to this country at twelve years of age, coming at once to Chicago. Here she received her schooling, and here she was married February 25, 1900. She is president of the Jewish Consumptives' Relief Society of Chicago, and was president of the West Side Ladies' Charity Society for ten years, and of the Star Auxiliary of the Marks Nathan Orphan Home for three years. Mrs. Malkes was also a pioneer worker of the Federated Charites, and is now a member of the following: B. M. Z. Woman's Club, Baron Hirsch Woman's Club, Council of Jewish Women, Jewish People's Institute, Hadassah, Sarah Greenebaum Lodge, Mt. Sinai Hospital Woman's Club, Chicago Jewish Committee for Palestinian Welfare, National Conference of Jewish Social Service, Illinois Eastern Star, Winfield Sanatorium, Chicago Tuberculosis Institute, Art Institute, Woman's Loan Association, Chicago Political Equality League, Chicago League of Women Voters

devoting more and more of its time and money to tubercular prevention and relief in Chicago. The society was the pioneer in this work in Chicago, and the many necessary steps and actions had to be carefully worked out, as there was no previous experience to be guided by

The functions of the society in its relief work in the city were many. Patients were examined by competent physicians, food of the proper kind and quality was furnished. In certain cases entire families were moved to more sanitary quarters and porch equipment, bed clothes, clothing, even furniture and stoves in necessary cases were furnished.

Hard work was forbidden the sick mother. Laundry and cleaning bills were paid by the society. Crackers and milk were given to the children of tubercular parents, and they were sent, whenever possible, to open air schools. Picnics were given to the children in the summer in order to get them into the clean country air and build up their resistance to the disease.

With the scope and the work of the society constantly broadening, it was found impossible for the volunteer workers to do full justice to the unfortunate sufferers. A trained social worker was employed, who devoted all her time to the work. The society work and the effective results of the society so impressed the late Minnie F. Low that she left no stone unturned in her effort to aid the society.

During her term of office as president of the J. C. R. S., Mrs. M. M. Loeb framed and presented a bill to the City Council which compelled landlords to screen doors and windows. This bill backed by the J. C. R. S. was passed by the City Council and is at the present time an ordinance in force.

The work of the J. C. R. S. proved definitely that consumption can be relieved in this climate. Acting upon the data collected by the society, the Winfield Sanitarium at Winfield and the Edwards Sanitarium at Naperville were erected. The Tuberculosis Institute was organized, and their efforts, combined with those of the society, furnished the impetus to the movement that led to the erection of the Municipal Tuberculosis Sanatorium, one of the greatest steps forward ever taken in the fight against the disease.

All of the sanatoria mentioned, however, were designed to care chiefly for the incipient and moderately advanced patient. There were no facilities anywhere for the advanced patient. This condition the society determined to correct, and funds were collected for the erection of a sanitarium to be under the direction of the society.

The funds so generously given by the people have been kept intact and are safely invested and steadily increasing in value. The society expects soon to erect its own sanitarium, and to continue its mission of healing the sick, which it has set before itself.

Jewish Free Burial Society
(Gomlei Chesed shel Emeth)

IN the early '90s, through an incident that brought the need for such an organization forcibly to the attention of the West Side Jewish community, there was formed the first Jewish Free Burial Society in Chicago, the Gomlei Chesed shel Emeth.

The society was incorporated September 20, 1892, its organizers being Henoch Goodman, the first president; H. Shomberg, Moses Kisel, Morris Shlensky, and A. I. Kaper. Cemetery lots at Richlawn were donated by the United Hebrew Charities, through the efforts of its superintendent, Frances Kiss, and in 1894 the society acquired two acres of land at Waldheim, where the present cemetery is situated. The first superintendent was the late Dr. A. P. Kadison, under whose able administration the society began to prosper.

The list of past presidents is as follows:

Henoch Goodman	H. M. Barnett
S. Blumenthal	P. Witkowsky
M. Kisel	F. Goldstein
I. Weiss	[illegible]

Under Barnett's leadership additional land was acquired. During the administration of Witkowsky, who served as president for fourteen years, further acreage was purchased and a house with all modern facilities erected at the cemetery.

The present administration is comprised of the following:

Harry Jacobson, President
Jacob Cohen, Vice-President
Harry Dorr, Treasurer
L. Temenstein, Financial Secretary
William Cohen, Recording Secretary
B. Gordon, Superintendent
Samuel Palmer, Assistant Superintendent

During Jacobson's incumbency, now in its sixth year, operating expenses have been radically reduced, cemeteries improved at a cost of $6,000, and additional land procured for burial purposes at Desplaines Avenue near Roosevelt Road, at an outlay of $21,000. This plot is now worth upward of $60,000.

The society takes care of all cases in Chicago and vicinity where the family is unable to provide proper interment. Since its formation, the society has cared for 6,693 such cases.

Northwest Free Burial Society

Until October 24, 1904, the Northwest Gomlei Chesed shel Emeth was a branch of the West Side Gomlei Chesed shel Emeth. It was organized in 1898 as a branch in order to take care of the ever increasing community of Jews of the Northwest Side. With Pesach Davis, the father of James and Abel Davis, as president, Samuel Friedman as superintendent, D. Rothenberg as vice-president, Jacob Doppelt as treasurer, and Moses Nathan as secretary, the organization began its career as a free burial society.

A separate charter was granted to the society in 1904 because of a lack of harmony in the relations between the two organizations. As an independent body, the Northwest Gomlei Chesed shel Emeth then bought a cemetery in Waldheim, and upon the founding of the Federated Charities became one of its constituent bodies. Support is provided by a membership of about nine hundred whose dues are five cents weekly.



PAUL WITKOWSKY was born in Suwalk, Suwalk province, Russia, the 7th of Kislev (December), 1878. He left in 1895 for Chicago where two of his brothers had already settled. Here he learned the metal business and then set up for himself, and has continued in this line ever since. He has been president of the Gomlei Chesed shel Emeth for the past fourteen years, was one of the founders of Shaare Torah Anshe Ma'ariv Congregation, and is trustee of Anshe Kneseth Israel Congregation. He is a Zionist and a member of a number of fraternal organizations. He was married in Chicago, December 3, 1901, to Celia Slash and has five children: Sarah, Ruth, Abraham, Pearl, and Burton.

Jewish Free Loan Society
(Chevra Gemilath Chassodim Mishna Ugmoro)

IN the early '90s, a few men of small means, remembering the occasions upon which the loan of a few dollars would have relieved months of hardship and heartache, met in a small room on the West Side and formed an organization for the purpose of lending money to their needy brethren.

Small loans drawing no interest and payable within a year were to be made by this *chevra*. Subscription lists were opened and ten of the organizers subscribed $10. Five of the "wealthier" subscribed $15 each. The total capital of the *chevra* was thus $175 and with this tidy sum they began their operations, which have grown steadily through the years.

The original organizers continued their splendid work on a small scale until the demands upon them became such that it was decided to organize a corporation to make loans on a much greater scale. The Jewish community had grown, charities were not well organized, and the nation was in the midst of the Panic of 1893. Thus, on January 8, 1894, the Chevra Gemilath Chassodim Mishna of Illinois and commenced its benevolent business, with headquarters at the Congregation Mishna Ugmoro, 636 O'Brien Street.

The first officers of the new corporation were:

Isaac Michelson, President
Ben Zion Lazar, Vice-President
A. Levinthal, Treasurer
Uriah Teplitz, Secretary

Trustees

Isaac Chodosh — Schimen Hirsch Simon
H. Helper

Loans were made to applicants who could secure a guarantor who would endorse the applicant's note for the amount borrowed. These loans usually ranged from ten to fifty dollars and were made so carefully, albeit promptly, that only $180 out of a total of $449,629 was not repaid.

The expenses of the corporation were rather small as there was but one name on the payroll. Uriah Teplitz, the secretary, received the sum of one dollar per week for his labors to pay for his carfare. His duties were to collect the small payments of those who borrowed money from the society and also to collect from the members the weekly dues of five cents.

The business of the organization, however, increased so rapidly that after a few



Uriah Teplitz

years Teplitz retired from his own business and devoted all of his time and energies to the work of the society.

Schimen Hirsch Simon, one of the trustees, a devout student of the Talmud, present at the synagogue a considerable part of his time, was ever ready to meet applicants, to make out their applications, furnish them with receipts, and receive payments. He was a faithful worker and gave his time and efforts freely and most willingly to the charitable work of the organization.

Twenty thousand five hundred applicants have been accommodated, some of them prosperous business men and leading citizens who have gained their fortunes and places of honor since the time of their "loan" days.

It is interesting to note the manner of

making loans that were as high as two, three, and even five hundred dollars. The modus operandi was to have the applicant name a guarantor. The guarantor would then be communicated with. The guarantor, without the knowledge of the applicant would supply the amount applied for to the organization and the organization would turn over this money to the applicant.

The work of the organization on a large scale is further made possible by numerous Jews of Chicago who bring their surplus money to the society to have it loaned out without interest. When these friends of the society require their money, they call for it.

On April 3, 1923, a meeting of the society was held at the Mishna Ugmoro Synagogue and the following officers were elected:

H. Halper, President
M. Simon, H. Ulrich, Vice-Presidents
L. Gross, Treasurer
Uriah Teplitz, Secretary.

Jewish Home Finding Society of Chicago

THE Jewish Home Finding Society was organized in 1907 for the purpose primarily of establishing in their own homes for mothers whose children were at that time residents of the orphan homes. The moving spirits in the organization were Julius Rosenwald, Minnie F. Low, Judge Julian B. Mack, Adolph Kurz, Emma B. Mandl, and L. M. Stumer. Mrs Adolph Kurz, then Miss Jennie Mandl, was the first superintendent.

As pensioned mothers' homes were established, a considerable number of children were removed from the orphan homes and cared for by their own mothers in family homes in one of the first forms of mothers' pension. Later these women and those accepted upon application to the Juvenile Court of Cook County, received a county pension and the Jewish Home Finding Society supplemented this to bring the family up to what was then the established living budget.

Attention was called also to the fact that children not admissible to institutions because of their age and physical disability needed care in foster family homes. A small amount of this work was being done by several agencies that recognized the need. This foster family care work was brought together under the direction of the Jewish Home Finding Society and has steadily developed until it is the major interest of the organization. As the work developed the inadequacy of institutional care of children temporarily dependent, as represented in the Home for the Jewish Friendless, was increasingly evident. The greater efficiency of foster family work, both in actual care of the child and the number of children that could be cared for, was constantly borne in on those responsible for the care of the community's dependent children.

Finally in 1917 the Home for Jewish Friendless and Working Girls was closed and later sold, and all the children needing care were placed in foster family homes.

Since that time the work of the Jewish Home Finding Society has steadily increased with regard to foster family care, both in volume and in types of children cared for.

In 1921 the Jewish Home Finding Society in conjunction with other interested social agencies, after proving to the state legislature the inadequacy of the mothers' pension awards, secured an amendment to the Mothers' Pension Law which provided much more adequately for the families in care and allowed an increase in individual budgets so great in many cases as almost to double the actual amount given.

In 1922 the Jewish Home Finding Society transferred to the Jewish Social Ser-

vice Bureau, all of its work for mothers' pensions, confining its activities since that time entirely to the care of the neglected child in foster homes.

The number of children cared for in 1922 was 632, and in 1923 nearly 700. Since its inception the organization has cared for 5,967 children. In 1923 it gave 110,000 days of boarding care and spent $121,000.

The Jewish Home Finding Society cares for children of all ages from the tiny baby bereft of its mother and just out of the hospital where it was born, to the older girl or boy needing specially careful and selected environment and supervision. It holds itself in readiness to care for any dependent Jewish child in the city of Chicago and immediate environment who has no fit mother to willing relative to care for it.

The staff consists of a superintendent, an assistant superintendent, two Michael Reese nurses supervising the feeding of infants and the health of older children, and a field and clerical staff devoted to the social case work involved. There is a special department devoted solely to the finding, selecting, classifying, and reporting of boarding homes.

The Jewish Home Finding Society is licensed by and under the direct supervision of the State Department of Public Welfare, to which it reports quarterly all foster homes in use.

The present board of directors is composed of the following:

Isidore Rosenwald	Max Adolph Korn
Armand Deutsch	S. S. Lelewer
Mrs. Max Eastman	Mrs. Emma H. Mandl
Mrs. Louis Hershkopf	Herbert Oberfelder
Milton C. Hartman	Julius Rosenwald
Dr. Julius H. Hess	Morris S. Rosenfeld
Mrs. Walter Heymann	David Stern
Lazarus Kessler	Frank L. Sulzberger.
Adolph Korn	

Kurlander Aid Society

THE Kurlander Aid Society was organized on August 14, 1911, as an agency for the giving of immediate aid to the needy among that colony of Russian Jews coming from Kurland—at that time, part of Russia. Among the organizers and first officers were:

M. Blumenthal	Leo Salzman
Max N. Bluck	A. Sherman
J. Feldman	S. Shulman
M. Goldman	S. Straus
S. Goldman	J. Taub
H. Magidsohn	H. Wippman
L. Perlman	

The first meetings were held at the Palace Opera House, and the purposes of the society attracted an ever-growing membership. The war brought new demands and an increased interest in relief activities. Among the more important enterprises during the war period might be mentioned the establishment of the Baltic War Relief, a special campaign for the Baltic provinces. Part of that relief consisted of a carload of clothing shipped to Libau and Riga for distribution in Latvia. After the armistice the organization interested itself in war sufferers' relief, some $1,500 being turned over to the Joint Relief Committee.

The following men have served as president of the Kurlander Aid Society:

S. Straus, 1911-1912
J. Taub, 1912-1913
M. Goldman, 1913-1914
H. Magidsohn, 1914-1915
H. B. Kulp, 1915-1916
M. W. Klaff, 1916-1917
S. E. Newberger, 1917-1918
H. Wippman, 1918-1919
L. Perlman, 1919-1920
S. Shulman, 1920-1921
A. Sherman, 1921-1922.

The society now has a membership of three hundred, meeting twice a month at Lawndale Hall. The present officers are the following:

J. Feldman, President
A. Goodman, Vice-President
H. Magidsohn, Treasurer
Leo Salzman, Recording Secretary
J. Lewis, Financial Secretary.

Mothers' Aid of the Chicago Lying-In Hospital

IT was but natural that a hospital, founded for the express purpose of raising the standard of obstetric teaching and practice in the central and western states, and located in the heart of one of the best Jewish districts in Chicago, should find a ready aid in the mothers of that district. That desire to help, at the instigation of Mrs. Mark Neuman (Ida De Lee), resulted in the founding of the Mothers' Aid of the Chicago Lying-In Hospital and Dispensary, in 1904.

The charter members and first officers of the organization included the following:

Mrs. Albert Fish, Mrs. M. D. Witkowsky — Vice-Presidents
Mrs. E. F. Witkowsky, Recording Secretary
Mrs. Simon J. Goldstein

Though nearing its twentieth year of service, the organization has had but four presidents: Mrs. Mark Neuman, 1904-1911; Mrs. Joseph Fish, 1911-1917, 1921-1923; Mrs. Hugo Hartman, 1917-1921, and Mrs. Max S. Sickle, 1923—.

From the very first the work of the Mothers' Aid has concerned itself vitally with the needs of the hospital. Though the raising of funds was important, and great sums have been raised by the organization since its inception, quite its most important service has been the time spent by its many members in actual hospital work. To what an extent that work has grown is evidenced by the fact that in the last six years the members of the Mothers' Aid have made all the pads and dressings used in the hospital, and also sewed all garments and linens used in the hospital. The Social Service Department provides transportation to and from the hospital, provides recreation for expectant mothers, and in exceptional cases advances funds. A continual campaign is waged by the organization, making for better obstetrical practice.

In 1915 the Aid Pavilion was built by the organization at a cost of $100,000 and presented to the Lying-In Hospital, and in the last four years $30,000 has been raised with which to endow a two-bed room and a four-bed room in the hospital.

The membership roster now contains over fourteen hundred names, with the following officers and chairmen of the standing committees:

Mrs. Max S. Sickle, President
Mrs. Joseph Fish — Vice-Presidents
Mrs. Meyer Weil, Recording Secretary
Mrs. Nush Van Cleef, Financial Secretary

Directors for One Year

Mrs. David Bachler	Mrs. John Magnus
Mrs. Max Bernard	Mrs. Jacob Marks
Mrs. Benj. D. Eisendrath	Mrs. Charles Nusbaum
Mrs. Sidney H. Kahn	Mrs. Wm. G. Swartchild
Mrs. Sol Kiefer	Mrs. Harry J. Winstock

Directors for Two Years

Mrs. Emil Beck	Mrs. Richard Marks
Mrs. Herbert Goldstein	Mrs. Carl Meyer
Mrs. Gustave Gottschalk	Mrs. Adolph Mosler
Mrs. Alfred Hamburger	Mrs. Heliodor Schiller
Mrs. Albert Hoefeld	

Standing Committees and Chairmen

House and Social, Mrs. Max Bernard
Program, Mrs. Emil Reinhold
"My Mother" Fund, Mrs. Herbert F. Goldstein
Publication Editor, Mrs. Alfred Hamburger

Sewing in the Home, Mrs. Max Edelman
Hospital Supply Groups, Mrs. Adolph Mossler and Mrs. Harry Solomon
Surgical Dressings, Mrs. Samuel T. Peter
Cutting, Mrs. Samuel Kaiz
Hospital Equipment, Mrs. B. D. Eisendrath
Civic and Legislative, Mrs. Heldeler Schiller
Revision, Mrs. David Bartlett
Tours of Inspection, Mrs. Hugo Hartman

The Mothers' Aid is affiliated with various "Club Federations," the delegates to which are as follows:

Illinois Federation of Women's Clubs, Mrs. Max S. Sickle
Chicago Federation of Women's Clubs, Mrs. Richard Marks
League of Cook County Clubs, Mrs. George C. Eckhouse
Conference of Jewish Women's Organizations, Mrs. Simon Rosenfeld and Mrs. Jacob Marks.

Senior delegates to the Junior Board are Mrs. Hugo Hartman and Mrs. Benjamin Auerbach

The Junior Auxiliary of the Mothers' Aid was organized in 1912 by Mrs. Joseph Fish, Mrs. Mark Neuman, Mrs. Albert Oppenheimer, Mrs. Charles Sincere, Mrs. Benjamin Auerbach and Mrs. Alfred Lewy.

Though its latest membership list includes but 250 names, paying $1.00 a year as dues, the Junior Auxiliary, in addition to the personal service given by its various committees, has endowed and equipped a nursery in the Chicago Lying-In Hospital, endowed two cribs, one in the hospital and the other in the pavilion, given $100 a year to the Calendar Fund since its founding, gives $240 a year for the distribution of milk from the dispensary, has financed a course of lectures at the hospital which was instrumental in starting clinics at which personal assistance is given twice a week, and furnished a room on the second floor of the hospital.



MRS. HUGO HARTMAN (REINA K. GOLDSTEIN), daughter of Simon J. Goldstein and Kate Mayer, was born in Chicago, February 2, 1880. All her life has been spent in or near Chicago. For the last three years she has been living with her family in Winnetka. Her mother was one of the nine charter members of the Mothers' Aid when it applied for its charter nineteen years ago, and she has continued her mother's work, being president of the Mother's Aid from 1917 to 1921. She is at present an executive member of this organization as well as of the Chicago Lying-In Hospital. She was married in Chicago, September 29, 1902, and has three children: Dorothy, J[illegible] Jr.

Sisters of Aid

THE Sisters of Aid came into being in May, 1891, to assist in the activities of the South Side Hebrew Congregation, at a time and in subsequent years when that congregation exercised a weighty influence over the South Side Jewish community.

It was organized through the efforts of two of the prominent members of the congregation, John Steiner and Louis Rosenbaum, both of whom have long since passed away. Mrs. Flora Rosenbaum was elected first president.

Charity of all kinds comes under the legitimate scope of the organization's activities. The great bulk of its assistance is given through the medium of properly organized philanthropic institutions, both in Chicago and out.

Among its presidents after Mrs. Rosenbaum, have been: Mrs. Augusta Winterberg, Mrs. Etta Marks, Mrs. Ray Hoskovitz, Mrs. Tessie Blank, Mrs. Celia Wald and others.

The organization now meets at the South Side Hebrew Community House, 114 East Fifty-ninth Street. Following is the present administration:

Mrs. Aaron Wald, President
Mrs. Jacob Epstein, Vice-President
Mrs. Morris Eisendrath, Treasurer
Mrs. Aaron Mark, Secretary

Sunset Camp Service League

THE Sunset Camp Service League was organized in 1915 "to maintain and conduct a philanthropic vacation center for Jewish girls and to stimulate volunteer social service."

The first camp was opened at Round Lake, Illinois, and soon the demand for accommodation had reached such a point that larger quarters were necessary. A move was finally made to the second camp of the League on Diamond Lake, near Area, Illinois. In 1920, the Scholarship Association for Jewish Children, recognizing the value of the League's work, donated and equipped a portable house, with accommodations for eight girls and a counsellor. The following year in 1921, through the Louise E. Nathan Fund, a similar cottage was bought which is maintained by the Joseph N. Eisendrath family.

In 1922, through generous memorial funds established by the family of Oscar G. Foreman, the League was enabled to consummate a cherished ambition, to have a permanent home of its own. This is located on Channel Lake, near Antioch, Illinois, and covers four acres of thickly wooded ground. The main house has eight large rooms; well equipped with running water and electric light, and has large and airy sleeping accommodations for twenty-six girls. The two portable houses each provide for eight girls and a counsellor.

Sunset Camp opens each year for ten weeks, giving two weeks' vacation to over 250 physically normal girls. This year, the camp remained open during the month of September for a group of "cardiac" girls from eight years of age upward. Only cases classified as organic heart disease, who can carry on regular or slightly diminished physical activities, were accepted. A doctor, nurse, and teacher were on the grounds to care for the physical and mental needs of the children.

The presidents of the League have been:

Mrs. Isaac F. Stern, 1915-1916
Mrs. Ralph J. Rosenthal, 1916-1918
Miss Juliette Pollak, 1918-1922

The present administration follows:

Mrs. Edgar Sonnenschein, President
Mrs. A. M. Rosenthal } Vice-Presidents
Mrs. A. K. Selz }
Mrs. G. Rosenberg, Treasurer
Mrs. Simon A. Friedberg, Corresponding Secretary
Madeline Herman, Recording Secretary

The League cooperates with a number of the local philanthropic organizations, among them being: Scholarship Association for Jewish Children, Jewish Social Service Bureau, Jewish Home Finding Society, Michael Reese Dispensary, and Chicago Home for Jewish Orphans.

Willing Workers Woman's Club

IN 1903, the Baron Hirsch Woman's Club, supporter of the Home for Jewish Friendless and Working Girls, asked for volunteers from among its members to devise and carry out means of enlarging the Home. The following fifteen responded, and from their activities there sprang into existence the organization of the Willing Workers:

Mrs. M. Friend
Mrs. Julius Goodkin
Mrs. Louis Hecht
Mrs. Daisy Herman
Mrs. Philip Klafter
Mrs. Abe Kohn
Mrs. George Kreba
Mrs. Edward Levy
Mrs. Louis Lichtenstein
Mrs. Joseph Maurer
Mrs. S. Resnik
Mrs. Henry Schulhoff
Mrs. Nathan Salomon
Mrs. Hannah Springer
Mrs. Louis Zeisler

These fifteen became the charter members of the Willing Workers Woman's Club, which was formally launched in

November, 1903. Mrs. Abe Kohn was chosen president, Mrs. M. Friend vice-president, Mrs. Hannah Springer treasurer, and Mrs. J. Grinker, secretary.

The society thrived and grew under the leadership of Mrs. Kohn and her successors, the list of past presidents being as follows:

Mrs. Abe Kohn, 1903-06
Mrs. Hannah Newman, 1906-09
Mrs. Adolf Sturm, 1909-12
Mrs. Abe Kohn, 1912-15
Mrs. Jacob Cline, 1915-17
Mrs. Hugo King, 1917-20
Mrs. I. Schoen, 1920-21
Mrs. S. Goldenburg, 1921-22.

The members, exceeding 1,600 in number, are at present presided over by Mrs. Julius C. Moses, elected in 1922 and now in her second term. Mrs. Abe Kohn, who served in the chair for six years, is honorary president. The complete administration for 1923-24 consists of the following:

Mrs. Julius C. Moses, President
Mrs. Rudolph Mayer, Mrs. Louis Pelzer } Vice-Presidents
Mrs. E. Rubin, Treasurer
Mrs. H. Pinsis, Corresponding Secretary
Mrs. R. Simon, Recording Secretary
Mrs. J. Orris, Financial Secretary

Trustees

Mrs. Joseph Mayer, Chairman
Mrs. Abe Kohn, Vice-Chairman
Mrs. A. J. Bookman
Mrs. R. Egan
Mrs. J. Shore

Honorary Directors

Past Presidents and the following:

Mrs. Eva Israel — Mrs. Louis Pelzer
Mrs. Edwin Levy — Mrs. H. Springer
Mrs. Emma B. Mendl — Mrs. John H. Swing
Mrs. Rudolf Mayer

Directors

Mrs. Arthur Altschuler — Mrs. Philip Morris
Mrs. Sol Bardin — Mrs. Simon Mayer
Mrs. A. Baer — Mrs. Hugo Mayer
Mrs. Isadore Brown — Mrs. Leon Nossit
Miss Ruth Deimel — Mrs. L. E. Ober
Mrs. Jacob Fine — Mrs. I. Rosalsky
Mrs. J. L. Gertz — Mrs. Charles Rothschild
Mrs. Henry Goldberg — Mrs. J. W. Scharff
Mrs. M. H. Herman — Mrs. Joseph Simansky
Mrs. Hugo Klein — Mrs. Joseph Simons
Mrs. George Lewis — Mrs. Joseph Tuteur
Mrs. Michael Levy — Mrs. I. Tischler
Mrs. Dora Livingston — Mrs. S. Weinberg
Mrs. R. Marienthal — Mrs. Theodore Weis
Mrs. Joseph Mayer



MRS. JULIUS C. MOSES was born in Chicago in 1887, the daughter of Nathan and Sophie Fine. She received her schooling in Kalamazoo, Mich., and was married in Chicago in 1905. She has been president of the Willing Workers' Woman's Club for the last two terms, and has been markedly successful in advancing the interests of the organization. Mrs. Moses also has been a Board member of Temple Emanuel Sisterhood for a number of years, and of the Chicago-Winfield Tuberculosis Sanatorium for two years. She has one son, Morton.

During its twenty years' life the organization has served as an independent philanthropic group, directing its services wherever it felt they would be most beneficial. It has raised many thousands of dollars for various institutions, among which may be mentioned these:

Jewish Home for Friendless and Working Girls, for grounds and kitchen	$1,100
Chicago Home for Jewish Orphans; Marks Nathan Jewish Orphan Home; Orthodox Jewish Home for Aged, for fountains, linens, etc.	1,400
Chicago-Winfield Tuberculosis Sanatorium, for cottages, kitchen, pavilion, medical and dental equipment, etc.	9,500
War-relief	1,000
To United Drive (local charities)	500

The Willing Workers also donate a sum in excess of $3,000 annually for providing food and clothing to consumptives and their families. They have a dietician and visiting housekeeper, maintaining a relief office at the Chicago-Winfield dispensary, and are about to erect a 32-bed children's cottage at the Sanatorium.

The many other organizations and individuals to whom the Willing Workers distribute their benefactions every year are too numerous to record here. Seventeen large committees are necessary to facilitate the varied work of the Club. Annually its gifts grow in money and in personal service, and the number increases of those who strive to make their organization ever more worthy of its name.

Woman's Loan Association

IN October, 1896, a group of philanthropic women, recognizing the material needs of their less fortunate sisters, organized the Woman's Loan Association for the purpose of lending money without interest.

The leading spirit of the new organization was Mrs. I. J. Robin, who served as its president for more than twenty years, and the first meetings were held in Robin's Drug Store, on Jefferson and Liberty Streets. The other organizers were: Mrs. B. B. Pirosh, Mrs. D. J. Seilin, Mrs. Leo Porges, Minnie F. Low, and Jennie H. Norden, the first secretary. Another of the early workers is Mrs. Seilin, who has held the position of financial secretary of the Association from the day of its organization and still serves in that capacity.

In its first year the Association loaned out $1,095. That amount was steadily increased, and in recent years the $30,000 mark has frequently been passed. Thousands of struggling families have been helped over critical periods through the medium of timely loans.

Among the presidents who succeeded Mrs. Robin were:

Mrs. B. B. Pirosh — Anna E. Lebenbaum
Jennie H. Norden — Mary Jacobson
Mrs. Joseph Weib

The present administration consists of the following:

Mrs. M. L. Aron, President
Mrs. B. Harowski, Mrs. B. Price — Vice Presidents
Mrs. Joseph Weib, Treasurer
Mrs. D. J. Seilin, Financial Secretary
Bertha Cohen, Recording Secretary
Mrs. B. B. Pirosh, Chairman on Loans

Young Men's Jewish Charities

THE Young Men's Jewish Charities, founded in 1906, as the Young Men's Associated Jewish Charities, is an organization whose purpose is to cooperate with the various social agencies, to furnish its members a training ground for leadership in community service, and to engage more particularly in boys' work. It combined with the Young Men's Federated Jewish Charities in 1918 under the present name.

The Young Men's Associated Jewish Charities was organized by a large group for the purpose of assisting the Associated Jewish Charities. Its presidents, in the order in which they served, were:

Herbert J. Friedman — Judge Henry Horner
E. M. Newman — Judge Hugo Pam
General Abel Davis — Judge Hugo M. Friend
Isaac S. Rothschild

The Young Men's Federated Jewish Charities was organized in 1913 for the purpose of assisting the Federated Jewish Charities, and its presidents, in the order in which they served, were:

Al. H. Rosenberg — Archie H. Cohen
Henry S. Blum — Lazarus Krinsky
Henry Weinberg

The past presidents of the consolidated organization are:

Judge Hugo M. Friend, 1918
Monte H. Sadler, 1919-1920
Harry N. Gottlieb, 1920
Lazarus Krinsky, 1921-1922
Morris E. Feiwell, 1922-1923.

The Philanthropy Committee for years engaged itself in intensive study of problems of charity, philanthropy and communal needs. A great number of members served as business advisers and friends to families, which the charities had established on a self-supporting basis. For five years the organization published and distributed the *Associated Bulletin*, a twenty-page quarterly paper dealing with the work of the affiliated institutions, giving reports of committees

and discussing charity problems. For a period of two years it had the supervision of the activities of the Deborah Boys' Club at 4720 Grand Boulevard.

During the war and after, the Young Men's Jewish Charities took active part in the various phases of war work, not the smallest part of which is attested by their service flag which contains 275 stars.



LAZARUS KRINSKY was born in Chicago December 8, 1888. He was educated in the Chicago public schools and then entered John Marshall Law School which conferred upon him the LL.B. degree. He has taken a prominent part in many important communal activities, being a past president of the Young Men's Jewish Charities, secretary of the Jewish Home Finding Society, and a member of the executive committee of the Boy Scouts of America. He is also a member of the B'nai B'rith and a Mason. During the war he enlisted as a private in the 122nd Artillery and rose to the rank of first lieutenant, serving from July 24, 1917, to April 15, 1919. He is unmarried and is engaged in the practice of law.

In every drive, hundreds of members took active and important part, and in the relief campaigns which followed, the whole organization was literally turned over to the authorized agencies.

The scope of the organization's work is constantly broadening and growing in importance. Many Jewish social agencies in Chicago look to the Young Men's Charities for part of their support. Personal service, advisory service, sociological surveys, raising of funds—these are but a few of the problems that are constantly being submitted to the organization for attention.

For nine years the Young Men's Jewish Charities has conducted a boys' summer camp, where as many as 650 boys in one season are given a two weeks' outing without cost, in the country, under the guidance and supervision of trained leaders. The boys are recruited from the congested parts of the city. The cost of maintaining the camp during one season is $7,000. In the spring of 1923, a fine site of forty acres at Wooster Lake, Illinois, was purchased, where a permanent camp with facilities for taking care of 800 boys each summer is now in operation. The camp is modern and sanitary in every detail. Permanent structures have been erected, and the camp represents a substantial investment on the part of the organization.

For several years the Jewish Social Service Bureau of Chicago has been aided by the supplying of attorneys who render valuable legal service and advice in needy and deserving cases.

The organization has charge of the civics and citizenship departments of the Jewish People's Institute, and conducts



PHILIP P. SACHS was born in Chicago, July 7, 1892. After completing grammar and high school, he prepared himself for law, receiving the LL.M., as well as the LL.B. degree. He has been in practice since 1915. As president of the Junior Auxiliary of the Marks Nathan Orphan Home, he achieved a phenomenal increase in membership as well as in funds for the orphans. For the past six years he has been Scoutmaster of a troop of Boy Scouts at Stanford Park and at the Jewish People's Institute. He has also been president of the West Side [illegible] and as executive member of the Boy Scouts of America. He served as a "four-minute" speaker and as an organizer for the American Protective League during the war. In most of the leading war drives, Jewish and non-Jewish, he took an important part. He is now president of the Young Men's Jewish Charities, secretary of Ramah Lodge of the Independent Order of B'nai B'rith, and a member of the Chicago and Illinois State Bar associations. He was married to Bessie Mors, March 31, 1918, to Persons M. Bowen.

classes in civics for the purpose of teaching prospective citizens the obligations and privileges of citizenship, and helps numerous aliens to prepare their naturalization papers.

There are now three thousand members, the officers being:

Philip P. Sachs, President
Moses Lasker
Karl R. Kuhn
Frank G. Marshall } Vice-Presidents
James J. Glauser
Meyer Monroe
Charles Greenebaum, Treasurer
Jacob M. Braude, Secretary
Dr. Charles Newberger, Financial Secretary.

Probably the most interesting achievement of the Young Men's Jewish Charities was the establishment, in August, 1919, of the American Boys' Commonwealth. The boys have a club-house of their own at 3058 W. Roosevelt Road where they carry on all activities that will "help the boy," all, of course, under the supervision of the parent organization.

The Commonwealth is self-governing, having a "state" government. It interests itself in all civic affairs where the activities of boys and girls are concerned and has been the means of influencing official action in numerous cases. All other activities of significance to boys are part of the Commonwealth program. These include athletics of all kinds, socials, dramatics, lectures, debates, oratorical contests, newspaper work, etc.

In debating, particularly, the Boys' Commonwealth has a national reputation, winning the Middle Western Debating Championship of the Federated Boys' Clubs in January, 1923, and the National Debating Championship of the Federated Boys' Clubs, on May 9, at Washington, D. C., against the University Settlement Boys' Club of New York City, opposing the entry of the United States into the League of Nations.

The club now has a membership of about five hundred, the following being the board of directors:

Meyer Levin	Morris E. Fizzell
Chairman	James Glasser
Samuel Bader	Lazarus Kranky
Edward Eisendrath	Frank Marshall
Samuel Fanny	Samuel Wirtle



Homes and Hospitals

Chicago Home for Jewish Orphans

THE first Jewish orphanage in the city dates from the year 1893, when a group of local women decided it was time to end the conditions which made it necessary to send Chicago orphans to the asylum at Cleveland. Encouraged by Abraham Slimmer, the Iowa philanthropist, they organized and applied for a charter, which was granted on March 16, 1893. The charter members were Mesdames M. Hecht, A. Isaac Radzinski, L. Newberger, E. C. Hamburger, and August Yondorf. At the first election of officers, the following were chosen:

Mrs. Carrie L. Strauss, President
Mrs. E. Rudolph, Vice-President
Mrs. M. Hecht, Treasurer
Mrs. A. I. Radzinski, Financial Secretary
Mrs. L. Newberger, Secretary

Soon after the Home opened its doors at 3601 Vernon Avenue, on October 7, 1894, it was seen that a building of larger capacity would be needed, and plans were made by which the present site was acquired, at Drexel Avenue and Sixty-second Street, where a handsome four-story building was erected. A gift of $20,000 by Henry Siegel and another of $25,000 by Abraham Slimmer, were instrumental in making possible the new location and structure, where the children of the Home have been housed ever since.

The present structure was dedicated April 23, 1899, when thirty-four children were transferred from the old to the new Home. The same year, Mrs. Carrie L. Strauss, who had served continuously as president since the inception of the Home, was succeeded by Charles H. Schwab, who then began a long and fruitful administration, lasting fifteen consecutive years. His services as president during those years were a dominant factor in the growth and successful functioning of the institution. During the period of his administration, the Home became affiliated with the Associated Jewish Charities; its sinking fund reached the sum of $25,000, augmented by a special educational fund created by President Schwab with a donation of $2,000; and an annex was added to the Home, through a gift of $20,000 (later raised to $24,000) by Louis B. Kuppenheimer, made in memory of his deceased wife, Clara Schwab-Kuppenheimer. This benefaction, announced on the occasion of President Schwab's seventieth birthday, November 13, 1905, gave to the children of the Home a gymnasium, manual training quarters, the beautiful Clara Schwab-Kuppenheimer Memorial Hall, and other advantageous facilities.

The third and present head of the Home is Samuel B. Steele, president since 1914. The complete administration for 1923 is as follows:

Samuel B. Steele, President
William Wilhartz, Mrs. M. Gresham } Vice-Presidents
James L. Greenebaum, Treasurer
Perkins A. Fisher, Recording Secretary
Leopold Deutelbaum, Superintendent

Directors

Honorary Director: Mrs. Emma B. Mandl

Emanuel J. Block	Mrs. Julius E. Lackner
C. L. Callman	Julius H. Meier
Sam Deutsch	Mrs. H. D. Oppenheimer
Mrs. Moses Dreyfus	Mrs. A. I. Radzinski
Malvin L. Emerich	Melville N. Rothschild
Edwin G. Foreman, Jr.	Mrs. J. H. Simon
Mrs. Jacob H. Gimbel	Samuel E. Spielberger
Mrs. M. Hecht	Mrs. E. A. Strauss
Mrs. Felix Kahn	Mrs. Lee Strauss
Mrs. Sol Klein	



CHICAGO HOME FOR JEWISH ORPHANS, DREXEL AVENUE AND SIXTY-SECOND STREET



SAMUEL B. STEELE was born in Chicago, March 14, 1866, the son of Bernard and Sophia (Wedeles) Steele. He was educated in the public and high schools of Chicago, and in 1881 entered the employ of Harmon, Merriam & Co., wholesale grocers. After two years he associated himself with Steele-Wedeles & Co., dealers in food products. Beginning as a salesman, he became secretary in 1894, vice-president in 1900, and since 1910 has been president of this great firm. He was president of the Merchants' Exchange from 1910 to 1913, and has been extensively active in commercial and industrial movements looking to the economic betterment of the city and country. In civic and Jewish affairs also Steele has long taken a deep interest. Outstanding among his many works for the welfare of the community is his part in the upbuilding of the Chicago Home for Jewish Orphans. Following his incumbency in various capacities he became president of the Home in 1916 and has remained in this office to the present time, being a foremost factor in its progress during these years. He is a member of the Standard and Lake Shore Country clubs, and a supporter of practically every public cause. He was married August 17, 1893, to Ray F. Leopold, of Chicago.

[illegible]

CONSULTING PHYSICIANS

Dr. L. E. Frankenthal Oculist.
Dr Sidney Kuh

Under President Steele's direction, now in its tenth year, the Home has grown to a point where its property value totals $200,000, and the number of its charges, [illegible] its gross expense for 1922 was $60,931, a net cost of $269 for each child under its care—a low per capita rate, especially considering the universally high rating given the Home, of which we shall say more further on. The sinking fund has grown to $153,000, excluding the educational fund, now exceeding $44,000.

During President Steele's entire administration, as throughout the even lengthier service of his predecessor, the work of Superintendent Deutelbaum looms large. Leopold Deutelbaum is now in his twenty-fourth year as superintendent, having had charge of the Home since July 1, 1900. The enviable record achieved by it is in no small wise creditable to his devoted efforts. In this connection, a few excerpts from a recent report of the Associated Jewish Charities' [illegible] will lend proper emphasis:

The spirit of helpfulness, of [illegible] nay of fatherliness, on the part [illegible] ent, which is reflected in the attachment displayed [illegible] the children toward him, permeates the Home and makes it a wonderfully strong factor in the [illegible] of the children under his care. [illegible] Deutelbaum in his natural endowments singularly suited to the work, the success of which is unquestionable. The greater [illegible]



LEOPOLD DEUTELBAUM was born in Kotteso, Hungary, September 23, 1863. He was educated in the Gymnasium at Sillein and Trencsen, and the Royal Teachers' Seminary, Budapest, which conferred upon him a teacher's diploma in 1886. He was principal of a public school and professor of religion at the Gymnasium of Boszormeny, Hungary, 1888-1890. Coming to the United States, July 11, 1890, he went to Milwaukee, where he entered the National German-American Teachers' Seminary. He was resident teacher of the Cleveland Jewish Orphan Asylum from 1892 to 1900, and also Sabbath school teacher of Tifereth Israel and Anshe Chesed congregations of Cleveland during the same period. He came to Chicago July 1, 1900, as superintendent of the Chicago Home for Jewish Orphans, in which capacity he has served with signal ability during the intervening twenty-three years. During his incumbency he has written and lectured on many subjects connected with child-care, religion, and social welfare.

[illegible] the superintendent, the personal knowledge which he displays of every needy boy and girl who has left the institution is one of the superficial kind, but is intimate and transmits the form, not mere [illegible] of actual personal correspondence, intimate advice, and, when necessary, material assistance rendered by the institution.

The chief aim of Superintendent Deutelbaum, as of President Steele and his fellow-officers, is to make the Home as much as possible a *home*, a place where the children are "housed and homed and

mothered and fathered." These are not our words nor those of the Home officials; they are the expression used to characterize the Chicago Home for Jewish Orphans by a committee once appointed by Judge Orrin N. Carter to investigate child-caring institutions.

The Home sends its wards to the public schools, supplementing their curriculum by instruction in Jewish studies, music, gymnastics, oral expression, domestic science, dancing—everything, in fact, which will make for economic self-reliance and social adequacy. Where talent and character justify it, high school and even college training are given. Thus in 1922, 43 children were at high school, 1 boy was at the University of Chicago, and 1 girl was completing a course at business college. Of the rest of the 245 children housed during 1922, 44 boys and 27 girls were receiving, in addition to their grammar school course, the manual training and household arts work afforded by the Fiske School.

What the training and after-care of the Home has meant to the 924 children admitted since its establishment, may be judged from the report of the Research Bureau, previously mentioned. We quote again:

> The Chicago Home for Jewish Orphans is, on the whole, an institution of which the Chicago Jewish Community has every right to be proud. In certain aspects of its work, particularly those that refer to the more human relationships, this orphan asylum ranks among the best in the country. . . . There is one feature of the institution which might well be emulated by all the orphan asylums in the country, and that is the remarkable spirit of liberality displayed in the well-defined policy to permit parents and relatives to see their children at the orphanage as often as they care to do, and what is more important, to encourage children to visit their surviving parents and relatives in their own homes. Both from the point of view of social values as well as from the point of view of maintaining the confidence of children, this policy deserves high commendation. . . . Striking as this feature is, there is one other aspect of the work which deserves, if possible, equal commendation, and that is the after-care of the children graduated from the institution. It is well organized, effective, and has been in operation for twenty years. . . . In other respects, likewise, the institution deserves credit, particularly for the uniform policy which it has pursued, and in pursuing in offering to nearly 15 per cent of its children the advantages of a high school education in spite of the additional expenditure which such a policy necessarily entails. . . . Mention should also be made of the fact that in health and personal appearance, the children of ten years and over make an excellent showing, and indeed compare favorably with the leading institutions of the country.

The report of the Research Bureau is well borne out in another, and official, quarter. In a survey recently made for the State of Illinois, the Chicago Home for Jewish Orphans was declared to be the finest institution of its kind in the entire state.

Even more laudatory than these reports, however, is the actual record made by the graduates of the Home. Numbering 347, they include 12 professional men and women, 8 musicians, 79 stenographers, 2 office managers, 134 in other commercial pursuits, 2 social workers, 15 pursuing trades, 15 continuing school, 53 housewives, 3 keeping house, and 2 in Army and Navy. Of the balance, only 5 are in hospital or sanitarium, a remarkably low figure considering the great degree of tuberculosis and insanity in the children's antecedents; of 3, the whereabouts are unknown; and 14 have died, 4 in their country's service during the World War.

The war record of the graduates is in itself significant. The service flag of the Home contained 74 stars, most of the youngsters having enlisted, including twelve who were below draft age. (At the time, the graduates numbered 150.) One of the volunteers, Nathan Lieberman, won a valor badge at Chipilly Ridge, and four won commissions: Fred Merkin became a first lieutenant, Harry Burgerman and Joseph Donner, second lieutenants, and Jack Nudelman, a junior officer in the Navy.

It is the fond boast of President Steele and Superintendent Deutelbaum that not a single graduate of the Home is to be found in any penal or correctional institution. From this fact and from the record we have outlined, may be evaluated the service which the Chicago Home for Jewish Orphans has been rendering for the last thirty years.

Daughters of Zion Day Nursery and Infant Home

LIKE many other organizations whose work has grown to significant proportions from the desperate need in an individual case, the Daughters of Zion Day Nursery and Infant Home has resulted from the inability of Mrs. L. C. Rieger to secure proper nursery care for a Jewish infant in whom she had become interested, early in 1917. An incident that increased her interest in the idea of a Jewish day nursery was that of witnessing a Jewish mother and her two children leaving a non-Jewish nursery and making the sign of the cross. Upon questioning, the mother wearily explained that she was obliged to work and there was no place else where she could leave her children.

Further investigation impressed Mrs. Rieger with the necessity of a Jewish nursery and she gathered a number of her friends and interested them in her venture. The little group attracted considerable support and in July, 1917, the organization started active work in the matter of raising funds to carry out their plans. The organizers, beside Mrs. Rieger were:

Mrs. P. Chulock	Mrs. Rae Rieger
Mrs. L. Finder	Mrs. L. Ross
Mrs. L. Finkeltz	Mrs. E. Rosner
Mrs. B. Goller	Mrs. Samuel Segal
Mrs. M. Kaufman	

The first officers elected at the organization meeting were:

Mrs. L. C. Rieger, President
Mrs. P. Chulock, Vice-President
Mrs. L. Shapiro, Treasurer
Mrs. S. Gruick, Financial Secretary
Mrs. L. Ross, Recording Secretary

So successful were their efforts that in a very short time they had over one hundred active workers and about $6,000 in the treasury. The home that they had been planning for seemed soon to be a reality.

It was then that the initiators of another Jewish institution that was being organized on the Northwest Side proposed a combining of resources and the purchase of a building that would meet the needs of both organizations, or so, at least, was the proposition as understood by the officials of the Daughters of Zion. The proposal was accepted and a building at Hirsch Boulevard and Rockwell Street was erected.



DAUGHTERS OF ZION DAY NURSERY AND INFANT HOME
California Avenue and Hirsch Boulevard

No sooner was the matter of getting the building ready for its occupants started, however, than it became apparent that its facilities were utterly inadequate. Two circumstances contributed to this unfortunate result: In the first place it seems that there had been no clear understanding between the two organizations as to the exact facilities that each required; secondly, during the period of negotiation and preparation the needs of the nursery were far in excess of what they had been when the proposition was first

broached. At any rate, in January, 1918, the treasury was practically empty.

The organization, however, was intact, and its members more determined than ever. Soon they had started their work all over again; the lost ground was quickly gained, and further progress made. Auxiliaries were founded to aid the central body, and they assisted greatly. In July, 1918, a charter as a charitable



MRS. L. C. RIEGER (Charna Bodenstein) was born March 13, 1869, in Austria, where she received her schooling and was married, December 16, 1883. Arriving in this country March 14, 1913, she came at once to Chicago and began to interest herself in a number of organizations. In 1917, with a small group of Northwest Side women, she organized the Daughters of Zion Jewish Day Nursery and Infant Home, the first of its kind in the local orthodox community. She has been president of this organization since its inception and has led in the efforts through which it has grown to a body of nearly five thousand women, with a great structure at Hirsch Boulevard and California Avenue, which, when completed, will be capable of housing five hundred children. Her children are Ruth L., Helen, Frieda, Belle Esther, Florence, and Morris David.

institution was obtained and a three-story building in which to house their charges was purchased at 1441 Wicker Park Avenue.

Each subsequent year witnessed growth in membership, funds, and service to children, but there came a time when the demand so far exceeded the facilities that a new and much larger building became imperative. Early in 1921 the movement for a modern, completely equipped building was started and by fall of that year a large lot, a block long and half a block wide, was acquired on the northeast corner of California Avenue and Hirsch Boulevard at a cost of $20,600. The foundation was laid for a fitting building, the plans for which were decided in a competition among architects, and an intensive building campaign to raise a quarter of a million dollars was begun.

The building, now nearing completion, will contain every modern facility, such as dormitories, hospital, recreation rooms, gymnasium and playground. It will have a capacity of five hundred children, in addition to a complete staff of attendants, trained nurses, physician, dentist, etc. It will follow the plan of the smaller building in that it will be a home for orphans too young for acceptance in the Jewish orphan homes, and will be a day nursery for half-orphans whose fathers or mothers are unable to care for them during the day. Like the present Home, the larger institution will conform to all Jewish observances.

Despite opposition from several different sources that are not thoroughly in accord with the theories of Infant Homes, the women of the Daughters of Zion have persisted, and the consummation of their labors will establish in Chicago one of the largest and best-equipped day nurseries and infant homes in America.

The organization now has nine auxiliaries in addition to the main body, with an aggregate of nearly six thousand members. Mrs. Rieger still remains president, with the following officers of the main group and presidents of auxiliaries:

Mrs. H. Konesky } Vice-Presidents
Mrs. L. Reingold }
Mrs. L. Shapiro, Treasurer
Mrs. Rae Rieger, Assistant Treasurer
Mrs. C. Holland, Assistant Treasurer
Mrs. B. Braverman, Financial Secretary
Mrs. S. Dorf, Assistant Financial Secretary
Mrs. L. Ross, Recording Secretary

AUXILIARIES AND PRESIDENTS

Junior Auxiliary, Miss G. Krupp
Humboldt Park Auxiliary, Mrs. M. Seipp
Rebecca Fox Auxiliary, Mrs. L. Ecker
Upper Sigel Auxiliary, Mrs. H. Kay
Logan Square Auxiliary, Mrs. M. Feinstein
Mid-West Auxiliary, Mrs. B. Harris
Central Auxiliary, Mrs. Edward Rosberg
Albany Park Auxiliary, Mrs. S. Grossman
Wide Awake Workers, Mrs. M. H. Koven.

Louis Rieger is chairman of the Building Committee and Mrs. S. Sigel is chairman of the board of directors, which has a membership of fifty-three. Mrs. M. Lewis is superintendent of the Home, Dr. L. H. Block the house physician, and Dr. S. C. Young the house dentist.

Home for Aged Jews

ON April 30, 1893, the day before the World's Columbian Exposition was opened, Chicago Jews celebrated an interesting event of their own, within a short distance of the historic fair. This was the opening and dedication of the Home for Aged Jews, erected through the labors of a devoted group, extending over two years.

The leader in the movement was Morris Rosenbaum, who had won the support of Abraham Slimmer to his undertaking, to the extent that that princely giver had pledged the sum of $50,000 toward the Home. Supplemented by other generous gifts, of which the largest was $10,000 donated by Mrs. Eliza Frank, the necessary funds had been speedily secured and the building erected.

Among those who had made the Home possible were such as H. A. Kohn, Jacob Rosenberg and Nelson Morris, who had each contributed $5,000, E. Frankenthal who headed the Building Committee, and S. B. Eisendrath who drew up the architectural plans. They wanted to name it after the man who had led so munificently in the giving; but the modest Slimmer refused the honor and so the "Home for Aged Jews" was chosen as the name.

In 1902, Mrs. Morris Rosenbaum gave to the Home the sum of $25,000 wherewith to erect a wing in memory of her husband, and on May 3, 1903, the Morris Rosenbaum Memorial Building was formally dedicated. It contains, in addition to other rooms, a completely equipped hospital.

The Home, located at Sixty-second Street and Drexel Avenue, began its long service with an enrollment of seven inmates on opening day, and forty-four at the end of the first year, with Morris Rosenbaum as president, and Mrs. B. J. Davis as superintendent and matron. Those who have headed the institution in the past are:

Morris Rosenbaum	Harry Hart
E. Frankenthal	Alfred Kohn
A. Kuh	Isaac Sloss.

To-day, the Home for Aged Jews shelters an average of seventy-five yearly. Its present head is Mrs. Charles H. Schwab, who has been president consecutively for



HENRY EVERETT GREENEBAUM, eldest son of Elias Greenebaum, was born in Chicago, September 7, 1858. He received his elementary education in the Jones School, which was attended by many of the younger Jewish generation of early days. At the age of seventeen, he was graduated from the old Chicago Central High School and then attended Northwestern College. His early banking experience was gained with the First National Bank. In 1871 he joined his father's firm, then operating under the name of Greenebaum & Freeman. In addition to his banking experience at home in Chicago, he was also for two years in New York City, where he spent four years acquiring a thorough practical banking training. He then returned to Chicago and became a member of the firm of Greenebaum Sons with which he has been identified ever since. He has been vice-president of Greenebaum Sons Bank & Trust Co. since June 14, 1911, when the firm was reincorporated under that name. He has been a member of Anshai Congregation all his life, his other organization connections being the Standard Club, the Lake Shore Country Club and the Press Club. He is also a member of the Chicago Chamber of Commerce. He was married in Chicago April 11, 1878, to Helen F. Leopold, the daughters of this union being Carrie (Mrs. Samuel Sachs), Walter J., and Jerome.



JAMES J. LIEB was born January 7, 1858, in Cincinnati, Ohio, where he spent his youth. He was educated in the Cincinnati public schools and on July 11, 1882, settled in Chicago, entering the investment business in which he has built up a thriving agency. He commanded several militia companies as a director of the Home for Aged Jews for fifteen years and as a member of the Chicago Commandery of the City Club for two years. He is a Mason, and a member of the Iroquois, the City, Standard, and Ravisloe Clubs. He was married in Chicago June 11, 1890, to Elsie Klein, daughter of Mr. and Mrs. Simon Klein, and has two children: Virginia and James L., Jr.



HOME FOR AGED JEWS, SIXTY-SECOND STREET AND DREXEL AVENUE

some years. The personnel of the administration for the current year is as follows:

Mrs. Charles H. Schwab, President
Jacob W. Gimbel, Vice-President
Henry E. Greenebaum, Treasurer
Melvin L. Straus, Secretary
Herman Heller, Financial Secretary
Bertha S. Kaul, Superintendent

Directors

Mrs. D. N. Eisendrath	Mrs. Wm. Lehman
Mrs. E. G. Fenton	Mrs. H. Lyons
Mrs. Max Frank	Edwin B. Meyer
Mrs. C. E. Frankenthal	Leo Sawyer
Isaac H. Freud	Joseph H. Schmidt z
Jacob W. Gimbel	Mrs. C. H. Schwab
H. E. Greenebaum	Clarence Siller
Milton R. Hart	Sam M. Stein
Herman Heller	Melvin L. Straus

The Home became affiliated with the Associated Jewish Charities when that body was organized, and now is a constituent of its successor, the Jewish Charities of Chicago.

JACOB W. GIMBEL was born in Rock Island, Ill., in the year 1860, and was brought to Chicago by his parents five years later. He received his schooling here and then entered the business world, becoming a merchant. His communal activities include service as a director of the Home for Aged Jews for ten years, a member of Sinai Congregation, and a generous contributor to the Associated Charities. He was married in 1895 to a Chicago girl, Pauline Karger, daughter of Mr. and Mrs. Simon Karger. They have two children, Ruth and William.



Josephine Club

IN the year 1909, a lecture on the subject of immigration, delivered at her home, impressed Mrs. Joseph Fish with the importance of solving the problem of the Jewish immigrant girl who comes to America without family and with little funds.

On January 22, 1910, Mrs. Fish called a conference Mrs. Julius Stone, Mrs. Samuel Hofman, Mrs. Meyer L. Straus, and Mrs. M. E. Greenebaum, and the question of a home for immigrant Jewish working girls was thoroughly discussed. It was decided that any home established for the purpose must be a real home in every sense of the word, and must be maintained along strictly Jewish lines. And in order to obviate public interference and contention, it was agreed that the upkeep of the home must depend entirely upon private philanthropy. To this end a larger membership was essential, and on February 22, 1910, a second conference was called, with a much larger attendance, and what is now the Josephine Club was organized with the following officers:

Mrs. Joseph Fish, President
Mrs. Samuel Hofman, Vice-President
Mrs. Charles Livingston, Treasurer
Mrs. Julius Stone, Corresponding and Recording Secretary

The generous response of that first membership made it possible, on July 10, 1910, to open the first home at 219 South Wood Street, with Mrs. Carter as matron. The formal opening took place on September 7, 1910, the home at that time housing twelve resident girls.

In 1912 the club charter was received from Springfield, and the number of residents had increased to twenty-nine.

The war brought many changes to the Josephine Club. Immigration had practically stopped, eliminating the immigrant problem but substituting for it the greater one, in number at least, of girls being seized with the restlessness of the period, leaving their small town homes and coming to Chicago to work. This new and greater demand called for larger quarters, and in April, 1915, the club moved to 575 Ashland Boulevard. Through the efforts of some of the more active members, notably Mrs. M. S. Ros-

ewald, Mrs. Julius Stone, and Mrs. Meyer L. Straus, the sum of $2000 was raised by personal subscription to repair and furnish the new home.

In 1916 Mrs. Joseph Fish removed to New York and was made honorary president. It was then that the club was named the Josephine Club, in honor of her daughter Josephine. The other officers were:

Mrs. M. S. Rosenwald, President
Mrs. Meyer L. Straus } Vice-Presidents
Mrs. Jacob Gimbel }
Mrs. Abraham Harris, Treasurer
Mrs. Julius Stone, Secretary

To meet the changing conditions and new requirements, in 1917 the Josephine Club removed from the West to the South Side of the city and took up its residence in its present home at 4805 Forestville Avenue. While the club retained its thorough Jewishness in atmosphere and conduct, the traditional orthodox dietary laws and the kosher kitchen were no longer desired by the residents and were dispensed with.

The club at all times concerns itself but never interferes with the personal problems of the residents. In illness they are cared for as they would be by their own family; their employment problems are aided as much as possible, and talent is encouraged and developed wherever found. The motto of the club is "Kind acts supplemented by kind words."

The present officers are:

Mrs. Julius Stone, President
Mrs. M. S. Rosenwald } Vice-Presidents
Mrs. Meyer L. Straus }
Mrs. Abraham Harris, Treasurer
Mrs. Clarence Hershkind, Secretary

There are now 115 members, paying $30 a year as dues.

Marks Nathan Jewish Orphan Home

ON January 18, 1904, a will was filed in the Probate Court of Cook County, that of Marks Nathan, who had passed away the previous November. It left the sum of $15,000 for the erection of an orthodox hospital or an orphan home in Chicago.

Rabbi A. J. G. Lesser, named as trustee of the sum bequeathed (together with Louis Steinberg, Jacob Pivinsky and Mrs. Marks Nathan), was then living in Cincinnati. A few months after the will was probated, Rabbi Lesser came to Chicago and called a meeting to discuss the will at the Grand Pacific Hotel. This meeting was the forerunner of many months of effort and divided counsel before an orphan home was decided upon and its proponents organized. Finally, on November 27, 1905, permanent organization was effected and the following elected as the first officers:

Rabbi A. J. G. Lesser, President
Jacob Levy, Acting President
Jacob Rothschild, Vice-President
Louis Steinberg, Treasurer
Jacob Kanter, Financial Secretary
M. Berger, Recording Secretary

Trustees

J. Berkson	M. Pinkus
Harris Cohen	I. Pivnik
Sam Cohen	M. Poucher
Louis Isaacson	A. S. Rae
George J. Marcuse	Walt Stolf
Mrs. Marks Nathan	A. L. Stone

Directors

Mrs. Adelson	B. Hindell
H. M. Barnett	David Koenigsberg
J. M. Berkson	S. Lisnky
H. Bolotin	Mrs. Loeber
Jacob Cohen	Abe Levin
L. Cohen	Mrs. R. Lipschultz
Max Fenton	N. J. Prinker
L. Feder	[illegible]
M. Finkelstein	H. B. Rubenstein
H. Horlick	Mrs. Segal
Dr. H. L. Frankel	I. Shaeffer
J. Fraum	W. S. Silverman
E. Gans	B. Spitz
D. Goldberg	D. Zemansky
W. Goldstein	W. Zemansky.
A. Hafenberg	

The officers and friends of the Home began to work with a will. In a little over a month's time they raised almost $7,000 from individuals, societies and *shuls*. While this money was being raised, a committee met with the Northwest Side Talmud Torah Board and arranged to

purchase its building, a three-story structure, fronting 75 feet on North Wood Street, with a depth of 100 feet on Blucher Street, for $31,000.

The trustees of the Marks Nathan will

CHARLES ISRAEL HERRON was born in Chicago, on August 9, 1878, the son of Israel and Bertha (Lipschitz) Herron. He attended the old Foster school and the Moses Montefiore Hebrew Free School, and upon his graduation went to work as an errand boy at Mandel Brothers. Two years later he was given a position with Pfeil and Oberndorf, jewelers, and remained with the firm until he succeeded the original partners in 1910. He has since conducted the business under his own name. Since 1908, when he rendered excellent service during the first bazaar given for the Marks Nathan Orphan Home, Herron has been connected with the institution. In July of the same year, he was appointed a director of the Home, and in January, 1909, became secretary, occupying the position until 1913, when he was elected president. As president of the Orphan Home, Herron has made a significant place for himself in the record of Jewish institutional work in Chicago. All of the manifold duties that accrue to his office, calling for understanding, patience, and efficient execution, he has accepted and discharged without stint, and with a true spirit of service. When Herron was first elected president, the Home was in debt to the amount of $120,000; not only is it free of incumbrance to-day but alterations and improvements amounting to $75,000 have been made during Herron's incumbency. While his greatest, the Marks Nathan Orphan Home is by no means his only communal interest. As early as 1896 he was president of the Chicago Young Men's Hebrew Relief Association. For the last fifteen years he has been treasurer of the Beaconsfield Club. He is also a member of the Covenant Club, the Masons, and the Knights of Pythias. On September 1, 1903, he married Celia Pagrotsky, and is the father of four children: Earl, Sylvia, Allen and Harold.



then turned over in cash the sum of $12,150 which was all that could be realized from the sale of $15,000 worth of property set aside in the will.

The dedication exercises were held May 15, 1906, in a tent in the yard. An audience of 1,200 was in attendance, of whom 400 enrolled themselves as members of the Home, pledging to pay annual dues of from $3 to $6. The ceremonies reached a dramatic climax when twenty-nine children were formally admitted to the Home.

Dr. and Mrs. Isador Marcus were entrusted with the care of the children until satisfactory arrangements could be made for a permanent superintendent and matron, in search of whom Jacob Levy and Dr. Julius Newman made a special trip to New York. Their choice fell upon Mr. and Mrs. Saul Drucker, who were engaged to come at once to Chicago to assume their duties.

For some two years the affairs of the institution progressed satisfactorily, everything considered, until the time came when the more forward-looking began to feel that a new location and larger quarters would be desirable.

After careful inspection of the Home, the building committee was convinced that a new building was absolutely necessary and accordingly on April 29, 1909, recommended that only needed temporary improvements should be made in the old Home and work should begin at once towards building a new Home.

On September 8, 1909, it was voted to

ELIAS LOUIS TROTZKEY was born in Stuchin, Russia, in 1881. His early education was obtained in the Jewish parochial school in Lidau and the Grodno Yeshivah. He also attended the Gymnasium and was graduated from the Jewish Teachers' Institute. He was engaged as Hebrew teacher and assistant rabbi in Sunderland, England, and for six years was secretary and investigator for the Manchester, England, Schechita Board. He came to the United States in 1912 and a year later was called to Chicago as superintendent of the Marks Nathan Orphan Home. In this capacity he has served with ability and distinction, winning wide recognition among social service workers. He is president of the Social Service Workers' Association of Chicago, and the author of *A Program of Institutional Child-Care*. He is a member of the National Conference of Social Service, the National Conference of Jewish Social Service, and the American Association of Social Workers. He was married in Manchester, England, June 30, 1909, to Golda Jackson, and is the father of three daughters, Evelyn, Selma and Rochelle.



purchase some vacant land on Albany Avenue, north of Ogden, to become the future home of the institution. This plot, consisting of nine lots, was duly acquired at a purchase price of $14,000, raised



Marks Nathan Jewish Orphan Home, 1550 South Albany Avenu

partly through donations and partly by loan.

Teams were then organized, in October, 1909, to solicit funds for the building. After several thousand dollars were raised, however, enthusiasm and faith seemed to wane, and impeding elements arose, among them a controversy with an influential group, headed by Julius Rosenwald, that favored the boarding-out plan as against institutional child-care.

Finally, after two years, the cornerstone-laying took place on June 4, 1911. A crowd of 15,000 was in attendance as a result of the work of a committee appointed to request the various rabbis to announce the date of the cornerstone-laying to their respective congregations and urge as many of them as possible to attend. The day's receipts netted $9,300. Just previous to the cornerstone laying, Mrs. Marks Nathan, who had already personally given the Home $3,000, sent in her check for $5,000.

On August 28, 1911, contracts were ordered given out for all building, and actual operations started shortly afterward. Then followed a period of difficulties, which at one time stopped construction altogether, and it took concerted effort and hard work to overcome them.

Shortly before the completion of the building, in accordance with resolutions adopted August 7, 1912, at a time when it became necessary to place the future of the home on a business-like basis a reorganization was effected in the directorate, which had become unwieldy in the construction process. On September 4, 1912, the following directorate was elected:



NICHOLAS J. PRITZKER was born [illegible] Russia, July 19, 1871. He came to the United States at the age of ten, reaching Chicago a week after his arrival in this country. He passed through trying experiences before he entered upon his present career as a lawyer, securing his education in night school. He then became a bookkeeper and was employed in this capacity at Nelson Morris & Co. Eager to have a profession, he studied pharmacy and after a number of years in this line of effort, he entered the Illinois College of Law from which he was graduated with the LL.B. degree. He has been identified with the [illegible] from its very inception and has rendered the Home loyal and valuable service. He also took an active interest in the B. M. Z. Anna C[illegible] became his wife March 4, 1891, and they have three sons, Harry, Abraham S., and Jacob N. Pritzker.



LEO SHAFTON was born September 25, 1873, in Capuli, Minsk Province, Russia. He came to the United States with the earlier Russian immigration in 1891 and worked his way west to Milwaukee. In 1894 he went to Stevens Point, Wisconsin, where he obtained a position in a fruit store, and later opened a retail store with his nephew, Jacob W. Shafton, under the name of Shafton & Shafton. A few years afterwards, they opened a wholesale fruit department. Disposing of their Stevens Point business in 1902, they moved to Chicago, and opened a commission business under the name of the Shafton Company. The firm to-day is one of the best known of its kind on South Water Street. Leo Shafton is a staunch supporter of the Marks Nathan Orphan Home, his connection with it dating practically from its inception. For a number of years he has been the home's treasurer and he and Mrs. Shafton have made generous contributions to it, in time and money. He is known for his liberality in every worthy cause and is also active in religious effort, being a member of Anshe Emeth Congregation and Temple Emanuel. He is a member of the Covenant Club and a Mason. Mrs. Shafton was Bella Weinstein. They were married in Chicago, March 20, 1904, and have two sons, Arthur and Kervin.

	M. Rubin
Mrs. B. Davis	B. J. Schiff
[illegible]	[illegible]
[illegible]	[illegible]
N. J. Pritzker	

For Two Years

H. M. Barnett	[illegible]
[illegible]	Rabbi Saul Silber
B. Horwich	[illegible]
[illegible]	[illegible]
[illegible]	M. Sasser
Mrs. Kal Kalish	[illegible]
[illegible]	

For Three Years

[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
S. B. Kosmin	A. S. Rae
B. Loeff	A. L. Stein
H. R. Misch	W. Swift
[illegible]	

Officials, Marks Nathan Jewish Orphan Home



HYMAN NATHAN KOHN was born in Russia, June 29, 1885, the son of Solomon and Rose Kohn. At the age of seven he was brought to Chicago where he attended both grammar and high school. He is now engaged in the automobile banking business. He was a director of the Federated Orthodox Jewish Charities and is now a director of the Marks Nathan Jewish Orphan Home, in which he is actively interested. and belongs to the David Fish Lodge, I. O. B. B., the Covenant Club, Bryn Mawr Country Club, Masons, North Shore Congregation and Temple Mizpah. On June 16, 1907, he married Elizabeth Friedman of St. Paul, Minn. They have three children, Liala, Eugene, and Le Roy.



LOUIS BENJAMIN OLIN was born in Lidau, Russia, July 28, 1883. He came to this country when he was ten years of age. With few opportunities for schooling, he made up his educational deficiencies by attending night school. He has lived in Chicago since 1901. On January 2, 1912, he entered the ice cream manufacturing business in which he has prospered, now operating a large and well known plant. He is a director of the Marks Nathan Orphan Home, and a member of the Covenant Club, the Devonshire Country Club, Wabansia Lodge, Masonic Order, and the Chicago Elks. He was married in Chicago, August 11, 1903, and has three children: Edward, Mrs. Elsie Sacks, and David.



HARRY I. HOFFMAN was born in Chicago on April 19, 1893. He received his education in the grammar school and business college and supported himself throughout the period of his schooling. He is now engaged in the packing-house business, being vice-president of J. S. Hoffman & Co., one of the largest cheese and sausage concerns in the West. He was one of the organizers and charter members of the Junior Auxiliary of the Marks Nathan Jewish Orphan Home. He has been a director of the Home for six years. Hoffman is also chairman of the Board of Congregation Rodfei Zedek, and a liberal donor to many causes.



MOSES RUBIN was born in Poland, July 9, 1870, the son of Joseph and Ethel (Marks) Rubin. He came to America in 1893 and to Chicago the same year, entering here into the real estate business, in which he has since continued. He was a warm supporter of the Federated Jewish Charities throughout its existence, and now devotes most of his communal interest to the Marks Nathan Orphan Home. June 22, 1892, just prior to his coming to this country, he was married to Anna Jacobson. There are four children: Mrs. Ada Isadore, Mrs. Pauline Nierman, Genette Jacobson, and Joseph.



MAX UDELOWISH was born in Russia, December 24, 1876. At the age of sixteen he came to Chicago, where he is now engaged in the wholesale grocery business. His education was acquired in Russia and in the local night schools. He is a director of the Marks Nathan Orphan Home, of Ramah Lodge, and of the North Shore Congregation Sons of Israel, and during the existence of the Federated Charities was one of its workers. He married Bertha Block, July 21, 1901. There are five children: Stella (Mrs. Arthur E. Optner), Lexie (Mrs. Bernard S. Rosenblatt), Harriet, Mariam, and Judith.



MORRIS SNOWER was born in Austria, May 15, 1870, the son of Abraham and Rachel (Klein) Snower. He came to the United States in 1890 and to Chicago three years later. He has been in the cotton goods business here for thirty years, being head of M. Snower & Co., Inc. His chief communal interest is the Marks Nathan Orphan Home, of which he is a director. The B'nai B'rith, Masons, and Elks are also numbered among his affiliations. He was married September 7, 1902, to Rose, daughter of Charles and Lena Cohen, of Chicago, and has two children, Herbert and Lucille.

Mrs. Benjamin Davis was named recording and corresponding secretary, succeeding Emil Braude, who had tendered his resignation after serving in that capacity for four years. At a later meeting, held October 15, the following were chosen to serve until the annual meeting in January, 1914:

Moses Spira, President
B. Baumgarden, L. Klawans, Vice Presidents
L. Bruick, Treasurer
Mrs. Benjamin Davis, Secretary
Chas. I. Herron, Financial Secretary

Trustees

L. Bernah — Dr. Meyerwitz
M. Dubin — A. S. Rae
Jacob Levy

These officers were installed and took office at once except Jacob Levy, who, by the unanimous vote of the officers and entire board, remained in office until after the dedication of the Home, a joyous event occupying the entire week of November 17, 1912, when 186 children were transferred to the new Home. In further appreciation of Levy's services to the Home, he was elected a life director.

The year 1913-1914 brought two men to the Home who have been outstanding figures in the great progress made by the institution in the decade that followed.

On July 30, 1913, Superintendent Saul Drucker, due to disagreement with the Admissions Board, tendered his resignation, which was regretfully accepted by the directorate at its following meeting. His successor was found in the person of Elias Trotzkey, an English social worker who had joined the Home two months before. The other significant addition to the Home's official staff was Charles I. Herron, who was elected president on January 7, 1914, and is now finishing his tenth year of efficient service.

The years that followed were growing, working years. Problems of all kinds have been met and solved. Improvements and additions and changes in facilities and personnel have merely been incidents in the steady growth of the institution.

The Marks Nathan Jewish Orphan Home is to-day one of the model orphan homes in America.

The objects of the Institution are "To own and maintain a home for the care, maintenance, education and protection of Jewish children deprived of either or both parents, and without adequate means of support." Age regulations, according to the by-laws, include children from five



EMIL BRAUDE was born in Kelm, Kovno province, Russia, December 15, 1868, the son of Rabbi Abraham S. and Chasse Liebe (Meiselson) Braude. He studied in the public schools of Mitau, where also he learned watchmaking. After several years in Riga, St. Petersburg, Berlin, and Paris, he emigrated to the United States and entered the wholesale jewelry business in Chicago. He is now head of Emil Braude & Sons, a firm of prominence in its field. He is vice-president of the Hebrew Theological College and of the Midwest Region of the Zionist Organization of America; trustee and director of the Marks Nathan Orphan Home; director of the Keren Hayesod and of Hias; member of the educational board of the Jewish Charities of Chicago; and life member of the Chicago Geographical Society and the Jewish Historical Society of Illinois. He was formerly a director of Mount Sinai Hospital, vice-president of Agudath Achim Congregation, Chancellor Commander of the Knights of Pythias, and a member of the Chicago Council of B'nai B'rith. His wife is Anna, daughter of Rabbi Zelig Kaplan. Their children are six: H. Lester, Jacob Morton, Sidney, Frieda, Benjamin, and Abraham Samuel. A daughter, Clara, died at the age of twenty.



SAM STEINER was born in Ulanow, Galicia, October 3, 1866. He came to Chicago November 25, 1887, and has resided here ever since. He began his business career selling woolen remnants, later forming a partnership with his brother-in-law under the name of Spira & Steiner, now a well-known wholesale woolens establishment. He was one of the first workers for the B. M. Z., the Marks Nathan Orphan Home, and the Maimonides Hospital. He has been president of the Oesterreich Galizien Lodge, I. W. S. O., and endowment treasurer of the grand lodge; chancellor of the Beaconsfield Lodge, Knights of Pythias; chairman on finance of the Hebrew Theological College; and is a member of the Zionist organization, Agudath Achim and Rodfei Zedek congregations, B'nai B'rith, Covenant Club, and the Odd Fellows. He was married January 15, 1888, to Anna Spira, daughter of Moses Spira, Talmudist and scholar. There are five children, Rose, Lillian, Bess, Harry and Clara.

to eleven years, who are "mentally, morally and physically sound."

Liberal provisions are made for retaining children in the institution, the by-laws specifically providing that they "shall remain until they have attained the age of sixteen years, whereupon it shall be the duty of the Association to assist such child to become self-supporting, and for the purpose of carrying out this clause it shall be competent to retain such child for a longer period thereafter."

Applications for the admission of children to the Marks Nathan Jewish Orphan Home are made at the institution by anyone interested in the child. The names, ages, addresses of the children involved, together with the names and addresses of parents or relatives with whom they may at that time be living, are sent to the Jewish Home Finding Society for investigation.

The building is equipped with a capacity, in beds single, for a total of 306 children—160 boys and 146 girls. To take care of the physical, spiritual, and cultural needs of the children the Home employs a staff of more than 30 people, of which six are supervisors having the direct care of the children.

To enumerate the activities of this little "city of children" would be an interesting narrative, but too long for the confines of a general volume. It must suffice to say the children are given all the advantages of a good home, except the specific one of "home influence." They are comfortably housed, well fed and well dressed. They attend the public schools of the neighborhood, many are in high school and occasionally they include one or more "college students." Their recreational and cultural facilities are of an exceedingly high order. The Marks Nathan Orphan Home is indeed a "home."



DAVID KOLB was born in Pyrmont, Austria, October 12, 1874. He came to this country as a young man, arriving in Chicago in 1892. Shortly after coming to Chicago he established himself successfully in business. He has been a trustee of the Marks Nathan Orphan Home and is known as a most liberal giver to worthy causes. Besides being director and vice-president of the Marks Nathan Orphan Home, he is a member of Ramah Lodge, the Free Sons, the Austrian Galician Congregation and the Chicago Avenue Shul. He is also a member of the Art Institute and a Mason. He was married August 1, 1905, to Jennie Bierman, and their son and four children, Leo, Esther, Paulina and Rita.



JOSEPH P. HABERMAN was born in Bohemia, Russia, April 2, 1882. He came to America in 1892 and to Chicago two years later. He was educated in the public schools, and is now a commission broker. For many years he has been deeply interested in the Marks Nathan Orphan Home, serving on its directorate for a number of years. As chairman of the synagogue of the Home he has worked unceasingly, bringing to its treasury thousands of dollars every year. He belongs to several fraternal and social organizations and is a liberal donor to the Jewish Charities. He was married July 2, 1902, and has seven children.

The present officers and board of directors follow:

Charles L. Herrick, President
I. Klawans, Sam Steiner } Vice-Presidents
Leo Stadtler, Treasurer
Mrs. H. Oberndorf, Recording Secretary
M. F. Wittelle, Financial Secretary
Chas. L. Eisendrath, Superintendent

TRUSTEES

Emil Brunner — Chas. Mitchell
David Kolb — Morris Seaver
Jacob Levy

DIRECTORS

L. E. Berger — J. P. Haberman
L. Bruckner — Harry Hoffman
Rabbi M. Budzinsky — Edw. Kantzinger
Phillip Cohen — Herman N. Kohn
Isaac Cohen — Max Kornhauser
Louis M. Feder — Geo. B. Kurtzon
Max Fishman — Sam Levinson
H. M. Gershenow — Chas. Levy
Louis Gold — M. H. Lebensohn, M. D.
Isadore Greenspon — P. S. Mendelson
Nathan Gumbinsky — Benj. J. Morris

Dr. D. C. Neymark
Leon Ofer
Morris Panos
N. J. Pritzker
L. Rinke
M. Rosenberg
L. M. Rubin
M. Rubin
Herman Schiff
Judge J. Schulman
Harry Stein
Sam Sundel
Sam Schulman
Sam Weinstein
J. Wolfe

The North Shore Auxiliary is the latest auxiliary of the Home to be organized, being formed in March, 1919, by Mrs. N. H. Lazarus, Mrs. B. Ross, Mrs. R. Robinson, and Mrs. L. Pritikin.

The first officers were:

Sarah Silverman, President
Mrs. N. H. Lazarus, Vice-President
Mrs. Robinson, Treasurer
Mrs. S. H. Lewis, Recording Secretary
Mrs. Kaufman, Corresponding Secretary

The past presidents were:

Sarah Silverman, 1919-1920
Mrs. Yukman, 1920-1921
Mrs. M. Rothschild, 1921.

The present officers are:

Mrs. M. L. Rothschild, President
Mrs. M. Udelowich
Mrs. Adolf Roth } Vice-Presidents
Mrs. J. Sola, Treasurer
Mrs. L. Weiss, Recording Secretary
Mrs. Geo. J. Goldman, Corresponding Sec'y
Mrs. J. Ash, Financial Secretary

There are now over five hundred members.

Naturally such an institution attracted to it many earnest workers who have formed themselves at this time into six active auxiliaries. These are:

The Star Auxiliary, organized in 1906 by Mrs. B. Goldberg, Mrs. L. S. Pearlstein, Mrs. Sam Piser, Mrs. Harry Grossman, Mrs. Lewis Morris, Mrs. Elias Epstein, Mrs. Ray Silverman, Mrs. Phillip Bloom, Mrs. B. Horwitz, Mrs. J. Brovarsky, Mrs. C. Greenwald, and Mrs. Fannie Silverman.

The first officers were:

Mrs. B. Goldberg, President
Mrs. L. S. Pearlstein, Vice-President
Mrs. B. Grossman, Treasurer
Mrs. Sam Piser, Secretary.

The past presidents were:

Mrs. B. Goldberg, 1906-1908
Mrs. L. Pitzele, 1908-1910
Mrs. H. Olenick, 1910-1914
Mrs. H. H. Finck, 1914-1921
Mrs. J. B. Malkes, 1921-1922
Mrs. M. Korshak, 1922.

The present officers are:

Mrs. Max N. Korshak, President
Mrs. Leo Spitzer } Vice-Presidents
Mrs. Wm. Kamin }
Mrs. B. Klaff, Treasurer
Mrs. Harry M. Gershenson, Recording Sec'y
Mrs. J. Greenwald, Corresponding Secretary
Mrs. B. Marshak, Financial Secretary
Mrs. D. Stone, Asst. Financial Secretary

The organization today has about 1,200 members, and turned over to the home a total of about $8,000 a year.

The Chicago International Auxiliary, organized in 1905 by Mrs. C. Langendorf, Mrs. Sieg Natenberg, Mrs. S. Turk, Mrs. Philip Klafter, Mrs. S. C. Klein and Mrs. William Ratzenstein.

The past presidents were:

Mrs. Philip Klafter
Mrs. S. Cutzman
Mrs. B. Blonder.

The present officers are:

Mrs. R. Leader, President
Mrs. Sieg Natenberg } Vice-Presidents
Mrs. S. Feinberg }
Mrs. Charles Cohen, Treasurer
Mrs. M. Freiberg, Corresponding Secretary
Mrs. J. J. Goetz, Financial Secretary
Mrs. B. Lewis, Chaplain.



ISRAEL KLAWANS was born in Krock, Kovno province, Russia, April 15, 1868, the son of Zuroel and Frieda (Klein) Klawans. He attended school in Krock and Kadan, receiving a thorough Hebrew training. On June 4, 1884, he arrived in America, where he engaged in the dry goods business in Keene, N. H. Nine years later, March 15, 1893, he settled in Chicago and has resided here to the present time, being now in the insurance business. His chief communal interest has been the Marks Nathan Orphan Home, of which he has been an official for fifteen years, serving ten years on the admissions committee and for the last nine years being vice-president of the Home. He is also a member of the B'nai B'rith, Free Sons of Israel, Jewish People's Institute, and the Jewish Charities. Fanny Klawans, a cousin, became his wife April 5, 1889, at New York City, and five sons have been born to them: Julius Robert, Paul George, Irving Benjamin, Dr. Harold L., and Arthur Herman.

Michael Reese Hospital

MICHAEL REESE HOSPITAL, surpassed by no institution of its kind in Chicago and few in the United States, properly arouses the pride of all loyal Chicago Jews. For almost forty years it has ministered not only in the most careful, but in the most scientific way to the needs of the sick in the community, irrespective of race or creed.

Michael Reese, after whom the institution is named, was not a Chicagoan although most of his relatives, six sisters and their families, lived here—Mrs. Elise Frank, Mrs. Mary Fuller, Mrs. Jacob Rosenberg, Mrs. Henrietta Rosenfeld, Mrs. Theresa Weinman, and Mrs. Lena Cohen.

While on a trip to Europe, in 1878, he died, a bachelor, at the age of sixty-three. His will contained two bequests which he stipulated should be used for charitable purposes, chiefly in Chicago. One fund of $200,000 was left in trust with his sister, Mrs. Henrietta Rosenfeld, and his brother-in-law, Jacob Rosenberg, a part of which was to be given to aid the poor in his native town in Europe; the other, consisting of $50,000 of which $20,000 was to be given to the Cleveland Orphan Asylum, was entrusted to Joseph Frank and his younger brother, Henry L. Frank, nephews of Michael Reese, sons of his sister, Mrs. Elise Frank.

It was Henry L. Frank who originally made the suggestion that the money en-



MICHAEL REESE HOSPITAL, TWENTY-SEVENTH STREET AT ELLIS AVENUE

trusted to him and his brother, Joseph, be devoted to the erection of a hospital which should bear the name of their deceased uncle. He had taken an active interest in Chicago's first Jewish hospital, which unfortunately was burned to the ground during the Chicago Fire. Henry L. Frank was one of the few who, feeling a moral obligation to replace the institution, labored on to raise funds with which to rebuild it, but support was not forthcoming, owing to the depleted condition of the community, hundreds having lost all they had in the fire. When the money

was left by Michael Reese to his care in 1878, he determined to do all in his power to have it devoted to a hospital. He encountered opposition to his plan but finally succeeded in preventing the fund from being distributed to the various local charities.

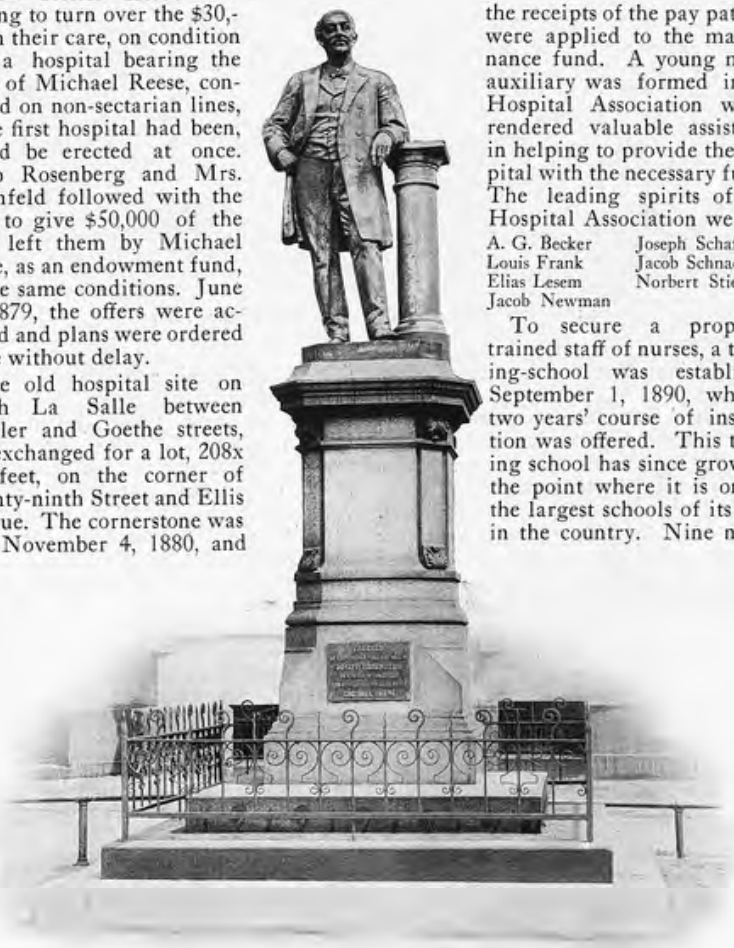
In the summer of 1879, the Frank brothers made a proposal to the United Hebrew Relief Association offering to turn over the $30,000 in their care, on condition that a hospital bearing the name of Michael Reese, conducted on non-sectarian lines, as the first hospital had been, should be erected at once. Jacob Rosenberg and Mrs. Rosenfeld followed with the offer to give $50,000 of the fund left them by Michael Reese, as an endowment fund, on the same conditions. June 15, 1879, the offers were accepted and plans were ordered made without delay.

The old hospital site on North La Salle between Schiller and Goethe streets, was exchanged for a lot, 208x252 feet, on the corner of Twenty-ninth Street and Ellis Avenue. The cornerstone was laid November 4, 1880, and the finished hospital, a three-story, red-brick building, with a central stairway, one story high, leading to the entrance, in front of which stood the statue of Michael Reese, was dedicated and opened for patients, October 23, 1881. The total cost of building and lot was $48,521.

From the beginning, the hospital was under the supervision of a special board of the Relief Association and the receipts of the pay patients were applied to the maintenance fund. A young men's auxiliary was formed into a Hospital Association which rendered valuable assistance in helping to provide the hospital with the necessary funds. The leading spirits of this Hospital Association were:

A. G. Becker
Louis Frank
Elias Lesem
Jacob Newman
Joseph Schaffner
Jacob Schnadig
Norbert Stieglitz.

To secure a properly-trained staff of nurses, a training-school was established September 1, 1890, when a two years' course of instruction was offered. This training school has since grown to the point where it is one of the largest schools of its kind in the country. Nine nurses



Statue of Michael Reese Fronting the Hospital



Michael Reese Memorial Institute for Medical Research

were graduated at the first exercises in 1892.

A nurses' home, accommodating forty, was erected in 1891 by Jacob Rosenberg and Henrietta Rosenfeld. This is soon to be replaced by the new nurses' home and training school, now nearing completion.

An indication of the splendid services rendered from the beginning, by the Michael Reese Hospital to Jewish patients unable to pay for care, and also of the confidence the hospital soon came to enjoy among gentiles, is furnished by the figures for the period between October, 1891, and October, 1892. In that fiscal year, 679 Jewish patients were treated, as against 410 non-Jewish patients (both charity and pay). Besides caring for patients within its walls, thousands of prescriptions were provided for cases in need outside the hospital.

In 1894, a maternity ward, with all modern facilities, was installed. At present 1,200 babies are born at the Hospital each year, averaging over three a day.

Michael Reese Hospital was one of the first in the country to realize the need and provide special facilities for the handling of children's cases. April 18, 1897, the Children's Building, erected at a cost of $14,000, provided by Jacob Rosenberg, was opened. This was replaced with a handsome structure consisting of three stories and basement, dedicated May 25, 1913. It stands opposite the Hospital and is known as the Sarah Morris Hospital for Children. It was built with a fund of $300,000 left by Sarah Morris, widow of the first Nelson Morris, in the care of her four children whom she named as executors to apply the money to the use of some charity hospital. The executors decided to provide the Michael Reese Hospital with its handsome and efficient annex where all children's cases are exclusively handled by a staff of some of the leading specialists in children's diseases in the country.

In 1905, following the agitation for fire-proof buildings after the Iroquois Theater holocaust, the old three-story structure of the original hospital was replaced by a modern fire-proof building costing $700,000. The new building, the home of the Hospital at present, was dedicated in 1907.

In the year of the dedication of its new building, the Michael Reese Hospital became a separate corporation when the United Hebrew Charities ceased to exist. It then became a constituent institution of the Associated Jewish Charities, 20 per cent of whose funds were applied to the yearly maintenace of the Hospital.

Another new structure costing $250,000 was provided by Mrs. Sarah Morris herself, after the death of her husband, Nelson Morris, in 1911. It is known as the Nelson Morris Memorial Institute for Medical Research. It houses one of the finest medical research laboratories in the United States, headed by Dr. Oscar Schultz, whom the Hospital authorities obtained from the faculty of the University of Nebraska. A feature of the work of this Research Department is the publication of monographs in which many important scientific investigations have been given to the world.

The Michael Reese Hospital management has pursued practical lines of management. Efforts to introduce a special kosher kitchen at the Hospital for the use of orthodox patients have failed, the management seeking to solve problems, not create more than are naturally involved in the maintenance of a thoroughly efficient, modern hospital provided with all modern facilities. To this end a roentgenographic high-powered machine, giving radio-therapeutic treatment, has been installed, together with radium for the treatment of cancer. Through its research laboratory the Hospital keeps abreast of the best medical thought and developments and spares no expense to equip itself with the most recently perfected devices within the reach of the most advanced medical and surgical practice. The finest medical skill obtainable is placed at its disposal, the consulting staff, at present, consisting of Drs. L. L. McArthur, Frank Gary, Otto L. Schmidt, George Morgenthau, Truman T. Brophy, and L. J. Doering. The senior attending staff is comprised of Drs. Ernest



The Training School for Nurses—Michael Reese Hospital



NEW NURSES' TRAINING SCHOOL, MICHAEL REESE HOSPITAL

Lackner, E. Willys Andrew, and Archibald Church. The attending staff supplemented by the associate and adjunct physicians, it is as follows:

Medical Department

Attending: Arthur R. Edwards, Joseph C. Frankenstein, M. L. Goodkind

Associate: W. W. Hamburger, Solomon Strouse, Sidney Strauss, David L. Schram, Frank Wright, Edmund Lambert, Leon Koch

Adjunct: Jacob Meyer, Wm. A. Evans, Isidore Pilot

Surgical Department

Attending: H. I. Davis, S[illegible]

Associate: Lewis Pollock

Adjunct: David M. Levy

General Department

Attending: D. N. Eisendrath, Emanuel Friend, L. A. Gree[illegible]

Associate: George L. Davenport, Alfred Stras[illegible], D. C. Strauss

Adjunct: Ralph Bettman, Harry Jackson, Edmund Andrews

Surgery

Attending: Gustav Kolischer, Louis E. Schmidt

Associate: J. S. Eisenstaedt, Irwin S. Koll

Adjunct: Harry Katz

Orthopedics

Attending: Charles Jacobs

Associate: M. A. Rauenbuhl

Adjunct: James Parrish

Pediatrics

Attending: Isaac A. Abt, Julius Hess, A. Lesser[illegible]

Associate: Jesse Greenlee, Mark Jampolis, I. Harrison Dunsmore

Adjunct: Ethel M. Davis, Philip Rosenblum, David B. Wax

Ear, Nose and Throat

Attending: Ira Frank, Harry Kahn

Associate: Jerome F. Strauss, Robert Sonnenschein

Adjunct: Benjamin Gretcher

Gynecological and Obstetrical Staff

Attending: Louis Frankenthal, Ludwig Emge

Associate: Joseph L. Baer, Julius Lackner, Irving Stein, Wm. Rubovits

Eye

Attending: Harry S. Gradle, Clarence Loeb

Dispensary
Attending: David Lieberthal
Assistant: Irwin Zeisler
Auxiliary: Morris Brandt

Senior Attending Dentists
Moses Eisenstaedt, Elkan Fishell

ATTENDING DENTISTS
N. Manley Elliott, R. A. Larson, G. Lundquist.

An idea of the present scope of the Hospital activities may be gained from the report for 1922 which records 9,348 admissions to the hospital and 115,527 days of treatment, of which 43.59% were utterly free, 17.5% given in the general wards, 17.9% in the private wards, and 21.1% in private rooms.

The Michael Reese Dispensary gives medical service upon the recommendation of the Jewish social agencies. During the last year it registered over 73,000 visits, made by 38,000 individuals; while physicians from the dispensary visited more than 2,300 patients in their homes.

The officers of the hospital are:

Alfred C. Meyer, President
Sidney [illegible], Vice-President
Harold F. [illegible], Treasurer
Walter S. Baer, Secretary

Directors

Henry L. Frank, Julius Deutsch
A. J. Pflaum
[illegible], Honorary Directors
Walter S. Baer
Leopold E. Block
Harold F. Fleerman
George S. Friedheim
Simpson Hexter
Henry Hyman
Nathan E. Leopold
Edgar L. Lowenthal
Alfred C. Meyer
Edgar F. Meyer
Samuel Rosenthal
M. L. Rothschild
Sidney L. Schwartz
Melvin E. Strauss

ABRAHAM J. PFLAUM, son of Morris Pflaum and Hannah Wilson, was born in Chicago, April 18, 1874. His elementary and preparatory schooling was obtained in the local public and high schools and his legal training at Lake Forest University Law School, from which he holds the LL.B. degree. For many years he has taken an active interest in local charity. He served as secretary and director of the United Hebrew Charities and also as chairman of the Bureau of Personal Service. To the Michael Reese Hospital he has given untiring service, serving as its secretary and a director for a number of years. At present he is honorary director. He was married in Leavenworth, Kansas, June 14, 1904, to Harriet Ettenson and has two daughters, Helen and Eleanor.

ALFRED C. MEYER was born in Chicago, March 26, 1882 the son of Isaac and Rose (Mayer) Meyer. After a high school education he entered the wholesale clothing business, in which he is at present engaged. He has been president of the Jewish Aid Society, chairman of the Chicago Committee of the Joint Protective Board, and a member of the War and Relief Departments, Committee on Training Camp Activities. At present he is a member of Michael Reese Hospital, executive member of the Chicago Council of Social Agencies, chairman of the Social Service Exchange, and a director of the American Conference on Financial Service. He was married May 12, 1903, to Elsa V. Loeb[illegible]. They children are Elsa and Alfred, Jr.

Miriam Club



THE Miriam Club was founded in July, 1905, by Mrs. Tobias Schanfarber, assisted by Mrs. Joseph Fish, Mrs. S. Baer and Mrs. A. Weil, with the desire to improve the condition of self-supporting working girls by "furnishing a home surrounded by culture and the refining influence of kindly direction, advice and moral suasion."

The first building was located at 434-36 Bowen Avenue and provided accommodation for thirty-six girls. Since its inception the club home has almost always been filled to capacity, with a not inconsiderable waiting list. The greater burden of expense is covered by the income derived from the girls themselves, which ranges from $3.50 to $5 a week for each girl.

Mrs. Baer was the first president of the organization with Mrs. Joseph Stolz and Mrs. Schanfarber serving as secretary and treasurer respectively. Presidents succeeding Mrs. Baer have been Mrs. P. Powell and Mrs. Joseph Fish, the present incumbent. The other officers of the present administration are:

Mrs. [illegible], Vice-President
Mrs. L. Benjamin, Treasurer
Mrs. G. C. [illegible], Secretary

A branch of the Miriam Club was opened at 4501 Forrestville Avenue in November 1911, with accommodation for twenty-five girls. This was discontinued when the present quarters at 4815 Champlain Avenue with room for fifty-eight girls were taken over.

The organization has fifty supporting members.

Mount Sinai Hospital

ON January 20, 1910, a group met at the Palace Theater Building to formulate plans for a kosher hospital, to serve the great number of orthodox Jews who would not accept medical care in an institution where they might be compelled to eat treif or otherwise violate their rigid traditions. The "Maimonides Hospital Association" was the result of this meeting, with Judge Harry M. Fisher as its president.

Under discouraging difficulties the leaders in this movement went on for several months trying to rouse a reluctant public. Bazaars and benefits were held frequently in an effort to raise the necessary funds, a campaign manager was engaged in the person of Samuel Nevzleff, and finally after two years, the indifference of the Jewish public began to thaw. A convention of delegates representing fraternal, social and religious organizations was held at the Chicago Hebrew Institute on December 3, 1911, at which substantial aid was promised. Fortified by the enthusiastic interest now shown, the leaders in this communal venture went ahead with their plans for a hospital building.

The site selected was on California Avenue near Fifteenth Street, in the heart of the orthodox Jewish population. On June 22, 1912, the Maimonides Hospital was dedicated and opened, with Dr. B. H. Breakstone as chief of the medical



Mount Sinai Hospital, 1519 South California Avenue

staff, David Finn superintendent, and the following officers:

[illegible], President
S. J. Rosenblatt
Max M. Korshak } Vice Presidents
[illegible], Treasurer
[illegible], Secretary

Directors

[illegible]	[illegible]
Rabbi N. Budgursky	Harry A. Lipsky
[illegible]	Isaac Lurya
[illegible]	L. Miller
Rabbi E. Epstein	[illegible]
[illegible]	[illegible]
Rabbi M. Fisher	S. J. Rosenblatt
[illegible]	[illegible]
Adolph Goldberg	A. J. Sabath
Dr. R. L. Halperin	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
Philip Klafter	William R. Singer
Max M. Korshak	[illegible]

With the establishment of the Federated Orthodox Jewish Charities, the hospital was accepted as a component. After a period of eight months, however, the "Federated" grew dissatisfied with the arrangement, as the financial deficit of the Maimonides grew greater from month to month. After receiving the report of a committee appointed to investigate the financial condition and prospects of the hospital, the "Federated" decided to discontinue its support, and the institution was left practically without any income.

In spite of this severe handicap, the institution was kept afloat. About this time, it was decided that a medical man was needed as superintendent, and a committee composed of Lurya, Fisher and Rosenblatt went to New York for the purpose of securing one. They engaged Dr. H. J. Moss, formerly of the Mount Sinai Hospital of New York City. The entire medical staff tendered its resignation and a new staff was selected, headed by Dr. H. M. Richter.

President Lurya fell ill and the direction of its affairs fell upon S. J. Rosenblatt, who managed to keep it going, with the splendid assistance of the ever-responsive Abraham Slimmer, whose contributions amounted to $38,000, including his initial donation of $10,000 toward the purchase of the land on which the hospital was built.

After struggling almost single handed for several months, Rosenblatt called in all the creditors of the hospital and secured a two-year extension for the payment of the debt which now amounted to nearly $45,000. With the assistance of Judge Fisher and Mayor F. Lunn, application was made for reinstatement in the Federated Charities. On recommenda-

MORRIS JOSEPH was born in Telz, Russia, August 16, 1881. He was brought to the United States when he was nine years old and spent his early life at Dubuque, Iowa, starting to work when he was half-way through public school. He came to Chicago in 1900 and entered the employ of the Zechman & Lurya Lumber Yard. His rise has been rapid, and he now is established in a large wholesale and retail lumber business. He early began to take an active part in the community. He was treasurer of the Maimonides Hospital, a director of the B'nai Zion Congregation and a member of the Covenant Club and the Devonshire Country Club. He is a liberal contributor to the Jewish Charities of Chicago. He is a 32° Mason, belongs to the Shrine Temple, is an Elk, and a member of Beaconsfield Lodge, Knights of Pythias, and the Art Institute. He was married in Chicago, February 20, 1905, to Kate Wolberg. There are four children: Bernard, David, De Vera, and Joseph.



tion of its committee, headed by James Davis, the "Federated" agreed to accept the Hospital on one year's probation, with the proviso that the officers and directors of the Maimonides resign and a new administration be elected under the auspices of the "Federated."

The acting president, S. J. Rosenblatt, tendered all the resignations, and they were accepted, except his own, which was declined with a request from Julius Rosenwald that he continue to serve on the new Board. This Rosenblatt agreed to do, and on November 1, 1913, a new set of officers was elected, composed of the following:

Charles Shaffner, President
[illegible], Vice-President
[illegible], Treasurer
[illegible], Secretary

Directors

Bayard Farell	Paul Lackritz
Miss Miriam Kalisky	Julius Quasey
David Kalb	Mrs. Edwin Romberg
Morris Kurtzon	S. J. Rosenblatt

The new personnel labored diligently to have the Hospital function successfully, with the assistance of the Federated



MORRIS KURTZON, a native of Russia, where he was born March 15, 1876, came to the United States at eleven and arrived in Chicago two years later. His early years were spent in the polishing and plating trades, leading to the establishment of the Garden City Plating and Manufacturing Co., of which he has been president since its founding in 1897. When financial difficulties arose in the Maimonides Hospital, necessitating its closing, Kurtzon's assistance proved the principal factor in saving it to the community. He advanced the money needed to secure the property at the receiver's sale—the amount being some $53,000—and steadfastly refused to countenance any opportunity for profit, or any disposition of the property other than for the use originally intended. His persistence made possible the reopening of the premises as the Mt. Sinai Hospital and helped invaluably in aligning others' support. Celia Schwartz became his wife in March, 1908, and there are four children: Albert, Sylvia, Bernice, and Margaret.

Charities. The public, however, did not give the cooperation expected, and finally, at a special meeting, the "Federated" again decided to discontinue its support, and Maimonides was closed.

S. J. Rosenblatt and Morris Kurtzon thereupon made a hasty trip to Dubuque to invoke the further aid of Abraham Slimmer. Upon his promise of help, a new administration was organized, headed by Edward Cohen, president; Mrs. Edwin Romberg, vice-president; Morris Kurtzon, treasurer, and S. J. Rosenblatt, secretary. After a hopeless struggle for two months the futility of the situation was recognized, and the hospital closed again.

The creditors began foreclosure proceedings, but Morris Kurtzon had not given up hope. Single handed, he bought the hospital under the foreclosure proceedings, and effected a composition with the creditors. He then proceeded to reorganize the institution under a new name —the Mount Sinai Hospital Association.

The entire building and its equipment was turned over to the public by Kurtzon as a charity hospital. He then notified the Board of Directors that the Jewish community was to be the beneficiary of the hospital and that he did not intend to make any profit on his purchase beyond a six per cent rate of interest on the money he had expended. Encouraged by this cheering news, sympathizers began to rally to the organization, and finally it was placed upon a solid foundation.

In the struggles and eventual success of this institution, as of so many others, the work of Jewish women has been of essential importance. The first of the women's auxiliaries was organized in 1912 under the name, Maimonides Hospital Workers, with Mrs. Edwin Romberg as its first president. Mrs Romberg serves in the same capacity today, the others of the present officers being Mrs. Meyer Helstein, vice-president; Mrs. Gottfried Bermann, treasurer, and Mrs. I. J. Kusel, secretary.



MRS. HENRY NEUFIELD (MAMIE DAVIS), daughter of Joseph and Jeanette Davis, was born in Chicago February 22, 1884. Her entire life has been spent in Chicago. Here she obtained her schooling and was married, November 28, 1901. Mrs. Neufield has occupied responsible posts in a number of leading women's organizations, including the following: Secretary, Conference of Jewish Women's Organizations; president, Esther Lodge, Free Sons of Israel; secretary, Mt. Sinai Hospital, and honorary president of its Service Club; treasurer, Chicago Section, Council of Jewish Women; and member, Illinois League of Women Voters, Women's International League for Peace and Freedom, and Washington Boulevard Temple Sisterhood. In the local effort for the American Jewish Congress, in 1923, she was a foremost figure, serving as one of the inner election board of three and devoting much time to aligning the support of the Jewish womanhood of the city. Mrs. Neufield has two children, Joseph Davis and Jeanne Florence.

The next auxiliary in point of age is the Mount Sinai Hospital Woman's Club, organized in May, 1918, and now numbering about four hundred members. Its founders were Mrs. Samuel Adelman,

Mrs. B. Kurtzon, Mrs. N. Goldman, Mrs. A. Aroner and Mrs. H. Neufield. Mrs. B. Schiffman has been president since the club was organized, her associate officers at present being, Mrs. Charles Cohen, vice-president; Mrs. H. Samuels, treasurer and recording secretary, Mrs. H. Graff, corresponding secretary, and Mrs. William Young, financial secretary.



MRS. BENJAMIN SCHIFFMAN, daughter of E. Goodstein and Leah Fisher, was born in Russia, April 17, 1885. She was brought to this country when she was eight years of age, and Chicago has been her home ever since. Mrs. Schiffman repeatedly has led all women workers in fund-raising campaigns for the Federated Charities during the last six years, surpassing all her previous efforts during the United Drive for $2,500,000. She is president of the Mount Sinai Hospital Woman's Club, director of the Mount Sinai Hospital, director of the Jewish Home Finding Society and a member of the Jewish Consumptives' Relief Society, the B. M. Z. Woman's Club, Star Auxiliary of the Marks Nathan Orphan Home, and the Woman's Club of the Jewish People's Institute. She was married in Chicago, June 25, 1901, and has one son, David.

The Junior Mount Sinai Hospital Workers was started in June, 1918, with Mrs. Jacob G. Grossberg and Mrs. Edwin Romberg leading in the work of organization. Jacob M. Arvey was the first president. The administration for 1923 is composed of Henry Markowitz, president; Charles Rogoff, vice-president; Janet Berner, treasurer; Frances Berner and Beatrice Sanders, secretaries.

The founding of yet another auxiliary rests to the credit of Mrs. Jacob G. Grossberg, who organized the Children's Aid of the Mount Sinai Hospital practically alone. It was formed in 1919 for the purpose of maintaining the children's ward, and now numbers five hundred members. Mrs. Grossberg has been president ever since its formation, now being in her fifth consecutive term. The other officers are, Mrs. Joseph Sabel and Mrs. A. S. Lazarus, vice-presidents; Mrs. N. Lindner, treasurer; Mrs. M. Bitterman, recording secretary; Mrs. Samuel Salinger, corresponding secretary; Miss E. Witkowsky, financial secretary; Mrs. F. Pickoff, assistant financial secretary, and Mrs. David Fass, auditor. The Children's Aid is assisted by a young people's auxiliary, known as the "Co-Workers," of which the president is Miss Florence Moss.

The central body of the Mount Sinai Hospital, which has found these auxiliaries so powerful a source of strength, is composed at present of the following officers:

Morris Rosenson, President
Mrs. E. Romberg, Vice-President
Sam Adelman, Treasurer
Mrs. H. Neufield, Secretary
W. M. Heyman, Financial Secretary

Directors

[illegible]	Irving N. Klein
L. E. Berger	Leopold Kling
Harry Blum	[illegible]
Louis Cahn	[illegible]
Isadore Cohen	[illegible]
Sidney S. David	H. S. Pflaum
[illegible]	[illegible]
[illegible]	Dr. H. M. Richter
[illegible]	[illegible]
[illegible]	Rabbi Saul Silber
[illegible]	David Zork.

Their plans for the future are centered on the enlargement of the hospital facilities, an addition of 150 beds being contemplated. The realization of this aim was one of the objects of the Committee for $2,500,000, which carried out its great campaign early in 1923. The funds having been secured and the Jewish Charities of Chicago having welcomed the hospital as an affiliated institution, the needed expansion of its facilities is assured at an early date. Additional property for a nurses' home, heating plant, laundry buildings, and the like, has already been purchased; also property for the future enlargement of the hospital, providing for twice the present facilities when this should be required.

When present plans are carried to completion, the Mount Sinai, after its years of hardship and struggle, will be able to meet fully and adequately the hospital needs of the great orthodox Jewish population of Chicago, in whose interests its friends have labored so long.

Orthodox Jewish Home for the Aged
(Beth Moshav Z'keinim)

FIRST of the orthodox institutions of Chicago, the B. M. Z. was established as a home for the aged which would comply with Jewish traditional requirements and enable its beneficiaries to spend their closing days in ways to which they were accustomed. The little group of orthodox men from the modest walks of life,

AUGUST TURNER was born in Zhitomir, Russia, in 1863. After completing his early studies, he came to America, reaching Chicago in May, 1885. He became a gilder in a picture-frame factory, rising steadily in the business until to-day he is president of the company bearing his name, the largest of its kind in America. Turner was one of the prime movers in the formation of the B. M. Z., serving as president in 1903. He was also a co-organizer of the Hebrew Literary Society, and helped to consolidate the orthodox charities into "Federated," of which he was a director for several years. He married Fannie Meishlish, and six children have been born to them: Clara (Mrs. Bernard De Koven), Kate, Oscar, Bella (Mrs. Eli Daiches), Minnie (Mrs. Emanuel Dressner), and Jacob.



who gathered in the summer of 1901 to take action toward meeting this need were actuated also by a further consideration. The 'West Side" Jews had been accused of always receiving and never giving; the time had come to prove their capacity, not only for giving, but for planning and doing.

After two meetings, called respectively by Azriel Wolpe and Harris Cohn, organization was effected and directors chosen to conduct the enterprise:

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
Hyman S. Wolf
Azriel Wolpe.

A charter was obtained in September, 1899, and in December at a meeting of delegates from the congregations, lodges and societies, officers were elected for the year 1900. The following, with the directors previously mentioned, comprised the first administration of the B. M. Z.:

[illegible]

The cause was taken up by the orthodox public with enthusiasm. A Northwest Side Auxiliary was organized by M. Finkel, a South Side Auxiliary by Mrs. Benjamin Davis, and various others by women's bodies. Donations, large and small, were contributed by individual and organization alike, the list being headed by $20,000 from Abraham Slimmer, of Waverly, Iowa, whose munificent gifts played such an important part in other like communal projects.

ABRAHAM MARGOLIS was born in Kawalrie, Russia, *Yom Kippur*, 1863, the son of Louis and Belle Margolis. His family came to America in 1868, settling in Alabama, where young Margolis was forced to forego even the usual schooling. Despite this severe handicap, he persevered in his efforts to obtain an education. In 1874 the family came to Chicago, where the boy assisted his father in a little dry goods store, and went into business for himself many years later. He became an active worker in the orthodox Jewish community, particularly in the B. M. Z., of which he was elected president in 1904, serving for fifteen consecutive years. In 1919, as a mark of the affection and esteem in which he was held by his fellow workers, the B. M. Z elected him honorary president for life.



The handsome structure erected by the B. M. Z. on Albany Avenue, south of Ogden, was formally opened on May 3, 1903, with twelve charges as its initial



BENJAMIN J. SCHIFF was born in Mariampol, Suwalk province, Russia, March 1, 1861, the son of Louis and Sarah (Goodman) Schiff. He was brought here at the age of two, the family settling in Chicago when there were but six orthodox Jewish families in the city. The Schiff home, at Polk and Wells streets, then near the city limits, was one of the many destroyed in the fire of '71. About the time the population was recovering from this great disaster, and his father had engaged in the manufacturing of hoop-skirts, then much in vogue, young Schiff completed his schooling and entered the business world as a clerk. After clerking in various stores, in 1892 he opened a foreign exchange office and steamship ticket agency. For this purpose he fitted out a store at 503 South Jefferson street, where he grew steadily in public confidence and in volume of business. By 1911 he was able to move into the quarters that house the Schiff & Co. State Bank, now the Schiff Trust and Savings Bank, one of the greatest and soundest financial houses sponsored by Jews. Through all his busy career, B. J. Schiff has always been intimately associated with communal work. He was a member of the Jewish Aid Society as far back as 1879; was one of the early officers and a director of the B. M. Z.; a director of the Marks Nathan Orphan Home; and organizer as well as treasurer of the Federated Jewish Charities. He has also been advisory member of the Jewish Consumptives' Relief Society of Chicago, and laid the cornerstone of its building. The Hias has likewise known his aid, and during the war he served as a director of the Jewish Relief Committee for War Sufferers. The National Farm School and the Western Star Order are among the many other institutions he has supported. Of his fraternal and social affiliations, there may be mentioned, B'nai B'rith, Odd Fellows and Bikkur Cholem Ukadishu orders, and the Covenant Club, of which he has been a director. At present Schiff is a director of the Jewish Charities of Chicago, financial secretary of the Jewish People's Institute, and, as for nearly half a century, a consistent participant in all activities for the Jewish welfare. He married Florence H. Wolfson, August 20, 1881, and is the father of six children: Mrs. Goldie Shuster, Mrs. Lilian Cohen, Mrs. Gertrude Meyerovitz, Jeffrey, Seymour W., and Mildred Schiff.

enrollment. In the twenty years that have elapsed, its facilities have grown with its responsibilities, its support with its opportunities for service. Hundreds have been sheltered in their old age, in a comfortable, congenial environment which has won the gratitude of the inmates as it has the approval of competent judges.

During the period since the Home was first conceived of, now close onto a quarter of a century, six men in all have headed the organization. These men, whose lavish giving of their ability and money was largely the motive power behind the Home's signal progress, were the following:

Harris Cohn, 1899-1902
A. L. Frank, 1902-03
August Turner, 1903-04
Abraham Margolis, 1904-19
Isidor Lasker, 1919-20
Barnett Faroll, 1920-.

Of the superintendents, the first was Benjamin Davis, who consented to assume that position for one year, with Mrs. Davis as matron, to prove that a traditionally Jewish institution can be conducted in a modern, efficient and attractive way. The result of their self-sacrifice was the model Home they left one year later to their successors, Dr. and Mrs. Jacob Feuerlicht.

Until 1908 the institution was supervised by Dr. Feuerlicht and his wife, when they resigned. They were succeeded by Dr. and Mrs. Max Switton, who remained in charge until 1922. Superintendency was then assumed by O. G. Felton, who manages the Home today, with Mrs. Felton as matron.

The progress of the B. M. Z., however, was not all one smooth path. Its start had been made by a group of resolute women, and though their earnest endeavor attracted the support of others better able to give, the financial problem was an ever-recurring one. Various functions



BARNETT FAROLL was two years old when he arrived in Chicago in 1883, shortly after landing in this country. He was born in Telz, Lithuania, July 4, 1881. After graduating from public school, at the age of fifteen, he entered the grain commission business, in which to-day his firm is recognized as a leader in Chicago. He early became active in orthodox charitable effort, serving as a director of the Federated Charities and the old Maimonides Hospital; but his greatest communal work has been done in connection with the B. M. Z., of which he has been president for the last four years. He is past president of Oriental Hillel Lodge, B'nai B'rith, vice-president of Isaiah Temple, and a member of the Advisory Board of the Jewish Consumptives' Relief Society. He was married November 27, 1904, in Baltimore, Md., to Fanny Forman, an earnest worker in the J. C. R. S.



ORTHODOX JEWISH HOME FOR THE AGED, 1648 SOUTH ALBANY AVENUE

were constantly being given, of which the most productive was the great bazaar given in 1905 under the leadership of Bernard Baumgarden, chairman, and George S. Pines, secretary, which



MRS. JOSHUA GINSBURG (ANNIE GINSBURG) was born in Mariampol, Russia, March 14, 1869, the daughter of Bernard and Dinah (Bernstein) Ginsburg. She was brought to Chicago in 1870, where she was graduated from the Jones School. At the age of fifteen she returned with her parents to Europe and there met her cousin, Joshua Ginsburg, who was coming to Columbia University to study medicine. Upon completion of his course, in 1888, she was married to Dr. Ginsburg, they then settling in Chicago. Mrs. Ginsburg has been identified with the B. M. Z. since its inception, serving as director, vice-president, secretary of the House Committee, and trustee. She was one of the first workers with Dr. Kate Levy for the Hebrew Institute, and a founder of the Institute Woman's Club, of which she was president for two years and secretary for many years. She was for four years a director of the Council of Jewish Women, organizing during the war a mothers' class as part of the Council's Americanization work. She also has been vice-president of the Woman's League of the United Synagogue, is a director of Hadassah, and was a delegate to the American Jewish Congress of 1923. She was widowed in 1920. Her children are Saul, Dr. [illegible]

yielded the notable sum of $[illegible] net. With the establishment of the Federated Jewish Charities, in 1912, such methods of raising money were abolished by all affiliated institutions, the B. M. Z. in fact anticipating the "Federated" by discontinuing such practices a couple of years previously.

Something should be said of the inception of the medical staff, which has performed such important service to the aged and infirm. Its inception is accredited to A. I. Frank, the Home's second president, who in 1902 called together a number of prominent physicians for this purpose. Dr. Jacob Frank was elected president, Dr. M. L. Arde, secretary. The complete list of those who have headed the medical staff is as follows:

Dr. Jacob Frank, 1902-1903
Dr. H. Pirosh, 1904
Dr. T. B. Sabo, 1905
Dr. S. Greenspahn, 1906
Dr. Joshua Ginsburg, 1907
Dr. L. E. Gordon, 1908
Dr. A. M. Shabad, 1909-1911
Dr. Louis Black, 1912-1913
Dr. H. M. Lebensohn, 1914
Dr. M. Lewison, 1915-1916
Dr. A. Hershfield, 1917
Dr. I. J. Franklin, 1918
Dr. V. Schreger, 1919-1920
Dr. C. Newberger, 1921
Dr. A. Yudelson, 1922
Dr. M. H. Lebensohn, 1923—.

In the recent death of Dr. Joshua Ginsburg and of Dr. Arthur M. Shabad, the medical staff was deprived of two valuable members and the Home of two of its most ardent supporters since its inception.

Jewish women and women's organizations have since the beginning rendered vital aid to the B. M. Z. Without their help the Home would surely not have progressed as it has; might not, indeed, have weathered the many trials of its



MRS. JOSEPH LEWIS (MOLLIE TWERSKY) was born in Nashville, Tenn., September 16, 1890, the daughter of Isaac and Hannah (Glassman) Twersky. After her preparatory education in the public schools of her native city, she entered Vanderbilt University from which she was graduated with the B.A. and B.L. degrees, after which she became a teacher in high school. She was married to Joseph Lewis in Chicago, June, 1915, since when she has resided here and engaged intensively in Americanization work. She has been president of the B. M. Z. Woman's Club since [illegible], in which capacity she has been recognized as one of the most potent forces for the progress of the organization. She has been also a member of the board of directors of the Chicago Section, Council of Jewish Women, and was formerly editor of the Council Bulletin, the official publication of the [illegible]. Mrs. Lewis has one daughter, Dolores.

early, trying years. The first women's organizations to assist the Home were the Queen Esther Benevolent Society and the Malbish Arumin Society. They were followed by the following Auxiliaries, which are shown with the years of their founding and their first presidents:

OFFICIALS, ORTHODOX JEWISH HOME FOR THE AGED



IRA LASKER was born in Lapy, Lomza, Poland, November 21, 1872, and came to Chicago in 1886. He received his grammar school education at the Bryant & Stratton Business College afterward attending high school for three years. He then studied law at the Northwestern University Law School, from which he graduated in 1899. Since then he has been a practicing attorney. He has devoted himself for a number of years to the Orthodox Jewish Home for the Aged, serving as director since 1901. After being recording secretary and vice-president for several years, he was elected president in 1919. A number of other fraternal, communal and legal organizations have received his active support. On November 26, 1907, he married Sarah Laskey, and there are two children, Edwin David and Mildred Jean.



PAUL N. LACKRITZ was born in Kursk, Russia, September 9, 1873, and came to Chicago in 1893. He spent five years learning the trade of a watchmaker in Chicago and in 1898 went into business for himself. He is one of the foremost jewelers in the city, having been president of the Chicago Jewelers' Association, treasurer of the State Association, and vice-president of the National Association. He is an ex-president of Beth El Congregation, and was a director and trustee of the Federated Charities. At present he is a director and vice-president of the B. M. Z., a director of the Social Service Bureau, and active in the Jewish People's Institute. He was married to Bertha Pick, February 24, 1901, and is the father of four children, Harry, Eleanor, Ruth, and Doris.



ISIDOR SEGAL was born in Kovno, Lithuania, August 18, 1854. He was graduated from the Academy of Commerce at Danzig, Germany, in 1876, and on March 15, 1887, arrived in the United States. Coming to Chicago, he collaborated with Leon Zolotkoff in the establishment of the *Jewish Courier*. He was graduated from the Kent College of Law in 1899 and was admitted to the Illinois Bar in 1901. He has served the B. M. Z. since its establishment, being financial secretary for a number of years. He is at present a director and chairman of the finance committee. Amalia Feltenstein became his wife at Kovno, August 18, 1874. The family consists of Dr. Charles Segal and Mrs. Pauline Langert.



MAURICE BURR was born in Bessarabia, August 14, 1886. He was brought to Chicago at the age of four and here he attended grammar school, Medill High School, and Lewis Institute. Upon his graduation from the Kent College of Law, he associated himself with the firm of Pringle & Fearing and later with Adams & Froelich, finally going into practice for himself. He is a director of the B. M. Z. and active in the Jewish Charities, and the Young Men's Charities. He is a member of the Covenant Club and the Chicago Bar Association and is a Mason. He was married in 1912 to Belle Lazar, daughter of Ben Zion Lazar, and has three children, Trina, Zelda and Toby.



ADOLPH DAVID WEINTHROP was born in Chicago, May 30, 1879. After completing his grammar and high school education, he took a special university course. He entered the printing business in 1901, and since then many a beautiful edition and booklet has come from the presses of A. D. Weinthrop & Co., which he founded. He is an enthusiastic worker for the B. M. Z. of which he is a director. He served also as a director of K. A. M. Congregation for four years. During the war he was actively engaged in Liberty Loan work under Governor McDougal. Weinthrop was married in Chicago, March 24, 1901, to Sara Blumenfeld. There are three children, Ruth, Harold and Florence.



ARTHUR N. HORWICH was born on November 28, 1887, the son of Bernard and May (Anixter) Horwich. He was graduated from the Goodrich Grammar School and Medill High School and attended night classes at the Northwestern University School of Commerce. He has been associated in business with his father for the last eighteen years and is now vice-president of the Public State Bank. He served on the boards of the Young Men's Federated and the Young Men's Associated Carities and helped combine the two. He was a director of the Jewish Educational Center and is now a director of the B. M. Z. He married Lea H. Sacks on May 25, 1913, and has two children, Leonard and Jane.

West Side Ladies' Aid, 1901, Mrs. S. Gold-
[illegible]
[illegible] Auxiliary, 1902, Mrs. E. H. Sonn
Northwest Ladies' Auxiliary, 1902, Mrs. Mar-
[illegible] Tuteur
South Side Auxiliary, 1903, Mrs. Julius Stone.

In the activities of these auxiliaries, the work of the following stands out prominently in various official capacities:

Mrs. A. H. Bergman	Mrs. Moses Harris
Mrs. Abraham Cohn	Mrs. Louis Eo Heller
Mrs. James Davis	Mrs. Kal Kaliph
Mrs. Samuel Dreis	Mrs. A. Margolis
Mrs. J. Feldstein	Mrs. Louis Meyers
Mrs. Herman L. Frankel	Mrs. Julius H. Quasey
Mrs. Isidore Ginsburg	Mrs. B. Schlesinger
Mrs. Jacob G. Greesberg	Mrs. Max Sonnie
Mrs. H. Grossfeld	Mrs. Louis Tuteur

After the inception of the Federated Charities, the auxiliaries decided to unite their efforts under one organization and in 1913 became the B. M. Z. Woman's Club. Mrs. Jacob G. Greesberg was elected the first president, her successors in their order being, Mrs. James Davis, Mrs. H. Grossfeld, and Mrs. Joseph Lewis, the present head.

The women took upon themselves the manifold duties of seeing to it that the old people of the Home had every comfort and care. Their self-assumed labors covered a wide range, from providing clothing and furnishings to participating in fund campaigns or conducting campaigns of their own. Always their work has been characterized by a joyous zeal born of their love and sympathy for their aged beneficiaries. Now when their number exceeds 2,000, the same spirit actuates them as in the early days.

Before we go on to the present administration, mention should be made of some who, in addition to the ones already named, were largely instrumental in the upbuilding of the B. M. Z.:

Abel Bernstein	Dr. Kate Levy
Isaac Blumgart	I. Lissenski
Rabbi A. S. Braude	S. F. Pike
Samuel Cohn	Julius H. Quasey
A. S. Dorn	J. S. Rae
Colonel Morris Eisenrath	B. J. Schiff
Samuel B. Goldberg	Isidor Sorel
Mrs. L. Gordon	M. S. Silverman
Morris Heide	George Weinberg
Maurice W. Kaminsky	Louis Zoz
Mrs. Moses Krueger	

To-day, the B. M. Z. takes rank with the very best institutions in the entire country. Important additions to the main building have been made in recent years, and sanitary conditions have been brought up to the highest standards. A dental staff, founded by Dr. M. L. Aren, October, 1922, is now a part of the medical personnel, as are also a resident physician and day and night nurses. Recreational facilities have been greatly enlarged, this accomplishment being accredited to the Woman's Club.

The property value of the B. M. Z.



GEORGE S. PINES was born in St. Petersburg, Russia, June 27, 1879. At the age of twelve he came to America and settled in Chicago. After completing grammar and high school, he attended the Columbian University, of Washington, D. C. He then took a post-graduate course at Northwestern University, which awarded him the LL.B degree. He is senior member of the law firm of Pines & Newmann. His communal activities are extensive, including the Associated and Federated Jewish Charities, the B'nai B'rith and the Free Sons of Israel. He is the attorney, a director, and financial secretary of the B. M. Z. and attorney for the Jewish Consumptives' Relief Society. Pines is unmarried.



MICHAEL L. AREN was born in Novogrudok, Russia, August 11, 1869. He arrived in New York City in 1891, and two years later came to Chicago. He was one of the founders of the Self-Educational Club, and served as its president for three years. He was also president of the Beaconsfield Club, one of the first directors of the Hebrew Institute, and helped organize the Federated Charities. He has been secretary of the dental staff of the B. M. Z. from the beginning and has been a director of the Home for a number of years, as well as recording secretary. He has also rendered long and valuable service on the dental staffs of the Michael Reese Dispensary and the Chicago-Winfield Sanitarium. He was married in Chicago October 16, 1898, to Pauline Pines.

now exceeds $225,000, and the number of its charges averages 145 yearly. Every comfort that loving thought can suggest and generosity provide, is theirs. The religious and spiritual phases of their life, so important to these old people who would scorn to accept aid at the sacrifice of their principles, are studiously looked after. Study circles, weekly lectures and like diversions amplify the synagogue services, and scrupulous attention is given their physical welfare. Thus their declining years are made peaceful, homelike and happy, in this truly orthodox institution.

As honorary head of the present administration is Abraham Margolis who, after fifteen years' intensive service as president, has had the title of honorary president conferred upon him ever since. The list of officers for 1923, including the medical staff and the auxiliaries, is as follows:

Abraham Margolis, Honorary President
Harper Favill, President
Paul Lackritz
Mrs. H. Greenhill } Vice-Presidents
Herman Ehrlich, Treasurer
Dr. M. L. Aron, Recording Secretary
George S. Pyle, Financial Secretary

Trustees

Henry Cohn — Samuel Shaver
Abraham Margolis

Directors

S. Baumgarden — Isaac Kraus
Joseph Bauer — Moses Krieger
Emil Blumfield — S. Lasker
Marion Burr — Ira Linker
Isadore Cohen — Miss A. Lebensohn
Mrs. Benjamin Davis — Mrs. Joseph Lewis
Mrs. I. Ira Hokin — Harry A. Linker
Rabbi Moses Fisher — J. Lurie
Michael Gisbetz — Martin Mills
Mrs. I. Goldman — S. P. Platt
Ralph Goldberg — Max Powers
Dr. H. A. Hemmendorf — Abe Sarlat
Arthur Herwick — Isadore Segal
Adolph Isenfield — J. W. Shafton
Max Kol Kalat — A. D. Weinthrop
S. B. Komgiko

Medical Staff

Dr. Louis Bezley — Dr. M. Lewinson
Dr. E. I. Bishkow — Dr. Isaac Lichtman
Dr. H. I. Davis — Dr. M. Ravitch
Dr. L. E. Gordon — Dr. George Rosin
Dr. L. Hamburger — Dr. Victor Schnyer
Dr. Alex. Hirshfield — Dr. A. Starr
Dr. Harry Katz — Dr. Isidore Trais
Dr. S. Krumholtz — Dr. Albert Yudelson
Dr. M. H. Lebensohn

Auxiliaries

Douglas Side
Dr. H. Hemmendorf, President

B. M. Z. Woman's Club

Mrs. Joseph Lewis, President
Mrs. Eli Dreifus } Vice-Presidents
Miss Anna Lebensohn }
Mrs. Julius M. Stalper, Treasurer
Mrs. Lewis Victor, Recording Secretary
Mrs. Robt. Friedlen, Corresponding Secretary
Mrs. Samuel Shaver, Financial Secretary

In closing this account, it will not be amiss to append a recent appraisal of that judicious and certainly not too lenient observer, the Survey Bureau of the Jewish Charities of Chicago:



BERNHARDT BAUMGARDEN was born in Lithuania, September 10, 1853, and emigrated to the United States when seventeen. Coming to Chicago in 1882, he engaged in merchandising, first in a little store at Halsted and Van Buren streets and eventually as a prominent State Street merchant. For many years he was treasurer of the B. M. Z., looked upon as one of its pillars. He was also a director of the Marks Nathan Orphan Home, the Hebrew Institute, and the Associated Charities. He was married in October, 1886, to Rose Bezark, who, with a daughter, Bessie (Mrs. N. H. Rosenthal), survived him upon his death, August 20, 1915. His will bequeathed $50,000 to various Jewish institutions of Chicago, a sum unequaled by any other member of the orthodox or Russian-Jewish community.

The Home, despite its congregate nature, approximates to a fair degree the freedom, privacy and comfort of a normal home. The daily routine is orderly without being rigid. It affords the old people opportunities for the performance of traditional religious practices, needed rest, recreation, and what is of great value, the opportunity to perform useful service as a family of sorts, suited to the taste and capacity of the individual, without, however, imposing any compulsory duties.

The daily program is suited to the needs of the old people. The routine is sufficiently flexible to allow for personal preferences and physical conditions. Nothing is compulsory. The management wisely refrains from too much interference beyond providing the opportunities for activities—physical, social and religious—which are normal and habitual to the people.

The Orthodox Jewish Home for the Aged is meeting a need existing in the community to a laudable measure.

Resthaven

RESTHAVEN is one of the more significant activities of the Sarah Greenebaum Lodge of the United Order of True Sisters, and is controlled by the officers of that lodge. It is located at 4401 Grand Boulevard.

It was established in September, 1913,



Resthaven, 4401 Grand Boulevard

for "the care of convalescent Jewish women and girls, who require rest, wholesome food, and instructions in right living." Patients are admitted and discharged on the advice of a physician. A personal service committee keeps in touch with discharged patients and renders every aid possible to enable the patient to "carry on." Hundreds of women and girls owe a new lease on life to the assistance of this organization. Mrs. M. Gordon is the matron.

The organizers and first officers were:

Mrs. L. O. Wile	Mrs. [illegible]
Mrs. M. B. Joseph	Mrs. H. J. Wurzburg
Mrs. [illegible]	Mrs. M. S. Greenebaum
Mrs. [illegible]	Mrs. Max Stern.

The present administration follows:

Mrs. Robert Frank, President of the Lodge

Board of Directors

Mrs. L. O. Wile, Chairman

Mrs. Max Cohen	Mrs. L. J. Isaacs
Mrs. Albert Eger	Mrs. M. I. Isaacs
Mrs. A. Feilschenfeld	Mrs. M. B. Joseph
Mrs. Leo Fox	Mrs. Harry Kohn
Mrs. L. Frankel	Mrs. S. Lederer
Mrs. E. Greenbaum	Mrs. L. Lewin
Mrs. M. S. Greenebaum	Mrs. G. Lissner
Mrs. F. Guggenheim	Mrs. Max Stern
Mrs. Hyman Hasterlik	Mrs. M. A. Weinberg
Mrs. C. Heller	Mrs. J. M. Wile
Mrs. F. Hochstatter	Mrs. H. J. Wurzburg.

There is a Junior Auxiliary of which Ruth Schoen is president.

Ruth Club

THE Ruth Club was founded in 1905 by Mrs. Emma B. Mandl, to whom much of the success of the club is due, and with the help of Mrs. Jacob Kessner, Mrs Elsie Franklin, and Mrs. Rose Friedman, the sustaining body was organized. Its principal object is to provide a home for girls from the ages of twelve to twenty who would otherwise be deprived of the advantages of a congenial environment.

The club accommodates about forty girls, of whom half are working girls who support themselves; the remainder are either learning a trade or are school girls who have entered the home through the generosity of someone contributing to their support. Particular emphasis is laid upon the work with the younger girls inasmuch as their problem is much more spiritual and psychological than it is material. The older girls are also aided in the matter of securing advantageous employment.

Three homes were had before the pur-

chase of the present large house at 6001 Indiana Avenue.

On the list of the first officers and directorate are the following names:

[illegible]	Mrs. Etta Klein
[illegible]	Mrs. Hattie Marks
[illegible]	Mrs. I. Pfaelzer
Mrs. Hunterlik	[illegible]
[illegible]	[illegible]
[illegible]	

The presidents of the Club have been



Ruth Club, 6001 Indiana Avenue

Mrs. Jacob Kessner, Mrs. Simon Ledercr, Mrs. Emma B. Mandl, Mrs. Joseph S. Meyer, and Mrs. Max S. Sickle. Mrs. Joseph S. Meyer has recently resumed the presidency with the following assisting officers:

MRS. JOSEPH S. MEYER was born in Chicago, August 22, 1872, the daughter of Jacob Weil and Pauline Danziger. Her entire life has been spent in Chicago. She was educated at the Loring School and was married in Chicago, October 29, 1891. She has been deeply interested in social welfare work and prominent in several women's organizations, Jewish and non-Jewish, for a number of years. Outstanding among them is the Council of Jewish Women of which she has been vice-president and is at the present time a member of the executive board. She has been chairman of the Public Institutions Committee of the Women's City Club and is president of the Ruth Club, filling this office for a number of years. She is also a director of the Chicago Home for Jewish Orphans, and a member of the Special Committee for the New County Jail.



Mrs. Leo Heller, Mrs. Max Adler } Vice-Presidents
[illegible], Treasurer
[illegible]
Mrs. Abe Brown, Corresponding Secretary
Mrs. Clara F. Riese, Superintendent.

DIRECTORS

[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	Mrs. S. S. Lelewer
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
Mrs. Philip Friend	Mrs. Arthur Schiller
Mrs. Adolph Hammel	[illegible]
Mrs. Albert Hatfield	[illegible]
[illegible]	[illegible]
Mrs. Sol Kieler	[illegible]
Mrs. Sol Klein	[illegible]
Mrs. Leopold Kling	Mrs. E. E. Strauss
[illegible]	[illegible]

The club now has well over five hundred members, ranging from Life Members who pay $100, through various classifications paying $50, $10, $5, and $3 per year.

Organizations for Palestine Aid

The Zionist Movement in Chicago

CHICAGO was the first American city to respond to the call for the first Zionist Congress, convoked in the city of Basle, Switzerland, in August, 1897. Leon Zolotkoff was Chicago's delegate, and immediately upon his return he inaugurated propaganda for the establishment of a local Zionist organization. Through his efforts, assisted by those of Bernard Horwich, Harris Horwich, Samuel Ginsburg, Elias Epstein, Rabbi A. S Braude, H. S. Wolf, Leo Porges, J. Gartenstein, and M. Sider, the Knights of Zion was organized. This body, out of which has grown the political Zionist organization covering the Middle West and now a part of the Zionist Organization of America, was the first such in the United States. It antedated its eastern sister, the Federation of American Zionists, by a year.

The early struggles of the Zionists were numerous and severe. To be a Zionist, in the years just before and after the close of the nineteenth century, was to brand one's self as a foreigner, a traitor, and what not. Many ridiculed the very thought of a State for the Jews, as presumptuous and absurd, and subjected its proponents to insult. Some of the synagogues — not to mention the temples! — were hostile to the movement, and it was not an uncommon thing for the Chicago Zionists to find a *shul*, whose premises had been granted for a meeting or rally, closed to them at the very last moment, without notice.

Meetings in those days were held only in the Jewish district, usually Porges Hall, Jefferson and Maxwell Streets. To them came the small band of the faithful, augmented by an outer ring of half-convinced individuals whose attendance had been secured with difficulty and whose enrollment bordered on the impossible.

As an instance of the obstacles encountered by the early workers, there is an incident related of Samuel Genes, a very able organizer and speaker. He approached a certain lodge on its meeting night, accompanied by a committee, and requested the privilege of addressing the members for a few moments on Zionism. The outer guard promptly closed the door to him and his committee and refused to let them in. Perseverance was one of the essential qualities of a Zionist in those days, as well as resourcefulness Making a second attempt, Genes told the guard that he wanted to announce a fire. He was hurriedly admitted and granted the floor, whereupon he mounted the platform and announced the fire that destroyed the Temple of Jerusalem.

Another incident centers about the late



ELIAS EPSTEIN was born in Harditsch, Minsk province, Russia, the descendant of a long line of rabbis. He studied at the Slonim Yeshivah, coming to America shortly after completing his course. He was the first president of the Chicago Zion Society and for many years treasurer of the Knights of Zion; a co-organizer of the Hebrew Literary Society; and one of the founders of the Marks Nathan Orphan Home, of which he became treasurer and a life director. He was also a council member of the B'nai B'rith and active in the affairs of Ramah Lodge. Epstein died August 17, 1922, at the age of fifty-nine, survived by his widow, Mrs. Minnie (Botansky) Epstein, and five children: Mrs. Mary Woolf, Mrs. Sarah Kruse, Etta, Morris, and Harold.

Harris Horwich, effective and devoted preacher and doer for the cause. During the presidential campaign of 1900, a debate was arranged between the Democrats, Republicans, and Socialists. Horwich consented to speak for the Republicans. The Metropolitan Theatre, on Jefferson Street, was filled to capacity, and when the other speakers were through Horwich arose and delivered a one-hour oration on Palestine and Zionism. His astonished opponents charged him with not speaking on the issues of the campaign, to which Horwich replied that the audience had plenty of other opportunities to learn of those, but little chance to hear vital truths of Zionism. He saw an excellent opening to reach two thousand people and boldly took advantage of it.

The appalling difficulties besetting the pioneers of local Zionism extended likewise to money matters. The Chicago Jewish community was poor, and unaccustomed as the new comers yet of giving. When the Jewish Colonial Trust was organized and an appeal made to all Zionist organizations to sell its shares, the leaders of the movement here met to discuss ways in which to approach the people. The price of a share was five dollars. The opinion prevailed that it would not do to approach a Jew and ask for that sum, even though it was not a donation but an investment; after mature deliberation it was decided to sell shares on the instalment plan, to issue booklets whereby one could pay ten cents a week and thus in the course of a year acquire a share! Through this plan, 2,400 shares were sold in Chicago, by a committee of which B. Horwich was chairman and the late Elias Epstein, treasurer. Such were the methods that hard necessity taught the Chicago Zionists, in the beginning.

In order to interest the younger element, the Kadimah Gate was organized, which for a long time was the strongest force in the city. Among the early workers were: B. L. Sloan, S. P. Platt, B. L. Sloan, Leo Cohen, H. L. Meites, Maurice Golan, Dr. B. E. Walpert, Leo Hertzfield, Dr. R. L. Halperin, Jacob Kaizoff, Sam Ginsburg, B. N. Platt, Paul and Adolph Braude. A number of the members interested themselves in the work of the Talmud Torah on Judd



HYMAN JOSEPH STEINBERG was born in Baltramantz, Russia, September 15, 1875, the son of Naphthali and Jennie (Safir) Steinberg. He received a *cheder* and *yeshivah* training, and at nineteen left for the United States, arriving in Chicago the same year. Here he engaged in the printing business, now being owner of the Peerless Press. From the time of his arrival, Steinberg has been continuously active in Jewish work, principally in connection with the Zionist movement. In this field his record is one of long and unremitting service. He has been chairman of the Jewish National Fund for many years, a holder of many offices in the Knights of Zion and in its successor, the Federated Zionist Societies of the Middle West, and a delegate to numerous conventions. As a speaker for the Midwest he has traveled throughout the central states, where his eloquence as a speaker in Yiddish has gained many adherents and much money for the Zionist cause. He was one of the most active supporters of the "Bread for Palestine" work here at the outbreak of the war, and lent his aid throughout the conflict to relief efforts. He was married to Sarah Rothenberg, March 26, 1901, and has a daughter, Ruth.



MEYER ABRAMS was born in Aishishek, Russia, July 5, 1886. He received a Hebrew education as a youth in Vilna, Russia, and is an able Hebrew scholar. He came to the United States in 1902 and resided for five years in Boston, where he attended the English High School. He reached Chicago in 1907 and entered Northwestern University, from which he was graduated with the LL.B. degree. In 1920 he became instructor on Illinois Law at his alma mater and is now a member of its faculty. He is a member of the law firm of Shulman, Shulman & Abrams. He has devoted much of his time for years to the Zionist Organization of America, his first Zionist activities being in connection with the Zerubovel Gate. In practically every Zionist interest since his coming here, he has had an intensive share, and many official duties have been entrusted to him. Abrams is now president of the Hebrew Literary Society and has contributed to various Hebrew and Yiddish publications, abroad and in this country. On March 6, 1915, he was married to Bessie Shulman, and has one daughter, Esther.



GEORGE K. BIRKENTHAL was born in Kovno, Russia, November 28, 1881. At the age of twenty, he came to the United States, settling shortly after, in May, 1902, in Chicago. He was graduated in 1905 as an M.D. from the University of Illinois. He was one of the early supporters of the Zionist cause, joining the Ladies' Auxiliary of the Knights of Zion and working hard for the cause by his personal presence. In 1908-11, he was Grand Secretary of the Knights of Zion. He was elected delegate from Chicago to the First American Jewish Congress and in the war-relief campaign gave much of his time visiting neighboring communities. For a number of years he served on the staff of the West Side Dispensary. He was married November 6, 1911, to Rae Trace, and has two children, Philip Henri and Jeanette.

Street, Friday evening lectures were instituted—said to be the first on the West Side—and a series of monthly lectures was conducted at the Lessing Club House at which prominent speakers from various cities appeared.

It was through these activities and the need they aroused for an adequate clubhouse that the Chicago Hebrew Institute was eventually organized. All of the charter members of the Institute belonged to Kadimoh, and for the first few years of its existence the center was controlled by Zionists.

Another young men's group was the Volunteers of Zion and kindred uniformed companies organized. The Volunteers was composed of men who had served in the Spanish-American War. Under Captain H. Waiss, Major Davidson, and Captains Harris and Brownstein, it became a popular organization, its members appearing in uniform on public occasions and creating much sentiment for the cause.

The success of the Kadimoh society suggested the forming of a young women's group, and the Clara de Hirsch Society was duly founded. Its organiza-

SAMUEL A. HOFFMAN was born in Kiev, Russia, May 25, 1889. His parents brought him to this country when he was four years old, settling in New York City, where his early education was received. He is a graduate of Valparaiso University, Indiana, and holds four of this institution's degrees—B.S., C.E., Pg.B., and M.A. He is also a graduate of Northwestern University Law School. In 1910, he came to Chicago and opened the Hoffman Preparatory School. He served as a director of the Jewish Educational Alliance, 1914-17, has been a director of the Northwest Fellowship Club for a number of years, and is an ardent Zionist. In 1917 he was Grand Secretary of the Federated Zionist Societies, and his oratorical abilities have been utilized for the Jewish national cause on many occasions. He is the author of two well-known text books, *Hoffman's Outline of Ancient History*, and *Cloud and Hoffman's Physics*. He was married in Chicago, October 3, 1910, to Florence Cadwell and has four children: Arthur Joseph, Theodore Herzl, Ellen Janet, and Jean Rachel.



BERNARD SHULMAN, born in Libau, Kurland, Russia, March 5, 1890, was brought to the United States in December, 1893, and to Chicago soon afterward. He received his schooling in the Jewish Training School, Bryant & Stratton Business College, and the John Marshall Law School. He also attended *cheder* and received Talmudic instruction. After his graduation from law school he entered practice and is a member of the firm of Shulman, Shulman & Abrams. He was a member of the executive committee of the Knights of Zion and secretary of Kadimoh Gate, and a co-organizer of the Young Men's Federated Jewish Charities. He served as chairman of the Nominating Committee of the first local American Jewish Congress Convention, and is identified with a number of fraternal organizations.



tion meeting took place at the home of Max Shulman, already one of the most active of Zionists as he has remained to the present. At this meeting the movement won to its ranks, among others, Bertha Jerusalimsky (Mrs. Harry Berkman), Esther Weinshenker (Mrs Isidore Natkin), Ida Roscoe, Anna Lebenson, Jennie Liebson (Mrs. Max Shulman) and the sisters of Mr. Shulman, Jennie, Anna, Bessie and Hannah, ever since devoted supporters of Zionism.

The propagandists soon began to realize that in order to make sound headway it was necessary to reach and hold the

Jewish children. Accordingly, the first Sabbath schools were organized, supervised and financed by the Zionist organization. In this work, D. P. Pollock was a principal factor. Almost single-handed, he established a number of Sabbath schools in various parts of the city, as a result of which there now exists a chain of Hebrew schools throughout Chicago.

In the early days, too, it was necessary to educate the representative Jews of the community to respect the Zion flag. With judicious pressure, organizations and institutions were taught to look upon the flag as the Jewish symbol and to display it on public occasions. Such things as these, looked upon as natural and a matter of course in this day, all represent hard-won victories for the advocates of nationalism.

The first big Zionist convention held in Chicago took place in 1901, at Medinah Temple. There Dr. Emil G. Hirsch made his initial appearance at a Zionist gathering, and Dr. J. L. Magnes, Reverend Hirsch Masliansky, and Jacob de Haas addressed a Chicago audience for the first time. The hall was crowded throughout the sessions and the convention remained in the memory of many as an historic event.

As early as 1903 attempts were made to merge the Knights of Zion with the eastern organization, the Federation of American Zionists. These attempts were put forth almost annually, at conventions and at the Congresses, but until the year 1912 they were frustrated by those who held dear the independence of the western organization. In that year the advocates of union pressed their views successfully and the Knights of Zion became a constituent of the Federation of American Zionists, retaining, however, autonomy



Tirksla, Kovno province, Russia, the son of a Hebrew teacher. After completing his schooling in *cheder*, he left for the United States when he was sixteen years of age. After a year in Easton, Pa., he came to Chicago during the World's Fair, where he entered the metals business. His communal interests are extensive. He was president of Ezrath Israel Congregation, 1913-17, placing it upon a sound financial basis. He has also served as vice-president of the Hebrew School of the United Congregation of Chicago, and as a director of the Federated Charities. An ardent Zionist and active worker for the Zionist movement to which he gave unstinted service, he is a member of the Executive Committee of the Federated Zionist Societies of the Middle West, and belongs to a number of fraternal orders. He was married in Chicago, September, 1898, to Sarah Jaffee, and has five children: Rose, Nathan, Louis, Norman and Bessie.



Y CHAPMAN was born in Kiev, Russia, September 1878. At nineteen f age he came to ited States, arrivChicago June 10, where his father ceded him. After enticeship he ser up in the business ring and selling and in 1905 was by his boyhood Kalman Resnick. o have continued ce under the name apman & Resnick. an early identified with the Hachoowement, and was financial secreChicago Hachoo-905. He was a director of the Federated Charities, ed Zionist Societies, Lechem Loraim, and the r Literary Society. He was married in 1900, and



JOSEPH AARON LASSERS, descended of a family of rabbis, was born in Mariampol, Russia, October 25, 1875. His father, Aaron, came to this country in 1884, in advance of the family. In 1887 he sent for his wife and children, who arrived in Chicago July 24, 1887. Two years later the family moved to South Chicago where a dry goods business was established which was the beginning of the chain of stores now operated throughout Illinois and Indiana under the name of the Lassers General Stores of which Joseph Lassers is president. Lassers was a director of the Federated Charities from the beginning and an untiring worker for the Marks Nathan Orphan Home. He has also been prominent in Zionist work, being one of the organizers and treasurer of Hachooza No. 2. He was married in Chicago June 21, 1898, to Bessie Bomash, and has two sons, Alfred A. and Sanford.

over its territory, consisting of ten states of the Middle West. In 1918, with the organization of the national body, the Zionist Organization of America, all sectional groups were merged therein and to-day but one all-inclusive body exists The Regional Plan, recently instituted, enables each geographical division to administer its internal affairs as a unit, and approximates what may be termed cooperative independence.

In 1914, one month after the outbreak of the World War, Chicago inaugurated its "bread for Palestine" activities,

MAX CONHEIM was born in Vladislavova, Russia, May 27, 1873, the son of Baruch and Ethel Conheim, and a brother-in-law of Dr. Solomon Levin. He was educated in *cheder* and gymnasium. At the age of nineteen he came to the United States and settled in Chicago, where for many years he has been engaged in insurance. He is a past president of Zionist Lodge; executive member of the Zionist Organization of America, the Keren Hayesod, and the American Jewish Congress; president of the South Side Zionist District, and a member of other Jewish organizations, including the Free Sons of Israel and the Covenant Club. He was married to Minka Cohen, August 15, 1894, and has three sons: Jonathan R., Felix M., and Lawrence



through which carloads of supplies were shipped to suffering Palestine. The first substantial appeal was made during the holidays of 1914, when $15,000 was raised in the local houses of worship.

In subsequent years the movement grew with the need, and ever larger sums were raised, through the Palestine Restoration Fund and, more recently, the Keren Hayesod or Palestine Foundation Fund. This latter fund was organized in 1921, during which year Chicago contributed to it the sum of $59,000; in 1922 the local share was $119,000; in 1923, $159,000; and the quota for 1924 has been set at $300,000.

A branch of effort not yet mentioned is the Jewish National Fund, an institution for the purchasing of land in Palestine as the possession of the Jewish people.

ISADORE T. FEINGOLD was born in Pinsk, Russia, May 15, 1886, the son of Abraham and Fannie Feingold. He was educated at the Slonim *yeshivah* with a view toward entering the rabbinate, and after his arrival in the United States, October 17, 1902, spent much further time in study. He has been in Chicago since his arrival in this country, and has engaged in the wholesale furniture business. Jewish and especially Zionist work has long interested Feingold. He is vice-president of the South Side Hebrew Congregation, a director of the Midwestern Zionist Region, a director of the Jewish Educational Center, and a member of the Jewish People's Institute. He married Goldie Katz, December 10, 1907, and is the father of Eugene, Thelma, Henry, and Henrietta.



Since 1910, H. Steinberg has been a foremost figure in its work here, acting as chairman in the city and traveling continually to other points to aid in their effort for the National Fund and Zionism in general.

In recounting the early work of the movement, too, we must not overlook B Horwich, with Leon Zolotkoff the chief founder of the Knights of Zion, and its first Grand Master. Following Horwich, Zolotkoff served as Grand Master, and he was succeeded by Max Shulman

The work of Max Shulman, already

ABRAHAM ELIJAH ABRAMOWITZ was born in Jerusalem, Palestine, October 17, 1892, the son of Rabbi Bernard and Miriam (Charlap) Abramowitz. He migrated to America in 1914 and became ordained as a rabbi, holding also the degree of Doctor of Theology from Lincoln-Jefferson University. Prior to his coming to Chicago, in 1922, he occupied a pulpit in Fort Worth, Texas, where he was also editor of the *Jewish Monitor*. Since his arrival here he has been director of the Midwest Region of the Zionist Organization of America, and general director of the Palestine Foundation Fund. He was married August 20, 1912, to Nechama Gutfried, and has three children: Melvin, Raphael, and Zerubovel.



touched on, also has been outstanding. As Grand Master of the Knights of Zion and official in many other capacities, he has been a potent missionary for Zionism throughout the Middle West. Besides Horwich, Zolotkoff, and Shulman, one other person of prominence occupied the chair of the Knights of Zion. This was



July 4, 1891. His parents moved to Chicago when he was eight years old. Here he graduated from the Wendell Phillips High School with a scholarship to the University of Chicago. After graduation he entered the Kent College of Law, completing his course in 1912, when he returned to Atlanta. He was admitted to the Bar in Atlanta, June, 1913, and for a time did newspaper work in that city. In 1919 he returned to Chicago and engaged in the practice of law. Recently he has been appointed assistant corporation counsel by Mayor Dever, having charge of the police power enforcement division. He served two terms as president of Ramah Lodge, 1921-22; was secretary of the Chicago Central B'nai B'rith Council, 1921; chairman of the B'nai B'rith Open-Air Operatic Concerts Organization, 1922; president of the Chicago Central Zionist Organization, 1922-23; executive member of the Keren Hayesod; executive member of the Central War Relief; delegate to the American Jewish Congress in 1916 and again in 1923; member of the National Executive Committee of the American Jewish Congress, and secretary of the Democratic League of Cook County, 1922. He was married June 1, 1921, in Chicago, to Pauline Maxine Lemmons.

Nathan D. Kaplan ardent Zionist worker and leader for many years and now head of the Palestine Development League of Chicago.

Among the other workers who have given years of effort to the cause, are Judges Hugo Pam and Joseph B David, Dr George K Rosenzweig Samuel A Hoffman, Jacob Miller, Harry Chapman, Charles Ticktin, Meyer Abrams, Max Conheim, I T Feingold, the Reverend Moses Newman, Samuel Phillipson, B. A. Antonow, Benj. Perlmutter, John Rissman, E. Hackner, Harry Phillips, Fred Berenson, E. L. Sloan, B Brenner, Lester Taloff, Bernard Shulman, Joseph A. Lassers, and Maxim Hirsch.

Of late the local Zionist organization has been strengthened by the acquisition of Dr. S. M. Melamed, present chairman of the Chicago Central Committee, Dr. A. E. Abramowitz, present Regional Director, and Leonard J. Grossman. Of them and other prominent workers for Zion, new and old, something is said in the following pages of this division, which are devoted to individual accounts of various of the local Zionist bodies and other, non-Zionist, organizations interested in Palestine.

At present the Chicago Zionists number 5,000, outside of 1,400 members of Hadassah, the women's group. Their activities are an influential force in the life of the community as well as in the great world movement of which they are a part. They raise large sums annually, mounting into the hundreds of thousands; leaders of national and international Jewry come to counsel with them not infrequently, and their gatherings are held in the most desirable places and rank high in the social plane.

MAXIM HIRSCH was born in St. Louis, Mo., September 28, 1892. When he was five years of age the family moved to Chicago where he obtained his grammar and high school education. He then entered the business world, later studying law at Northwestern University, from which he received the LL.B. degree. After returning from his enlistment in service in the World War, he entered the practice of law, in which he has since been engaged. An energetic worker among young people's organizations, he has been especially active in the local Zionist field, in which he was one of the first of American birth. During the last twelve years he has been the chief organizer of a number of Zionist organizations, including the Progressive Zion Society, the first to invade the South Side successfully, and the Young People's Zionist Auxiliary, at present one of the city's most flourishing groups. He has been president of the latter and also of the Zerubovel Society, and secretary of the Chicago Central District. He is a member of a number of fraternal and other Jewish organizations, and president of the Division Street Association.



To such a point, from an insignificant group operating in obscure corners of the city and meeting with ridicule and abuse, have grown the Zionists of Chicago, today a power in the religious, educational, philanthropic, and fraternal circles of the city.

American Jewish Physicians' Committee
Chicago Chapter

THE American Jewish Physicians' Committee was called into being to work for a Medical Department of the Hebrew University of Palestine. The Chicago chapter was organized on October 24, 1921, by Drs. Isaac A. Abt, Nicholas Fox, Abraham Levinson, Charles Newberger, Alfred Strauss, and Albert B. Yudelson. Meetings are held on call, at 104 South Michigan Avenue.

To date the Chicago chapter has contributed the sum of $3,850 toward the building fund of the Hebrew University Medical Department. Another substantial work of this chapter was the aid given organization of the American Society for the Advancement of the Hebrew University.

The first elected officers of the Chicago Chapter are still serving. They are as follows:

Dr. Isaac A. Abt, President
Dr. Alfred Strauss
Dr. Vernor Johnson
Dr. Mark T. Goldstine
Dr. Harry Kahn, Treasurer
Dr. Abraham Levinson, Recording Secretary
Dr. Albert B. Yudelson, Corresponding Secy.

American Society for the Advancement of the Hebrew University

THE American Society for the Advancement of the Hebrew University is one of the recent developments of the influx of the educated young American Jew into the ranks of active workers for the upbuilding of Palestine

It was organized in October, 1922, having in view the advancement of Jewish cultural life in general and the Hebrew University in Palestine in particular. In order to insure a high intellectual and cultural standard in the ranks of its members, membership is limited to professional and college people. The organizers were:

Celia Bender
Minnie Hirsch
Sara Dreiwell Kellner
Charles Kellner
Isaac Levine
Anita Libman Lebenson
Herman Lebenson
Dorothy Mendelsohn
Joseph H. Platt
Mary Silverman

Following is the first and only administration the organization has known to the present:

Celia Bender, President
Isaac Levine
Hermine Lebenson
Minnie Hirsch
} Vice-Presidents
B. E. Schaar, Treasurer
Mary Silverman, Recording Secretary
Frances Berwick, Corresponding Secretary

Meetings are held monthly at the Atlantic Hotel, and an interesting address on some phase of Palestinian welfare, and the laying of plans for practical help in the development of the Hebrew University, are usually part of the program.



The Hebrew University at Jerusalem

Chicago Hadassah

THE Chicago chapter of Hadassah, the women's Zionist organization of America, was formed in 1913, when Henrietta Szold, the founder of the national body, came to Chicago at the invitation of H. L. Meites, and told her story of Palestine to a group that had gathered to hear her at the Chicago Hebrew Institute. Organization was effected immediately, the charter members and officers being:

Mrs. Augusta H. Silver, President
Mollie Levins, Treasurer
Anna Lewis, Secretary
Mrs. Benjamin Davis
Mrs. Isadore Starkie
Mrs. A. Levinson
Mrs. H. Meites
Jennie Perlman
Mrs. Hannah Shulman Sager.

The work of Hadassah is a narrative in every description maintained in Palestine by the effort of American Jewish women. The work of the Chicago chapter forms a significant part of that story from the day the Chicago group was formed. To-day Chicago Hadassah numbers 750 members distributed among its four local branches: Lawndale, South Side, Albany Park, and North Side.

Formerly, money was raised through large social affairs, but in 1922, Hadassah's Tribe, a campaign similar to that of the Red Cross, was inaugurated, with very satisfactory results. The same plan, on a more intensive scale, has been carried on in 1923, with a great deal of healthy rivalry on the part of the four districts.

Since last year, there have been organized, as an offshoot of the local body, four Junior Hadassahs, whose purpose it is to support the Jewish orphans in Palestine.

The presidents of the Chicago Hadassah have been:

Mrs. Augusta H. Silver, 1913-1914
Mrs. A. Levinson, 1914-1915
Mrs. Hannah Shulman Sager, 1915-1917
Lillian Herwein, 1917-1919
Mrs. Joseph Yavitz, 1919-1920
Mrs. Hannah Shulman Sager, 1920-1921
Pearl Franklin, 1921——.

The present administration follows:

Pearl Franklin, President
Mrs. Benjamin Davis, Vice-Presidents
Mrs. Abe Simon, Vice-Presidents
Mrs. S. H. Soboroff, Treasurer
Mrs. Edward Chaves, Corresponding Sec'y.
Mrs. Max Shulman, Recording Secretary
Mrs. Morris Jaroslaw, Financial Secretary
Mrs. Joseph Yavitz, President, Lawndale District
Mrs. Fred Glickman, President, South Side District
Mrs. S. Bloomfield, President, Albany Park District
Mrs. Bertha Read, President, North Side District.

Meetings of the organization are held on the fourth Sunday of every month at the La Salle Hotel. At these gatherings, speakers of national prominence in Jewish circles and in Palestinian work are frequently guests. The social functions of Hadassah rank with the élite of the city and aid in making the work of its devotees attractive as well as productive for the cause they serve so wholeheartedly.



PEARL FRANKLIN, a resident of Chicago since January, 1915, is the daughter of Meyer and Rachel (Weinstock) Franklin. Her early life was spent in Huntington, Indiana, where she attended the public schools and was graduated as valedictorian of her high school class. She took her A. B. degree at the Indiana State University, her A. M. at the University of Chicago and her L. B. at Kent College of Law. She was admitted to the Illinois bar in 1917, and although at present a teacher at the Hyde Park High School, she nevertheless continues the practice of law. Her most prominent communal work has been done in connection with the Hadassah movement, as national vice-president, and as president of the Chicago chapter. She has not limited herself to Hadassah, however, but is an active worker in a number of other organizations, both Jewish and non-Jewish.

Chicago Jewish Committee for Palestinian Welfare

THE Chicago Jewish Committee for Palestinian Welfare came into being November 12, 1913, at the home of Mrs. Julius Stone as the result of her long cherished dream and hope to link the Jewish women of Chicago in some definite purposeful way to their heritage and history, via Palestine.

Henrietta Szold who had just returned from her first trip to Palestine addressed the small group of women that afternoon. She told them graphically of the poverty and suffering that she had seen among her own people. She told of the filth among which children are born, of the great numbers of children suffering from trachoma who could be cured if intelligent medical treatment were available.

Stirred by her recital of conditions the group of women organized themselves into a committee and pledged themselves to maintain one or more district visiting nurses in Palestine, and to do such other welfare work as the committee might from time to time see fit.

Following this pledge official action was immediately taken for organization and the following women were elected to office:

Mrs. Albert H. Loeb, Chairman
Mrs. Julius Stone
Mrs. Moses L. Pavin
Mrs. Joseph Stolz
} Vice-Chairmen
Mrs. Julius Rosenwald, Treasurer
Mrs. Lee J. Lesser, Recording and Corresponding Secretary
Mrs. Ben Auerbach, Financial Secretary

During the first year the committee maintained a district visiting nurse in Palestine at the cost of $1,200, and the following year, at the suggestion of Henrietta Szold, they transferred their interests to maternity work in Jaffa which was continued until the start of the war, when the cry of universal suffering became too acute to heed any single need, so their funds were placed at the disposal of the American Executive Committee for General Relief in Palestine until the need passed.

The committee has been in existence ten years and during that period has contributed the following sums:

Historical reading room in [illegible] $1,200
Soup Kitchen during the World War, $1,600
Relief Work, $800
Medical Unit, $1,000
Nurses' Training School, $2,000
Passed Fund for war [illegible] work in America, $1,000
Scroll to Jerusalem Art Society, Inc., $1,000
Maintenance of two Palestinian War Orphans, $400.

The organization now has in excess of seven hundred members, who are constantly enlarging the scope and extent of its activities.

Mrs. Julius Rosenwald, treasurer, and Mrs. Lee J. Lesser, secretary, have served in their respective offices throughout the ten years of the organization's existence. The other officers of the present administration are:

Mrs. Albert H. Loeb, Honorary Chairman
Mrs. Julius Stone, Chairman
Mrs. Jessie Loewenberg
Mrs. Albert Hoefeld
Mrs. Joseph Fish
} Vice-Presidents
Mrs. Jacob M. Loeb, Financial Secretary

MRS. LEE J. LESSER (FLORENCE TUVIN) was born in Pinsk, Russia, May 15, 1891. When she was seven years old, the family came to this country, settling in Chicago a year later. Her education was obtained in the Chicago grammar and high schools, after which she attended business college and later the University of Chicago. Mrs. Lesser is at present secretary of the Chicago Committee for Palestinian Welfare and has served on the executive boards of the Chicago Section, Council of Jewish Women, the Women's Auxiliary of the Jewish Peoples Institute, the Ezra Greenebaum Lodge, Josephine Club, and other organizations. Besides these she is active in the Chicago Women's Aid, the Cooperative League, Jewish Women's Club, Ruth Club, B. M. Z. Women's Club, Rest Haven, Alliance Française, and the Illinois League of Women Voters. She was married in Chicago June 18, 1909, to Lee Junior Lesser and has one daughter, Muriel Esther.



Mizrachi

MIZRACHI (literally, Orientals) is the name of the national organization of those Zionists in America who wish to safeguard Judaism in the rebuilding of the Jewish Homeland.

The Chicago branch was formed in 1913 upon the visit here of Rabbi Meyer Berlin, now the president of the Mizrachi Organization of America. Among those most active in the founding and early work of the local organization were the following:

Rabbi Ephraim Epstein — Rabbi E. R. Muskin
William Farber — H. Schoenfeld
H. Halper — Louis Stein
B. Hindsull — Rabbi Saul Silber
Samuel Levin — Mordecai Zeitz
Rabbi Jacob Levinson

Since 1918, the activities of the Chicago Mizrachi have been identified with those of the Adath B'nai Israel. For two years the Mizrachi Bureau at 1113 South Ashland Boulevard was headed by Rabbi E. R. Muskin. Other leaders in the work have been Philip Stein, now a *chalutz* in Palestine; E. Matthew, S. Kramer, and M. Peretz. The women's organization, now directed by Mrs I. Lashkovitz, president, was formed through the initiative of the Adath B'nai Israel, as were the junior clubs and the Mizrachi Council.

Under the guidance of the rabbis mentioned, hundreds of members have been enrolled and substantial sums raised for Mizrachi and Palestine funds.

At present, the following Mizrachi groups are active in Chicago:

Three branches of the Adath B'nai Israel
Two Junior Mizrachi clubs
Women's Mizrachi Organization
Mizrachi District in Beth Hamidrash Hagadol Anshe Dorom Congregation
Mizrachi District in Shaare Torah Anshe Mayrav Congregation
Mizrachi Council

The Council is constituted by representatives of the groups listed. Its president is George Levin.

The Chicago members of the Vaad Haraashi, the advisory board of the national organization, are Rabbis Ephraim Epstein, Saul Silber, and Eliezer R. Muskin.

Palestine Development League

THE Palestine Development Council was organized as a national body in 1921 for the purpose of advancing the social and economic development of Palestine through the creation of business corporations. Louis D. Brandeis, Associate Justice of the United States Supreme Court, is the honorary chairman, and the presiding officer is Judge Julian W. Mack.

The Chicago Palestine Development League, the local branch of the Council, is the latest addition to the rapidly growing number of Chicago organizations devoting their energies to building the Jewish community in Palestine. It was called into existence through the efforts of Nathan D. Kaplan, in whose offices the first formal meeting was held early in October, 1923. There had been previously some attempt made at organization, but no tangible progress had been made.

The circumstance calling the organization into being was the Conference of the General Committee of the Palestine Development League which was held in New York City on October 21, 1923. The Chicago League was organized in order that Chicago might be properly represented at that conference. The temporary officers elected were:

Nathan D. Kaplan, Chairman
Rabbi Felix Levy, Judge Hugo Pam } Vice Chairmen
Mrs. Julius Stone, Treasurer
Miss Pearl Franklin, Secretary

A committee on organization was appointed, as follows:

Rabbi Felix Levy, Chairman
Judge Harry M. Fisher — Mrs. Julius Rosenwald
Mrs. Hugo King — Harry G. Wexler.

The following delegation was chosen to attend the conference in New York:

Capt. Edward Charne — H. L. Meites
Judge Harry M. Fisher — Judge Hugo Pam
Henry Freund — S. J. Rosenblatt
Nathan D. Kaplan — Mrs. Julius Rosenwald
Harry A. Lamke

The purpose of the League was declared to be "to aid in the social-economic upbuilding of Palestine so that it may be populated within a comparatively short time by a preponderating body of manly, self-supporting Jews with the highest Jewish ideas and fitted to become citizens of a self-governing commonwealth."

The members of the League are bending their efforts toward aligning the support of Chicago Jewry, especially those elements that hitherto have withheld their aid from Palestinian work.

Poale Zion

POALE ZION is essentially the workingmen's Zionist organization. It was organized in January, 1905, at the instigation of Pinchas Adelman, at a time when there was considerable discussion and discension regarding the relative merits of Palestine or Uganda as the logical homeland for the Jews of the world. Adelman brought to the attention of the Chicago *Chaluzim*, headed by Meyer Sackheim and A. Agranat, the program outlined by a group of Zionistically inclined workman in Minsk, Russia, combining Zionism and Socialism. Poale Zion was the result.

The Palestine-Uganda controversy led to the split of the new organization some two months after its inception, into the Poale Zion Palestinianists and the Socialist Territorialists. The first group included the following:

Itzchik Adelman — H. Kipnis
Pinchas Adelman — Dr. I. Marcus
Samuel Dashkin — Benjamin Riback
D. Glickman — M. Sackheim
I. Lapelovich — Dr. Tir.
Samuel Katz

The first meeting of this new group was held at 47 Johnson Street in March, 1905. At that meeting eighteen members enrolled.

The work of the Poale Zion grew in scope and numerical strength, and early in 1909 a movement was started to reunite the Poale Zion with the Socialist Territorialists and the Socialist Revolutionists, a group then headed by Dr. Chaim Zhitlowsky and others, which was the nucleus of what is now known as the Menshiviki party of Russia. In September of that year at a Poale Zion convention held at the Chicago Hebrew Institute, Dr. Zhitlowsky, representing the Socialist Revolutionists, and Abe Goldberg and Dr. N. Sirkin representing the Socialist Territorialists, were present, and a program representative of the common cause of these otherwise hostile groups, was formulated and adopted

BERNARD J. SHAPIRO was born in Kovno, Russia, November, Russia, April 15, 1882. At nineteen years of age he left his native land for the United States and reached Chicago in April, 1902. Here he worked as a clerk and finally entered the life insurance business in which he is at present engaged. He enjoys high rank in the labor-Zionist circles. He was one of the founders of the Poale Zion organization in Chicago and has been a leading factor in it ever since. He called into being the Jewish Volksschule, was a member of the People's Relief Committee for Jewish War Sufferers and the National Workmen's Committee for Jewish Rights and took a prominent part in the first American Jewish Congress movement in Chicago, being elected a delegate. He was married in Russia, in 1908, and has two children, Judith and Annette.



After a number of vehement sessions this program resolved itself along the following three basic propositions: (1) to work for a socialistic Palestine and for no other territory; (2) to participate in economic questions pertaining to the workmen of this country; (3) to provide for the education of Jewish children in accord with the nationalistic and economic principles of both groups. The local body lived up to the principles of this program and sought in every way to further it.

The most significant achievement in accordance with this program was the securing in April, 1911, of the Smythe School for the purpose of teaching Hebrew and Yiddish, and Jewish History to Jewish children after school hours. This was accomplished through the efforts of Harry A. Lipsky, then a member of the Board of Education, and the progressiveness of the late Ella Flagg Young, then superintendent of schools. This school functioned for fifteen months at the Smythe school, after which it was moved to the Chicago Hebrew Institute, and a branch opened at the Jewish Educational Alliance on the Northwest Side.

Late in 1914, as a result of the outbreak of the war, a committee of the Poale Zion, consisting of M. Shuchter, B. J. Shapiro, and Julius Savitky, met with representatives of the Arbeiter Ring, Socialist party, and Jewish National Workers' Alliance, and laid the foundation of the People's Relief Committee in Chicago for the purpose of aiding Jews in the war area. Later, in 1915, the Poale Zion group was instrumental in uniting the People's Relief Committee with the Central Relief Committee under the name of the Chicago Joint Relief Committee, under which the Central still functions.

In 1917, following the entry of the United States into the war, and the issuance of the famous Balfour Declaration, the Poale Zion took active interest in the forming of the Jewish Legion, a large percentage of the Chicago Legionnaires being Poale Zionists and in the establishment of the Red Mogen David.

During the year following, there was considerable agitation in Poale Zionist ranks in the interest of a representative Jewish congress to comprise all factions of American Jewry. Especially in Chicago the Poale Zionists gave considerable impetus to the Congress movement and it was largely through their influence that Jacob G. Grotsberg undertook the Congress agitation in Chicago. The Poale Zionists sent four delegates to the first Congress, held in Philadelphia in December, 1918. These were B. J. Shapiro, Morris Silbert, Julius Savitky, and Dr. I. Marcus.

The Poale Zion, apart from working constantly toward the realization of its ideals, has served as the initiator in practically every movement which had as its objective the active and significant participation of the Jewish worker in meeting the problems of his people.

The headquarters of the Poale Zion are located in the National Socialist Institute at 3322 Douglas Boulevard, a building which it owns in common with the Jewish National Workers' Alliance.

Here are carried on a large number of Jewish activities — lectures, concerts, classes for adults and children, and other components of a program of education in which the Poale Zion and the Jewish National Workers' Alliance can cooperate harmoniously.



MORRIS SILBERT was born in Telz, Russia, March 4, 1885. His father, Yehudah Silbert, was Rabbi of Novgorod for thirty-seven years. In his youth, young Silbert received a fine Jewish education, studying in the *yeshiveahs*. He left for the United States in 1904 and has made his home in Chicago ever since. He early developed labor sympathies, belonging to the *Bund* in Russia being at various times connected with the Socialist Party of America, the Workmen's Circle, the National Workers' Alliance, and the Poale Zion. Since 1906 he has been on the staff of the *Jewish Daily Courier*. He was active in the first American Jewish Congress and was elected delegate from Chicago, and has participated in all matters affecting the interests of Jewish Labor. He was married in 1909 to Rose Davidson, and is the father of two children, Layele and Avivah.

Young People's Zionist Auxiliary

AFTER the inception of the Zionist district plan in Chicago, in 1918, it became apparent that some special appeal would have to be made to the younger generation if its aid was to be enlisted in the cause of the Jewish State. Maxim Hirsch, one of the first American-born Zionists of Chicago, convinced that a young persons' unit was an imperative need, took steps in the summer of 1919 for the formation of such a body, to serve as an auxiliary to the Lawndale district organization.

To that end, a meeting was held, September 30, at which the Young People's Zionist Auxiliary of Lawndale was founded in nucleus. Temporary organization was effected in November, and on January 13, 1920, the Auxiliary was formally launched, with about one hundred members. The first officers and organizers were the following:

Maxim Hirsch, President
Anne Gladstone, Vice-President
L. Harry Levinson, Treasurer
Mildred Aronow, Recording Secretary
Anne Dolgoff, Financial Secretary

Bertha Aronow
Ben Zion Goodwin
Sophia Gladstone
Charles H. Jaffe
A. C. Levine
David Olshan.

A series of militant Zionist activities was inaugurated, which have borne their results in an active membership now approaching three hundred, and in a total of $6,000 so far raised for the Keren Hayesod. The members have been a force in spreading Zionist propaganda among the younger element, and have rendered personal assistance in National Fund Flower and Flag Day collections and other Zionist interests.

With the development brought by time, the organization abandoned its sectional character and became a city-wide group of young Zionists, meeting now at the Atlantic Hotel.

The past presidents have been:

Maxim Hirsch
Charles H. Jaffe
L. Harry Levinson
Ben Zion Goodwin
Abraham S. Kahn.

The present incumbent is Alexander Markels.

Zerubovel Zion Society

ZERUBOVEL ZION SOCIETY, originally Zerubovel Gate of the Order Knights of Zion, was organized to aid the Zionist movement on December 30, 1908, by the following:

A. I. Abrams
Meyer Abrams
A. Aginsky
M. Alpert
Z. Finder
A. Glick
A. I. Hertzog
N. Hertzog
S. A. Hoffman
D. Koenigsberg
A. B. Link
Jacob Link
G. Marcock
H. Nudelman
D. P. Pollack
L. Spivak
H. Sternberg.

The first meeting was held at what was then the Jewish Educational Alliance, 1243 North Wood Street, now the Northwest Branch of the Jewish People's Institute, and the following officers were elected:

Zigmund Finder, President
Jacob Link, Vice-President
H. Fischkin, Treasurer
M. Meyers, Recording Secretary
N. Hertzog, Financial Secretary.

The organization immediately launched a career of activity which has kept it in the forefront of Zionist effort in Chicago to this day. Hundreds of converts to the Zionist cause found their first introduction to Zionist ideals and ambitions at Zerubovel meetings, and many of the staunchest workers for Zion have been sent forth from its ranks.

Zerubovel was the first Zionist organization on the Northwest Side to interest

the American-born youth in the problem of Zionism. The campaign for such members was especially active during the presidency of Maxim Hirsch, one of the few native-born young men interested in the Zionist movement in the early days. Hirsch was one of the first members of Zeruhovel and is a leading figure to this day among the younger Zionist workers.

Among its presidents have been:

A. I. Abrams	D. Nathan
S. Rist	[illegible]
D. Kaufmann	[illegible]
[illegible]	[illegible]
H. Steinberg	[illegible]
Z. Finder	[illegible]
Charles Kunz	J. Link
G. Marrock	[illegible]
[illegible]	

Significant of the fundamental integrity of this pioneer organization is the fact that throughout all the changes that the Zionist structure has undergone in Chicago, its identity has remained intact. Zerubovel is the only society functioning in the pre-"District" regime that has continued its activity up to the present time.

It is always in charge of Flag and Flower Days for the Jewish National Fund, on the Northwest Side; it has contributed large sums to various Zionist causes, among them $2,500 to the Palestine Restoration Fund, $1,500 to the Keren Hayesod (during 1922 alone), $250 for a house for Yemenite Jews, and similar sums for various other Zionist activities. Nor have the other local philanthropies been disregarded in time of need.

The present administration is headed by Ernest Honet.

FRATERNAL AND SOCIAL ORGANIZATIONS

Book and Play Club

DURING the winter of 1905 a number of young enthusiasts met often at the home of one of the group and discussed the possibility of an organization devoted to a deeper appreciation of book and play. The original group included the following seven:

[illegible]

Then Julian W. Mack became interested in the idea of a Jewish cultural group, and through his encouragement, and the challenging but sympathetic help of Dr. Emil G. Hirsch, plans were perfected for a permanent Book and Play Club (Joseph Loeb gave the club its name). A temporary membership committee, consisting of the original seven, assisted by Bertha Loeb, Mrs. Julius Rosenwald, Dr. Helidor Schiller, Mrs. Henry Schuhmann, Mrs. Hannah Solomon, Mrs. James Witkowsky, Alice Wormser, and Fannie Bloomfield Zeisler—sent out invitations to one hundred people.

The first meeting of the Book and Play Club was held on November 13, 1905, at the home of Julius Rosenwald, at which the following officers were elected:

Dr. Emil G. Hirsch, Honorary President
Julian W. Mack, President
[illegible]

Judge Mack was president until 1907, when Sigmund Zeisler succeeded him and served until 1916. Then came I. B. Lipson, 1916-1918; George Levy, 1918-1920; Jerome Frank, 1920-1922; and in 1922, Max Loeb, who is still the presiding officer.

During the eighteen years of its history the Book and Play Club has had programs by almost a hundred well-known writers.

One members' program, called "The Gridiron," is given each year. This takes the form of plays (written and acted by members), satirizing the foibles of the day.

The club meets on the third Thursday of every month at the home of some member.

The present officers are:

[illegible]
Mrs. Julius E. Weil } Vice-Presidents
Mrs. W. R. Rose }
[illegible]



MRS. ALFRED HAMBURGER (Louise Loeb), daughter of Fred and Rosa Loeb, was born in Appleton, Wis., June 1, 1885. The family came to Chicago in 1904 where Mrs. Hamburger was married five years later, April 14, 1909. Interested all her life in the drama, shortly after coming to Chicago, in 1905, she called into being the Book and Play Club of which she has been secretary since its inception. In 1914, she launched the Sinai Players, taking leading and important roles in many of the plays presented by this well-known amateur dramatic organization. She is author of three one-act plays which have been given by the Sinai Players, as well as other playlets, and has had charge of classes in dramatic art at the Maxwell Street Settlement, the B. M. Z. Girls' Club, and the Women's Trade Union League. Mrs. Hamburger is editor of the *Message*, the official organ of the Mothers' Aid of the Chicago Lying-In Hospital. She is also active in the Chicago Woman's Aid, the Chicago League of Women Voters, the Woman's International League for Peace and Freedom, and a member of the speakers' staff of the Illinois League of Women Voters. Mrs. Hamburger has two children, Joseph and Alice.

Covenant Club

BEGUN as a downtown club for B'nai B'rith members, the Covenant Club dates from February, 1916, when A. B. Seelenfreund called a general meeting of the members of all B'nai B'rith lodges in Chicago to discuss plans for such an organization. The meeting, held in the 14 North Dearborn Street. This action was approved and a ten-year lease effected, subject to a building clause.

The organization committee, in the meantime, was meeting with a large response from local members of the I. O. B. B. This committee, which launched the Covenant Club, was comprised of



COVENANT CLUB, 14 NORTH DEARBORN STREET

[illegible] enthusiastic one. Most of those present approved the plans formulated and paid the sum of $25 each as an initiation fee

Seelenfreund, Adolf Kraus, and Morton A. Mergentheim, acting as a committee for the selection of club rooms, after lengthy consideration of some sixty loop buildings, chose the premises offered at

Henry S. Blum, chairman; Alfred Decker, Gustav Freund, Theodore Geissmann, Milton R. Hart, Adolf Kraus, Julius H. Meyer, A. S. Roe, Benjamin Samuels, Jacob Schnadig, A. B. Seelenfreund, Judge Philip Stein, and a number of others. It was decided that only B'nai B'rith should be eligible to membership, and this provision was incorporated in

the constitution by the committee on constitution and by-laws, composed of Mark D Goodman, Morton A. Mergentheim, and Judge Philip Stein.

The first officers of the club, elected without opposition, were:

[illegible] President
Henry S. Blum } Vice-Presidents
Theodore Geissmann }
[illegible] Treasurer
Mark D. Goodman, Secretary

The club rooms were formally opened in June, 1917, at which time the membership consisted of some three hundred. The organization grew rapidly and soon was one of the most flourishing in the city. It became known as a social and cultural center where Jewish life throbbed actively; where select functions were held frequently, at which persons of national renown spoke; where the highest interests of the Jewish people were pursued.

In March, 1922, it was decided to purchase the leasehold of the building in which the club was housed and to erect a new structure such as should be a pride to the members and to the Jews of the city. Under Fred Bernstein, elected president that month, efforts were inaugurated which reached their climax at a meeting held December 28, 1922, when the members present subscribed over $600,000 of the million-dollar bond issue floated by the club.

The palatial new building, designed by Walter W. Alschlager and Oscar B. Marshall, will consist of eleven stories. All except the first two will be given over to the Covenant Club, and the structure is designed to carry eight additional stories of hotel rooms, when these should become desirable. The new structure is now nearing completion and when finished will afford the members of the Covenant Club one of the finest buildings of its kind in the entire country.

Following are the officers and heads of committees serving for the current term:

Fred Bernstein, President
David Lubowitch } Vice-Presidents
Mark Levy }
M. E. Greenebaum, Treasurer
Jacob Logan Fox, Recording Secretary
Harry Schorr, Financial Secretary
Benjamin Samuels, Past President

Directors

L. E. Berger — Irving Linder
Nathan T. Bruner — Sigmund M. Lederer
Judge Harry M. Fisher — George Mayer
Edward Gluff — Charles M. Rothschild
Joseph L. Greenebaum — Benjamin F. Stahlberg
Max M. Grossman — Isador Weil
Oscar Gumbiner — Isador Wilkinson



MORTON ADOLPH MERGENTHEIM was born in Fort Wayne, Ind., July 1, 1877, the son of Alexander and Josephine (Hirsch) Mergentheim. He was educated in the public schools of Fort Wayne, the Harvard School of Chicago, the University of Chicago, from which he holds the A.B. and A.M. degrees, and the Northwestern University Law School, which awarded him the degree of LL.B. He was admitted to the Illinois Bar in 1903 and since then has been prominent in legal activities, being chief assistant city attorney from 1911 to 1915, professor of law at John Marshall Law School from 1906 to 1923, and professor of Law at the Northwestern University Law School at present. In the launching of the Covenant Club he took a leading part, becoming its first president in 1917. He is a member and former vice-president (1909-12) of the Iroquois Club, and a member of the B'nai B'rith, Northmoor Country Club, and the Chicago, Illinois, and American Bar associations. On October 24, 1910, he was married to Rose Heymann, daughter of Simon and Leonora Heymann, of Oshkosh, Wis. There is one son, Morton A., Jr., and one daughter, Page L. Mergentheim.



FRED BERNSTEIN was born in Chicago January 18, 1882. He was graduated from Englewood High School in 1900, the possessor of many coveted honors, and then entered the University of Michigan. After completing two years' work in the Literary Department of the University of Michigan, he entered the John Marshall Law School from which he was graduated in 1906 as president of his class. He then entered the practice of law, being appointed Master in Chancery of the Superior Court of Cook County, December, 1917, in which position he has continued to the present. Bernstein is president of the Covenant Club and sponsor of the million-dollar club building. He is also president of David Fish Lodge, I. O. B. B., past president of the Independent Order Bikkur Cholem Ukadishu, an ardent Zionist, and a prominent member in a number of other organizations. He was married in Chicago, May 30, 1909, to Lillie Greenberg, and is the father of four children: Arthur J., Stanley B., Sheldon and Joel.

Fraternidad Israelita Portuguesa

THE Fraternidad Israelita Portuguesa is a consolidation of the Oriental Israelite Fraternity and the Union Israelitish Portuguesa, and dates from January, 1909. It was founded for fraternal and benevolent purposes, the first officers and organizers including the following:

Louis Benatar, President
Morris Carlebach, Vice-President
Leon Lieger, Secretary
Marco Alchuchon — Sam Marjoncpin
Jacob Albert — Joseph Pinto
Albert Cohen — Albert Varon.

The organization meets at the Jewish People's Institute, where it interests itself in all matters affecting the four hundred Oriental Jews of the city and their kindred in other cities and countries. In the movement for relief of the Jews in Turkey and of the sufferers from the Smyrna fire, the members took an active part. They also send money to the Orphan School in Jerusalem, extend assistance to the widows and orphans of Oriental Jews, and interest themselves in other philanthropic activities.

The membership, numbering one hundred, is at present directed by Sam Varon, president; Mordo Anov, vice-president; Robert Grazian, treasurer; and Joseph Pinto, secretary.

A woman's auxiliary, the Sociedad Dienzensenzia de Dames, aids the fraternity. Its president is Mrs. Leon Lieger. The fraternity has also been instrumental in the formation of the Young People's Sephardic Circle, which meets at the Jewish People's Institute every Sunday afternoon.

A cemetery at Forest Park, valued at $12,000, is the property of the organization.

Idlewild Country Club

THE Idlewild Country Club was organized in 1908 as a recreational center and golf-course. The first officers of the organization were the following:

Fred J. Newman, President
M. C. Rosenbaum, Vice-President
Marco Archer, Treasurer
Harry Edenthal, Secretary

The club rapidly became a social center of Chicago's younger set and is today one of the popular meeting-places of those who find their relaxation on the golf-links. Its beautiful grounds are located on the Dixie Highway, twenty-seven miles southeast of Chicago.

The club has a limited membership of 275, which is filled to capacity, with a numerous waiting list.

The present officers and directors are the following:

M. M. Rothschild, President
Milton L. Livingston, Vice-President
Max Mayer, Treasurer
Mortimer M. Oppenheimer, Secretary

Directors

Nathan Archer — Morton M. Hart
Ben C. Bachrach — Aaron J. Jones
Walter Becher — Samuel Kaindler
A. Friedman — Mark Levy
Max A. Goldsmith — Chas. Oppenheim
I. A. Grossman — A. S. Schulman.



MORRIS M. ROTHSCHILD was born in Rotenburg, Germany, September 28, 1874. His parents, Frederick Rothschild and Henrietta Goldschmidt, came to the United States when he was ten years old, settling in Chicago shortly after their arrival. He received a grammar, high school, and business college education and then entered the John Marshall Law School. He did not complete his legal training, however, being attracted more by the business world. He heads many well-known firms, being president of M. M. Rothschild, Inc., the Midwest Paper Co., and the Midwest Knitting Mills. He is the author of *Bank Advertising*, a textbook published in 1912. He has been president of the Idlewild Country Club since 1920, and is a director of B'nai Sholom Temple Israel and the Jewish Free Employment Bureau. He was married to Leah Bows in the year 1900, and has two daughters: Myrla (Mrs. Warren L. Lehman), and Beatrice.

Independent Order Bikkur Cholem Ukadishu

OVER half a century ago, in September, 1872, a mutual aid society was formed in Chicago, known as the Chevra Bikkur Cholem Ukadishu. Its purposes, as indicated by the name, were to assist the distressed, visit the sick, and bury the dead. The founders of the body were:

Abraham Bernstein	W. Holdstein
Nathan Davis	L. Lewinske
Moses Harris	N. J. Stern.

About fifty members composed the group, which number represented a strong organization in that early day. Aid was not restricted to members, many opportunities being found for welfare work outside the organization. A cemetery plot, consisting of two acres at Waldheim, was acquired in 1874, which, augmented by additional tracts, has remained the burial place of the organization to the present.

In 1876, it was decided to form a fraternal order with the Chevra as one of the lodges. Thus, the Independent Order Bikkur Cholem Ukadishu came into existence. Its preamble listed the following as the aims of the Order:

The moral support of all moral truths; to educate and elevate the Hebrew race, charity, and universal benevolence, and we adopt as our motto: "Truth, Love, and Justice." In order to carry out the above doctrines we have adopted the following:

1. To unite socially all acceptable Israelites between twenty-one and fifty years of age.

2. To provide means from the proceeds of dues and assessments of its members wherewith to assist its sick and disabled members, and for relief and aid of the families, widows and orphans of its deceased members.

3. To encourage them in the pursuit of their professions, business, trade or occupation.

4. To hold entertainments and to give moral, instructive and scientific lectures.

The Chevra became known as the Chicago Lodge No. 1, and several other lodges were soon organized, such as Western Lodge No. 2 and Western Lodge No. 3, in Chicago; and Detroit Lodge No. 4, Detroit, Michigan. In 1877 an organizing convention was held, at which applications were received from Milwaukee and St. Louis. Dissension arose, however, which determined the Chicago members to band their lodges into a single and separate organization.

In 1878, an attempt was made by Adolph Moses, Adolph Loeb, and other leaders of the organization, to join the B'nai B'rith, but their application for a charter was refused because the I. O. B. C. U. consisted principally of Russian Jews. The Bikkur Cholem Ukadishu therefore went its separate way and has continued as an independent body to this day.



ABRAHAM BERNSTEIN was born in Kurland, Russia, December 31, 1851. His parents were Henry and Sarah (Alshwang) Bernstein. When scarcely seventeen years old he came to America, settling in Chicago in March, 1872. As organizer and first president of the Anshe Kneseth Israel, and as an officer of numerous fraternal organizations, he has played a prominent part in all. His connection with the Independent Order Bikkur Cholim Ukadishu, dating from 1874, has been as remarkable for its activity as for its length of service. His first wife, Rae Schneider, whom he married in 1877, died in 1904, and in 1910 [illegible] became the present Mrs. Bernstein.

The organization now numbers almost five hundred members, in great part immediate descendants of the men who founded it. Prominent throughout its long history have been the activities of Abraham Bernstein, veteran charter member and still a force in its progress. The present officers are:

Jacob Bernstein, President
Joseph Greenberg, Vice-President
Jacob Lasin, Treasurer
Max Cohen, Recording Secretary
H. B. Sol, Financial Secretary

Since its formation, the Independent Order Bikkur Cholem Ukadishu has paid out $60,000 in death benefits; $20,000 for funerals; $25,000 to the sick and distressed; and over $10,000 in donations to non-members and charitable institutions. Its capital and resources exceed $75,000.

Independent Order B'nai B'rith

ONE of the most powerful, certainly the best-known Jewish fraternal organization in the world, was founded November 1, 1843, as the Independent Order of B'nai B'rith. It took at once a commanding position in Jewish affairs, a position which it has never relinquished and which has drawn to it in increasing numbers the most representative Jews of America. To-day it has five hundred lodges in America, Europe, and the Orient, with a total membership of seventy-five thousand.

Under its motto, "Benevolence, Brotherly Love, and Harmony," the I. O. B. B. has during its long course wrought many good and important works in behalf of the Jewish welfare and good name. Among its major achievements and activities are the following:

[illegible] has disbursed since its organization over $16,000,000 for charitable and philanthropic purposes, more than $2,500,000 of this in the last five years. These moneys have gone for the establishment and maintenance of hospitals, schools, orphan asylums, homes for the aged, libraries, free employment bureaus, relief societies, vacation colonies, educational conferences, study circles, sewing societies, and numerous other agencies in all parts of the United States, in many European countries, and in the Orient; and for war and other relief work;

Has reared and educated more than 12,500 orphans, in addition to 1,000 now orphans maintained at an annual cost of $300,000;

Has distributed to libraries more than 50,000 books concerning the Jew;

Took the lead in many Jewish causes, such as the move for American intervention against the Kishineff massacre and against Rumanian persecution of the Jews; the abrogation of the Russian treaty; and the fight against the white slave traffic, concerning which a second corrective legislation;

Established and maintains the Anti-Defamation League, which actively combats unfair and libelous statements concerning the Jews, and has sponsored legislation in several states on the subject;

Fosters and maintains the Educational League; conducts Americanization activities on a large and effective scale; and has created a bureau to supervise social service work throughout the country and to compile such statistical data as will enable it to further Jewish social ideals.

The international president of B'nai B'rith is Adolf Kraus of Chicago, whose many years' occupancy of this office has been distinguished for its services to Jewry at large as well as to the organization. Until this year his leadership was long and brilliantly seconded by the international secretary, A. B. Seelenfreund, recently deceased. Leon L. Lewis, Seelenfreund's successor, now has charge of the international headquarters, which are situated in Chicago.

The local lodges of the B'nai B'rith are three in number: Ramah Lodge No. 33 (a history of which appears hereinafter); Adolf Kraus Lodge No. 72, and David Fish Lodge No. 130. A fourth lodge, Chicago No. 982, is in process of formation, and is expected to be launched in the very near future.



ALEXANDER B. SEELENFREUND, [illegible] Austria, in 1869, was educated in the gymnasium at Kassa, Hungary. He came to the United States at the age of sixteen, and after five years in the Army, settled in Chicago. He started as a bookkeeper at Marshall Field & Co. at $6.00 a week, later going to Nelson Morris & Co., where he rose to confidential secretary to Nelson Morris, Sr. He remained there six years, in 1904 becoming secretary of District Grand Lodge No. 6, I. O. B. B. In May, 1905, Adolf Kraus, upon assuming the presidency of the Order, appointed Seelenfreund secretary. Previously, Seelenfreund had been elected secretary of Ramah Lodge, and all three positions mentioned he held up to the time of his death. A member of the B'nai B'rith since 1893, he made its activities his life work and achieved therein a record which stands alone. Everything concerning the welfare and advancement of the Order was his care. He founded the Anti-Defamation League and the Covenant Club, and was an originator and a leader in many other projects. He made several trips overseas both before and after the war, on various missions, particularly in the interest of the war orphans. He also served in the war loans and other patriotic activities, into which he threw himself in characteristic fashion. He was secretary of Isaiah Temple and a force in all its affairs. During 1922-23 he served on the grand jury of Cook County and was a prominent figure in its investigation into the charges of municipal corruption. These intense labors, added to his many others, broke him down, and he died after a short illness, April 23, 1923. He was survived by his widow and two children, Louis M. Seelenfreund and Mrs. Hugo Friedstein.

Adolf Kraus Lodge No. 72

Instituted July 1, 1866, the Adolf Kraus Lodge ranks next to Ramah in point of age and membership. Its members number 1,210, and the present officers are the following:

[illegible], President
[illegible], Vice-President
[illegible], Treasurer
[illegible], Secretary
[illegible], Monitor
[illegible], Assistant Monitor
[illegible], Guardian
[illegible], Warden
Henry Bevistehgeiger
Joseph Kahn
Samuel Segal
Trustees

David Fish Lodge No. 130

The David Fish Lodge was founded December 12, 1869, and has a present membership of 328. The current officers are:

[illegible], President
[illegible], Vice-President
[illegible], Treasurer
[illegible], Secretary
[illegible], Monitor
[illegible], Assistant Monitor
Louis Koplan, Warden
Dr. J. J. Weil, Guard.

Ramah Lodge No. 33

Ramah Lodge, which plays so large a part in the history of early Jewish Chicago, was founded June 15, 1857. The following are listed as the organizers:

Bernard Barbe	Max Newman
G. M. Cohen	Julius Rosenthal
Herman Felsenthal	Rudolph Rosenthal
J. L. Gatzert	Solomon Rothschild
Nathan Gatzert	Dr. A. Schiff
[illegible]	[illegible]
Isaac Greenebaum	Leon Stram
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

To-day Ramah numbers far more members than there were Jews in the entire state of Illinois at the time of its formation. Its roster of 2,100 is said to represent the largest Jewish organization in the world. The growth of the lodge from its small beginning to its present position has been accomplished under the leadership of the following, who have served as president in the past:

G. M. Cohen	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
A. B. [illegible]	[illegible]
[illegible]	Otto G. Felton
H. M. [illegible]	[illegible]
[illegible]	Jacob S. Weinberg
[illegible]	[illegible]
[illegible]	Judge Philip Stein
[illegible]	Julius J. Gumfield
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
Charles Cohen	[illegible]
[illegible]	[illegible]
Z. Kallen	[illegible]
[illegible]	[illegible]
[illegible]	Charles J. Wolfson
S. J. Eisendrath	[illegible]
D. H. Salinger	Milton R. Hart
[illegible]	[illegible]

In addition to its share in the general interests of the Order, Ramah carries on a number of activities of an educational and philanthropic nature. In 1922, the disbursements for these activities was $18,537, a per capita of $10.19 for its membership at that time. The lodge assists in maintaining the B'nai B'rith Boys' Club and Social Center, at Independence and Douglas boulevards, and the B'nai



A. MORRIS KRENSKY was born in Auburn, Iowa, October 2, 1887. For a period of thirteen years he was associated with his father, Hyman, in the fur and wool business in Carroll, Iowa, where he became prominent in the Masonic Order. He came to Chicago in 1914 and entered the real estate loan business in which he has ever since been engaged. He is past president of Ramah Lodge, No. 33, I. O. B. B., and was formerly chairman of the Chicago B'nai B'rith Social Service Committee, the first B'nai B'rith boys' club in Chicago being opened during his administration. He served also as a director of the Young Men's Jewish Charities, is chairman of Troop 210, Boy Scouts of America, and a member of Isaiah Congregation, the Covenant Club, and the Chicago Association of Commerce. He was married in Chicago, March 5, 1918, to Ida Miller.

B'rith Boys' Summer Camp at Crystal Lake, Illinois, known as Camp Covenant. It also contributes toward the upkeep of the Jewish Free Employment Bureau, and the orphan home at Cleveland, Ohio. In the short time spent by the I. O. B. B. for the support of war and *pogram* vic-



JOSEPH A. [illegible] ber 25, 1881, the son of Louis and Dorothy (Henoch) Rhein. He reached the United States as a youth, arriving March 1, 1891, and working in the cotton mills in Connecticut before coming to Chicago in 1895. He was connected with Bauer & Black, surgical appliances, for ten years, working his way up to the position of superintendent. Since 1905, he has been engaged in the manufacture of bedding and is head of the firm of Rhein Brothers. He is a warm devotee of B'nai B'rith work, filling the office at present of president of Ramah Lodge and is chairman of the Social Service department operating the B'nai B'rith boys' club on Douglas Boulevard. He was married in Chicago, June 14, 1904, to Esther Reva Simon, and has six children: Leah, Abraham, Ruth, Dorothy, Irving, and Semon Hirsch.

tims, Ramah Lodge has had a worthy share, and during the World War it interested itself in welfare work for the soldiers and sailors, on one occasion raising $5,000 for use in recreational service at the various cantonments.

An innovation that attracted wide attention was the open-air concerts conducted by the lodge at the National League ball park during the summer of 1922. Noted opera artists, supplemented by a symphony orchestra of seventy-five pieces, took part in a series of five concerts at popular prices, of which thousands of the music-loving population of Chicago took advantage.

In the progress and achievements of Ramah Lodge, the name of A. B. Seelenfreund, its fifth president and international secretary of the Order, stands pre-eminent. For twenty years, until his death in 1923, he served it devotedly and ably, a beloved leader in all its activities. Largely to him is credited the growth and present standing of the lodge.

The administration for the current year is composed of the following:

[illegible] President
Rabbi Leon Fram, Vice-President
Abraham Schreyer, Treasurer
Philip P. Sachs, Secretary
[illegible]
Michael Flicht, Guardian
[illegible]
[illegible] [illegible]

Independent Order B'rith Abraham

THE Independent Order B'rith Abraham was organized February 7th, 1887, by a group of Order B'rith Abraham lodges that broke away from the older organization, and is today the largest Jewish fraternal organization in the world [illegible] a total membership in excess of [illegible] distributed among close to eight hundred separate lodges, twenty-three of which are located in Chicago. Dr. George Sultan, Fifth Deputy Grand Master, is the only Chicagoan to hold office in the Grand Lodge, the headquarters of which are in New York, where the Order was founded.

Following are listed the Chicago lodges, the order and year of their founding, the number of members, and their presidents now in office:

King David No 55, 1889
500 members, Lazar Guttman, President
Chicago City No. 73, 1891
400 [illegible]ers, W[illegible] Durchslag, President
Jechezkel No. 84, 1892
[illegible], Max Lasser, President
Eben Ezra No. 143, 1895
325 members, I. Marshak, President
Roumania of Chicago No. 170, 1897
350 members, Joseph Korn, President
Sons of Israel No. 223, 1900
[illegible]
[illegible]
[illegible]

Chicago Progressive No. 278, 1901
200 members, A. Schapiro, President
Chicago Zion No. 279, 1901
300 members
Illinois No. 280, 1901
175 members, S. Lewis, President
Cook County No. 285, 1901
125 members, M. Rosenberg, President
Aaron Rieger No. 296, 1902
275 members, M. Rie'e, President
Dr. George Sultan No. 307, 1902
300 members, Morris Ginsberg, President
Legal American No. 317, 1902
100 members, Leon Weber, President
B'nai Ezra No. 318, 1902
250 members, M. Goodgold, President
Calumet No. 435, 1907
300 members, Morris Cotton, President
Northwestern Progressive No. 451, 1907
100 members, J. Passman, President
Governor William Sulzer No. 490, 1908
150 members, Mendel Mazeroff, President
Jacob Goldner No. 525, 1909
150 members, Morris Friedman, President
Sterling No. 550, 1910
85 members
Warschauer Progressive No. 564, 1910
90 members, A. D. Bergman, President
Povalocher No. 612, 1911
100 members, Morris Goodstein, President
New Beaconsfield No. 648, 1912
150 members, A. Tilevsky, President

Independent Order Free Sons of Israel

THE Independent Order Free Sons of Israel was organized on January 18th, 1849, as a fraternal organization with the following purpose as set forth in the preamble to its constitution:

In order to unite the Sons and Daughters of Israel in the interests of common humanity, and to spread intelligence and enlightenment, and more firmly bind the tie which unites mankind; to disseminate the excellent tenets laid down in the ritual of our revered Order, and practically illustrate the beautiful teachings inculcated by the cardinal principles of the Order, Friendship, Love and Truth; to succor the distressed, to relieve the needy, and to bind a helping hand to all that is good and noble.

The Order now has a membership of close to nine thousand, divided into eighty lodges and two districts, Chicago being the headquarters of District No. 2, with the following officers:

Louis A. Schmidt, Grand Master
William R. Singer, David Dembitsch, Abe Herman — Deputy Grand Masters
Lee Cohn, Grand Secretary
Louis J. Goos, Grand Treasurer
Henry Pfaele, Grand Warden
Isaac Goldmeier, Grand Tyler
Leonard J. Grossman, Grand Orator
Rabbi Abraham Hirschberg, Grand Chaplain
Eli Brandt, Chairman Committee on Finance
Henry D. Witkowsky, Chairman Committee on Appeals
Julius C. Grossbaum, Chairman Committee on Laws
Richard M. Felsenthal, Chairman Committee on State of District

The Order is affiliated with the American Jewish Committee, National Fraternal Congress, and the American Jewish Congress. Following is a list of the Chicago Lodges, their numbers in the order of organization, the dates of their organization, and their presidents:

Moses No 18, August 31, 1873, H. H. Goldsmith
Isaiah No 22, August 26, 1873, Chas. T. Kramer
Excelsior No. 29, October 29, 1873, Samuel Price
Abraham Lincoln No. 49, August 20, 1872, Max A. Weil
Illinois No. 58, February 8, 1873, E. Ascherman
Garden City No. 59, March 4, 1875, Dr. A. L. Gerry
Phoenix No. 79, February 6, 1876, Morris Marks
Chicago No 94, December 11, 1891, Jack Stillman
Columbus No. 112, November 20, 1892, Philip Sinsheimer
Mizpah No. 119, May 18, 1904, Samuel Weiss
Victory No. 128, June 12, 1919, Frederick P. Kirschner
Liberty No 129, September 20, 1919, Gustav Kohn
Judea No. 130, November 24, 1919, Otto Schusterman
Banner No. 135, February 16, 1922, I. N. Binder
Esther No. 47, April 16, 1923, Mrs. Mamie Neufeld
President Lincoln No. 136, January 31, 1923, Mrs. Rose Ofner
Daughters of Isaiah No. 137, March 5, 1923, Mrs. Nettie Preiss
Daughters of Illinois No. 138, March 29, 1923, Mrs. Hannah Kahn
Ruth No. 139, April 22, 1923, Mrs. Dora Levy.

With their sister lodges of other cities, the Chicago bodies have taken a consistent interest in Jewish affairs and have lent material support to a number of causes.

Independent Western Star Order

THE Independent Western Star Order is one of the larger Jewish Fraternal organizations, organized February 13, 1894, and having at the present time 128 separate lodges with a total membership in excess of eighteen thousand. Chicago is the home of the Grand Lodge, with offices at 1127 Blue Island Avenue. Chicagoans holding office in the Grand Lodge are:

H. M. Barnett, Grand Master
I. Shapiro, Grand Secretary
I. Schor, Grand Endowment Treasurer
D. Aiken, Grand General Fund Treasurer
J. Rubens, Grand Councilor
Dr. S. Stal, Grand Medical Examiner.

There are at the present time nineteen lodges in the Chicago district. They follow in the order of their founding, together with the names of their presidents (or secretaries) for the current or impending term:

Chicago Illinois No. 1, B. Cohen, President
Light Montefiore No. 2, Hirsch Cohen, President
Star of Illinois No. 3, Wm. Goldsmith, President
Fort Dearborn No. 6, Gustaf Lebowitz, President
Kossuth No. 9, D. L. Frank, President
Kheleth Jacob No. 10, L. Ehrenberg, President
Baron de Rothschild No. 11, J. Friedstein, Secretary
King Solomon No. 12, J. Albert, President
George Washington No. 17, Max Levin, President
Spinoza No. 23, B. Cohen, President
J. Halevy Netter No. 24, Louis Herman, President
Deborah No. 31, Annie Park, President
LaFayette No. 40, J. A. Weingarden, President
Blumenfeld No. 74, R. Blumenfeld, Secretary
South Chicago No. 88, R. Rosenzweig, President
Michael Reese No. 106, P. Halpern, President
Prof. S. Schechter No. 117, Abe Cohen, President
Israel Greenwald No. 155, A. Abraham, President
Makover No. 161, J. S. Zuckerman, Secretary.



HARRIS M. BARNETT is a pioneer member of the West Side community. He was born in Poland, September 15, 1861, and came to the United States in 1878, settling at once in Chicago. His early secular education was acquired in the Russian public schools. He also received a good Hebrew education in *cheder* and *yeshivah*. For a time he was engaged in the painting contracting business and then became manager of the *kosher* meat department of Nelson Morris & Co. For the last eighteen years he has been engaged in real estate, loans and insurance. His gifts as a speaker and organizer were early recognized both in Jewish and non-Jewish circles, and during the Roosevelt and Taft presidential campaigns he toured the country as a speaker for the Republican party. He early attained prominence in Jewish fraternal and congregational effort, serving as grand master of *Somech Noflim* and as president of Anshe Kneseth Israel Congregation. He also is grand master of the Independent Western Star Order, and was one of the first workers for the Marks Nathan Orphan Home, serving as its vice-president and chairman of the admission committee. He was one of the organizers of the B. M. Z. and the Free Burial Society, serving as president of the latter. He has also been active in the Zionist movement from the beginning. His other connections and activities are extensive, including the B'nai B'rith, O. B. A., Knights of Joseph, Knights of Pythias, and Ancient Order of Foresters. He is at present a director of the Grenshaw Street Talmud Torah, the Moses Montefiore Hebrew Free School, and the Home for Incurables at Oak Forest. He was married in Wolkowishk, Poland, in 1877, just before coming to this country, to Jennie Lidwinofsky. There are five children: Mrs. Minnie Gordon, Mrs. Matilde Kaufman, Jesse, Joseph, and Mrs. Betty Goss.



ISAAC SHAPIRO was born March 15, 1870, in Szczuczyn, a small town in the province of Lomza, Poland. His grandfather was the famous Rabbi Baruch Shapiro of Czyzew, province of Warsaw. His Jewish education was well attended to but it was with great difficulty that he was permitted to enter the gymnasium. He reached this country in December, 1892, and settled in Chicago. He was employed for a time by H. Wolf & Co., and in 1894 opened a printing establishment on Twelfth Street. He was the publisher of the *Jewish Record*, a weekly Yiddish paper known for its high standards, journalistic and communal. Since 1902 he has filled the office of grand secretary of the Independent Western Star Order, and has been commended by the State insurance department for the manner in which the affairs of this organization are handled. He was one of the first seven who organized and helped establish the B. M. Z., serving as a director for two years. He was one of the first workers for the Marks Nathan Orphan Home, serving as a director for one year. He has been Repub-

Jewish National Workers' Alliance of Chicago

THE Jewish National Workers' Alliance ("Arbeiter Verband") was incorporated in 1912 under the laws of the state of New York with the following expressed object:

"To provide for the payment of benefits upon the deaths of its members and for the payment of disability, funeral and social benefits as authorized by Article VII of the Insurance Law of State of New York, to promote a revival of the Jewish national spirit among the Hebrew population of the United States, and the social, economical and educational betterment of the Jewish masses and to help in the upbuilding of a Jewish National Home in Palestine."

The first of the Chicago branches, the J. L. Peretz branch No. 6, was organized in the same year by the following:

W. Berger	Hirsch H. Resnick
Ben Friedman	Hyman Resnick
Adolph Gibberman	B. J. Shapiro
Jacob Gibberman	H. Siegel
D. Glickman	Morris Silbert
Abe Kaplan	S. J. Stolarsk
I. G. Kaplan	Samuel Wax
Abe Resnick	

Hirsch H. Resnick was elected first president.

The work of the Alliance, of which the Chicago branches contribute a significant part, consists of helping the Jew in America along all paths that make for greater material comfort, and greater spiritual and cultural development. It is essentially a banding together of Jewish workingmen for purposes of mutual protection and aid.

Since its inception the organization has had but four presidents, these being, in addition to Hirsch H. Resnick, B. Siegel, Jacob Gibberman, and I. G. Kaplan. Hirsch H. Resnick has again accepted the local presidency with the following men as assisting officers:

W. Berger	L. Fink
Dr. H. Epstein	T. L. Millner.
T. Goldberg	

The first meetings were held at the Chicago Hebrew Institute, after which quarters were secured in the Palace Theater Building on Blue Island Avenue and Roosevelt Road. In recent years the organization has been lodged in its own quarters at the National Socialist Institute, 3322 Douglas Boulevard, a building which it owns in common with the Poale Zion. The two organizations have been actively associated in recent Jewish activities. Plans are now under way for the



NATIONAL SOCIALIST INSTITUTE
3322 Douglas Boulevard

erection of a new building to accommodate the growing activities of the organization.

A notable campaign now being waged by the Alliance seeks to establish a similar organization for women, a "Frauen Verein."

Three branches are actively operating in Chicago, as follows:

I. L. Peretz Branch No. 6
Sholom Aleichem Branch No. 102
Moses Hess Branch No. 96.

The total membership of these three branches is approximately five hundred. The personnel of the three branches, while avowedly a laborite element, is enthusiastically interested in the advancement of Jewish ideals and a supporter of educational and cultural causes.

Jochannah Lodge No. 9
United Order of True Sisters

THE United Order of True Sisters was organized April 21, 1846, as the Independent Order of True Sisters, and is the pioneer women's fraternal organization in America. It numbers to-day twenty-six lodges and a total of 8,200 members

The Chicago Lodge, Jochannah No. 9, was organized in 1874, and is today one of the foremost women's organizations of the city, with a membership of 975. Among the organizers were the following:

Mrs. Aaron Cohn	Mrs. Adolph Loeb
Mrs. Samuel Cole	Mrs. Morris Loeb
Henry Greenebaum	Mrs. Ulrich Rauchbein
Mrs. Isaac Greenebaum	Mrs. Abraham Wise
Mrs. Mich. Greenebaum	

Mrs. Abraham Wise was elected first president. Other presidents of the organization have been:

Mrs. Adolph Loeb	Mrs. Mary H. Mack
Mrs. Ulrich Rauchbein	Mrs. David Wise
Mrs. Jokanna M. Loeb	Mrs. Joseph Harris
Mrs. Charles Haas	Mrs. Minnie B. Loebenstein
Mrs. Martin Rothschild	Mrs. Lena Taussig
Mrs. Samuel C. Straus	Mrs. William Freedman
Mrs. M. A. Whitehill	Mrs. Fred Ascher

The Jochannah Lodge launched immediately a career of civic and philanthropic enterprise that has drawn to its standard the finest type of Chicago's womanhood. Among its achievements may be listed the establishment of the first free kindergarten, the first penny lunch room, and the first moving picture machine in the public schools of Chicago; Americanization work among foreign-born women; the founding of a free loan fund for the poor; after-school classes in schools in the congested districts, and the scholarship fund for Jewish children.

Two collections of pictures in the Public School Art Society are owned by the Jochannah Lodge and loaned out to various public schools for extended periods. The organization cooperates with the Travelers' Aid Society, the Immigrant Protective Association, the Juvenile Protective Association and aids actively in connection with work for and with the blind.

Some idea of the scope of the work of the organization can be gained from the list of important committees and their chairmen listed below. The administration for the current term is comprised as follows:

Mrs. William Freedman, Mentor
Mrs. Henry Mac Rosen, President
Mrs. Abram S. Eisner } Vice-Presidents
Mrs. Sigmund B. Wolf }
Mrs. Emanuel Herzog, Treasurer
Mrs. Henry Mac, Financial Secretary
Mrs. Adolph Roehr, Recording Secretary
Lily A. Bernheimer, Corresponding Secretary
Mrs. Lee H. Fernbach, Warden
Mrs. Sol Freshman, Monitor
Mrs. Henry H. Freeman, Guardian
Mrs. Rosie G. Heller } Trustees
Mrs. Samuel Yatter }

Directors

Mrs. Barbman	Mrs. Isaac Liebman
Mrs. Mark A. Cohen	Mrs. Bernard Mandl
Mrs. Lewis Degen	Mrs. Sidney J. Sax
Mrs. Edward Fischkin	Mrs. Joseph Weinfeld
Mrs. Jules E. Furth	Mrs. Sigmund B. Wolf

Committees and Chairmen

Committee for the Sick, Mrs. William Freedman, Mrs. Lewis Degen
House and Social, Mrs. Lee H. Hart
Philanthropy and Personal Service, Mrs. Joseph Rothschild
Philanthropic Fund, Mrs. Samuel Schwabacher
Schools and Community Center, Mrs. Leo Adler
Americanization, Mrs. Louis N. Hertog
Committee for the Blind, Mrs. Abraham Weiss
Circle, Mrs. Frank Rubens
L. O. T. S. Sewing Circle, Mrs. Joseph Oberdorf
Memorial and Happy Day Fund, Mrs. Rosie G. Heller

Delegates

Conference of Jewish Women's Organizations, Mrs. Fred Ascher, Mrs. Arthur H. Kimball
Juvenile Protective Association, Mrs. Sophie H. Newman
Travelers' Aid Society, Mrs. Henry F. Brown
Immigrant Protective League, Mrs. Emil G. Hirsch
Public School Art Society, Mrs. William Freedman

Northwest Fellowship Club

THE Northwest Fellowship Club was organized July 4, 1914, by a group of young business and professional men on the Northwest Side whose daily duties made it impossible for them to take advantage of any of the established downtown clubs, and who, nevertheless, desired the recreational and social advantages that such clubs afford.



NORTHWEST FELLOWSHIP CLUB
2020 Pierce Avenue

The organizers and first officers were:

Alexander Zobel, President.
Maurice Schwartz, Vice-President.
Joseph H. Rich, Treasurer.
Charles Fine, Secretary.

Edward Gelb	Maurice Shapiro
Louis Gelb	Jack Shields
Charles Oliff	Irving Sobel
Samuel Schwartz	William Wolf.

The first home of the club was at 1550 North Robey Street. During the first few years all the activities of the new organization were directed toward the securing of a permanent home, and finally after months of planning and hard work, the roomy residence at 2020 Pierce Avenue was purchased and remodeled into the present club-house.

Though the club is purely social in its intent, a number of cultural activities are to be found upon its program. These include lectures and debates by well-known speakers on subjects of every kind. In recent years an outdoor dancing pavilion has been built in the rear of the club-house where the younger set of the Northwest Side congregates regularly. This pavilion and the club-house are set aside for one day every year for some ambitious social function, the proceeds of which are devoted to a charity selected by the directorate.

When the World War broke out the Northwest Fellowship Club contributed an extremely high percentage of its members to the colors, as is attested by a beautiful memorial scroll in the club-rooms. Those remaining behind turned over the organization to war work, contributing among other sums, $2,000 to Jewish war-relief and $1,000 to Soldiers' Welfare Work. The Emanuel Marcus Post of the American Legion is made up entirely of Northwest Fellowship Club members.

The following have been president of the organization since its establishment:

Alexander Zobel, 1914-1916
Charles Oliff, 1916-1917
Maurice Weinshenk, 1917-1918
Louis Prosterman, 1918-1919
Abel C. Pearlman, 1919-1920
Julius Rubenstein, 1920-1921
Max Durslag, 1921-1922.

The present administration, elected in December, 1923, is as follows:

Hyman A. Pierce, President.
Samuel Offit, Vice-President.
Isador Siegel, Treasurer.
David Pierce, Recording Secretary.
Joseph Kinchlick, Financial Secretary.
David Rabbe, Building Superintendent.

Directors

Samuel Offit, Chairman	Eugene A. Keller
David T. Brown	Harry W. Small
Armand D. Goldman	Irving Sobel
Isador Jaworitz	Milton Tasher
Harry Lipschultz	Dr. Frank A. Zbelman
Dr. Louis Mandler	

Progressive Order of the West

THE Progressive Order of the West, though originally a St. Louis organization, finds the great bulk of its membership, and its greatest number of lodges, in Chicago. The first St. Louis lodge came into existence formally on February 13, 1896, and sprang from an organization that had been built up to raise funds for and establish the first Jewish Hospital in St. Louis. That object being achieved, the organization decided that rather than allow its energies to dissipate, it would start a Jewish fraternal organization that should pay more attention to the cultural and spiritual development of its members than was the custom among the Jewish orders of that time.



SAMUEL EPSTEIN was born in Czernowitz, Bukowina, December 10, 1886. He was given a good schooling in his youth, attending gymnasium and taking a medical course in Vienna. He left for the United States, arriving September 9, 1909, and coming to Chicago the following year. Here for many years he has been engaged in the wholesale diamond and jewelry business. Epstein was early attracted to fraternal effort and has become one of the leaders in this field. He has been Grand Master of the P. O. W. since 1919 and under his administration the organization has grown rapidly. He is also a member of the B'nai B'rith (Ramah Lodge), the I. O. B. A., and the Masons. He was married in Chicago, July 12, 1910, to Bertha Pines, who is also active in organization work.

For about seven years, the Order confined its activities to St. Louis, until the members came to the conclusion that in order to exist and grow, it was necessary to expand. In April, 1903, they established their first lodge in Chicago, the Ahavath Achim Anshe Roumanian Lodge, No. 129

Since then the following lodges were instituted in Chicago:

Malbim, No. 131, July, 1903
Chicago City, No. 139, January, 1904
Rabbi Itzchock Elchonon, No. 142, Sept., 1904
Roosevelt, No. 154 [now known as Dr. Chaim Weizmann Lodge], November, 1905
King Solomon, No. 155, December, 1905
Pride of Chicago, No. 158, May, 1906
King Joseph, No. 168, August, 1907
Congress, No. 170, November, 1907
Agudas Hashuchtim, No. 175, March, 1908
[illegible], No. 178, April, 1908
[illegible], No. 181, October, 1908
[illegible], No. 186 [now known as Prosperity Lodge], February, 1909
[illegible], No. 189, August, 1909
Tolchiner, No. 191, September, 1909
Berdichever, No. 194, December, 1909
Chicago Capitol, No. 196, February, 1910
Dr. Sallinger, No. 197, May, 1910
Illinois, No 198, May, 1910
Dr. Herman Adler, No. 208, July, 1911
Chicago Banner, No. 214, May, 1914
Woliner, No. 251, December, 1914
Neusadt-Schirwindter, No. 268, March, 1915
Shudo Loven, No. 271, March, 1915
S. K. Berger, No. 291, March, 1917
Chicago Dr. Herzl, No. 293, April, 1917
Chicago Victory Harmony, No. 301, July, 1919
Israel League, No. 302 [now known as Judea Lodge], May, 1920.

Since then the following lodges were instituted in Chicago:

At the convention held in Chicago in August, 1919, Samuel Epstein was chosen president, and he immediately set to work to carry out the benefit-rate legislation that had been adopted, with the result that in two years he had practically doubled the reserve fund of the organization. His administration has also seen instituted a program of material aid that works to the benefit of service during the lifetime of a member.

During and after the World War, the P. O. W. interested itself in war-relief work, and large sums have been raised by its constituent lodges for the various relief funds. Even more noteworthy has been the activity of the Order on behalf of the Zionist movement. Not only has it donated large amounts to the cause but it was one of the first Jewish bodies to give official endorsement to Zionism, which it did at the 1908 convention. Ever since then its interest and support have been steadily forthcoming.

Ravisloe Country Club

THE Ravisloe Country Club was organized in 1901 and is generally regarded as Chicago's most exclusive Jewish country club, numbering among its members the fathers and sons of Chicago's wealthiest and most prominent Jewish families. Its beautiful grounds and clubhouse are located at Homewood, Illinois.

The first Board of Governors consisted of the following:

[illegible], President
Sidney B. Cahn, Vice-President
[illegible], Treasurer
[illegible], Secretary

[illegible]	Herbert L. Hart
Eli B. Felsenthal	[illegible]
[illegible]	[illegible]
[illegible]	Carl A. Stonehill
[illegible]	[illegible]
[illegible]	[illegible]

The succeeding presidents of the Board of Governors were:

Aleck Bauer, 1902-1904
Simon A. Kohn, 1904-1906
Solomon Henry Stix, 1906-1907
David A. Hyman, 1907-1909
H. L. Stein, 1909-1911
Oscar M. Wolff, 1911-1913
David S. Simon, 1913-1915
Samuel Rosenthal, 1915-1917
Clarence Lowenstein, 1917-1918
Emanuel J. Kohn, 1918——

The present administration follows:

E. J. Kohn, President
[illegible], Vice-President
L. L. Tuber, Treasurer
W. M. Heymann, Secretary

Directors

[illegible]	David Silberman
[illegible]	S. H. Stix
[illegible]	[illegible]
[illegible]	E. J. Weeks
M. L. Rau	Benton Willner
[illegible]	

Standard Club of Chicago

THE Standard Club was organized on April 4, 1869, and was known then simply as "The Standard." And such, indeed, was and has remained the character of the organization. Though founded primarily as a social and recreational gathering place of the best class of Jews in Chicago, its civic and communal activities, always generous and whole-hearted, exerted a powerful influence in the growth of the South Side Jewish community.

It was formally incorporated on July 7, 1869, the following being the incorporators:

Abraham G. Becker	Charles M. Leopold
Moses Bensinger	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

Its original name, "The Standard," was changed February 14, 1887, when the club was reorganized and reincorporated, to "The Standard Club of Chicago."

The club first met in Brunswick Hall, on Washington street, between Clark and La Salle streets. Here it remained for a short time, when it rented quarters in a building especially erected for it on Michigan Avenue and Thirteenth Street, moving in February, 1870. This building was occupied by General Sheridan and the Federal troops sent to Chicago to maintain order after the great fire.

In February, 1889, it moved into its own home, just completed, at Michigan Avenue and Twenty-fourth Street, where it has been ever since. The first president of the Standard Club was Emanuel Frankenthal. Judge Philip Stein served as the first recording secretary.

Many brilliant social affairs have been held at the Standard Club and distinguished guests have been entertained

by it. A feature of its activity which attracted attention in the earlier days of its history was the "Beefsteak Club," which met monthly, each occasion being called a "broil," when notable addresses were made and discussions held upon important national and municipal questions.

The Standard Club remains to this day the elite men's social organization of Chicago. Arrangements have recently been completed for the erection of its new building on Plymouth Court near Jackson Boulevard, to be one of the largest and finest structures of its kind in the country.

The present officers are:

Jacob M. Loeb, President
Gerhard Foreman, Vice-President
M. E. Greenebaum, Jr., Treasurer
Daniel W. Fishell, Secretary

Directors

I. Rosenfeld	[illegible]
James Deutsch	Toby Rubovits
Emanuel J. Kahn	Jacob L. Schoenberg
Bruce Lehmann	S. J. Stroock
William Nicodemus	Fred D. Upham

United Roumanian Jews of America

Illinois Branch

THE United Roumanian Jews of America grew out of the combination of the American Union of Roumanian Jews with the Federation of Roumanian Jews of America. The Illinois Branch was organized in November, 1917, to aid in carrying on the work of the parent organization which is set forth in the constitution in these terms:

To further defend and protect the interests of the Jews in Roumania, Bessarabia, Bukowina, and Transylvania, to work for their civic and political emancipation and for their economic reconstruction and rehabilitation; and to represent and further the interests of the Roumanian Jews in the United States and Canada.

B. J. Braunstein was its founder and first president. To assist in the work of organization he called upon the following:

Louis Cramer	I. Rosenfeld
Dr. J. Greenstone	Meyer Rosenberg
S. E. Gershon	S. Schoenberg
S. Goldberg	J. Schwartz
S. Hoffman	H. E. Solomon
Mrs. Dora Kaminer	George D. Weiser
A. Lewy	Hyman Weiss
Jesse Marcus	

Upon completion of the organization, it was proposed by the Chicago Joint Relief Committee for Jewish War Sufferers that the new organization affiliate with the older one as they had a common cause and greater good could come from concerted effort. The proposal was favorably received and the affiliation duly effected.

The organization actively assisted in all war work and fund campaigns. In the last few years with a slight lessening of the pressure from overseas considerable assistance has been given to local aids and philanthropies. Substantial sums have found their way to the Federated Charities, the Mount Sinai Hospital, Hebrew Immigrant Sheltering and Aid Society, Keren Hayesod, and other institutions.

Past presidents of the organization have been:

B. J. Braunstein, 1917-1919
George W. Weiser, 1919
B. J. Braunstein, 1920-1921
Paul W. Rothenberg, 1922.

The present administration is comprised as follows:

I. Rosenfeld, President
M. Gerber, Vice-President
B. J. Braunstein, Treasurer
D. Goldenberg, Recording Secretary
Mrs. Dora Kaminer, Financial Secretary.

A link in the national chain of organizations now united under one head, the Illinois branch is the official spokesman and representative of that small but not insignificant Jewish group in the city and state who are of Roumanian birth or descent.

Workmen's Circle
(Arbeiter Ring)

AMONG the Jewish organizations consisting of workingmen handed together for fraternal fellowship and personal improvement, the Arbeiter Ring occupies a unique and most influential place.

The history of the Chicago branch of this large organization begins with some thirty years ago, when there existed here a Jewish Socialist group known as the La Salle Political and Educational Club. It had its own club rooms, where classes in English for foreigners were conducted, as were also lectures on social economics and other educational and cultural subjects. Its members were possessed of an American outlook, as well as such recent arrivals with opportunities could be; the language spoken at the meetings was English, and the members strove in every laudable way to orient themselves in their new surroundings.

The La Salle Club continued to function in more or less successful fashion until 1903, when the financial difficulties in which it had always found itself grew critical. At this time, following the suggestion of one of the members, application for affiliation was made to the headquarters of the Arbeiter Ring, in New York. And thus, in September, 1903, the La Salle Club was converted into Branch No. 32 of the Arbeiter Ring, the first one in Chicago.

In 1904 another branch was established, on the Northwest Side, with a membership of sixty-five. By 1907 the Arbeiter Ring had seven organizations in Chicago, with a total membership of 425, and Branch No. 32, which had numbered fifteen in the beginning, now had 197 on its roster.

The Ring continued to grow in numbers and popularity, particularly among the laboring classes. It became the organization and champion of the humble; medical care, sick benefits, and burial provisions made a strong appeal. But these were far from all that the organization offered. A cultural and social program of worth was carried on seasonally, schools were conducted in which children were taught Yiddish and other subjects of Jewish interest, and many other features were instituted.

By 1910, the Chicago members numbered 1,500, by 1920, 4,000, and to-day there are 43 branches in the city, with a total membership exceeding 5,000. Five hundred children are taught in the



Louis Benenson

schools of the organization; the members own a cemetery at Waldheim, purchased in 1910; and three years ago the local branches, acting in concert, acquired the Douglas Park Auditorium at a cost of $225,000 and turned it into a Labor Lyceum.

The Chicago activities are governed by a central committee composed of delegates from the various branches. This body meets bi-monthly, at which the delegates report on the progress of their respective groups and also on the divisions of work to which they are assigned.

A veteran of the early days, Louis Benenson is the leading figure in the work of the organization. He has watched and helped it grow from its infancy to the powerful body it is now.

APPENDIX

"The Beginnings of Chicago Sinai Congregation

—A Contribution to the Inner History of American Judaism"

By Dr. B. Felsenthal[1]

CHICAGO, FEB. 28, 1898.

The following correspondence and action of the Executive Board led to the publication of the pamphlet which is herewith respectfully presented to the members of Chicago Sinai Congregation.

ALBERT FRANKEL, *President*,
AUGUSTUS BISCHOFSWERDER, *Rec. Sec'y*.

CHICAGO, DEC. 31, 1897.

To the President and Members of the Executive Board of Chicago Sinai Congregation:

GENTLEMEN:—Several of your present members have, on different occasions, expressed a desire to serve the cause of Jewish Reform by assisting from the pen of some one who took an active part in its formation, an authentic history of Chicago Sinai Congregation.

Though Jewish Reform ideas originated in Germany and were first promulgated in America by Reformers, Aaltes, Hecht and others, active in the founders and trade for the future orthodox demands that the law shall be preserved, in indelible letters, that to Chicago Sinai Congregation belongs the credit of having first formed their Reform ideas into life.

The struggles undergone, the obstacles overcome by the Congregation's sturdy organizers, have vital bearing on the results effected. Therefore, an account of the events preceding and incident to its founding is needed to make the publication of Isaac's history complete.

You now have the opportunity of securing such an account in the form of an essay carefully prepared for the American Jewish Historical Society by the eminent Dr. Felsenthal. This work entitled "The Beginning of Chicago Sinai Congregation; a contribution to the inner history of American Judaism," describes vividly the conditions existing, and the spirit animating our pioneers until 1861.

I would heartily recommend the printing of this essay in pamphlet form, under the auspices of your honorable Board.

Trusting that you will not consider my communication and suggestion presumptuous, I beg to extend to you my sincerest greetings, and remain with highest esteem,

Yours very truly,
J. L. GUTMAN.

CHICAGO, OCT. 31, '97.

Mr. J. L. Gutman, 1633 Grand Blvd., Chicago.

DEAR SIR:—At a meeting of the Executive Board of Chicago Sinai Congregation held on the 11th inst., your communication, relating to the manuscript of Dr. B. Felsenthal entitled, "The Beginnings of Chicago Sinai Congregation—a contribution to the inner history of American Judaism," was considered by the Board, and a resolution was adopted appointing you as chairman, with Leopold Mayer, Leo Fox and S. Loewenthal, as a committee to examine into the advisability of having same printed by the Congregation, and to make a report thereon at the next meeting. I have notified Messrs. Leopold Mayer and S. Loewenthal by this mail of their appointment.

Very truly yours,
A. BISCHOFSWERDER,
Secretary.

CHICAGO, DEC. 10, 1897.

To the President and Members of the Executive Board of Chicago Sinai Congregation:

GENTLEMEN:—We have the honor to acknowledge your communication, appointing the undersigned as a Committee to consider the advisability of printing in pamphlet form, under the auspices of the Congregation, Dr. B. Felsenthal's essay, "The Beginnings of Chicago Sinai Congregation."

We now have the pleasure to report that we have read and discussed the manuscript, and cheerfully recommend its publication, for the following reasons:

First. It sets forth the character and conditions of Chicago Jewish Congregations prior to the formation of Sinai Congregation.

Second. It shows clearly the gradual development of reform principles among the earnest men who later became the founders of Sinai Congregation.

Third. It proves the presence of a thoroughly religious spirit in the men who dared to remove Hebrew forms and ceremonies from our divine service; and describes vividly the evangelical work of our Congregation during the first few years of its existence.

Fourth. It will become a valuable contribution both to the history of Sinai Congregation and the history of the Jewish Reform movement in America.

Thanking you for the pleasure and honor conferred by you, we beg to remain,

Yours very respectfully,
J. L. GUTMAN,
LEOPOLD MAYER,
LEO FOX,
S. LOEWENTHAL,
Committee.

P. S.—In connection with the fourth paragraph of the above, the Committee begs to suggest the re-printing of Dr. Felsenthal's pamphlet entitled "Kol Kore Bamidbar" (A Voice Calling in the Wilderness), which at the time of its publication, arrested the attention of the Jewish ministry and laity here and in Germany.

By request of the Committee,
J. L. GUTMAN, Chairman.

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[1] Dr. Felsenthal's manuscript, explained as above, was published in pamphlet form in 1898 under the auspices of the Executive Board of Chicago Sinai Congregation. The article here presented is a reproduction of this pamphlet, with the lengthy passages in German omitted, and their English translations (given as footnotes in the original), substituted.

CHICAGO, DEC. 1, 1897.

Mr. J. L. Gatzert, 220 Adams St., Chicago.

MY DEAR SIR:—The report of the Committee of which you are Chairman, in reference to considering the advisability of printing in pamphlet form, under the auspices of our Congregation, Dr. B. Felsenthal's essay, "The Beginnings of Chicago Sinai Congregation," was duly read before the Executive Board at a meeting held on the 29th of November, and on motion of Mr. A. Nathan the report in its entirety was accepted, and it was ordered that the suggestions of the report, in reference to printing said pamphlet as also reprinting Dr. Felsenthal's pamphlet entitled, "Kol Kore Bamidbar," be fully carried out.

And it was further resolved that the entire matter in said report be referred back to the same Committee, with full power to carry out the recommendations in said report contained.

There was no dissenting voice in the Board to the carrying out of your Committee's recommendation, and we believe that the printing of these pamphlets, with the translation of the German in Dr. Felsenthal's essay, will be a valuable contribution to history, and be of advantage to Sinai Congregation and the cause of Judaism.

Trusting the Committee will be able at an early day to present to us the printed pamphlets, I beg to subscribe myself

Yours very truly,

A. BINSWANGER,
Recording Secretary.

The following paper is intended to be a contribution to the history of Judaism in America. The term "Judaism" here used is to be understood as equivalent with Jewish religion and its manifestations. Judaism in America, though it is comparatively young yet, has had its own peculiar development and its own history. Upon the future historian of Israel the duty will be incumbent to take also the inner life of American Israel into consideration and to make proper researches concerning the forces that were working within it and were bringing forth the changes which Judaism experienced in this cis-atlantic world.

The main quickening and impelling force—this may be said right here—consisted in the so-called Reform ideas which had been brought over from Germany. In these ideas the deepest roots of the Jewish reform movement in America have to be recognized. From them a mighty inspiring power and a forceful stimulating influence welled forth. But where and when and how did the first visible germs of this movement come forward here in America? How did these ideas give direction to the Synagogue especially and to Jewish religous life in general? How did the new rituals orignate, and why did they differ among themselves so much? These and similar kindred questions will have to be answered by the coming historian, who will not be satisfied with being merely a chronicler of certain facts concerning indivdual Jews or concerning the outer life of Congregations and Societies, but who will try to be a more penetrating historian, looking from the surface of things to the creative powers working beneath it.

In the present paper but a small section of the History of American Judaism will be considered. It is *the Sinai Congregation of Chicago*—a congregation which from small beginnings has risen to be one of the largest and one of the most influential Jewish congregations in America—whose *origins* I am going to relate.

The writer of this paper stood at the cradle of Sinai Congregation. He witnessed its first coming forward into the world, and he took an active part in the *Vorgeschichte* of this congregation. For the congregation had such a *Vorgeschichte*. The congregation grew organically out of the *Juedische Reformverein*, which existed here from 1858 to 1861, in which year, 1861, the congregation as such came into existence and superseded the *Verein*.

The original minutes of this *Reformverein* are, at least for the first half of its existence, still extant, and they are at present before me. They were kept in German. As the writer will have to make copious extracts from the same, he will quote the resolutions passed and other material of a documentary nature in their original German form—believing that by doing so he will serve History best, and that thereby he will open perfectly authentic sources and furnish perfectly authentic material. And it being the writer's purpose to follow in this paper a strictly historical method and to relate objectively what really has happened and what really was done, certain statements will appear herein repeatedly. These repetitions, however, could not well be avoided, as they have reference to facts (the passing of resolutions, and the like) which occurred twice or oftener.

And now, after these introductory remarks, let us proceed to the task before us.

In 1858, when the writer of this present paper came to Chicago, there were two Jewish congregations there, viz.: first, *Kehillath Anshe Ma'arabh*, a congregation whose founders had been, and the majority of whose members then still were, emigrants who had come over from southern Germany; and secondly, *K. Bene Shalom*, a congregation whose members hailed from the Prussian province of Posen and adjacent parts of Germany. In the synagogue of the first named congregation the *Minhag Ashkenaz* had been adopted; the synagogue of the other congregation was conducted in accordance with *Minhag Poland*. Officially, both congregations stood upon solid orthodox grounds.

But there were then already a few younger men in Chicago who were not satisfied with existing affairs in Judaism. They were strongly inclined towards "Reform." Yet they were few in number and they were not organized.

In April, 1858, the present writer—or let us hereafter call him by his proper name, by the name B. Felsenthal—came to Chicago and found employment in a banking house. Said Felsenthal also en-

testimonial meeting given. At some of his countrymen and personal friends whom he met here, were among those whose mental life was not entirely absorbed by their business pursuits, but who had kept and nourished within themselves the love for higher and more idealistic tendencies of life, and who especially wished another state of things in Judaism, it was natural that they, he and his friends, in their private conversations, often came to speak of Jewish affairs and how to better them. And in one of these private intercourses it was agreed to invite a number of friends to come together and to found, if possible, a society for the purpose of fostering Jewish interests.

Invitations were sent out, and in consequence of these a number of friends met on Sunday, June 20, 1858, at 3 p. m., in the office of Greenebaum Brothers, 145 Clark Street, and there and then the "*Israelitische Reformverein*" was instituted. We are so exact in giving time and place, for *on this day and in that meeting the first foundation stone were laid for the Sinai Congregation*. We are perfectly justified when we say that June 20, 1858, was the real birthday of Sinai Congregation. It is true enough that the association then founded adopted the name *Israelitische Reformverein*, and that not until almost three years thereafter the association changed its name, and resolved hereafter to be named *Sinai Congregation*. But Sinai Congregation was not merely the accidental follower in time, it was the direct outcome and organic continuation of the *Reformverein*. The Verein was the root and the congregation was the tree which had grown out of it; the Verein was the source and the congregation was the stream that flowed from it. But we shall see this later on.

The following were present in the memorable meeting held on June 20, 1858: Gerhard Ferrazas, Elias Greenebaum, Michael Greenebaum, Raphael Guthmann, Isaac Greenebaum, Leopold Mayer, Leopold Miller, Samuel Sturm and Bernhard Felsenthal.

Mr. Leopold Mayer was elected as chairman and B. Felsenthal as secretary.

After an address by the chairman the secretary submitted a paper containing 27 theses. The same were read and it was resolved to accept them as a basis for further consideration.

The secretary's theses, together with their preamble, read as follows:

"We are deeply convinced that Israel has been called by God to be the Messiah of the nations and to spread truth and virtue on earth. In order to fulfill this high mission, Israel has to undergo a process of purification in its own midst. This object will be best accomplished in free and liberal America, where no material forces check spiritual progress. The spirit genius of America, too liberal, therefore, as to place Judaism before the world purified in doctrine and conduct, and so to become a shining example for Israelites the world over. In order to do our share in this work, we organize to-day a Jewish Reform society, for which we draw up the following guiding principles:

FUNDAMENTAL PRINCIPLES OF THE JEWISH REFORM SOCIETY IN CHICAGO

I. Object of the Society

1. The object of the Jewish Reform Society is to purify and cultivate from corruptions of Judaism and a higher realization of Jewish religious life, first among its own members, and, if possible, also in wider circles.

II. Religious Basis of the Society

2. The Jewish Reform Society, as its name indicates, has a decidedly Jewish as well as a decidedly reformatory tendency. In order to explain this more fully the following fundamental views are here laid down:

A. Knowledge of Judaism—Source Question

3. All religious truths shall be based on free investigation and demonstration. All specifically Jewish doctrines are based exclusively on unprejudiced investigation and examination of the recognized sources of the Jewish religion.

4. As sources for the knowledge of universal religious truth, we consider future not excluding us—the universe—the human mind in—the spiritual life—and the history of mankind. As sources for the knowledge of specifically Jewish doctrines, we consider the history of Judaism and its adherents.

5. In the history of Judaism we first of all take into consideration the twenty-four books of the Bible. These are for us the never-failing well from which we derive the most precious portions of our religious knowledge.

6. Besides, we consider the Talmud and the rich Jewish literature of the post-Talmudic period as most valuable sources of Jewish religious knowledge.

7. Both the Bible and the post-biblical Jewish literature are of great value to us because from them we can best learn to understand Judaism and its development.

8. Every Israelite has both the right and the duty to investigate for himself, as much as he can, the religious treasures with the aid of the mental powers which God has given him. For it is but through Mind acquaintance of the views of others that we become possessed of the truth. The light of divine truth does not penetrate the human spirit from without, but emanates from within.

9. By virtue of reason, which we also consider a divine manifestation, as well as the study of history, we distinguish in Holy Scripture the contents of eternal truth which are deposited in it, from that which is merely the result of primitive conceptions of the time and of faulty views of the world and of life, and also from that which was merely meant as law for transitory conditions which have long since become obsolete.

10. If we apply this rule to the Bible, we may undoubtedly claim the right to examine religious customs and institutions of post-Biblical times, and to separate that which we have recognized as true in doctrine and worthy of preservation in conduct from that which is recognized as dispensably antiquated or, for practical purposes, as not being appropriate any more.

11. We recognize our task still more in the positive work of cultivating and upbuilding than in the negative work of eliminating and abolishing. Such doctrines as we know to be true, but which to a great extent have lost their hold on the consciousness of our contemporaries, will have to be implanted anew and more firmly. Such institutions as will stimulate religious sentiment and which will beneficially influence religious life, shall be preserved, appropriately changed, or, if necessary, remodelled to present more as to be adapted to present conditions.

12. From the principle laid down in paragraph 8, according to which we believe every Israelite to be justi-

fied and in duty bound to make himself familiar as much as possible with the truths of Judaism, by his own thought and investigation, we infer that a distinctly formulated confession of faith which chains and fetters the thought of the individual, is decidedly un-Jewish and should never be framed. Our only dogma, which we consider as binding upon every one of our members, is "Perfect freedom of belief and conscience."

13. Such resolutions of the society as do not concern the organization as such, but have to be left to the individual to either accept or reject, are to be considered merely as opinions of the accidental majority and not as binding upon the minority.

14. Our fundamental doctrine of freedom of belief and conscience, is to us, who stand on Jewish ground, limited in so far only as we consider that un-Jewish which opposes the eternal and unchangeable doctrines which follow clearly and unequivocally for everybody from the sources of Jewish religion; as for instance, a doctrine which would be in contradiction to the truth of the existence of one God ruling over nature, or a view which would deny the propriety of public worship, and so forth.

15. We therefore do not concede to anyone the right of punishing for supposed heresy or for a transgression of such rites and precepts for which every individual is solely responsible to his own conscience. The only right which the religious community or its representatives have in this respect is the word of instruction.

16. We further do not recognize any privileged clerical order whose members should have an exclusive right to perform certain ecclesiastical acts. There is no priestly caste, neither by inheritance nor by ordination, which as such has special power. Obligations and privileges, such as preaching, consecration of marriages, etc., which are incumbent upon the clergy, are merely mandates of the congregation. As a matter of principle this may be done by every Israelite who possesses the necessary capabilities.

B. Jewish Religious Life—Cult—Public Worship

17. The Cult which we are going to build up and which stands before our eyes as the goal of our endeavors, consists partly in living a morally pure and worthy life, and partly in the establishment of such religious institutions and rites by which moral and spiritual elevation and progress may be furthered and fostered.

18. Cult, in this wider sense which we give to the concept, comprises therefore the practice of moral duties, the edification of the congregation through public worship, the religious rites in the home and in the family and education of the young.

19. All institutions of this worship (Cult) are changeable, in so far as they are not eternal laws of morality; and being external means of awakening, they may be supplanted, according to conditions, by others which serve the purpose better.

20. Pactice of moral duties in their entire scope constitutes the principal feature in the worship of God. Improvement of the material conditions of our fellowmen and, according to an eternal law of nature, first of all of the members of our society and our faith, occupies by no means the last position in the service of God; and it is the aim of this Society to be active also in this direction. This improvement of the material condition of others appears so much the more as service of God when we consider that a man's material condition exercises a great influence upon his spiritual and moral elevation or his spiritual and moral debasement. According to the Mosaic law, we shall uphold the brother if he be waxen poor and his hand fail with us. This commands our attention so much the more, because by so doing we also minister to the man who is in danger of failing spiritually.

21. The edification of the congregation consists in congregational celebration of what is termed public worship proper and of other religious rites. The object of such celebration is cognition of truth, the fostering of love for Judaism, the strengthening of the communal sentiment, increasing of brotherly spirit and feeling, and encouragement to live a moral, spotless life.

22. The religious life in the home and in the family shall be revived, and it is our endeavor to make the Jewish family by proper means the Temple of God wherein shall dwell the spirit of God, the spirit of peace, of love, of tenderness and holiness, and of devotion to whatsoever is true and good and noble.

23. A good education of the young in the home and in the congregation is one of our chief objects. A Jewish child shall first of all receive a general education, but besides, his mind shall be filled with as complete as possible a knowledge of Judaism, his heart with the spirit of religion and with love of Judaism, his volition with intentions to lead a life worthy of a lover of humanity and a true Israelite.

III. Constitution of the Society

24. The Society possesses full power to administer all its internal and external affairs and recognizes no human power outside of its own ranks as *binding* authority.

25. Anyone born of a Jewish mother who has not joined another religious denomination, and also anyone born of a non-Jewish mother who adopts explicitly Judaism as his religion, may become a member of the Society, if he subscribes to the fundamental principles of the same. Particular by-laws concerning this point shall be enacted at a future time.

26. The representation of the Society to outsiders, as well as the execution of its resolutions and the administration of all its affairs, shall be undertaken and carried out by the Board of Trustees, which shall be elected by the Society from time to time through an independent vote. For special affairs, special committees shall be appointed, such as on Charity, Schools, Ritual, etc., and shall be renewed at certain periods, either entirely or partially. The number, manner of election and duties of these committees shall be determined by by-laws to be drawn up later.

27. The society shall exist on the basis of these fundamental principles as long as ten members adhere to them.

In the meeting of June 20, 1858, and in a few subsequent ones the above theses were debated, and all of them, with some very slight alterations in their phraseology and some very unimportant verbal changes, were accepted unanimously.

We continue now with such extracts from the original minutes, which have reference to the principles by which the Verein was guided, and for which the Verein desired to make propaganda. A few other extracts, referring to the outer history of the Verein, we shall bring further below.

In its meeting on January 9, 1859, the Verein, among other actions taken, resolved that

The following points shall next be considered and decided:

a, The religious basis of a congregation which shall be founded;
b, Essence; and
c, Form of public worship in that congregation;
d, Constitution of such a congregation.

In the meeting on January 30, it was resolved "ein Committee zu ernennen, dessen Aufgabe es ist, der nachsten Versammlung einen Bericht über die

religiöse Grundlage einer zu gründenden Reformgemeinde abzustatten." ("*Resolved* to appoint a committee whose duty it shall be to submit in the next meeting a report on the religious basis of a Reform Congregation.")

The President, Mr. E. Greenebaum, appointed the following Committee: B. Felsenthal, L. Mayer, L. Straus. Upon motion, the presiding officer, Mr. E. Greenebaum, was added to the Committee.

On February 27, 1859, the Committee submitted their report. It read as follows:

To the officers and members of the Jewish Reform Society.

Gentlemen:—Your committee considers the task placed before it as too large to be disposed of in one report which is to be submitted at one meeting. It seems, on the contrary, proper and advisable to take up single points only and to recommend them for deliberation and vote, and to complete them by later decisions. For obvious reasons we shall, first of all, devote our attention to practical questions which bear directly upon congregational life and shall reserve others which are more theoretical and less connected with congregational life for consideration at a later time.

We propose to you at present the following points:

1. As sacred days we consider the weekly Sabbath, which shall be celebrated according to tradition on Saturdays, and the seven Biblical holy days, to wit: First and Seventh days of Passover, one day of Pentecost, one New Year's Day, one day of Atonement, one day of Tabernacles and one day of Atzereth.

2. Besides, there shall be distinguished in public worship the days of Shanukkah and Purim, New Moon and Chol-Hammoed and the ninth day of Abh.

3. In every public worship, even on those days, on which according to tradition, the Torah is not read, the reading of a portion from the Torah shall form an integral part of the services.

4. The Torah shall be read in a cycle of three years. The Prophetic portions shall be independently selected and adapted to this triennial cycle.

5. The reading of the Torah shall be in the original Hebrew. The Prophetic portions, however, shall be read either in the mother-tongue intelligible to the congregation or in the language of the country.

6. Of the traditional prayer-book, there shall be retained some portions which scientific investigation has recognized as most ancient and which on that account already possess a high degree of religious power. Still we reserve the right to make such changes as are necessary to bring these prayers in harmony with our convictions. Besides these old liturgical portions, prayers and hymns in the vernacular shall have a prominent place.

7. Form the liturgy everything that is contrary to the convictions of the congregation, shall be eliminated. Other parts, however, which in our days possess a greater sanctifying power, shall be more strongly accentuated.

8. Services shall be held with the greatest possible solemnity, and, if feasible, shall be made more impressive by solemn choral song and organ music.

9. In the public worship of the congregation, there shall be no discriminations made in favor of the male and against female worshipers.

10. The congregation does not recognize any privileged clerical order, the members of which should have the exclusive right to perform certain ecclesiastical acts. There is no priesthood, either by inheritance or by ordination, nor is there any clergy which as such possesses special power. Obligations and privileges, such as preaching, consecration of marriages, etc., which are incumbent upon the clergy, are merely a mandate of the congregation. As a matter of principle these acts may be performed by every Israelite, who is able and qualified to perform them.

These are the first points which your committee submits as propositions.

Respectfully,

THE COMMITTEE.

(Signatures)

All these proposals were adopted, and only in a few places slight verbal changes were made. But none of these changes and amendments had any real significance. Substantially, the motions, as originally proposed, were unanimously agreed to. One or two of these "amendments" will nevertheless be recorded here, for thereby it will be shown that this "radical" Reformverein, if we may judge from the standpoint of our present day, was, as some of the present generation might say, very conservative.

After section one of the Report had been read, it was moved to strike out the words: "der wie herkömmlich am Samstag gefeiert wird." In support of this amendment the gentleman who made it said, that these words are superfluous and unnecessary, as it is selfunderstood that the Sabbath is to be celebrated on Saturday. No one objected, and the amendment was adopted unanimously.

Upon another motion it was resolved that at the end of this section one the following clause should be added:

Concerning the second day of the New Year the question whether it shall be kept or abrogated, shall be left open for the present, and a later meeting shall further consider the matter.

In the same meeting, on February 27, it was also resolved, "dass das fruhere Committee noch weitere Berathungspunkte fur die nachste Versammlung vorbereite." *Resolved* "that the former committee shall prepare other points for consideration at the next meeting."

In compliance herewith, the Committee on March 13, 1859, submitted an additional report. In full accordance with the propositions made therein, the following resolutions were passed:

1. The Jewish congregation with regard to its position towards outsiders recognizes no human power outside of its ranks as binding and to which it would have to submit. The Jewish congregation is autonomous. It may participate in conferences and synods and it will gratefully honor all well-meant resolutions of such bodies. Whether, however, such resolutions shall be accepted and carried out, will be decided by the congregation as highest and last authority. We would have neither an individual bishop nor a collective bishop by the name of sanhedrin, synod, consistory and the like, who, by authority of his position could authoritatively prescribe what in religious affairs shall be believed, shall be done or left undone.

2. Just as the congregation protects its independence against outside forces, so it concedes to its members independence from the congregation in such matters as are not congregational affairs proper. The majority of the congregation by its resolutions can only recommend something to the religious life of the individual but cannot enforce it.

3. Doctrines and regulations which do not naturally follow from the historical development of Judaism, or

which contradict it, are un-Jewish and shall not find official recognition in the congregation.

4. As a more explicit commentary of article 7, adopted at the meeting of Feb. 27th, the following is recommended:

a—From public worship there shall be removed wailing over oppression and persecution, also the prayers for the restoration of the sacrificial cult, for Israel's return to Palestine, the expression of the hope for a personal Messiah and of a resurrection of the body.

b—Bombastic words, exaggerations and bad taste shall have no place in public worship. Therefore, all unnecessary repetition shall be done away with.

c—On the other hand the exalting and inspiring thought shall be strongly and emphatically accentuated, that Israel is a priestly nation among the nations on earth, the people chosen by God to bring about the Messianic kingdom, *i. e.*, the kingdom of truth, of virtue and of peace.

In the same meeting it was resolved, "ein Committee zu ernennen, um den Entwurf einer Constitution oder Theile einer solchen der nachsten Versammlung vorzulegen." (*Resolved* to appoint a committee who shall submit in the next meeting the draft of a constitution or of parts thereof.)

As members of this Committee the chairman, Mr. E. Greenebaum, appointed: G. Foreman, J. Greenebaum, L. Mayer. Upon motion, the chairman was added to this Committee.

The Committee submitted, on April 10, 1859, the draft of a Constitution, respectively 16 sections as a part of the Constitution.

Action thereon was postponed for a future meeting. But the following resolution was passed on that day: "dass wir bereit sind einer Reformgemeinde auf der Grundlage der von dem jüdischen Reformverein bisher gefassten Beschlüsse beizutreten; und zum Mindesten $12 per Jahr zu einer solchen beizutragen, wenn dreissig Mitglieder zu einer solchen sich zusammen finden." (*Resolved* that we are ready to form a Reform Congregation upon the principles heretofore adopted by the Jewish Reform Society, and to pay at least $12.00 a year to it, if thirty members can be found to join it.)

This resolution remained, for the time being, a dead letter. The opportune time had not come yet.

Let us insert here that more than three months previously, namely on Dec. 27, 1858, Elias Greenebaum, Leop. Mayer, and B. Felsenthal, had issued in the name of the Verein, a call, in which the friends of Jewish Reform in Chicago were urged to unite for the purpose of founding a truly religious Jewish Reform Congregation. At the same time a paper had been drafted, to which those who favored the idea of forming such a congregation added their signatures. But the movement was premature. If as said above, in April '59 it did not yet appear opportune and feasible to carry out into practice such an idea, it was certainly premature to do so in December '58. The embryonic state of a Verein had still to continue. Nevertheless the paper, having some importance at least in the history of Sinai Congregation, may find a place here as an historical document. It too will corroborate the statement that Sinai Congregation was born in a truly religious spirit and that it founders were honest religious enthusiasts.

The paper is still extant, and it is in my possession. Thus it reads:

We, the undersigned, have frequently had occasion to notice that in the Jewish circles of this city, there exists a great indifference to religious affairs. Such an indifference threatens to make life more and more base and materialistic, and stifles all nobility of thought, all participation in the higher endeavors towards the holiest possessions of mankind. On the other hand, a genuine religious life, which is as it ought to be, remains the most powerful factor in the sanctification of thought and conduct, in the purification of aim and life. In order to participate in the blessings of religion to the greatest possible extent and in the most efficacious manner, and in order to bequeath them as the best heritage of the congregation of Jacob to the succeeding generations, we herewith unite for the purpose of founding a Jewish congregation which shall awaken and cultivate a religious spirit, shall spread knowledge of Jewish doctrines and shall make Jewish life nobler and truer. For this purpose the congregation which is to be founded shall first consider the following points:

1. The creation of a liturgy, which in its contents is genuinely Jewish and true, and, therefore, shall avoid the expression of views which have lost their hold on our consciousness, while it will the more strongly accentuate those views which the Judaism of the present era has recognized clearly and distinctly as more important. This service shall in its appearance be adapted to the needs of the times and shall really edify and elevate the worshiper;

2. Fostering and cultivation of a Jewish religious sentiment in the families by an endeavor to abolish customs and rites which are either defunct, or are based on erroneous views, and to create such rites as shall be full of life and truth and capable of bringing forth blissful results.

By our signatures we promise to work with love and all our power for the attainment of these aims. Chicago, December 28, 1858.

Among the signers were: Leop. Mayer, Samuel Alschuler, Nathan Mayer, Isaac Liebenstein, Raphael Guthman, Elias Greenebaum, B. Felsenthal, Isaac Greensfelder, G. Foreman, Henry Greenebaum, Jacob Greenebaum, and a few others. Many of those who had joined the Verein and who favored the instituting of a new congregation, were members of Kehillath Anshé Ma'arabh. In fact, the majority of the members of the Verein were still members of said Congregation. In order to receive more light on the question involved from an authority who, as such, was acknowledged and honored by many of the Chicago friends of reform, a letter was sent to Dr. S. Adler, the Rabbi of the Emanuel Congregation in New York, submitting to him several questions and requesting his answers thereto. The first letter, dated November 24, 1858, contained the following four questions: 1. Is it desirable to establish a new reform congregation here? 2. What do you think of "Minhag America"? 3. What ways are to be pursued in a mixed congregation, that is, in a congregation consisting of members differing in their religious views, in order

to satisfy, at least, the most urgent demands for reform? 4. Eventually, what steps should be pursued by a pure and unmixed Reform Congregation?

In a lengthy response, dated New York, Dec. 21, 1858, Dr. Adler answered these questions.

On Dec. 31, 1858, the Chicago friends reform, sent a second letter to Dr. Adler, asking his opinion concerning Einhorn's Prayerbook. On Jan. 18, 1859, he wrote his answer and therein he recommended most warmly the new *Prayerbook* of Dr. Einhorn—"kein vorhandenes Gebetbuch kann sich mit dem Einhorn'schen messen."—(no prayerbook in existence can stand comparison with that of Einhorn) he said—and that his opinion, he supported by good arguments.

The letters interchanged between the Chicago friends of reform and Dr. Adler were soon thereafter published, first in the monthly magazine, *Sinai*, for 1859, on pp. 53-60, and secondly in the brochure "*Kol Kore Banidbar*, Ueber jüdische Reform," which in March, 1859, left the press here in Chicago. In the published correspondence, both in *Sinai* and in the brochure just named, the questions regarding the Mishnaj *Avoda* and the answers thereto have been omitted, because it was desired that no offense should be given to anyone.

Of this brochure something must be said here, for it was a factor of considerable power in furthering the cause of reform in Chicago and in making the plan of building up a reform congregation in our city a success. Its complete title was: *Kol Kore Banidbar. Ueber jüdische Reform. Ein Wort an die Freunde derselben von B. Felsenthal, Seelsorger der jüdischen Reformgemeinde in Chicago.* The author of this booklet undertook therein to show that reform is justified, is urgent and necessary; he laid down the principles which must underlie a genuine and honest reform; and he showed in what way these principles ought to be applied in Synagogue and in life.

The little book was stirring and made quite a sensation. Einhorn reviewed it at length and welcomed it in warm words (*Sinai*, 1859, p. 111 seq.). In Germany, too, the same was more or less—mostly less—favorably reviewed, among others by Leopold Stein and Dr. E. Grünebaum. In the eyes of these Germans critics the author's views were too radical, and it was especially Dr. Grünebaum who said that he could not assent to the bold assertion made by Felsenthal that *the Bible is not the source of Judaism, but a production of Judaism.* In Chicago, too, the same criticism had been made, and we have seen it very bitterly and vehemently. But since then, what a change of views! What in those days by so many was considered as rank heresy, is now almost a common-place saying in the mouth of everyone. How often has it been repeated in our American Jewish periodicals that the Bible is not the source, but a production of Judaism! And though B. Felsenthal, as he honestly believes, was the first one who asserted that the Bible was not the source, but a production of Judaism, yet the thought was not entirely original with him. He had learned it, as he well remembers, and as he here unhesitatingly confesses, from his great friend Lessing. For in his *Theologische Streitschriften*, especially in his polemic with the Hauptpastor Göze, Lessing came repeatedly forward with the thesis that there was a Christianity even before a single line of the New Testament was written and before any of the gospels or any of the epistles were in existence. Lessing's dictum was warmly commended, applied by the author of *Kol Kore Banidbar* to the history of Judaism.

The brochure just spoken of was the work of a single member of the *Reformverein*. But the Verein as such did not neglect to agitate the founding of a reform congregation before the Chicago Jewish public at large. In accordance with a resolution passed, a *public* meeting was called by the Verein; the same as was held on April 17, 1859, in one of the public halls of our city and was attended by hundreds of Chicago Jews. In this meeting Leopold Mayer and B. Felsenthal addressed those assembled. On the next day the *Illinois Staatszeitung* brought a lengthy report concerning this meeting, and Einhorn reprinted the same in his *Sinai*, 1859, p. 153 seq.

It was also in compliance with a resolution of the Verein, that some months thereafter in another public hall another Jewish mass meeting was held. This second mass meeting took place on Sept. 29, 1859 (on the afternoon of *Rosh haschanah* 5620), and Bernhard Felsenthal addressed on this occasion the hundreds of his fellow-Israelites who had come to this meeting.

For the years 1860 and 1861 the minutes are missing. As to the events for the history of the Verein in this period, the writer has to rely mainly upon his own memory and upon the reminiscences of some friends who were co-workers with him. Not much, however, is to be reported of the doings of the Verein in those two years. The political excitement in those years was too intense, civil war between the North and the South was threatening and rapidly approaching, and the minds of all were almost totally occupied by all absorbing political questions. Yet, the said sources in 1858 and in 1859 by the Verein was not taken to exist: the Verein continued to exist, and held, though now at less frequent intervals, its meetings. After the fall holidays of 1860 a considerable number of members of K. A. M., seeing that their endeavors to introduce even moderate reforms in their synagogue were fruitless, left their congregation and joined the Verein. Its number and its status the

Verein was now so much strengthened that successful steps could be taken for establishing a congregation. A committee was appointed (of whom the present writer was a member) to draft a constitution for the congregation about to be founded. In this constitution which was discussed in several sessions of the committee during the winter season of 1860 and 1861, the name "Sinai Congregation" was given to the new congregation. On February 17, 1861, it was resolved to adopt Einhorn's Prayer-book as the ritual of the new temple, and some other reforms in harmony with the religious principles of the *Reform Verein* were agreed upon. The constitution was finally ratified in a general meeting of the members of the congregation, and in April, 1861, it was printed. Dr. Einhorn was so well pleased with the Preamble to this Constitution that he reprinted it in his Monthly (*Sinai*, 1861, p. 162). It has been retained and unalterably established in all the various revised and amended editions of the Constitution of the Sinai Congregation and of its daughter, the Zion Congregation, which have since appeared. Einhorn, in speaking of the new congregation in Chicago, said, "Wir glauben kaum, dass auch nur noch Eine Reformgemeinde in Amerika vorhanden ist, die gleich bei ihrem Entstehen einen solchen Klarheit des Bewusstseins sich rühmen konnte" (*ibid.* p. 164). [We hardly believe that there is another Reform-Congregation in America which at its very beginnings had such clear conceptions of its aims.]

For completeness' sake, we deem it proper to reprint here the Preamble above referred to. It reads as follows:

"WHEREAS, there appears to exist among Israelites a large degree of indifference in religious matters, threatening to drag life more and more to materialism and degradation, and stifling all nobility of sentiments, all sympathy for higher pursuits, all appreciation of the more sacred boons of humanity; while, on the other hand, Jewish religious life, clinging to obsolete ideas and maintaining antiquated usages, has taken its course in a direction of which we cannot approve;

AND WHEREAS, we share the conviction that a truly religious life is the most powerful agent to create noble thoughts and good morals;

AND WHEREAS especially the Jewish religion, during a part of four thousand years, more glorious and eventful, is evidently destined, in the future, too, to act a more important part in the development of mankind and in its onward course to the lofty positions of the Messianic time coming;

Therefore, a number of Israelites have associated with the sacred intention of preserving the precious inheritance of our fathers, of restituting the original spirit of simplicity, purity and sublimity in Judaism, and thus to perpetuate the name and career to duration.

The means of attaining this sacred object are chiefly as follows:

1. A Divine Service, which, without divesting the same of its specific Jewish character, shall be in consonance with the laws of reason and truth, and which, in its form, shall be such as will meet the demands of our times, allowing public instruction from the pulpit as an essential part of the same;

2. A sound religious education of the rising generation, by sustaining a school in which, at least, a thorough instruction in religion, in Hebrew, and in the branches connected therewith be imparted,—a school inspiring the tender hearts of the children for Judaism and for everything that is good, just and noble;

3. The removal of usages and ceremonies partly outlived and partly based upon erroneous conceptions, and the substitution of others more vivid, more truthful, and more apt to produce blissful effects, and the formation of such arrangements and institutions which tend directly or indirectly to promote and fulfil the objects of religion and to advance its confessors in a higher state of perfection.

In order to further the purposes above stated, the members of this Congregation agree to adopt, support and abide by the following Constitution and By-Laws."

We also republish here from the first Constitution and By-Laws of the Congregation some such parts, which have reference to the inner life of the Congregation:

(EXTRACTS FROM THE CONSTITUTION.)

ARTICLE XV.—*Festival and Public Service.*

Section 1. The Congregation recognizes the Biblical Sabbath and the following Festivals: the first and seventh day of Pesach, one day Shabbuoth, Rosh Hashanah, Yom Hakkippurim, the first day of Sukkoth and Atzereth.

Sec. 2. In the service of the Congregation service shall also be taken of the following days: Chanukkah, Purim, Rosh Chodesh, Chol Hammoëd, the ninth day of Ab and Thanksgiving Day.

Sec. 3. In addition to Hebrew prayers and hymns, a considerable part of the service shall consist of prayers and hymns, either in German or English.

Sec. 4. The Torah shall be read through during a cycle of three years. The Haphtaroth shall be selected from the other parts of the Bible.

Sec. 5. The Torah is to be read in the original Hebrew. The Haphtaroth are to be read either in German or in English.

Sec. 6. Prayers for the restoration of the Mosaic cult of sacrifices, for the return of an Israelitish

nation as such to Palestine, the coming of a personal Messiah, the bodily resurrection of the dead, shall not be engrafted in the service of the Congregation.

(EXTRACTS FROM THE BY-LAWS.)

I.—*On Divine Service.*

§ 1. The standard Prayerbook for this Congregation shall be, "Olath Tamid, Gebetbuch für Reform-Gemeinden," edited by Dr. David Einhorn.

§ 2. Such hymns, psalms, or prayers, as shall be deemed appropriate by the Committee on Public Worship, may be temporarily added by them to the service of the day.

§ 3. The so-called "calling up" to the Torah, also the pronouncing of the priestly blessing by the Kohanim are abolished.

III.—*On Funerals and Usages of Mourning.*

§ 1. No funeral shall take place before the expiration of at least thirty six hours from the time of death, unless otherwise ordered by a physician, and except Sabbath intervening.

§ 2. On the death of a member of the Congregation, or of the wife of a member, all the members of the Congregation shall be invited, and it shall be their duty to attend the funeral. On the death of a child, at least ten members residing in the neighborhood shall be notified, and it shall be their duty to attend.

§ 3. Before the coffin is lowered into the grave, the Minister of the Congregation, or any other person officiating in his place, shall read a proper prayer. After the burial he shall say the Kaddish in conjunction with the mourners.

§ 4. At the day of burial and the two succeeding days, Prayer Meetings shall be held in the house of the mourners, and it shall be the duty of members to attend such Prayer Meetings.

§ 5. The Secretary shall keep a record of all occurrences of death in the Congregation, stating, if possible, the full name, the age, the birth place, and the day of death of the deceased, the last mentioned day according to the Jewish Calendar, as well as to the usual Calendar.

The Congregation was chartered on July 20, 1861, by the Secretary of the State of Illinois, and the following named persons were the incorporators: Benjamin Schoeneman, Leopold Mayer, Raphael Guthmann, Joseph Liebenstein, Benedict Schlossman and Elias Greenebaum.

The young congregation was fortunate enough to acquire a frame building—a former Christian church—as a house of worship. This first temple of the Sinai Congregation, a very modest structure, was situated on Monroe street, between Clark and La Salle streets. On June 21, 1861, the temple was dedicated by Dr. S. Adler, of New York, the first public divine service was held by the young congregation, and a new ritual, the Einhorn ritual, was for the first time used in a western congregation.

It characterizes somewhat the religious views prevailing generally among our Jewish people in those years, when in this connection we state that at the time the congregation was negotiating for the acquisition of its first temple, objections were raised by some members to the buying of the building proposed, for the reason that in this building the congregation would have to sit with their faces towards the northern wall, while a Jewish congregation, for religious purposes assembled, in accordance with law and custom, should turn their faces towards *Mizra'h,* that is: towards the east. In order to quiet the religious scruples of some, the rabbi-elect was asked to give his opinion in writing about this matter, and he did so. (This opinion is printed in *Sinai,* 1861, pp. 110, 111.)

It is meet and proper that, as a matter of history, we should record here the names of those who first instituted the *Reform-Verein.* From the minutes of the first year of its existence (1858-1859) we gather the following names: Elias Greenebaum, Michael Greenebaum, Jacob Greenebaum, Henry Greenebaum, Gerhard Foreman, Leopold Mayer, Leop. Miller, Raphael Guthmann, Isaac Greensfelder, Samuel Straus, Leon Straus, Bernhard Felsenthal, Nathan Mayer, Moses Rubel, Sam. Alschuler, Jacob Alschuler, Isaac Liebenstein, Moses Schields, Laz. E. Lebolt, Simon Haas, Moses Hirsch, Henry Kaufman, L. Rubens, Isaac Waixel. A complete list of those who joined in the fall and winter of 1860-61, and who conjointly with the former members of the Verein founded the Sinai Congregation, the writer cannot undertake to furnish, as the original lists are missing. These lists, together with other books and documents, were destroyed in the great fire, Oct. 9, 1871. This much, however, can be here stated, that among the first members of the Congregation, there were, *besides those just mentioned,* (of whom, in the course of time, only 3 or 4 had resigned,) the following gentlemen: B. Schoeneman, B. Schlossman, Henry Leopold, E. Frankenthal, J. Friedman, M. Selz, Chas. Schwab, Abr. Hart, J. L. Gatzert, G. Snydacker, Herman Lehmann, Isaac Wolfner, Aaron Cahn, Bernard Cahn, Nelson Morris, Moses Reinemann, A. Rubel, J. M. Stine, Jacob Bayersdorf, S. Hyman, Henry Berg, Jos. Liebenstein, and some others whose names I cannot recall at present. Mr. Schoeneman was the first president of the Congregation.

The congregation commenced its corporate existence without any treasury whatsoever. In its circumscribed conditions they invited repeatedly and urgently B. Felsenthal to become their rabbi, and friends of his, especially Dr. Adler and Dr. Einhorn, advised him to take the spiritual leadership of the

young congregation into his hands. He did so. And he believes—and he is happy to know that the older members of Sinai Congregation, those who were members in the first years of its existence, share with him in this belief—that his administration within the congregation were blessed unto and brought forth good fruits. The rabbi and the members of the congregation were bound together by the ties of mutual friendship and esteem.

In those years the rabbi was elected, as it was the custom then in almost all Jewish congregations in the land, from year to year. Towards the end of the third year of his service Felsenthal thought it would be but more than proper that the congregation should now appoint him for a longer term of years, and he gave notice to that effect to some of the officers. The congregation did not propose to act accordingly. They clung to the old and almost generally prevailing policy of electing rabbis in American congregations from year to year. In May, 1864, the congregation re-elected Felsenthal, but for one year only, with an increased salary. (In the third year of his officiating in the congregation his salary had been $1,200; for the fourth year he was to receive $1,500.) On the day after his re-election, a committee, consisting of the Messrs. Schoenemann, Frankenthal and Gutzon (two of whom are still among the living and still honored members of Sinai Congregation), came to Felsenthal's home and informed him officially of his having been re-elected unanimously for another year and of his salary having been increased. But Felsenthal declined to accept. He answered the committee—and he asked them to report this to the congregation—that he would continue to be the rabbi under the condition that he should be elected for a longer term of years, or, if the congregation would prefer this, that they would secure him in this position during good behavior. The committee reported this to the congregation in a general meeting assembled on the following Sunday, and a motion was made to reconsider the action of the week previous. This the majority in the meeting declined to do; the resolution passed in the preceding meeting was re-adopted. The consequence was, that in June, 1864, Felsenthal retired from his office and ceased to be the rabbi of the Sinai Congregation. On June 17, 1864, he preached his farewell sermon.

More than thirty-two years have since passed. The congregation has grown and flourished, and it is to-day one of the foremost Jewish congregations in America. It has, in all its outer changes and inner growth, remained faithful and steadfast to the *principles* adopted thirty-eight years ago by its father, the *Reformverein*. In the main, it has run its course unerringly in the channels which then were dug. But of course, as it always was, and as it still is, a living institution it has had its history also since 1864. But to narrate the same and to pronounce judgment upon the later developments, this must be left to another historian.

Chicago, January, 1897.

The Blackstone Memorials, 1891 and 1916 [1]

[The memorial for a Jewish homeland in Palestine, prepared by the Reverend William E. Blackstone and presented to President Harrison, followed by an article on the subject by Mr. Blackstone, and a second memorial to President Wilson.]

Memorial Presented to President Harrison March 5th, 1891

What shall be done for the Russian Jews? It is both unwise and useless to undertake to dictate to Russia concerning her internal affairs. The Jews have lived as foreigners in her dominions for centuries, and she fully believes that they are a burden upon her resources and prejudicial to the welfare of her peasant population, and will not allow them to remain. She is determined that they must go. Heroic, like the Sheyardim of Spain, these Arch-Israelites must emigrate. But where shall 2,000,000 of such poor people go? Europe is crowded and has no room for more peasant populations. Shall they come to America? This will be a tremendous expense, and require years.

Why not give Palestine back to them again? According to God's distribution of nations it is their home—an indefeasible possession from which they were expelled by force. Under their cultivation it was a remarkably fruitful land, containing millions of Israelites, who industriously tilled its hillsides and valleys. They were agriculturists and not drawers as well as a nation of great commercial importance—the centre of civilization and religion.

Why shall not the powers which under the treaty of Berlin, in 1878, gave Bulgaria to the Bulgarians and Servia to the Servians now give Palestine back to the Jews? These provinces, as well as Roumania, Montenegro, and Greece, were wrested from the Turks and given to their natural owners. Does not Palestine as rightfully belong to the Jews? It is said that rains are increasing, and there are many evidences that the land is recovering its ancient fertility. If they could have assurance of government, the Jews of the world would rally to transport and establish their suffering brethren in their time-honored habitations. For over seventeen centuries they have patiently waited for such a privileged opportunity. They have not become agriculturists elsewhere because they believed they were mere sojourners in the various nations, and were not to return to Palestine and till their own land. Whatever vested rights, by possession, may have accrued to Turkey can be easily compensated, possibly by the Jews assuming an equitable portion of the national debt.

We believe this is an appropriate time for all nations, and especially the Christian nations of Europe, to show kindness to Israel. A million of exiles, for their terrible sufferings are pitiously appealing to our sympathy, justice, and humanity. Let us now restore to them the land of which they were so cruelly despoiled by our Roman ancestors.

To this end we respectfully petition His Excellency Benjamin Harrison, President of the United States, and the Honorable James G. Blaine, Secretary of State, to use their good offices and influence with the Governments of their Imperial Majesties—

Alexander III, Czar of Russia;
Victoria, Queen of Great Britain and Empress of India;
Wilhelm II, Emperor of Germany;
Francis Joseph, Emperor of Austro-Hungary;
Abdul Hamid II, Sultan of Turkey;
His Royal Majesty Humbert, King of Italy;
Her Royal Majesty Maria Christina, Queen Regent of Spain; and with the Government of the Republic of France and with the Governments of Belgium, Holland, Denmark, Sweden, Portugal, Roumania, Servia, Bulgaria, and Greece, to secure the holding, at an early date, of an international conference to consider the condition of the Israelites and their claims to Palestine as their ancient home, and to promote, in all other just and proper ways, the alleviation of their suffering condition.

[Signatures]

CHICAGO

Chicago Tribune, by J. Medill
The Inter-Ocean, O. W. Nixon
The Chicago Daily News, Victor Lawson
Illinois Staats Zeitung Co., Washington Hesing
The Chicago Times, W. J. Goldberg
The Chicago Daily Globe, Harry Williamson
Chicago Evening Journal, W. E. McEwan
Chicago Free Press, Richard Michaelis
The Chicago Herald, James W. Sone
Northwestern Christian Advocate, Arthur Edwards
The Interior, W. C. Gray, editor
The Standard, J. S. Smith, editor
Chicago Evening Post, James W. Sone
Chicago Israelite, Felix N. Gerson
The Advance, Simeon Gilbert
Record of Christian Work, F. G. Ensign

[1] From the booklet, "Palestine for the Jews," through the kindness of the Reverend William E. Blackstone.

The Union Signal, Julia A. Ames, editor
Women's Temperance Publication Ass'n, Matilda B. Carse, president
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Moses Smith, Pastor Glencoe Congregational Church
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Augustin Root, Boston, Mass.
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J. C. Cromer, Millard avenue
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J. W. Richards, Secretary Rock River Conference
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E. J. Dunne, Chicago

Addenda.—Several petitioners wish it stated that the Jews have not become agriculturists because for centuries they were almost universally prohibited from owning or tilling land in the countries of their dispersion.

Isaac S. Moses, Rabbi of Congregation Anshe Maarab
A. J. G. Lesser, Rabbi Beth Hamdrash Hajadol U'bre Jacob
Aron J. Messing, Rabbi Congregation Bnay Sholom
A. R. Levy, Rabbi Congregation Bnai Abraham
Liebman Adler, The Retired Rabbi of Congregation Kehelath Anshe Maarab
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Henry Greenebaum, 82 La Salle Street
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BOSTON

The Daily Globe, by Chas. H. Taylor
The Boston Herald, John H. Hollister
The Boston Journal, W. W. Clapp
The Daily Traveller, A. E. Standish
Boston Transcript, F. B. Whitney
Zion's Herald, Charles Parkhurst
Our Day, Joseph Cook
Christian Witness, McDonald, Gill & Co.
The Congregationalist, A. E. Dunning
The Missionary Herald, E. E. Strong
Baptist Missionary Magazine, J. N. Murdock
The Watchman, John W. Olmstead
The American Advocate of Peace, Rollin R. Howard
Wm. E. Russell, Governor of Massachusetts
N. Matthews, Jr., Mayor of Boston
Edwin A. Park, Andover Theological Seminary
M. J. Savage, Church of the Unity
Wm. Elliot Griffis, Shawmut Church
A. J. Gordon, Pastor of Clarendon Street Church
Joseph Cook
J. Ellen Foster, of Washington, D. C.
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J. N. Murdock, Secretary American Baptist Missionary Union
A. C. Thompson, Pastor of the Eliot Church
Sheldon Jackson, Alaska
Prof. S. Anser
Alfred E. Woodworth
[illegible]
W. O. Grover
Reuben C. Fitz
A. Stutman
Israel Cohen
Samuel Johnson
Raphael Lasker, Rabbi Temple Ohabei Shalom
Isaac Rosansky, President Temple Ohabei Shalom

NEW YORK

The Times, by Geo. Jones
The Mail and Express, Elliott F. Shepard
Editorial writer on the New York Herald, Geo. Hepworth
The Press, Jas. Phillips, Jr.
The Commercial Advertiser, Harold Gatwin
New York Staats Zeitung, Oswald Dammorler
New York Daily News, W. S. Brown, proprietor
The New York World, the Chairman of the Executive Board
The Christian Union, Lyman Abbott
The Examiner, Edward Bright
The Independent, Henry C. Bowen
The Christian Advocate, Lucien Clark
The New York Evangelist, Henry M. Field
The New York Observer, Charles Augustus Stoddard
The Churchman, Geo. B. Mallory
The Spirit of Missions, Wm. S. Langford
Missionary Review of the World, Arthur T. Pierson
Gospel in All Lands, Eugene R. Smith
The American Hebrew, Philip Cowen
The Hebrew Standard, J. P. Solomon
The Menorah Monthly, Marcus Ehrlager
The Christian Herald, Louis Klopsch
Divine Life, Rev. Aubrey Lunsey
The Methodist Review, J. M., Meredithian
Geo. W. Curtis, Editor Harper's Weekly

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Philadelphia Times, A. K. McClure
The Philadelphia Press, R. J. Cook
The Philadelphia Enquirer, James Elverson, Jr.
The North American, Clayton McMichael
The Daily News, R. W. Bryant
The Item, Fitzgerald & Sons
The Evening Herald, Geo. D. Herbert
The Evening Star, John Blakely
Philadelphia Democrat, Dr. E. Morwitz, J. Morwitz
Philadelphia Volksblatt, Chas. J. Young, Pub.
Evening Telegraph, Chas. E. Warburton
The Evening Bulletin, Gibson, Peacock & Co.
The National Baptist, H. L. Wayland
The Sunday School Times, H. Clay Trumbull
The Christian Instructor, Collins & Cooley, by D. W. Collins
The Episcopal Recorder, Samuel Ashhurst
The Christian Statesman, T. P. Stevenson, Editor
The Standard of the Cross and the Church, W. B. French
The Christian Standard, E. I. D. Pepper
Friends' Intelligencer and Journal, Howard M. Jenkins
The Presbyterian Journal, R. M. Patterson
The Lutheran, G. W. Frederick
The Jewish Exponent, Charles Hoffman

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Jas. Long
E. K. Lanng, Pastor Grace M. E. Church
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T. B. Neely, Presiding Elder M. E. Church
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Jno. MacIntosh, Pastor Second Presbyterian Church
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I. G. Rosengarten, 532 Walnut Street
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Simon A. Stern, 135 South Fourth Streets
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BALTIMORE

Baltimore American, by Felix Agnus
Baltimore Daily News, James R. Brewer
German Correspondent, Edward Raine
Baltimore Herald, A. Bechofer, Proprietor
The World, C. M. Purdy, Managing Editor
The Catholic Mirror, T. A. Connelly
The Methodist Protestant, E. J. Drinkhouse
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J. Card. Gibbons, Archbishop of Baltimore
Rev. Jno. T. Whelan
I. B. B. Hodges, Rector St. Paul's Parish

WASHINGTON

The Washington Post, by Frank Hatton
The Washington Critic, Richard Weightman
The Evening Star, S. H. Kauffman, President
T. B. Reed, Speaker House of Representatives
Robert R. Hitt, Chairman House Committee on Foreign Affairs
R. Q. Mills, M.C., Texas
Wm. S. Holman, M.C., Indiana
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Tunis S. Hamlin, Pastor Covenant Presbyterian Church
John F. Hurst, Bishop of the Methodist Episcopal Church.

Respectfully presented by Wm. E. Blackstone, chairman of the Conference of Christians and Jews lately held in Chicago.

Washington, D. C., March 5, 1891.

To His Excellency

BENJAMIN HARRISON,

President of the United States,

and

HON. JAMES G. BLAINE,

Secretary of State.

In presenting the Memorial asking your good offices with the Governments of Europe for an international Conference in behalf of the Russian Jews, the undersigned begs to state that he has not sought for a multitude of signatures, but only representative names, and the CORDIAL ENDORSEMENT which the Memorial has received, gives assurance that the signatures could be indefinitely multiplied.

That the Memorial is really an outgrowth of the Conference between Christians and Jews recently held in Chicago.

That it was not deemed wise to hold further public meetings, or in any way, protest against the course being pursued by the Russian Government, and that therefore he undertook the task of presenting the Memorial personally to the signers.

That he is peculiarly gratified to find the plan proposed, commended by most eminent Jewish and Christian individuals, after carefully scrutinizing it in all its bearings.

That he spent several weeks in Palestine and Syria in 1889 and has somewhat carefully studied the conditions of the Jews there and in Europe and in America, and that he believes the project of restoring the autonomy of government of Palestine to them to be both feasible and politic.

That while a very few, of what are termed ultra radical, reformed, Jewish Rabbis have renounced their belief in ancient Scriptures, and openly proclaim that the Jews should amalgamate with the various nations, wherever they are scattered, the great body of the Jews, both clergy and laity, still cling to their time-honored hopes of national restoration, and will quickly respond to any such opportunity with abundant energy, means, and enthusiasm.

That the land of Palestine is capable of remarkable development, both agriculturally and commercially. Its geographical situation as the highway between Europe and Asia, is unequaled. That the Railroad now building from Joppa to Jerusalem, if extended via Damascus, Tadmor and the Euphrates valley, could not fail to become an international highway.

That while the Turkish government has lately shown some improvement, and has favored the building of excellent common roads and given greater freedom to the actions of foreigners, still it is marvellously behind the times in which we live, and no great development can be expected under it.

That in support of this statement he would mention the unreasonable tax upon cities (one, and also the frontiers which, because of a little customs on the shore at Joppa, prevents the excavating and dredging out of the ancient remarkable harbor, so greatly needed by commercial purposes.

That all the great European powers are jealous of each other's influence or of possible occupation of Palestine, and that this favors the giving of it to such an energetic small nation as the Jews under international guarantees and protection.

That the powers have already taken somewhat similar action by the appointment of a Christian governor over the Lebanon district of Syria.

That the poverty of the Turkish Government makes the possible funding of a portion of the National debt by rich Jewish bankers, an important factor in the case.

That the asserted indemnity claimed by Russia against Turkey is another significant item, which may be favorably used to promote the accomplishment of this plan.

That all the European nations sympathizing with the sad condition of the Jews in Russia, and yet not wishing them to be crowded into their own countries, will, he believes, cheerfully assist to the restoration to Palestine as the most natural alternative.

That he has special reasons for believing such sentiment already prevails, to a large extent, in Great Britain, and it seems to appeal to all classes of Christians as a magnificent humanitarian movement.

That only peaceable diplomatic negotiation is necessary, he believes, to accomplish the object, and that all private ownership of land and property should be carefully respected and protected.

That being on such friendly terms with Russia and having no complications in the Orient, it is most fitting and hopeful that our government should initiate this movement.

That there seems to be many evidences to show that we have reached the period in the great roll of the centuries, when the everlasting God of Abraham, Isaac and Jacob, is stirring up His hand to the Gentiles (Isa. 49:22) to bring His sons and His daughters from far, that He may plant them again in their own land, Ezek. 34, etc. Nor let current hostile sentiment, since the days of Cyrus, King of Persia, has there been offered to any control such a privileged opportunity to further the purposes of God concerning His ancient people.

May it be the high privilege of your Excellency, and the Honorable Secretary, to take a personal interest in this great matter, and secure through the Conference, a home for these wandering millions

of Israel, and thereby receive to yourselves the promise of Him, who said to Abraham, "I will bless them that bless thee," Gen. 12:3.

Most Respectfully,

Your humble servant,

WM. E BLACKSTONE

MAY THE UNITED STATES INTERCEDE FOR THE JEWS?

FROM "OUR DAY"—VOL. VIII, OCTOBER, 1891, No 46

The pitiful condition of Jewish refugees is attracting universal attention. Baron Hirsch's philanthropic scheme to colonize them in the Argentine Republic is failing, because it meets with opposition from the inhabitants of that country. They join in the general clamor against Jewish immigration which prevails in Europe and the United States. A few can be admitted, but not a multitude, and especially not the paupers.

It is in vain to plead the cruel injustice through which the Jews have been made paupers, or their desperate and starving condition. Indeed, that is the essence of the trouble. "They work too cheap, they are clannish and uncanny." The "civilized" world shouts out: "We do not want them." The cries of the nations are clear, and these children of Israel are turned back to go—where?

Comparatively, only a few thousand Jews that far been expelled from Russia, and if these are refused an asylum, if these cause such friction in the labor and social circles, what shall we see when the real millions are pushed out? One stands appalled before the prospect. It seems as if the agony and horror of 1492 were to be quadrupled in 1892.

Will the Christian nations of this nineteenth century stand by this wreck and launch no life-boat?

There is one spot toward which the eye of the Jew has turned, with longing, for seventeen centuries, and that is his fatherland, his loved Palestine. It has a territory of at least ten thousand square miles, with only six hundred thousand population. There is room there for two or three millions more people, and the ancient scriptural limits of the country would largely increase its capacity. The rains are returning, agriculture is improving, its location promises great commercial possibilities, and with an independent, enlightened and progressive government is needed to afford a home for all of Israel who wish to return.

Believing that this would be the wisest and most natural solution of the difficulty, a petition, largely signed by representative Americans, was presented to our President and Secretary of State last March, asking them "to use their good offices and influence with the governments" of Europe "to secure the holding at an early date of an international conference to consider the condition of the Israelites, and their claims to Palestine as their ancient home, and to promote in all other just and proper ways the alleviation of their suffering condition."

No expulsion of the present inhabitants of the land was contemplated. On the contrary, in presenting the memorial, it was distinctly stated "that only peaceable diplomatic negotiations are necessary, and that all private ownership of land and property should be carefully respected and protected."

The desideratum needed to foster extensive and successful colonization of Palestine, and the material development of the country, is a good and substantial government. Autonomy guaranteed to the Jews, under international protection, would be hailed as the hour for which they have earnestly waited these seventeen centuries.

It is idle to assert that the Jews are not capable of self-government. The names of Jewish statesmen are household words in every land. No other people have furnished a like proportion of political leaders. Joseph Daniel Montefiori, Beaconsfield, Lasker, and Cremieux are only notable examples among a host of compeers. They have the brains and the will to establish a state that shall be honorable and celebrated among the nations.

Protection for private and corporate property, the adjustment of claims, and possession of the Christian holy places, can be as well arranged under Jewish as under Turkish rule. Indeed, as small a state, existing only by international protection would of necessity realize the importance of justice, righteousness, and moderation.

The same consent of public lands and property should be made to them, by the Porte, as has been made in the case of Bulgaria, Servia, and Greece. Especially should they have possession and control of the Harams, or ancient temple inclosure. The possibility of rebuilding their Temple under Divine protection would fire every orthodox Jew with religious enthusiasm, and furnish an irresistible stimulus for a world-wide rally to their fatherland.

The action of the Berlin Conference in 1878, when autonomy was granted to Bulgaria and other Turkish provinces, furnishes a precedent for giving the government of Palestine to the Jews.

It is true that only a small number are now in the country—perhaps seventy-five or eighty thousand—but they form enough of the population and there is room for two or three millions more, without displacing the present inhabitants. And now, this very day, we stand face to face with the awful dilemma, that these millions cannot remain where they are, and yet have no other place to go. May they not go home, at least as many as England will sustain? They would be there now, but their return has been forcibly prevented.

This phase of the question presents an astonishing anomaly—a land without a people and a people without a land! These should, in simple justice, be regarded as one united whole. The circumstances of their separation really strengthen the case for an appeal to international consideration and protection.

The results of the Berlin Conference emphasized the gracious humanitarian principle of national restoration, by giving to the natural inhabitants of each country the privilege to exercise and enjoy the functions of self-government.

All Europe had already sanctioned and established this principle, by the restoration of Greece and Rome, nations that, for many centuries, had borne the yoke of foreign domination. With such precedents as these, the enlightened statesmen and governing monarchs of this nineteenth century cannot consistently refuse to heed the claims of the Jew and Jerusalem.

It is objected that the Jews, by reason of their rebellion against God, have forfeited their claim to the land.

The Jew universally admits that the sins of his people have brought their calamities upon them. His prayer-book is burdened with confessions of his guilt, and acknowledgment of his sins, and of the righteousness of his punishment. But not once does he relinquish his right and claim to the land.

This rests on the unconditional promise and gift of Jehovah, saying to Abraham, "For all the land which thou seest, to thee will I give it, and to thy seed forever." (Gen. 13:15.) This was reiterated and confirmed to Isaac and to Jacob by the oath of the Almighty. (Gen. 15:18; 17:8; 26:3; 28:4, 13.) When He showed it to Moses He said: "This is the land which I sware unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed." (Deut. 34:4.) And Israel's entrance into the land under the lead of Moses and Joshua was accompanied by such miraculous, supernatural interposition and display of divine power as to convince the whole world that it was the fiat of the Infinite. *He* hath done it; and, to leave no question about further claimants, *He* hath utterly consumed the nations where they dispossessed. During nearly fifteen centuries after this Israel actually possessed the land.

Because of sin and rebellion, they were often according to prophecy, given into the hands of their enemies for punishment and correction, but never hath God withdrawn from them His unconditional warranty deed of the land. On the contrary, notice the words of Moses in Deut. 30:4, 5: "If any of thine be driven out unto the uttermost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee. And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." This follows all the blessing and the curse which were to come upon them. Similar assurances of a future and complete restoration glean throughout the whole area of prophecy, from the Pentateuch to Revelation.

We know a portion were restored from Babylon. But Isaiah says there shall be a second restoration from the four corners of the earth. (Isa. 11:11, 12.) "Both Israel and Judah shall be gathered and the sanctuary of the Lord shall be set in the midst of them forevermore." (Ezek. 37.) The Apostle James thus sums up the words of the prophets: "After this (after the Church is taken out, Acts 15, and 1 Thess. 4:13-18) I will return and will build again the tabernacle of David which is fallen down; and I will build again the ruins thereof, and I will set it up." (Acts 15:16.) And the prophet Amos, from whom he quotes, adds, "And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (9:14, 15.)

As a rebellious race, Israel has borne the rod of affliction, been "scattered and peeled," until he can cry out in the words of the prophet, "Is it nothing unto you all ye that pass by? Behold and see if there be any sorrow like unto my sorrow which is done unto me." But has he been disinherited? Not so, for it is written: "He that scattered Israel will gather him and keep him as a shepherd doth his flock." And as He used Cyrus to accomplish the restoration twenty-three centuries ago, so has He decreed to use the Gentile nations for the second restoration. (Isa. 49:22.)

Again it is claimed that Israel, by lapse of time, has lost the title of the land and that, after eighteen centuries of dispossession, its claim can be allowed in any earthly court.

The time was when only might made right between nations, but the reverse of this precept has been clearly illustrated in the development of international law. Springing not from legislative enactment, but from a consciousness of great underlying principles of justice and equity in natural and divine law, it has made magnificent progress in the past three hundred and fifty years. It is gradually emphasizing that precious precept, that righteousness exalteth a nation. It is the palladium of Divine standards of truth running through the crisis of human conviction, and it points us onward to the glorious climax that right is greater than might, and all nations are brethren. Its area of authority is constantly increasing, and it has the promise in it of a universal court of empires, in which all national disputes and questions shall be amicably ad-

sidered and settled. Already it has marvelously improved the condition of small and weaker states, in the guarantee it affords that their rights shall be acknowledged and respected.

Applying, then, these principles of international law, what is the status of Israel's title to the land?

First of all we find that the writers on international law are divided, Klüber and Martens being quoted by Phillimore as denying to prescription any place in it, or, in other words, that prescription should not apply to a sovereign power.

Other writers, while holding to the doctrine of international prescription, surround it with circumstances and limitations which it is important to consider.

Wheaton says: "This rule is founded upon the supposition, confirmed by constant experience, that every person will naturally seek to enjoy that which belongs to him, and the reference fairly to be drawn from his silence and neglect, of the original defect of his title, or his intention to relinquish it."

Phillimore says that international prescription is "a matter, 'hidden by the ancient mist of Gentes to be one of no mean difficulty,' and while he holds firmly to the application of prescription for national title, he does so contrary to Wheaton and others, by separating it entirely from dereliction, and relying only upon absolute possession. And yet he says "it is impracticable to settle the precise limitation of time which gives validity to the title of national possession"; and further, that "the application of the general rule must of necessity be greatly modified by the special circumstances of each particular case."

Vattel holds that occupation and prescription are derived from the law of nature, and are founded upon the dereliction or neglect of the proprietor. He says "no prescription cannot be grounded on any but an absolute or lawful possession; it has no foundation if the proprietor has not really neglected his rights."

As to prescription from silence, he says "it must however be confessed that between nations, the rights of occupation and prescription are often more difficult in their application, so far as they are founded on a presumption drawn from long silence. Nobody is ignorant how dangerous it commonly is for a weak state even to hint a claim to the possessions of a powerful monarch. In such a case, therefore, it is not easy to deduce from long silence a legal presumption of abandonment." As to other principles that establish the use and force of prescription, he says, "it is, however, only in cases of long continued undisputed and uninterrupted possession that prescription is established on these grounds."

Russell states, as a settled rule of modern jurisprudence, "that the operation of the statutes of limitation is suspended during a state of war," and he makes a special point on the courts of each belligerent being closed against the other, and that the time during which they are so closed should be deducted from the computation of the period of limitation.

Wheaton says that "since commerce has taught the world more humanity and has modified the too rigorous rules of the old law, it may well be doubted if such a plea (the ancient plea of an alien enemy) can ever be good, the reason or ground of it having entirely failed."

Justice Clifford (1867), deciding that the statutes of limitations did not run during the war of the rebellion, says of limitation laws, that "they rest on the negligence or laches of the party himself"—and that "neither laches nor fraud can be computed in such a case [when war exists] and none of the reasons on which the statute is founded can possibly apply."

Now it will be readily admitted that the application of prescription to Palestine and Israel presents the most unusual circumstances. Indeed it is altogether anomalous. Other people, when conquered, have either been allowed to remain upon their land, or if dispersed, have been absorbed and lost in other nations. But Israel, though driven from the land over eighteen centuries ago and hammered up and down the earth with the rod of persecution, still maintain themselves as a distinct people with unabated vitality.

Prescription cannot be founded upon dereliction in their case, for they have never abandoned the land. They made no treaty, they did not even surrender. They simply succumbed, after the most desperate conflict, to the overwhelming power of the Romans, under Titus, and were slaughtered or enslaved in A. D. 70. About sixty-five years later, the next generation rallied to the land again, under the lead of Bar Cochba, and stoutly resisted the Romans until they were completely overthrown at the siege of Bither, with a slaughter second only to the destruction of Jerusalem.

Since then, having no sovereign nor political head through whom they could speak, they have disputed the possession of the land, by continued protests through their literature and their private and public worship. In spite of all the oppression which has been like the grinding of the upper and nether millstones, they have constantly and steadfastly manifested their *animus revertendi*.

In the annual passover service they say, 'At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel. This year we are being accounted slaves here, but next year we hope to be children of freedom in the land of Israel."

The same sentiment is publicly repeated in all

their great feasts of the Passover, Pentecost, New Year, Day of Atonement, and Tabernacles, and also, by all Orthodox Jews, in the regular Sabbath service and in the morning prayers for every day in the year.

At the "west wall" in Jerusalem, they have for years on Friday afternoons made the most public protests by the use of the 79th Psalm and other Scriptures, until "the wailing place" has become a household word throughout the world.

It is clear therefore that, in the foundation principles of international law, there is no basis for prescription against Israel, either on the ground of dereliction or of undisputed possession.

Again, the forcible manner by which Israel has been kept out of the land, with no means of redress, is equivalent, in principle, to a continued state of war; and according to the rules laid down by Burwell, Wheaton, Justice Clifford, and others, limitation should, in no event, run against them, until they have had the opportunity to present their claim at the bar of the only possible earthly court: an international conference.

But some say this is all an ancient religious sentiment and that the Jews do not really wish to return to Palestine. Such statements show a lamentable ignorance of the present attitude of Israel. Chovevi Zion (Lovers of Zion) Societies, and Shuvi Zion (reclamation) Societies, have been formed by the Jews all through Russia and extended into Europe and the United States. The first are organized to stimulate the national sentiment and aid the colonists; and the latter are organized for the express purpose of colonizing Palestine. Twenty or more colonies are now established there, and they are giving the lie to the slight, that they are not agriculturists, by actually cultivating the land as their ancestors did centuries ago.

In the last fifty years there have travelled all a few thousand "reformed" Jews, who expect no Messiah, and do not wish to return to Palestine. But the great mass of the Jews, at least nineteen-twentieths, are still orthodox, and consistently hold to the value of their ancestral inheritance, and are unfailing desire and expectation to possess it.

It is only thirty-one years since the Israelite Universal Alliance was organized, and only twenty-four years since Jews were permitted to hold real estate in Palestine, and now the whole nation is once more rising up with their eyes fixed upon the land. Their colonists are looking to the establishment of factories and commerce. But what can be done under Turkish government? If the Jews could have a Jewish governor of Palestine, reporting direct to Constantinople, and under international protection, similar to the Christian governor of Mt. Lebanon, it would be a great improvement, but autonomy would be far better.

Something must be done. What shall it be? No other people can insist of such high authority for the title to their earthly inheritance. It is vested in the Holy Word, which all Christian nations receive as the foundation of their religion, and the rule of their practice.

Israel gave this word to us; and as it God says "I will lift up my hand to the Gentiles, and they shall bring my sons in their arms." Does not the present dire extremity of Israel, and the quickening of their national sentiment, and the expression of Gentile sympathy, and the providential openings toward the land, all point to the uplifted hand of God?

But it is claimed that the United States may not intercede for Israel because it would be contrary to the Monroe doctrine, or its equally binding converse.

Is this so? Is it possible that this great nation of sixty-five million inhabitants, representing every habitable part of the globe, with a government of the people, for the people, and by the people, is so bound up by a political policy that in council can its word, office and influence, to save and protect souls for the welfare of an oppressed people, simply because most of them live across the sea? Can we aspire to dominate in the affairs of the American, and speak no word of comfort in such a case as Israel's? It is not rational.

Besides, this is not strictly a European question. Quite a large proportion of the Jews live in our own country, with a prospect of the number soon being greater, perhaps, than in any other. Palestine is in Asia, and the decision of the question is therefore as much Asiatic and American as it is European.

We sent delegates to the Berlin Conference in 1884, which established the Congo Free State, and also to the Conference at Brussels in 1889 to consider slavery and the liquor trade in Africa. True, there was a reservation about signing the conventions in these cases, but our delegates entered into all the deliberations of the conference, and took a most active part in the propositions and discussions.

Thus have we passed the barriers of seclusion. Our established precedents now make it perfectly consistent to intercede for Israel. We must do so if we would continue to enjoy the blessing of Him "who hath divided to the nations their inheritance and set the bounds of the people according to the number of the children of Israel." (Deut. 32:8.)

It has been stated that the United States can have no moral influence with the nations of Europe because of our domestic treatment of the Indians and Chinese. This might be fairly considered irrelevant, and we are glad it takes but a moment to dispel such illusion. Did the massacre of St. Bartholomew negative the influence of France in the Revolution? Was Spanish influence paralyzed by the

horrors of the Jewish expulsion? Was England entrapped by the opium crime against China? Or were Russia, Germany, and Austria handicapped by the division of Poland? Every nation has its glass house.

A people that has freed millions of slaves, spent billions to suppress rebellion, revolutionized navies by its inventions, with a foreign trade of $1,700,000,000, annually, and its treasury bursting with revenue; a nation that is sought by the overflow population of the world, will have no difficulty in securing respectful attention to its peaceable diplomatic efforts for oppressed Israel.

Undoubtedly the possession of Palestine is the very heart of the Eastern question. Many nations have a covetous eye upon it, with a keen appreciation of the prestige and influence which control of the holy places would confer. The ambitious policy which has divided up Africa and the Pacific Islands would quickly absorb Palestine were it not for mutual jealousy.

Fortunately the United States has no covetous aspirations. Her efforts for Israel would be recognized as entirely unselfish and purely philanthropic. Having excellent relations with all the powers, and as the recognized friend of Russia, it is most fitting that she should inaugurate this peaceable movement to give exiled Israel a settled and permanent home.

Turkey would readily yield to the decisions of the powers; and if not France or England, or even Russia, would doubtless join to execute the judgment and decree of such an international court.

In conclusion let it be remembered that the memorialists ask our government, not for a crusade, not for intervention, but only for peaceable diplomatic intercession. Happy is the people that shall intercede in Israel's behalf, for God hath said, "I will bless them that bless thee." Frederick the Great said it drove to an axiom that "to oppress the Jews never brought prosperity to any government."

Wm. E. Blackstone.

Oak Park, Ill.

Memorial to President Woodrow Wilson

Whereas the civilized world seeks some feasible method of relieving the persecuted Jews, and

Whereas we recognize the difficulty of harmonizing the widely divergent views of the multitudinous population of Russia and other nations, and

Whereas the governments of these nations should properly remain free from interference with their internal affairs, and

Whereas each of many nations can consistently point to the others as evidence that the Jews are not, in its dominion alone, oppressed and disadvantaged, and

Whereas the Jewish question is world wide and demands an international remedy, and

Whereas the maltreatment of the Jews is so fraught with alarming danger in many quarters of the world that humanity and the Golden Rule demand speedy action, and

Whereas the Jews, when expelled from Spain, were given an asylum in Turkey and have, ever since, until the breaking out of the present unprecedented war, received such comparatively kind treatment in the Sultan's Dominions as to give assurance that some satisfactory arrangement can now be made for their permanent resettlement in Palestine, and

Whereas a Memorial, copy of which is attached hereto, was presented by Mr. Wm. E. Blackstone in 1891 to Hon. Benjamin Harrison, then President of the United States entitled "What Shall Be Done for the Russian Jews," in which it was prayed that the good offices of this Government might be used to intercede with the Governments of Europe for an international conference to consider the condition of the Jews and their right to a home in Palestine, and

Whereas the remarkable endorsement of the Memorial by eminent statesmen, clergymen, philanthropists, financiers, the religious and secular press of our Country, as well as our most prominent Jewish citizens, cannot fail to emphasize the wisdom of the plan proposed, and

Whereas the records of the State Department at Washington since the presentation of said Memorial, evidence the development of a remarkably benign activity on the part of our Government in behalf of the Jews, and

Whereas we deem the imminent outbreak of the present sad and destructive war a most opportune time for calling such an international conference of the Powers.

Now Therefore, we the undersigned, representative individuals, societies, organizations and public officers in the United States, most respectfully commend the Memorial aforesaid and the attached letter of presentation and document attached, pertaining thereto, to the Honorable Woodrow Wilson, President of the United States and Officers of our Government for consideration of the action therein prayed and such measures as may be deemed wise and best for the permanent relief of the Jews.

May, 1916

[Signatories]

CHICAGO

James M. Gray, Dean of the Moody Bible Institute, Chicago

Andrew C. Zenos, Professor in McCormick Theological Seminary, Chicago

Charles M. Stuart, President Union Biblical Institute, Evanston, Illinois

Abram W. Harris, Northwestern University

W. T. McElveen, Minister of First Congregational Church, Evanston
John W. Robinson, Missionary Bishop, M. E. Church, Bombay, India
George L. Robinson, Professor in McCormick Theological Seminary
C. P. Anderson, Bishop of Chicago (Episcopal)
Shailer Mathews, The University of Chicago
Edmund D. Hulbert, President Merchants Loan & Trust Co.
Jas. B. Forgan, Chairman Board of Directors First National Bank
George M. Reynolds, Pres. Continental and Commercial National Bank
J. Ogden Armour, President Armour & Co.
M. A. Hamill, President Corn Exchange National Bank, Chicago
C. L. Hutchinson, Vice-President Corn Exchange National Bank, Chicago
John G. Shedd, President Marshall Field & Co.
Thomas Nicholson, Methodist Bishop in Chicago
Henry P. Crowell, President The Quaker Oats Co.
John M. Dean, Jr., 3549 W. Monroe St., Chicago, Ill.
John W. Scott, 300 W. Adams St., Chicago
T. C. Rounds, Editor Jewish Era

ITHACA, N. Y.

Andrew D. White, Cornell University
Nathaniel Schmidt, Cornell University
L. H. Bailey, Ithaca, N. Y.
Charles E. Treman, Ithaca, N. Y.
Jacob Rothchild, Ithaca, N. Y.
V. A. Moore, Dean N. Y. State Veterinary College, Ithaca

PHILADELPHIA

John Wanamaker, Philadelphia
W. H. Roberts, Philadelphia
Edgar F. Smith, Provost of the University of Pennsylvania
Walter M. Wood, Gen. Sec'y the Y. M. C. A. of Philadelphia

NEW YORK

Federal Council of the Churches of Christ in America
Charles S. Macfarland, General Secretary
Frank Mason North, Chairman Executive Committee, Federal Council of the Churches of Christ
L. B. Wilson, Bishop Methodist Episcopal Church
Fletcher S. Brockman, Associate General Secretary International Committee Y. M. C. A.
Arthur J. Brown, Secretary Presbyterian Board of Foreign Missions in U. S. A.
Stanley White, Secretary Presbyterian Board of Foreign Missions in U. S. A.
W. M. Knight, Vice Pres. N. Y. City Y. M. C. A.
Henry M. Orne, General Secretary, Young Men's Christian Association of the City of New York
Cleveland H. Dodge
Walter Laidlaw, Executive Secretary the New York Federation of Churches
A. S. Lloyd, Pres. Board of Missions (Episcopal Church)
H. K. Carroll, Associate Secretary Federal Council Churches, Washington, D. C.
J. E. Robinson, Missionary Bishop, M. E. Church, Bangalore, India
A. B. Simpson, President Christian and Missionary Alliance
Fleming H. Revell, Publisher
J. L. Magnes, Chairman Kehillah (Jewish Community) of New York City
W. S. Lewis, Bishop Methodist Episcopal Church, Shanghai, China
Len C. Broughton, Pastor First Baptist Church, Knoxville, Tenn.

LOS ANGELES

Newton W. Thompson, Acting Governor of California
C. E. Sebastian, Mayor of Los Angeles City
S. Hecht, Rabbi, Los Angeles
D. W. Edleman, Los Angeles
S. G. Marshutz, Los Angeles
M. J. Finkonstein, Los Angeles
Edgar F. Magnin, Los Angeles
H. W. Frank, Los Angeles
M. A. Newmark, Los Angeles
Lewis M. Cole, Los Angeles
J. Y. Baruh, Los Angeles
Rabbi Isidore Myers, Los Angeles
Garvin W. Craig, Judge Superior Court
Grant Jackson, Judge Superior Court, Los Angeles County
Curtis D. Wilbur, Judge of Superior Court, L. A. Co.
Charles Edward Locke, Pastor First Methodist Church, Los Angeles
Maus H. Hellman
J. Wigdal, President Home Savings Bank of Los Angeles
M. N. Avery, President German American Trust and Savings Bank
W. E. McVay, Vice President German American Trust and Savings Bank
W. L. Stewart, Oil Producer
Stoddard Jess, President First National Bank
J. F. Sartori, President Security Trust & Savings Bank
William R. Staats, President Wm. R. Staats Company
Lyman Stewart, Chairman Board of Directors Union Oil Company of California
J. C. Drake, President Los Angeles Trust & Savings Bank
A. J. Waters, President Citizens National Bank of Los Angeles
T. E. Newlin, Vice President Farmers & Merchants National Bank of Los Angeles
William H. Allen, Jr., Pres. Title Insurance & Trust Company of Los Angeles
A. E. Huntington, Vice President Hibernian Savings Bank, Los Angeles
Harry E. Andrews, Managing Editor Los Angeles Daily Times
Edwin T. Earl, Proprietor Evening Express and Morning Tribune
John Willis Baer, President Occidental College, Los Angeles
Wm. E. Blackstone, 5425 Pasadena Ave., Los Angeles, California.

BAPTIST MINISTERS' CONFERENCE

RESOLVED that the Los Angeles Baptist Ministers' Conference, of Los Angeles, California, hereby endorses the purposes and objects prayed in the memorial concerning Palestine and the Jews, which was presented by Mr. William E. Blackstone to President Benjamin Harrison, March 5th, 1891, and urges upon Rev. S. W. Cummings, Rev. J. F. Watson, Rev. George L. White and their co-delegates to the Northern Baptist Convention at Minneapolis, Minn., that they use the utmost of their endeavors to bring this matter before the Northern Baptist Convention through the proper channel, to secure the adoption of the Memorial to Honorable Woodrow Wilson, President of the United States, commending the Memorial aforesaid and the objects therein prayed and such measures as may be deemed wise and best for the relief of the Jews and their rights and claims to Palestine as their home.

May 15, 1916.

C. W. JACKSON, President
V. E. HEDBERG, Secretary

This resolution was moved by H. E. Barnes and seconded by J. W. Brougher and unanimously adopted by the Conference.

V. E. HEDBERG, Secretary.

Methodist Ministers' Meeting

RESOLVED that the Methodist Ministers' Meeting of Southern California in session at Los Angeles, hereby endorses the purposes and objects prayed in the Memorial concerning Palestine and the Jews, which was presented by Mr. William E. Blackstone to President Benjamin Harrison, March 5th, 1891, and urges upon the delegation of ministers and laymen from the Southern California Conference to the General Conference of the Methodist Episcopal Church, now in session at Saratoga Springs, New York, that they use their utmost endeavors to bring this matter before the General Conference through the proper Committee, to secure the adoption of the Memorial to Honorable Woodrow Wilson, President of the United States, commending the Memorial aforesaid and the objects therein prayed and such measures as may be deemed wise and best for the relief of the Jews and their rights and claims to Palestine as their home.

Motion adopted May 1st, 1916.

E. A. Healy, Acting President
J. E. Hall, Secretary

Presbyterian Ministerial Association

RESOLVED that the Presbyterian Ministerial Association of Los Angeles, California, hereby endorse the purposes and objects prayed in the Memorial concerning Palestine and the Jews, which was presented by Mr. William E. Blackstone to President Benjamin Harrison, March 5th, 1891, and urges upon President J. W. Baer and his fellow commissioners to the General Assembly of the Presbyterian Church in the United States, from the Presbytery of Los Angeles, that they use the utmost of their endeavors to bring this matter before the General Assembly through its Committee on Bills and Overtures and to secure the adoption of the Memorial to Honorable Woodrow Wilson, President of the United States, commending the Memorial aforesaid and the objects therein prayed and such measures as may be deemed wise and best for the relief of the Jews and their rights and claims to Palestine as their home.

May 8, 1916

T. H. Walker, President
H. H. Parker, Secretary-Treasurer

Petition to the President of the United States

By the General Assembly of the Presbyterian Church, U. S. A., May 26, 1916

Whereas, the civilized world seeks some feasible method of relieving the persecuted Jews; and

Whereas, We recognize the difficulty of harmonizing the widely divergent races of the multitudinous population of Russia and other nations; and,

Whereas, The governments of these nations should properly resent any foreign interference with their internal affairs; and,

Whereas, Each of many nations can consistently point to the others as evidence that the Jews are not to be considered alone, oppressed and slaughtered; and

Whereas, The Jewish question is world-wide and demands an international remedy; and

Whereas, The environment of the Jews is so fraught with alarming danger in many questions of the world that humanity, and the Golden Rule demand speedy action; and,

Whereas, The records of the State Department at Washington, since the presentation of a memorial to President Benjamin Harrison, in 1891, by William E. Blackstone, in behalf of the Jews in Europe, evidence the development of a remarkably benign activity on the part of our Government in behalf of the Jews; and

Whereas, We deem the imminent outbreak of the present vast and destructive war a most opportune time for calling such an international conference of the Powers,

Now, Therefore, We, the General Assembly of the Presbyterian Church in the U. S. A., most respectfully petition Woodrow Wilson, President of the United States, and the other officers of our Government, that the good offices of the Government of the United States may be used to intercede with the governments of Europe for an international conference to consider the conditions of the Jews, and to adopt such measures as may be deemed wise and best for their permanent relief.

Attest: Wm. H. Roberts,
Stated Clerk.

Jews and the World's Parliament of Religions

[A digest of the Jewish participation in the Parliament of Religions and the Jewish Denominational Congress, held in connection with the World's Columbian Exposition, Chicago, 1893, together with some of the papers presented on Judaism.

With the exceptions noted hereinafter, the materials following are taken from Judaism at the World's Parliament of Religions, a book compiled by the Union of American Hebrew Congregations and published by Robert Clarke & Company, Cincinnati, 1894.]

When the idea of holding a Parliament of all Religions in connection with the World's Fair of Chicago was broached there was no demonstration that hailed it with greater enthusiasm than the Jewish. The first advocates of a universal religion had been Israel's prophets; and this movement was the first pronounced step to be taken in our Western World toward giving active expression to the glorious hope of the uniting of all men in the name of the one God. Individual voices in the various Jewish pulpits throughout the land were raised in joy and gratitude. The first official action, however, in the matter was taken at the meeting of the Central Conference of American Rabbis held in New York City, July 6-10, 1892, when the committee to whose hand been referred the suggestions in the annual message of the President of the Conference included in their report the following paragraph:

"We recommend, in reference to the Religious Congress of the Columbian Exposition, that after the matter has been given mature deliberation at the present session of the Conference, the Executive Committee of this Central Conference be given full power to act in conjunction with the committee already appointed by the Columbian Commissioners."

A number of suggestions were made as to what participation Judaism should take in the Congress, and the matter was disposed of by a resolution to the effect "that all matters concerning the World's Fair be referred to the Executive Committee, that all recommendations that the Executive Committee will have to make and all the reports of their transactions regarding the World's Fair be brought to the notice of a special session of the Conference to be held in Washington next December, in order to act in conjunction with the Council of the Union of American Hebrew Congregations."

At the special session of the Conference held in Washington on the fifth of the following December, it was resolved to address a communication to the Council of the Union of American Hebrew Congregations which was to convene on the next day [illegible] in the execution of the idea of the representation of Judaism at the Parliament.

Upon the receipt of this communication by the Council it was referred to a Committee of Five consisting of Messrs. B. Bettman, Julius Freiberg, Simon Wolf, and Revs. Dr. Joseph Silverman and Louis Grossman. This committee submitted the following report which was unanimously adopted:

"*To the Council of the Union of American Hebrew Congregations:*

"GENTLEMEN:—Your Committee, to whom was referred the communication from the Central Conference of American Rabbis, petitioning this Council to cooperate with it in a proper presentation of Judaism at the Congress of Religions which will be held in Chicago, August, 1893, beg leave to submit the following:

"Inasmuch as all the religions of the world will be represented at the said Congress of Religions, and the Central Conference of American Rabbis has taken the initiative for a proposed representation of Judaism in it,

"The subjects to be treated as follows:

"I. HISTORICAL—

"(*a*) Subdivided into Biblical, Mediæval, and Modern.

"(*b*) The history of Jewish beliefs and the customs in the various lands and times.

"(*c*) The history of the domestic and [illegible] social life of the Jews in the various periods.

"(*d*) A history of the education of the Jewish people, public and private.

"II. ETHICAL—

"(*a*) Biblical ethics from the historical standpoint.

"(*b*) Talmudical ethics based upon and to begin with the Hellenistic literature.

"(*c*) Ethics of the mediæval [illegible] down to our own time.

"III. POLEMICS AND APOLOGETICS—

"That is, the relation of the Jews to [illegible]

"IV. Statistical—

"(a) An estimate of the present statistics.

"(b) European statistics.

"(c) American Jewish statistics.

"(d) Eastern Jewish statistics.

"V. Archæological—

"Religious and national both as to locality and documents.

"These various topics will be assigned to well-known scholars who have made these branches their special study and they shall be requested to participate in person, or if that be impossible, by literary contributions. Further, we recommend that the Conference should tender a special invitation to representative men and women to take part. Furthermore:

"Whereas, The anti-Semitic agitation, undeterred by the verdict of the enlightened, still continues to unjust hostility in many lands, be it

"*Resolved*, That besides the discussion of the topics recommended, we solicit the cooperation of all American Jews in sympathy with the cause, both individuals as well as societies, orders, and congregations to render the participation of the Jews in the Religious Congress at the Columbian World's Exposition a matter of international importance, to help to show clearly and emphatically the great aim and the objects of Judaism before the entire world and to substantially refute all the slanderous charges made against it through the successive ages by its declared foes; be it also

"*Resolved*, That men of renowned, world-wide scholarship and impartiality of the Christian denomination and Jewish scholars of note be requested and authorized, at the expense of the American Jews to write and publish exhaustive treatises on the anti-Semitic charges, in particular in regard to the blood accusations, which fill so dark a chapter in Jewish and Christian history, stating the facts and giving the result of their examination in decisive and clear terms. Furthermore, be it

"*Resolved*, That these men be invited to come and to review publicly these charges before the enlightened representatives of the great religions of the world, in order to elicit the approval and assent of the world and silence slander in the name of humanity forever, at least within the pale of civilization.

"In all of which the Council fully concurs and heartily indorses the proposed plan.

"We recommend that this Council appoint a committee of eleven to cooperate with the Executive Committee of the Conference, and that the joint Committee be intrusted with full power to carry out this suggestion, with such modifications as they may see fit for the proper representation of Judaism in the Congress, and that it shall convene as speedily as practicable and furthermore, that the Executive Board be herewith authorized to provide such financial support to the Commission as may be necessary for the execution of the plan."

The suggestions in this report as to the subjects which should be treated in the papers to be read were adopted by the committee from the communication of the Conference. At the New York meeting above referred to, this plan had been presented.

In accordance with this resolution, the President of the Council, Mr. Emmanuel Wertheimer, appointed the committee of eleven, consisting of the following gentlemen:

B. Bettman, Cincinnati, O.
Isidore Bush, St. Louis, Mo.
Josiah Cohen, Pittsburgh, Pa.
Solomon Hirsch, Portland, Oregon.
Adolph Moses, Chicago, Ill.
Simon W. Rosendale, Albany, N. Y.
Jacob H. Schiff, New York.
Lewis Seasongood, Cincinnati, O.
Oscar S. Straus, New York.
Mayer Sulzberger, Philadelphia, Pa.
Simon Wolf, Washington, D. C.
Julius Freiberg, Cincinnati, O., President of the Union of A. H. C., ex-officio.

On March 26, 1893, a joint meeting of the Commission, consisting of this Committee of the Union, the Executive Committee of the Central Conference, the local committee of Chicago, and representatives of the Congress of Jewish women, was held in the parlors of the Auditorium Hotel, and on the succeeding days in the vestry-rooms of the Anshe Maariv Congregation. An organization of all these bodies was effected. Mr. B. Bettman was chosen chairman of the meeting and Rabbi Joseph Stolz, secretary.

The joint committee resolved to spread broadcast the following preliminary address, which states briefly and clearly the reasons why Judaism should be represented at the Parliament:

"In accordance with the authority vested in us by the World's Congress Auxiliary of the World's Columbian Exposition, we, the undersigned, representing the Union of American Hebrew Congregations, the Central Conference of American Rabbis, and the Local Committee on a Jewish Church Congress, send fraternal greetings to the Jews and friends of the Jews of all countries.

"The World's Congress Auxiliary of the World's Columbian Exposition has formally and officially invited the professors of Judaism to be represented in the Parliament of Religions to be held in the Memorial Art Palace from September 11th to September 28th, and it behooves us to participate in this Congress of all living historical

religions, that no link in the chain be missing, and the evidence be as complete as possible, that however manifold our titles may be, the beliefs, the hopes, the aims we all cherish in common are much more important and essential than a long-standing and deep-rooted intolerance has led mankind to believe.

"Another reason of not less importance urges the Jews to be properly represented at this Congress. Although the history of Judaism covers a period of more than three thousand years, no religion has been more thoroughly misunderstood and misinterpreted. Misconceptions of it are so deeply rooted that even in still the humiliation to see the most enlightened nations of the world not only giving credence to beliefs concerning us that have been invented by fanaticism, and have not the slightest historical foundation, but even persecuting our brethren upon the strength of them.

"Since the existence of our religion, no such opportunity as this has ever been extended to the Jew to set himself right before the whole world. It would, therefore, be criminal negligence did we not embrace this chance to proclaim broadcast, through such men as by their learning, their [illegible] of judgment, their character and their works, will command general recognition and attention, what our fundamental doctrines, hopes and aims have ever been; what are the chief spiritual contributions for which humanity is indebted to us, what is our attitude toward other religions, and in what respect Judaism is still indispensable to the highest civilization.

"For these reasons, we beg leave to invite [illegible] moral support and hearty cooperation in the representation of Judaism for which the evenings of September 13th, 15th, and 16th have been assigned to us by the General Committee.

"It is designed by the Auxiliary that after a Denominational Congress or Conference shall be held in Chicago for a more complete and extended presentation and discussion of such theoretical and practical questions as concern such denomination; and we herewith extend to you a hearty invitation to attend and participate in the sessions of our Denominational Congress, which will be held under the auspices of the Central Conference of American Rabbis during the week beginning August 28th, and which will form an officially recognized part of the World's Fair Religious Congresses.

"All communications may be addressed to Rabbi Joseph Stolz, Secretary of the Joint Committee, 412 Western Avenue, Chicago, Illinois.

"Signed by—

"B. Bettmann, Cincinnati, *President*
"Hon. Jacob H. Schiff, New York, *Vice-President*
"Adolph Moses, Chicago, *Vice-President*
"Julius Freiberg, Cincinnati, *Vice-President*
"Isaac Bass, St. Louis, *Vice-President*
"Hon. Solomon Hirsch, Portland, Ore., *Vice-President*
"Judge Simon W. Rosendale, Albany, N. Y.
"Hon. Oscar S. Straus, New York
"Hon. Simon Wolf, Washington, D. C.
"Judah Cohen, Pittsburgh, Pa.
"Mayer Sulzberger, Philadelphia
"Gen. Lewis Seasongood, Cincinnati
"Rabbi Isaac M. Wise, Cincinnati
"Rabbi David Philipson, Cincinnati
"Rabbi Charles Levi, Cincinnati
"Rabbi Joseph Silverman, New York
"Rabbi Tobias Schanfarber, Baltimore
"Rabbi Emil G. Hirsch, Chicago
"Rabbi Isaac Moses, Chicago
"Rabbi Joseph Stolz, Chicago, *Secretary*.
"*Joint Committee of the World's Congress Auxiliary on the Jewish Denominational Congress.*"

The committee appointed by the chairman to prepare the program for the Denominational Congress and the Jewish Presentation at the Parliament submitted a report which was substantially carried out.

The Denominational Congress convened Sunday afternoon, August 28, in the Hall of Columbus, and continued its sessions until Wednesday morning, August 30th. The Jewish Church presentation took place on the evenings of the 13th and 15th during the sessions of the Parliament.

Mr. B. Bettmann, the chairman of the joint committee, in his official report, presented to the executive committee of the Union, at its meeting held in Cincinnati, December 10, 1893, writes of the program and the manner in which it was carried out:

"This plan provided for a presentation of the cause of Judaism before the World's Congress of Religions and for papers to be read before the Jewish Denominational Congress, prepared by men selected from among the best and ablest Jewish scholars in the United States, and the results have exceeded the highest expectations of the warmest friends of the movement. Not only did Judaism for the first time in its history assert the other Religions of the World as an acknowledged equal entitled to and accorded a respectful hearing, but the ordinary presentation of its cause has made warm friends for it in hitherto hostile or at least coldly indifferent circles, and such has been the [illegible] that will undoubtedly bring forth a harvest of esteem and good fellowship. In addition its own champions and adherents have gained in confidence and encouragement, and another great cause for

congratulations is to the eminent success achieved also for the first time by the American Jewish women in their exceedingly able public participations in the work of the Congress, which has resulted in conferring great honor upon themselves and the sacred common cause."

At the same meeting the following communication addressed by the Rev. Dr. Isaac M. Wise to Mr. H. Bettanus on November 7, 1893, was presented:

"Herewith I have the honor to report to the Commission of the U. A. H. C., over which you preside, that the members of the Central Conference of American Rabbis and others associated with them have done their duty in the Congress and Parliament of all Religions, and have done it well. Judaism has been represented on this occasion fairly, fully, and frankly by able and eloquent champions, although none of the foreign brethren appeared. Also that cruel 'blood accusation' was emphatically and effectually refuted—I dare say by our influence—by the great Catholic Archbishop of Zante in Greece, who declared it a base falsehood in Parliament. In the same manner anti-Semitism was denounced by Archbishop Ireland and others in both cases much better than we could have done it. We discussed fully all departments of Judaism, theoretical and practical, exactly according to plan and specification ordered by your Commission at the meeting in Chicago. . . ."

A Resume of the Papers'

The program of the various congresses aimed to expound the fundamental doctrines, hopes and aims of Judaism, to explain the chief spiritual contributions for which humanity is indebted to it, what is its attitude toward other religions, and in what respect it is still indispensable to the highest civilization; and it is generally conceded that the speakers presented these topics with courage, clearness, force and learning, and withal in a spirit of love and tolerance.

Ever since the dawn of history, the sons of Abraham have been entrusted with the charge of everywhere proclaiming the one God in order to be "a blessing unto all nations of the earth," and Rabbi Isaac M. Wise, of Cincinnati, explained that the God of Abraham, Isaac and Jacob, the God of Israel, the God enthroned in Zion cannot be understood to signify a tribal, national, local or special God; it could signify only the one God revealed to the fathers and to Israel and worshiped by them; the Creator, Judge and Possessor of heaven and earth, exalted be all, prior and superior to all matter, time and space, the Eternal Infinite, Absolute, Universal and Omnipresent One, Supreme Love and Truth, the highest Ideal of moral perfection. The highest ethical duty of man, according to the Bible, is to become god-like, to come as near as possible to this highest ideal of disinterested goodness, love, mercy, justice and holiness as we are urged by the innate moral law, and as our God-cognition defines.

Prof. Moses Mielziner, of Cincinnati, proved with many quotations how the "Ethics of the Talmud" are a development of this principle. "The moral teachings of this famous book are as broad as humanity, knowing no distinction of creed or race, e.g., 'The duties of justice, veracity, peacefulness and charity are to be fulfilled towards the heathen as well as the Israelite.' 'The pious and virtuous of all nations participate in the eternal bliss.' 'Man's salvation depends not on the acceptance of certain articles of belief, nor on certain morality, purity of heart and holiness of life.'

Rabbi Joseph Stolz, of Chicago, maintained that man's personal immortality was always an established belief in Israel, and by quotations and inferences from the general principle of Judaism, he proved that throughout all his long history we search in vain for a period when this doctrine was not affirmed, believed or defended by the Jew. The voluminous literature of Judaism is unanimous on the subject, and there is proof positive that a clearly defined belief in immortality existed in Israel prior to the rise of Christianity, and that Jesus and his apostles taught the doctrine in the very words of the Pharisees. In 1885 the Pittsburg Conference declared: "We re-assert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit which forever finds bliss in righteousness and misery in wickedness." The joy is eternal because goodness is everlasting, the pain is temporal, because "God will not contend forever, neither will He retain His anger in eternity." Our life here fashions our life hereafter. "This world is the vestibule to the next."

But the hope of immortality must not be the basis of ethics. That is selfishness. "Be not like servants who serve their master for the sake of the reward."

In this connection, Rabbi Isaac S. Moses, of Chicago, in his treatise on the "Function of Prayer According to Jewish Doctrine," maintained that the object of Jewish prayer is not to persuade God into granting us favors, or by our hymns and praises to influence His will; it is rather man's opportunity to learn to subject his will to the will of God, to strive after truth, to enrich the heart with love for humanity, to ennoble the soul with the longing after righteousness. To the Jew, the

'The matter under this caption is taken from "The World's Parliament of Religions" (page 1442 ff.), edited by the Reverend John Henry Barrows, D. D., Parliament Publishing Co., Chicago, 1893.

house of prayer is not the gate to heaven, but the gate to righteousness, through which he enters into communion with the larger life of God. The most eminent of Jewish worship are freedom, law, truth, love to God and man, holiness, gratitude, peace and universal brotherhood. Characteristically Jewish are the words with which every service closes: "We hope, O God, that all superstition will speedily pass away, all wickedness cease, and the kingdom of God be established on earth, then will the Lord be king over all the earth; on that day shall God be acknowledged one and His name be one."

To bring about this time when "earth shall be as full of the knowledge of God as the depths of the sea are covered with water," is the mission of the Jew, said Rabbi Kaufmann Kohler, of New York, speaking of the "Synagogue and Church in Their Mutual Relations," maintained that the synagogue and church represent refraction of the same divine light of truth, the opposite poles currents of the same magnetic power of love. Working in different directions and spheres, they supplement and complete one another while fulfilling the great providential mission of building up the kingdom of truth and righteousness on earth. The synagogue holds the key to the mysteries of the church which is flesh of our flesh and spirit of our spirit. Jesus and his apostles were Jews both in their life and teaching. Jesus was in every respect a true son of the synagogue. There was no reason why he should antagonize the teachings of the synagogue any more than John the Baptist did, nor was there reason for the Jewish people at large or for the leaders to bear him any grudge, or to have the noblest and most laity-minded of all teachers in Israel. It was the anti-Semitism of the church of the second century that cast the guilt upon the Jew and his religion.

When the church amalgamated pagan elements, the synagogue parted company; but while standing in defense of his own disputed rights in the great battle between faith and reason the Jew helped and still helps in the final triumph of the cause not of a single sect or race or class but of humanity, in the establishing of freedom of thought and conscience, in the unfolding of perfect manhood, in the raising of the kingdom of justice and love in which all creeds and nationalities, all views and prejudices will blend like the rainbow colors of the one bright light of the sun.

What this "Share of the Jewish People in the Culture of the Various Nations and Ages" was, Prof. Gotthard Deutsch, of Cincinnati, explained with much attention to the historical details. They gave the world the Bible which they watched with such jealous care and devotion that it found its way into the thought and sentiment of all civilized men. Christianity as it was developed during the first century, derived its doctrines, thought and forms of expression from Rabbinical Judaism. The original feature of Christianity is its combination of the legal with the national Jewish messianic idea and this is the result of Jewish-Alexandrian philosophy. The Jews carried Greek learning into Europe, dispersing mediæval darkness. They were the pioneers in Biblical Criticism, the science which contributed so much to the enlightenment of the world and to the justification of its moral philosophy and religious concepts. They supplied the weapons for the Protestant Reformation. They furnished Spinoza, the pioneer of modern philosophy. And they occupy a prominent place in the history of modern art, music, drama, literature, journalism, science, philosophy, exploration, statesmanship and finance.

The Jews have never been mere recipients of the liberal culture of others, but they have always been eager and earnest co-workers in every realm and department of knowledge. Rabbi Samuel Sale, of St. Louis, proved this thesis in his essay, "Contribution of the Jews to the Preservation of the Sciences in the Middle Ages," demonstrating that the Jews were the only means and instrument by which the philosophy of the ancient Greeks was transmitted to the European world, giving a lasting incentive and influence to the philosophic thought of the middle ages. And without the precedent contributions of the Jews to the science in the middle ages, the Protestant Reformation would not have been possible.

Rabbi David Philipson, of Cincinnati, speaking on "Judaism and the Modern State," affirm that the Jews do not consider themselves a nation, but a religious community that expects no personal Messiah and desires not to return to Palestine. They are Jews in religion only, citizens of their Fatherland, wherever it may be, in everything else; their faith has no interests that are at variance with the common weal; they are not a class standing apart, but their heart and hopes are bound up with everything that conduces to civic advancement and their country's honor and political triumph; they recognize in all men brethren; and pray for the speedy coming of the day when all the world over religious difference will have no weight in political councils.

Rabbi G. Gottheil, of New York, speaking on "The Development of Religious Ideas in Judaism Since Moses Mendelssohn," said:

The idea of a "chosen people" has for us no other meaning than that of a people commissioned to do a certain work among men; it implies in our sense no inherent superiority of race or descent, least of all of preference or favoritism in heaven. The word that came from the Jewish mind thousands of years ago: "God is no respecter of persons," is not

contravened by us either in our belief, or in our prayers, or in our feeling towards non-Jews, and that other words from the same source: "Love thy neighbor as thyself," forbids us to countenance the least restriction of right or of duty based on a difference of race, station, culture or religion. Whatever there is yet in our liturgies or in our ceremonials, even if it only seems to conflict with that great Gospel, will disappear when the new order of service now in preparation shall become the accepted ritual expression of the Reformed Judaism in America.

Rabbi Emil G. Hirsch, of Chicago, spoke on the "Ideals of Judaism" and "Biblical Criticism and Judaism"; Rabbi Joseph Silverman, of New York, on "Popular Errors About the Jews"; Rabbi M. H. Harris, of New York, on "Reverence and Rationalism"; Rabbi L. Grossmann, of Detroit, on "Attitude of Judaism to the Science of Comparative Religions"; Rabbi C. H. Levy, of Lancaster, Pa., on "Universal Ethics According to Prof. Steinthal"; Rabbi A. Moses, Louisville, Ky., on "Who Is the Real Atheist"; Rabbi I. Schwab, St. Joseph, Mo., on "A Review of the Messianic Idea of the Jews from the Earliest Times to the Rise of Christianity"; Rabbi E. Schrieber, Toledo, Ohio, on "The Historians of Judaism of the Nineteenth Century"; Rabbi A. Kohut, New York, on "Genius of the Talmud"; Rabbi S. Hecht, Milwaukee, on "A Sabbath-School Union"; Rabbi B. Felsenthal, Chicago, on "The Study of Post-Biblical History."

"The Position of Women Among the Jews" was the theme of Rabbi Max Landsberg, of Rochester, N. Y. He showed that the position assigned to woman in the Biblical history of her creation, where the perfection of matrimony is the close union of one man and one wife for life, is expressed in such an exalted manner that now only all conceptions of antiquity are put in the shade, but the highest civilization yet attained cannot conceive of a more sublime ideal. Here is a perfect equality of man and woman; yea, the Bible does not say that woman, [redacted] and mother and cling to her husband, but man, the physically stronger one, shall cling to his wife, who in a high condition of humanity is morally and ethically his superior. A wealth of sentiment so universally ascribed to modern ideas is contained in this ancient Hebrew thought. It furnishes the key-note for the exalted position of woman among the Jews so strangely exceptional in practical equality, chastity, dignity, domestic affection, religious power and moral influence, when compared to that of all the ancient and many of the modern nations. To-day the Jewish woman has the same religious rights and obligations in the synagogues that man has, and she is a most powerful factor in the promotion of Jewish religious life and sentiment.

Jewish Denominational Congress

The Opening Session

On the twenty-seventh day of August [1893], in the Hall of Columbus in the Art Palace, in the presence of a highly-interested audience, the Jewish Denominational Congress opened its sessions. It was the first of the many denominational congresses held in connection with the Parliament, and the general feeling seemed to be that it was particularly appropriate that the key-note of the Parliament should be struck by the mother of monotheistic religions.

The exercises opened with prayer by Rabbi I. L. Leucht, of New Orleans, La., as follows:

"Almighty and most merciful God, Sovereign of the Universe! Deeply impressed with the solemnity of this moment, we approach Thee and crave for Thy blessing. Thou art the source of all wisdom, the light of our soul is but a spark borrowed from Thy glory, leading us to heights, where Thou alone reignest supreme.

"O Father, we stand in need of that divine light shedding a ray of hope into the darkness of our mundane existence, that we may not be engulfed by the waves of selfishness and earthly glory, that we may find fortitude and faith in times of danger and pain, in hours of doubt and infidelity, enabling us, O Lord, to proclaim at all times that Thou art our God—and without Thee there is no salvation.

"O God, of all nations, the children of all peoples have come hither to prove the wonders of human achievements, to show forth the treasures of the earth, and now they do assemble to acknowledge that they have not forgotten the Giver of all, proclaiming each, in his own tongue, that Thou art the King of Kings, the Ruler of the world, the Preserver of all things. The first called to emphasize and to acknowledge, before the world, eternal fidelity and allegiance to Thee, great God, comes Israel.

"O Father, from the beginning of our pilgrimage Thou hast entrusted us with this mission, to walk before the peoples of the earth proclaiming Thy truth and Thy unity. From Abraham, the father of all nations, to Moses, Thy trusted servant, even to this day, we have never ceased to cry aloud, 'Thou, Jehovah, art our strength.' Every age has heard this cry, its echo vibrates throughout all lands, and from every mountain top thrilled the message, 'Hear, O Israel, the Lord is our God; the Lord is One.'

"Heavenly Father, we thank Thee for this great day, when fulfillment draws near—when all lands join in that great hymn of praise and thanksgiving, whose every verse is but a chord of that grand anthem, lifting all mankind to the same inspiration, the same father, the same ideal, the same

God, who knows but one justice, but one love.

"O God, let this gathering—only the beginning of a grand divine service, such as the world never witnessed, be sweet incense in Thy sight. Help us, O Lord, in our endeavor of binding man closer to man, linking heart nearer to heart. O, let it be a mountain of the Lord, where all nations gather to praise Thee. Let it be a Sinai, from whose crest once more will resound the trumpets of Revelation—announcing to those near and far —Thy Unity and Thy Love forevermore! Amen!"

Mr. Charles C. Bonney, President of the World's Congress Auxiliary, and General President of the World's Congress of 1893, thereupon delivered the address of welcome.

"Masters and Teachers of Israel, Officers and Members of the Jewish Denominational Congress of 1893: The providence of the God of Abraham, Isaac and Jacob, who created man in his own image, and gave him from Sinai's glory-crowned summit the law of a righteous life, has so ordered the arrangements for the Religious Congresses, to be held under the auspices of the World's Congress Auxiliary of the World's Columbian Exposition, that, without any plan to that end, this Congress of the Jewish Church is the first of the series. The month of August having been assigned for the Congresses on Engineering, Art, Government, Science, and kindred subjects, the month of September was set apart for the Congresses of that greatest department of the World's Congress work, the Department of Religion. For this reason many efforts were made to fix a later date for this Congress, but it was found impracticable to do so; and when the present date was finally settled, it was not then expected that place could be found for the sessions of the Congress in the Memorial Art Palace, but that one of the Chicago synagogues must be selected for them. But when the assignments of the August Congresses, which had the prior right to this week, were finally made, it was happily found that the Jewish Congress could be accommodated here where the other religious congresses will be held, and the arrangements were, with much pleasure, accordingly changed.

"Thus the Mother Church, from which all the Christian denominations trace their lineage, and which stands in the history of mankind as the especial exponent of august and triumphant theism, has been called upon to open the Religious Congresses of 1893.

"But far more important and significant is the fact that this arrangement has been made, and this Congress has been formally opened and welcomed by as ultra and ardent a Christian as the world contains. It is because I am a Christian, and the Chairman of the General Committee of Organization of the Religious Congresses is a Christian, and a large majority of that committee are Christians, that this day deserves to stand gold-bordered in human history, as one of the signs that a new age of brotherhood and peace has truly come.

"We know that you are Jews, while we are Christians, and would have all men so, but of all the precious liberties which freemen enjoy, the highest is the freedom to worship God according to the dictates of conscience; and this great liberty is the right, not of some men, but of all; not of Christians only, but of Jews, and Gentiles as well. I desire from all men respect for my religious convictions, and claim for myself and mine the right to enjoy them without molestation; and my Master has commanded me that whatsoever I would have another do to me, I must also do to him. What, therefore, I ask for myself, a Christian, I must give to you as Jews. Our differences of opinion and belief are between ourselves and God, the Judge and Father of us all.

"Through all the Sacred Scriptures of the Old Testament, we walk side by side, revering the creation; journeying through the wilderness; chanting the psalms and inspired by the prophecies; and if we part at the threshold of the gospels, it shall be, not with anger, but with love, and a grateful remembrance of our long and pleasant journey from Genesis to Malachi.

"The supreme significance of this Congress and the others is, that they herald the death of Persecution throughout the world, and proclaim the coming reign of civil and religious liberty.

"O Religion! Religion! how many crimes have been committed in thy name! The crimes committed in the name of Liberty are but few in comparison.

"Against Religious Persecution, all the religions of the world should be united and support each other with unfailing zeal. This is not saying that any one should yield one jot or tittle of his own peculiar faith. It is quite the contrary. For only when one is protected in his proper liberties, and can 'act in freedom according to reason,' can he properly examine his own faith or that of his fellowman.

"With perfect religious liberty, with comprehensive and adequate education, with a life according to the great commandments, mankind will come into closer and closer relations; into a better and better understanding of their social, political, and religious differences, and the living power of the truth, guided by the sovereign providence of God, will more and more make the whole world one in human brotherhood and service, and finally in religious faith.

"Henceforth the leaders of mankind will seek,

not for points of difference, but for grounds of union, striving earnestly to know the truth, that the truth may make them free from the bondage of prejudice and error, and more and more efficient in advancing the enlightenment and welfare of the world.

"With these sentiments I welcome the Jewish Denominational Congress of 1893."

This address, received with marks of the highest approval, was followed by remarks introductory to the work of the Congress by the Rabbis Isaac M. Wise, of Cincinnati, Gustave Gottheil, of New York, and Emil G. Hirsch, of Chicago.

The work of the Congress proper was thereupon begun by Dr. K. Kohler, who read his paper on "The Synagogue and the Church and Their Mutual Relations with Reference to Their Ethical Teachings." . . . .

JEWISH WOMEN'S CONGRESS[1]

The Jewish Women's Congress convened on the 4th of September and continued in session four days. The preliminary work for the Congress was done by a committee of which Mrs. Henry Solomon was chairman, Mrs. I. Moses, vice-chairman, and Mrs. Henry Ader, secretary. There was no advisory council, but the members of the committee were in correspondence with the noted Jews throughout the world. No less than three thousand letters were written and received. In this manner the most capable women were found to write the papers upon the subjects most desirable to be presented. The subjects were divided into three classes—Religious, Philanthropic and Social. The program was as follows:

September 4, "Jewish Women of Biblical and of Mediaeval Days to 1500," Mrs. Louise Mannheimer, Cincinnati, O. "Jewish Women of Modern Days from 1500," Mrs. Helen Kahn Weil, Kansas City. Discussion, led by Mrs. Henrietta Frank, Chicago; Dr. Kohler, Dr. Hirsch.

September 5, "Women in the Synagogue," Miss Ray Frank, Oakland, Cal.; Dr. Moses. "Influence of the Discovery of America on the Jews," Mrs. Paulina H. Rosenberg, Allegheny, Pa.; Mrs. Mary Newberry Adams, Dubuque, Ia. Discussion, led by Miss Esther Witkowsky, Chicago. "Women as Wage-Workers with Special Reference to Directing Immigrants," Miss Julia Richman, New York City. Discussion, led by Mrs. Sadie Leopold, Chicago; Mrs. Henry D. Lloyd. "Influence of the Jewish Religion on the Home," Miss Mary Cohen, Philadelphia, Pa.; Mrs. Isabella Beecher Hooker; Mrs. Chapman, Dallas. Discussion, led by Miss Julia Felsenthal.

September 6, "Charity as Taught by Mosaic Law," Mrs. Eva L. Stern, New York. "Woman's Place in Charitable Work—What It Is and What It Should Be," Mrs. Carrie Shevelson Benjamin, Denver, Colo. Discussion, led by Miss Bamber, Boston; Mrs. Narva. "How Can Nations Be Influenced to Protest or Even to Interfere in Cases of Persecution," Mrs. Laura Jacobson, St. Louis, Mo.; Miss Ida Hultin, Chicago; William J. Onahan, Chicago; Dr. Emil G. Hirsch, Chicago; Rev. Jenkin Lloyd-Jones, Prof. Chas. Zeublin. Discussion, led by Miss Lillie Hirshfield, New York. "Mission Work Among the Unenlightened Jews," Mrs. Minnie Louis, New York City.

September 7, "Organization," Miss Sadie American, Chicago.

The papers were invariably good and the discussions very interesting and exhaustive, and were participated in by Jewish and Christian women. Of the twenty women whose names appear on the program, nineteen were present, illness preventing the attendance of one. If any subject may be singled out, it is the one chosen for presentation on Wednesday evening, "How Can Nations Be Influenced to Protest or Even to Interfere in Cases of Persecution." Both papers presented showed care and study, and although taking different points of view, were equally good.

They were followed by an interesting discussion in which Archbishop Ireland, Dr. E. G. Hirsch, Mr. Onahan, Prof. Zeublin and Rev. Jenkin Lloyd-Jones participated. It is needless to say that all of the speakers occupied one platform regarding persecution. If no solution could be found to the question, it is to be hoped that the interest aroused may result in some plan whereby the world at large will cease to be inactive whenever one country jeopardizes the welfare of all others by its inhumanity. The audience far exceeded the expectations of the committee, being at all times too large for the hall. On Wednesday evening it was necessary to hold an overflow meeting, and both halls were completely filled. The souvenir of the congress consists in the collection of the principal traditional songs of the synagogue, and the women of the committee are gratified to know that this collection has found its way into many synagogues where the songs of Zion had not been heard for many years. The congress was the first gathering of women ever assembled in the interest of Judaism, and out of it a National Council will result which promises to become a large and powerful organization. Invaluable assistance was given the Chairman by Mrs. Charles Henrotin, the able vice-president of the Auxiliary, and to her the great success of this congress, as of many others, is largely due.

[1] The matter under this caption is taken from The World's Parliament of Religions, page [illegible].

SOME OF THE PAPERS PRESENTED AT THE PARLIAMENT OF RELIGIONS AND THE JEWISH CONGRESS

Elements of Universal Religion

By Dr. Emil G. Hirsch, of Chicago

The dominion of religion is co-extensive with the confines of humanity. Religion is one of the natural functions of the human soul; it is one of the natural conditions of human, as distinct from mere animal life. Man alone in the wide sweep of creation builds altars. And wherever man may tent, there also will curve upward the burning incense of his sacrifice or the sweeter savor of his aspirations after the better, the diviner light. A man without religion is not normal. There may be those in whom this function approaches atrophy. But they are undeveloped or crippled specimens of the completer type. A society without religion has nowhere yet been discovered. Religion may then in very truth be said to be the universal distinction of man.

Still, the universal religion has not as yet been evolved in the procession of the suns. It is one of the blessings yet to come. There are now even known to men and revered by them great religious systems which pretend to universality. And who would deny that Buddhism, Christianity, and the faith of Islam present many of the characteristic elements of the universal faith? In its ideas and ideals, the religion of the prophets, notably as enlarged by those of the Babylonian exile, also deserves to be numbered among the proclamations of a wider outlook and a higher uplook. These systems are no longer ethnic. They have advanced far on the road leading to the ideal goal; and the modern man in his quest for the elements of the still broader-universal faith will never again retrace his steps to go back to the mile-posts these have left behind on their climb up the heights. The three great religions have emancipated themselves from the bondage of racial tests and national divisions. Race and nationality can not circumscribe the fellowship of the larger communion of the faithful, a communion destined to embrace in one covenant all the children of man.

The day of national religions is past. The God of the universe speaks to all mankind. He is not the God of Israel alone, not that of Moab, of Egypt, Greece, or America. He is not domiciled in Palestine. The Jordan and the Ganges, the Tiber and the Euphrates hold water wherewith the devout may be baptized unto his service and redemption. "Whither shall I go from thy spirit? Whither flee from thy presence?" exclaims the old Hebrew bard.

The church universal must have the pentecostal gift of the many flaming tongues in it, as the rabbis say was the case at Sinai. God's revelation must be sounded in every language to every land. But, and this is essential as marking a new advance, the universal religion for all the children of Adam will not palisade its courts by the pointed and forbidding stakes of a creed. Creeds in time to come will be recognized to be, indeed, cruel, barbed-wire fences wounding those that would stray to broader pastures and hurting others who would come in. Will it for this be a godless church? Ah, no; it will have much more of God than the churches and synagogues with their dogmatic definitions now possess. Coming man will not be ready to resign the crown of his glory which is his by virtue of his feeling himself to be the son of God. He will not exchange the church's creed for that still more presumptuous and deadening one of materialism which would ask his acceptance of the hopeless perversion that the world, which sweeps by us in such sublime harmony and order, is not cosmos, but chaos—is the fortuitous outcome of the chance play of atoms producing consciousness by the interaction of their own unconsciousness. Man will not extinguish the light of his own higher life by shutting his eyes to the telling indications of purpose in history, a purpose which, when revealed to him in the outcome of his own career, he may well find reflected also in the interrelated life of nature. But for all this man will learn a new modesty now woefully lacking to so many who honestly deem themselves religious. His God will not be a figment, cold and distant, of metaphysics, nor a distorted caricature of embittered theology. "Can man by searching find out God?" asks the old Hebrew poet. And the ages so flooded with religious strife are vocal with the stinging rebuke to all creed-builders that man can not. Man grows unto the knowledge of God, but not to him is vouchsafed that fullness of knowledge which would warrant his arrogance to hold that his blurred vision is the full light.

Says Maimonides, greatest thinker of the many Jewish philosophers of the middle ages: "Of God we may merely assert that He is; what He is in Himself, we can not know. 'My thoughts are not your thoughts, and my ways are not your ways.'" This prophetic caution will resound in clear notes in the ears of all who will worship in the days to come at the universal shrine. They will cease their futile efforts to give a definition of him who can not be defined in human symbols. The religion universal will not presume to regulate God's government of this world by circumscribing the sphere of his possible salvation, and declaring, as though he had taken us into his counsel, whom he must save and whom he may not save. The universal religion will once more make the God idea a vital principle of human life. It will teach men to find him in

their own heart and to have him with them in whatever they may do. No mortal has seen God's face, but he who opens his heart to the message will, like Moses on the lonely rock, behold him pass and hear the solemn proclamation.

It is not in the storm of fanaticism nor in the fire of prejudice, but in the still, small voice of conscience that God speaks and is to be found. He believes in God who lives a Godlike, *i. e.*, a goodly life. Not he that mumbles his credo, but he who lives it, is accepted. Were those marked for glory by the great teacher of Nazareth who wore the largest phylacteries? Is the sermon on the mount a creed? Was the decalogue a creed? Character and conduct, not creed, will be the key-note of the Gospel in the Church of Humanity Universal.

But what then about sin? Sin as a theological imputation will, perhaps, drop out of the vocabulary of this larger communion of the righteous. But as a weakness to be overcome, an imperfection to be laid aside, man will be as potently reminded of his natural shortcomings as he is now of that of his first progenitor over whose conduct he certainly had no control and for whose misdeed he should not be held accountable. Religion will then as now lift man above his weaknesses by reminding him of his responsibilities. The goal before us is Paradise.

This religion will, indeed, be for man to lead him to God. Its sacramental word will be duty. Labor is not the curse, but the blessing of human life. For as man was made in the image of the Creator, it is his to create. Earth was given him for his habitation. He changed it from chaos into his home. A theology and a monotheism, which will not leave room in this world for man's free activity and dooms him to passive inactivity, will not harmonize with the truer recognition that man and God are the co-relates of a working plan of life. Sympathy and resignation are, indeed, beautiful flowers grown in the garden of many a tender and noble human heart. But it is active love and energy which alone can push on the chariot of human progress, and progress is the gradual realization of the divine spirit which is incarnate in every human being. This principle will assign to religion once more the place of honor among the redeeming agencies of society from the bondage of selfishness. On this basis every man is every other man's brother, not merely in misery, but in active work.

"As you have done to the least of these, you have done unto me," will be the guiding principle of human conduct in all the relations into which human life enters. No longer shall we hear Cain's enormous excuse, a scathing accusation of himself, "Am I my brother's keeper?" no longer will be tolerated or condoned the double standard of morality, one for Sunday and the church and another diametrically opposed for week-days and the counting-room. Not as now will be heard the cynic insistence that "business is business," and has as business no connection with the decalogue or the sermon on the mount. Religion will, as it did in Jesus, penetrate into all the relations of human society. Not then will men be rated as so many hands to be bought at the lowest possible price, in accordance with a defined law of supply and demand, which can not stop to consider such sentimentalities as the fact that these hands stand for soul and hearts.

An invidious distinction obtains now between secular and sacred. It will be wiped away. Every thought and every deed of man must be holy or it is unworthy of men. Did Jesus merely regard the temple as holy? Did Buddha merely have religion on one or two hours of the Sabbath? Did not an earlier prophet deride and condemn all ritual religion? "Wash ye, make ye clean." Was this not the burden of Isaiah's religion? The religion universal will be true to these, its forerunners.

But what about death and hereafter? This religion will not dim the hope which has been man's since the first day of his stay on earth. But it will be most emphatic in winning men to the conviction that a life worthily spent here on earth is the best, is the only preparation for heaven. Said the old rabbis: "One hour spent here in truly good works and in the true intimacy with God is more precious than all life to be." The egotism which now mars so often the aspirations of our souls, the scramble for glory which comes while we forget duty, will be replaced by a serene trust in the eternal justice of him "in whom we live and move and have our being." To have done religiously will be a reward sweeter than which none can be offered. Yea, the religion of the future will be impatient of men who claim that they have the right to be saved, while they are perfectly content that others shall not be saved, and while not stirring a foot or lifting a hand to redeem brother men from hunger and wretchedness, in the cool assurance that this life is destined or doomed to be a free race of haggling, snarling competitors, in which, by some mysterious will of providence, the devil takes the hindmost.

Will there be prayer in the universal religion? Man will worship, but in the beauty of holiness his prayer will be the prelude to his prayerful action. Silence is more reverential and worshipful than a wild torrent of words breathing forth not adoration, but greedy requests for favors to self. Can an unforgiving heart pray "forgive as we forgive?" Can one ask for daily bread when he refuses to break his bread with the hungry? Did not the prayer of the great Master of Nazareth thus teach all men and all ages that prayer must be the stirring to love?

Had not that little waif caught the inspiration of our universal prayer who, when first taught its

sublime phrases, persisted in changing the opening words to "Your father which is in heaven"? Rebuked time and again by the teacher, he finally broke out: "Well, if it is our father, why, I am your brother." Yea, the gates of prayer in the church to rise will lead to the recognition of the universal brotherhood of men.

Will this new faith have its bible? It will. It retains the old bibles of mankind, but gives them a new luster by remembering that "the letter killeth, but the spirit giveth life." Religion is not a question of literature, but of life. God's revelation is continuous, not contained in tablets of stone or sacred parchment. He speaks to-day yet to those that would hear him. A book is inspired when it inspires. Religion made the Bible, not the book religion.

And what will be the name of this church? It will be known not by its founders, but by its fruits. God replies to him who insists upon knowing his name: "I am he who I am." So it will be with the church. If any name it will have, it will be "the Church of God," because it will be the church of man.

When Jacob, so runs an old rabbinical legend, weary and foot-sore the first night of his sojourn away from home, would lay him down to sleep under the canopy of the star-set skies, all the stones of the field exclaimed: "Take me for thy pillow." And because all were ready to serve him, all were miraculously turned into one stone. This became Beth El, the gate of heaven. So will all religions, because eager to become the pillow of man, dreaming of God and beholding the ladder joining earth to heaven, be transformed into one great rock which the ages can not move, a foundation-stone for the all-embracing temple of humanity, united to do God's will with one accord.

Human Brotherhood as Taught by the Religions Based on the Bible

By Dr. Kaufmann Kohler

To Chicago belongs the credit of having rendered her World's Fair a World's University of arts and industries, of sciences and letters, of learning and religions. Humanity, in all its manifestations of life and labor, in all its aspirations and problems, is there exhibited and finds a voice. And the grandest and most inspiring feature of the unique spectacle is the *Religious Parliament*, which, in trumpet tones resonant with joy and hope, peals forth the great truth of the Brotherhood of Man based upon the fatherhood of God.

(*a*) The Brotherhood of Man

Thanks to our common education and our religious and social progress and enlightenment, the idea of the unity of man is so natural and familiar to us that we scarcely stop to consider by what great struggles and trials it has been brought home to us. We can not help discerning beneath all differences of color and custom the fellow-man, the brother. We perceive in the savage looks of the Fiji Islander, or hear in the shrill voice of the South African, the broken records of our history; but we seldom realize the long and tedious road we had to walk until we arrived at this stage. We speak of the world as a unit—a beautiful order of things, a great cosmos. Open the Bible and you find creation still divided into a realm of life above and one below—into heaven and earth, only the Unity of God comprising the two otherwise widely separated and disconnected worlds, to lend them unity of purpose, and finally bring them under the sway of one empire of law. Neither does the idea of *man*, as a unit, dawn upon the mind of the uncivilized. Going back to the inhabitants of ancient Chaldea, you see man divided into groups of blackheads (the race of *Ham*) and redheads (*Adam*); the former destined to serve, the other to rule. And follow man to the very height of ancient civilization, on the beautiful soil of Hellas, where man, with his upward gaze (*Anthropos*), drinks in the light and the sweetness of the azure sky to reflect it on surrounding nature, on art and science, you still find him clinging to these old lines of demarcation. Neither Plato nor Aristotle would regard the foreigner as an equal of the Greek, but consider him forever, like the brute, fated to do the slave's work for the born master—the ruling race.

Let us not forget that prejudice is older than man. We have it as an inheritance from the brute. The cattle that browse together in the field and the dogs that fight with each other in the street, will alike unite in keeping out the foreign intruder, either by hitting or by biting, since they can not resort to blackballing. They have faith only in their own kin or race. So did men of different blood or skin in primitive ages face one another only for attack. Constant warfare bars all intercourse with men outside of the clan. How, then, under such conditions, is the progress of culture, the interchange of goods and products of the various lands and tribes brought about, to arouse people from the stupor and isolation of savagery?

Among the races of *Shem*, the Ethiopians have still no other name for man than that of *Sheba—Sabean*. Obviously, the white race of conquerors from the land of Sheba refused the blackheads found by them on entering Ethiopia the very title of man, not to mention the rights and privileges of man. Yet how remarkable to find the oldest fairs on record held in that very land of Sheba, in South Arabia, famous from remotest times for its costly spices and its precious metals! Under the protection of

the god of light, the savage tribes would deposit their gold upon the tables of rock and exchange them for the goods of the traders, being safe from all harm during the festive season of the fair. Under such favorable conditions, the stranger took shelter under the canopy of peace spread over a belligerent world by the scepter of commerce. What a wide and wonderful vista over the centuries from the first fairs held in the balsam forests of South Arabia to the World's Fair upon the fairyland created by modern art out of the very prairies of the Western Hemisphere! And yet the tendency, the object, is the same—a peace-league among the races, a bond of covenant among men!

It is unwise on the part of the theologian to underrate the influence of commerce upon both culture and religion. Religion is, at the outset, always exclusive and isolating. Commerce unites and broadens humanity. In widening the basis of our social structure and establishing the unity of mankind, trade had as large a share as religion.

The Hebrews were a race of shepherds, who were transformed into farmers on the fertile soil of Canaan. In both capacities they were too much attached to their land—being dependent either upon the grass to pasture their flocks or upon the crops to feed their households—to extend their views and interests beyond their own territory. When, therefore, Moses gave them the laws of righteousness and truth upon which humanity was to be built anew, he did not venture to preach at once in clear and unmistakable terms the great fundamental principle of the unity and brotherhood of man. He simply taught them: "Hate not thy brother in thine heart! Bear no grudge against the children of thy people, but that thou shalt love thy neighbor as thyself; I am the Lord!" He would not tell them: "Love all men on earth as thy brethren!" for the reason that there could be no brotherhood so long as both the material and religious interests collided in every way, and truth and justice themselves demanded warfare and struggle. Monotheism was more than any other religion an isolating power at first. It was in times of prosperity and peace, when Jews were first brought into contact with the great trading nation of Phœnicia, that the idea of man widened with the extension of their knowledge of the earth, and they beheld in the people of the hot and the cold zone, in the black and blonde-haired men, in the Caucasian and African races, offspring of the same human ancestors, branches of the same parent stock, children of *Adam*. At the great fairs of Babylon and Tyre, where the merchants of the various countries and remote islands came with their worldly goods for their selfish ends, a higher destiny, the great hand of Divine Providence, was weaving the threads to knit the human race together. And in one of these solemn moments of history, some of the lofty seers of Judah caught the spirit and spelled forth the message of lasting import: "All nations of the earth shall send their treasures of gold and spices, and their products of human skill and wisdom on horses and dromedaries, on wagons and ships to the city of Jerusalem; yet not for mere barter and gain, but as tokens of homage to the Holy One of Israel, whose name shall be the sign and banner of the great brotherhood of man. This is the idea pervading the latter part of Isaiah. No sordid trading after the fashion of the Canaanites, but truth and knowledge will be freely offered on the sacred heights of Jerusalem. Such was the vision of Zechariah prompted by the sight of the fairs held in the Holy City. (See Movers, Phönizier II 3, 145.) It was the idea of a great truce of God amidst the perpetual strife of the nations which they conceived of and forecast when announcing the time when "swords shall be turned into ploughshares and war shall be no more."

Never would the tenth chapter of the book of Genesis, with the lists of the seventy nations, have been written to form the basis for the story of Adam and Noah, the pedigree of man, and at the same time the Magna Charta of humanity, had not the merchant ship of the Phœnicians opened this wide world-encompassing view for the Jew to cause him to behold in the many types of men the one and the same *man*. It was on the Tarshish ship that the prophet Jonah had, amidst storm and shipwreck, to learn the great lesson that the heathen men of Nineveh have as much claim on the paternal love and forgiving mercy of Jehovah as the sons of Israel have, as soon as they recognize Him as their God and Ruler. Who dares ask the question: "Who is my neighbor?" after having once read in the grand book of Job the words: "Did I despise the cause of my man-servant or maid-servant when they contended with me? What then shall I do when God riseth up? Did not He that made me in the womb make him, and did not He fashion us in the same mold?" (Job xxxi, 13:15.)

The Talmud contains an interesting controversy between Rabbi Akiba, the great martyr hero of the time of the last Jewish war with Rome, and his friend Ben Azzai: The former maintained, like Hillel and Jesus before him, that the Golden Rule, "Love thy neighbor as thyself" (Levit. xix, 18), is the leading principle of the Law. Ben Azzai differed with him, saying: "This does not explicitly state who is included in the law of love," and he pointed to the first verse of the fifth chapter in Genesis: "This is the book of creation of man; in the likeness of God has he created man." Here he said the principle is laid down: "Whosoever is made in the image of God is included in the law of love."

No better commentary can be given to the Mosaic

commandment than that furnished by Ben Azzai. Cut loose from the rest of the Biblical writings many a passage concerning God, and man still has an exclusively national character, betraying narrowness of view. But presented and read in its entirety, the Bible begins and ends with *man*. Do not the prophets weep, pray, and hope for the Gentiles as well as for Israel? Do not the Psalms voice the longing and yearning of man? What is Job but the type of suffering, struggling, and self-asserting man? It is the wisdom, the doubt, and the pure love of man that King Solomon voices in prose and poetry. Neither is true priesthood nor prophecy monopolized by the tribe of Abraham. Behold Melchizedek, Salem's priest, holding up his hand to bless the patriarch. And do not Balaam's prophetic words match those of any of Israel's seers? None can read the Bible with sympathetic spirit but feel that the wine garnered therein is stronger than the vessel containing it; that the Jew who speaks and acts, preaches and prophesies therein, represents the interests and principles of humanity. When the Book of books was handed forth to the world, it was offered, in the words of God to Abraham, to be a blessing to all families of man on earth. It was to give man *one* God, *one* hope, and *one* goal and destiny.

(*b*) The Fatherhood of God the Basis of Man's Brotherhood

We can easily discern the broadening influence of classical culture exercised upon the Jews that spoke and wrote in Greek. Under the invigorating breeze of the philosophy of Alexandria, Moses was made to teach in the manner of Plato, and Noah and Abraham to practice all the virtues of Pythagoras; Philo, Josephus, and St. Paul endeavored alike to batter down the walls separating Greek from Jew, the unwritten laws of Athens being identified with the Noachian laws of humanity, the practice of which opened the gates of eternal bliss for the Gentile as well as for the Jew. All the more stress I lay on the claim that only the monotheistic faith of the Bible established the bonds of human brotherhood. It was the consciousness of God's indwelling in man, or the Biblical teaching of man being God's child that rendered humanity *one*.

Even though the golden rule has been found in Confucius as well as in Buddha, in Plato as in Isocrates, it never engendered true love of man as brother and fellow-worker among their people beyond their own small circles. The Chinese sage, with his sober realism, never felt nor fostered the spirit of self-surrender to a great cause beyond his own state and ruler. And if the monk Gautama succeeded, by his preaching on the world's vanities, in bridling the passions and softening the temper of millions; planting love and compassion into every soul throughout the East, and dotting the lands with asylums and hospitals for the rescue of man and beast, he also checked the progress of man, while loathing life as misery without comfort, as a burden of woe without hope of relief, dissolving it into a purposeless dream, an illusion evanescing into nothing. And what were, after all, the great achievements and efforts of man, to the proud Greek, if the rulers of heaven only looked down with envy upon his creation, and Prometheus, the friend of man, had to undergo a life's endless torture as a penalty for having stolen the spark of fire, the secret of art for the mortals, from the jealous gods. Neither Pindar nor Plato ever conceived of a divine plan of the doings of man. No Thucydides nor Herodotus ever inquired after the beginnings and ends of human history or traced the various people back to one cradle and one offspring. Not until Alexander the Macedonian with his conquests interlinked the East and the West, did the idea of humanity loom up before the minds of the cultured as it did before Judea's sages and seers. Only when antiquity's pride was lowered to the dust, and philosopher and priest found their strength exhausted, man, suffering, sorrowing, weeping, sought refuge from the approaching storm, yearning for fellowship and brotherhod in the common woe and misery of a world shattered within and without. But then neither the Stoic, in his overbearing pride and self-admiration, nor the Cynic, with his contemptuous sneer, could make life worth living.

It was the Bible offered first by Jew, then by Christian, and, in somewhat modified tones, by Moslem, that gave man, with the benign Ruler of the ages, also a common scope and plan, a common prospect and hope. While to the Greek—from whom we have borrowed the very name of ethics—goodness, righteousness, virtue, were objects of admiration, like any piece of nature and of art, beautiful and pleasing, and life itself a plaything, the Bible made life, with all its efforts, solemn and sacred, a divine reality. Here at once men rose to be co-workers with God, the successive ages became stages of the world's great drama, each country, each home, each soul, an object of divine care, each man an image of the Divine Father. True enough, this conception of the God-likeness of man is as much Platonic or Pythagorean as it is Biblical. Still there the relation is all one-sided. There is no more mutual response in the Greek system than there is between the string of the musical instrument and the great orchestra, between the citizen and the law of the state. There no deep calls to the deep, no spirit answers the spirit. Man follows the magnetic pole of the right and the good, but lacks courage to fling fear and fate to the wind and take fast hold of life, with all its tears and sorrows, trusting in a great God who leads man through toil and trial to ever higher paths of righteousness and good-

men. It was the Bible which, holding God up to mankind as the pattern of a great worker for truth and justice, furnished life with a living ideal, with a propelling power, a forward-moving force, rendering man a toiler after the likeness of God for living aims and lasting purposes. Take the word Goodness in Plato. It is not the outflow of a paternal heart that feels blessedness in love. It is a fountain that works beneficently, but knows it not. Take the Platonic term *Righteousness*. It is a plan of equity and symmetry that rounds off everything to perfection in the wide universe, yet not a power that enriches while taking, that comforts while exacting and demanding sacrifice. The Biblical idea of God's Fatherhood renders the very inequalities of men the basis of a higher justice. Just because you are endowed with a strong arm, the feeble brother claims your help. Just because you are richer than your brother, God holds you to account for his wants and sufferings. Do you possess a better faith, a higher truth? All the more you are enjoined to enlighten, to cheer, to befriend him who is in doubt and despair.

There is no partiality with God. The weaker member in the human household, therefore, must be treated with greater compassion and love, and every inequality readjusted as far as our powers reach. "If thou seest one in distress, ask not who he is. Even though he be thine enemy, he is still thy brother; appeals to thy sympathy; thou canst not hide thine eyes; I, thy God, am there." Can, alongside of this Mosaic law, the question be yet asked, Who is my neighbor? Thou mayst not love him because he hateth thee. Yet, as fellow-man, thou must put thyself into his place, and thou dostest no longer harm nor hate him. Even if he be a criminal, he is thy brother still, claiming sympathy and kindness. Sinner or stranger, thou or unbeliever, alcaire or saint, he is one of the same Father in Heaven. The God who hath once redeemed thee will also redeem him.

Are these the principles and maxims of the New Testament? I read them in the Old. I learned them from the Talmud. I found them (not echo in the Koran. The Merciful One of Mohammed enjoins charity and compassion no less than does the Holy One of Isaiah, and the heavenly Father of Jesus. We have been too rash, too harsh, too uncharitable, in judging other sects and creeds. "We men judge nations and classes too often only by the bad examples they produce. God judges them by their best and noblest types," is an expressive saying of the Rabbis. Is there a race or a religion that does not cultivate one great virtue to unlock the gates of bliss for all its followers? Hear the Psalmist exclaim: "This is the gate of the Lord, the righteous enter into it." No priest nor Levite nor Israel's people enjoy any privilege there. The kind Samaritan, as Jesus puts it in his parable: the good and just among all men, as the Rabbis express it (Sifra Achre Meth. 13), find admission. No monopoly of salvation for any creed. Righteousness opens the door for all the nations. Is this platform not broad enough to hold every creed? Must not every system of ethics find a place in this great brotherhood, with whatever virtue or ideal it emphasizes? Is here not scope given for every human endeavor and each human training, for whatever cheers and inspires, ennobles and refines man, for every vocation, profession, or skill; for whatever lifts dust-born man to higher standards of goodness, to higher states of blessedness?

Too long, indeed, have Chinese walls, reared by nations and sects, kept man from his brother, to rend humanity asunder. Will the principles of toleration suffice? Or shall Lessing's parable of the three rings plead for equality of Church, Mosque, and Synagogue? What, then, about the rose of the creeds, the great Parliament of Religions? And what a poor plea for the father, if, from love, he chains his children, to find at the end he has but cheated himself of their love. No. Either all the rings are genuine and have the magic power of love, or the father is himself a fraud. Truth and Love, in order to enrich and uplift, must be free and irresistible as God himself. If truth, love, and justice be the goal, they must be my fellow-man's as well as mine. And should not every act and step of man and humanity lead onward to Zion's hill, which shall stand high above all tumults of vision and aspiration, above every single truth and knowledge, faith and hope, the mountain of the Lord? There, high above all the noise of human longings, the infinite glory of Him whom angels with reverend hosts sing as the *Thrice Holy*, and whom all the mortals praise as the God of Truth—*El Emeth*, as the Rabbis put it; *Aleph*, the beginning; *Aleph*, the middle, and *Tav*, the end—the *Alpha* and the *Omega*, the first and the last.

Synagogue and Church in Their Mutual Relations, Particularly in Reference to the Ethical Teachings

By Dr. Kaufmann Kohler

Among the wondrous exhibits of this World's Exposition, the Religious Parliament just opened justly claims the greatest attention, for no matter what it may actually accomplish, it is in itself the token and pledge of the approaching realization of the glorious dream of Israel's lofty seers, the vision of universal brotherhood of man and of the acknowledged universal Fatherhood of God.

The Executive Board of this Religious Congress have manifested a high sense of justice in according

the place of honor to the ancient Synagogue, the Sons of Abraham, who since the dawn of history have been intrusted with the charge of proclaiming the one God everywhere in order to be a blessing to all nations on earth. Not only as mother of the Church, but as holding forth this great promise of peace to united mankind, the Synagogue stands here the first in the race. Well, then, speaking on behalf of the Synagogue, I wish to bring the message of peace and good will, the sincere offer of fellowship to all religious bodies represented, but especially to the Christian Church, flesh of our flesh and spirit of our spirit, and emphasize the fact, too often overlooked, that Synagogue and Church represent but the different prismatic hues and shades, refractions of the same divine light of Truth, the opposite polar currents of the same magnetic power of Love. Working in different directions and spheres, Synagogue and Church supplement and complete one another while fulfilling the great providential mission of building up the kingdom of truth and righteousness on earth.

The erroneous impression of most people, learned or laymen, is that Judaism is identical with the Old Testament, which represents the rigidity and harshness of the law, while Christianity, founded on the New, holds forth the sweet and gentle sway of love. The German schools of Hegel and Schleiermacher went so far even as to set it down as an axiom, that whatever is liberal, cheerful, and humane in Christian thought and culture, is due to the genius of Hellas, and whatever is fanatical and austere emanates from the Semitic or Hebrew source.

Semitism against Aryanism was the watchword of David Friedrich Strauss and Ferdinand Christian Bauer before young Renan found the scientific formula which, under the baneful name of Anti-Semitism, has done such great harm when once thrown as a battle-cry and a fire-brand among the masses. Thank Heaven, historical research has begun to bridge the wide gulf and to realize that the Synagogue holds the key to the mysteries of the Church. For after all, Jesus and his Apostles were both in their life and teaching Jews. From the Jewish Synagogue they caught the holy fire of inspiration to preach the coming of the Kingdom of Heaven, for which they had learned to pray, while sending up their daily incense of devotion to the "Father in Heaven." The Synagogue was the center of their acitvity. There they went from Sabbath to Sabbath to offer the gospel to their Jewish brethren, and from there to enlist the attention of the pagan world around. In the Synagogue they found the sick and sorrow-laden in wait of their work of relief and miraculous cures. From times immemorial, every Jewish town or settlement throughout the vast Roman, Syrian, and Persian empires had its meeting-place for common worship and study of the law, and last, not least, for the support of the poor, the sick, and the stranger, yea, a feature which has thus far escaped the notice of writers, also for the reception, instruction, and protection of the Jewish Proselyte. These Synagogues, called by Philo schools of wisdom and virtue, prepared and plowed the soil for Christianity to reap the harvest with the large means and forces at its command. "I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; I was sick and ye visited me; in prison and ye came unto me; for whatever ye did to the least of my brethren, ye did it unto me." In these beautiful words of the Son of Man, who as a Judge of the nations addresses the good ones in the future Judgment, Jesus refers to the organized charity work done under the roof of the Synagogue by the Essene brotherhood, and the idea expressed corresponds exactly with the Talmudical word: He who receives a stranger with Abraham-like hospitality, receives the majesty of God, the *Shechina*.

The entire institution of the Synagogue, unlike the Temple with its priestly sacrifice, is the creation of the Chasidim and Anavim, "the pious" and "humble ones," in the exile who first poured forth fervent prayers to God as ABINU ("our Father"); who composed the world's matchless treasury of inspiration, comfort, and devotion, the Psalms; from whose circles emanated works of such lofty ethics as the books of Job and of Jonah, Tobit and the Testament of the Twelve Patriarchs.

It is a pity that the Essene traditions and records have not yet received the full attention they deserve, or else there could be no longer any dispute whether the claim of priority for the Golden Rule is due to Jesus of Nazareth or to Hillel, the Jewish master, forty years his anterior. Two centuries before Hillel, Philo, and Josephus, we hear already the maxim inculcated by the sons of Jacob, the Twelve Patriarchs: "Love God, thy maker, with all thy life, and love thy neighbor with all thy heart. Forgive him if he has insulted thee, and if he plots evil against thee, pray for him and do him acts of kindness, and the Lord will redeem thee from all evil." Love for God, love for man, and love for virtue and fortitude or self-consecration—these were the three rules after which the Essene brotherhood fashioned their lives while striving for the attainment of the Holy Ghost and for that perfection which was to open for them the gates of bliss in the Kingdom of Heaven. They corresponded with the trio of virtues given in Micha vi, 8: "Thou hast been told, O man, what is good and what the Lord, thy God,

requires of thee: To do Justice, love Mercy, and walk humbly as an Essene (*zena'*) with thy God," or with the three virtues singled out by the Psalmist: "Who shall ascend the hill of the Lord and who shall stand on His holy ground? He that hath clean hands and a pure heart and lips not defiled by profanity."

How remarkable, then, to find John the Baptist as he stood on the shore of the Jordan to invite all the sinners to wash off their sins in the river, and cleanse their souls by repentance, in preparation for the Kingdom of Heaven that was near, preaching, according to Josephus, the same three rules of Essene life: Love of God, love of man, or righteousness, and love of virtue or fortitude of holiness.

There was undoubtedly the power of a great originality felt when this re-risen Elijah had raised the cry of the speedy coming of the Messiah while hurling his bitter execrations against the hypocrites, those *Zebuim* or chameleon-like vipers that shine in all colors of piety, relying on Abraham's protection at the gates of hell. Jesus, the young Galilean, was seized by the same prophetic impetus, at first using almost the identical words of his forerunner or master. There was no reason why he should antagonize the teaching of the synagogue any more than John the Baptist did. Was not the very prayer, the so-called Lord's prayer, he taught his disciples according to Luke, prompted by a similar prayer John the Baptist had taught his followers? But he was far from rejecting the old morning prayer of the synagogue. When asked what he took to be the foremost commandment, he began like any Jew, used from boyhood up to begin the day with the benediction for the light and the law, followed by the SHMA, with that ancient watchword: "Hear, O Israel, the Lord our God, the Lord is one, and thou shalt love the Lord thy God with all thy heart"; and then he declared as the next one: "Love thy neighbor like thyself." But we have the emphatic declaration from his own lips: "Think not that I came to destroy the Law or the Prophets, I came not to destroy but to fulfill, for verily I say unto you, till heaven and earth shall pass away, one iota shall in nowise pass away from the Law till all be accomplished." Never was the so-called Sermon on the Mount intended to supplant the Law of Sinai, as the gospel of Matthew would have it. According to the far more exact report of Luke, it was the solemn consecration of the disciples to their great task of living in a state of poverty, privation, and contempt while going forth to preach the Kingdom of God. It was the Torah or Mishnath Chasidim, a code of ethics not intended for the many, but for the few elect, for those forming a holy congregation within the Congregation of Israel, the ideal servant of God, who gives his back to the smiter, only eager to be the light, and the lasting covenant of salt to humanity in the midst of decaying earthly life. "The lovers of God take insult and contumely and resent not, knowing that when they depart this earth they will shine like the sun in its full glory." This is the Talmudic version of the same Essene teachings as were couched by Jesus in the well-known words: "If you love only those that love you, if ye only reciprocate kindness and love when you are sure of its return, what are you more than the *Amme Haaretz,* the careless and sinful people of the land (not Gentiles as the Greek writers put it). "You who desire to be sons of the Most High and to have God as Father dwell in your midst, you are expected to love your enemies, to do good to those that hate you, to bless those that curse you, and pray and fast for those that insult you. Let people in general, the men of little faith, the *Ketane Emunah,* be anxious, saying: 'What shall we eat? What shall we drink? Or wherewithal shall we be clothed?' As for you who ought to be heroes of faith, *Baale Emunah,* who read daily the chapter of the manna, the bread which rained daily in the wilderness for the good and for the bad, take no thought for the morrow. Behold the birds of heaven. They sow not, neither do they reap, yet your Heavenly Father feedeth them. Behold the lilies of the field, whose exquisite purple color reminds us in their very name, 'King Lilies,' of all the splendor of King Solomon's robes, and they eclipse it, yet. Has not each hair on your head its own channel of nurture in order not to interfere with the others? How much more is every human being provided for in God's paternal care!" All these beautiful sayings dropped from the lips of the Jewish Essenes of the Talmud as well as from Jesus. Before the maxim, "Lay not up treasures on earth, where moths and thieves may take them, but lay up treasures for yourselves in Heaven," was penned in the New Testament, Monobaz, King of Adiabene, the Jewish proselyte, son of philanthropic Queen Helen, in the time of Jesus, preached it to his own greedy brothers. Let others guard against the transgressions of the commands: "Thou shalt not murder. Thou shalt not steal, nor swear falsely!" You who wish to ascend the hill of God and not go down to hell's pit, beware of anger, of calling your brother by names, of keeping sheep and goats that do the stealing for you, of swearing in vain or profaning the name of God. "Let thy yea be yea, and thy nay be nay." This is the rule of the *Chasidim.* It was the boast and constant prayer of these Pious Ones that neither they nor their beasts or property should ever cause others to stumble. Hence the declamation of Jesus: "Woe to the man through whom stumbling cometh. It were better for him to have

a millstone hanging about his neck and be sunk into the bottom of the sea." Oh, how the blood curdles in our veins as we hear Jesus say forth: "If thy right eye, or thy right hand cause thee to stumble, cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish and not thy whole body go to hell." Yet the Galilean preacher was not the only one who used this phrase. R. Tryphon has the identical saying in the Talmud, and even the threat of Gehenna's fire against him that hurt a mother son's wife by the mere clasping of hands, is derived from Scriptures.

THE TRUE CHARACTER OF JESUS

These instances, which could be greatly multiplied, may suffice to show that Jesus was a true son of the Synagogue. Still, it is a mistake on the part of Jewish scholars to place him alongside of so even Simeon Hillel, the liberal schoolman, and Philo the mystic philosopher. Jesus belonged to no school. He was a man of the people. In him the Essene ideal of love and fellowship took a new and grander form. Unlike John the Baptist, he lost by the magic power of divine love drawn to the very lowest of his fellow-creatures. With true greatness of mind, he sat down with those shepherds, publicans, and sinners, who in the eye of his brother-Essenes, were doomed, and whose very touch seemed to them to be polluting, and ate and drank with them, saying: "I have come to save the lost sheep of Israel, not the healthy but the sick, for in need of the physician." These were Essenes who would rise most pedantic while reciting the Law, saying, "Cursed the eye by its sight!" As well may five be the great house, the least of guilt be circumcised." In another manner Jesus asserts: "Do know that unpardonable evil thoughts is impure not the hand. O ye Pharisees, ye cleanse the outside and leave the inward parts filthy with wickedness. Oh you hypocrites, Isaiah well said: 'With their lips they draw near me, but their hearts are far from me.'" This is the language of a prophet, a bold reformer. There was at least one school of the Pharisees, that of Shammai, who disconcerted abbreviations and lenitorations in regard to divorce. Among them R. Eliezer said: "The altar of God is covered with tears when the wife of man's youth is divorced, for 'I hate the putting away,' saith the Lord through Malachi." Jesus goes straight to the bottom of the truth, saying: "God spake: The truth shall be one flesh. What God has joined together, let that man put asunder." The same severity Jesus at a great truth is found by him in regard to the adulterers. The ancient rulers of Jerusalem would release the woman suspected of adultery from the ordeal prescribed in the Law, when the husband is not perfectly free from blame. Jesus put it in still bolder form: "Let him that is without sin first cast a stone at her." Did not the Essene, Simon ben Jochai, declare the Law of the prodigal son in Deuteronomy xxi, 18, to be but a symbolical lesson, not of no practical bearing? Jesus, in his profound sympathy with the erring, went further still and suggested in his parable that the prodigal son might turn out the better one after all.

And with the same courage of true love with which he reclaimed the sinner, he softened the contempt of woman, the very taught of Satan's arts and cruelty in the eye of the Essenes, and broke the power of her doom. At his ever inspiring presence Mary Magdalene, whose long hair hides even the very interest of evil spirits to entangle men into idolatry, according to Talmudical [illegible], melted into tears of repentance, to become his most faithful follower to the very grave and the first witness of his resurrection.

With the same freedom of the spirit, he pursues the letters of the Sabbath laws. To be sure, the Essene brotherhood had created the number and severe Sabbath of priestly tradition into a day of festive cheer and thanksgiving, of social and spiritual edification and comfort. Still the activity going out in the sense, forbidding even the saving of life with even the name of Jehovah, of whose Shema her Messiah was one, declared: "The Sabbath was given to you not you to the Sabbath." Yet how is a case of chronic sickness danger! Quick to perceive into the principle of Essene love, Jesus pursued his work of healing on the Sabbath, saying: "The Sabbath is given to man, not man to the Sabbath." And as to regard to the plucking and rubbing ears of corn in the week preceding the Omer or Thanksgiving service of corn (the second Sabbath is week of the First Month—the term in Luke being misunderstood).

Here certainly was a serious guard, a great indiscretion, a religious gaming, while in the same time a true Essene, the paragon and scene of the order of Ossaïdes. But Providence had designated him to be more than preacher and saint. He died as martyr of the Essene principle. He was not the first to denounce the greedy house of the High Priest Hanan. The Talmud has preserved the confession of an Essene father to the effect that "wrath and greed will be the ruin of the second temple, just as murder and idolatry were that of the first, but (according to Jewish law), although still the Nazarite (watchmen), came from Mount Ephraim, smote the city: Vain Works. 'Lord, save the people of Israel.'" Did these memorable words ring in the ears of Jesus of Nazareth as he hurried forth into a fit of just indignation at seeing Jerusalem sink to temple turned into a robbery and cattle market and money exchange into the priestly house of Hanan,

raised the cry that shook the temple to the very core: "Is it not written: 'My House shall be called a House of Prayer for all nations'; but ye made it a den of thieves." Surely, the moment he seized the tables and chased money changers out of the temple precincts, a new spirit must have taken hold of him, he must have realized something like a Messianic calling of his. And who can tell whether at that moment, so full of awe, he may not, while referring to that ancient prophecy of the *Notzrim* in Jeremiah, have spelled forth the holy name of Jehovah, combining it with his own name, Joshua of Nazareth, so as to fill the very air about him with sights and visions of the Son of Man in the clouds and at the same time shock and alarm the bystanders with the blasphemous word or act of a "seducer," "corrupter," "blasphemer" and "magician." From that hour on, he knew that he would be, as he said, "delivered to the high priest and Sanhedrin to be condemned to death, and then handed over to the Gentiles to be mocked, scourged and crucified." He fell a victim of his Essene zeal for the true sanctuary of God at the hands of his Roman executors and his cowardly Sadducean judges. There was no reason for the Jewish people at large nor for the leaders of the Synagogue to bear him any grudge or to hate the noblest and most lofty-minded of all the teachers of Israel. It was the anti-Semitism of the second century Church that cast the guilt upon the Jew and his religion. Jesus died praying for the foregiveness even of his cruel murderers—a true Essene Jew.

The Early Church

Before the church turned into a persecutor of the innocent Jews, the followers of Jesus, the crucified Christ, were perfect Jews themselves. Let me call special attention to the remarkable fact, not noticed as yet, as far as I can see, by any theologian, Jewish or Christian, that the entire order of prayers for the evening, for the morning and the Sabbath, was word by word taken from the Synagogue and preserved in the last two Books of the Apostolic Constitutions, a collection belonging to the second century. These early Christians never dreamed of beholding in their departed Messiah any other than a human being, lifted by his saintly martyrdom as the pure white lamb of God up to the throne of heaven, working, by his very death, as the Man of Sorrow, the ideal saint and sufferer of the 53rd chapter of Isaiah, atonement for their sins. And if they saw him in spiritual garb right near them as companion and brother at their Essene love-feasts, they beheld in him only the first among the children of God, the embodiment of all Essene virtue and holiness, the very ideal of greatness and tenderness, yet still a man and a brother, in heavenly luster shining like the sun. There is nothing in the oldest Apostolic teaching and Church manual for proselytes that was not directly taken over from the Essene tradition.

Only when the simple life of Jesus was no longer remembered as a grand human pattern of purity and love, but from an atoning high priest or Passover lamb turned into a metaphysical principle of the world, the *Logos* or creative word of God; when he, who in his great humility declined even the title of "good master" because it belonged to none but God alone, was lifted above the reach and ken of humanity to be the inborn Son of God turned flesh; when finally all the mythological and gnostic elements of Egypt, Syria and Alexandria were blended with the nature of the man Jesus, then the leaders of the Synagogue apprehended danger for the pure monotheistic faith in the keeping of Israel and rejected the Church as one of the many gnostic law-destroying heretics or *Minim*. Still the intercourse was not broken off altogether, neither the anathema of the Synagogue nor the Sunday service with its hailing of the light of the first day as symbolical of the newly-risen Sun of righteousness, could eliminate the Jewish character of the Church and Sabbath worship. With the downfall of Jerusalem's temple and the final overthrow of Judea, however, the prediction of Jesus seemed fulfilled. The victory of Rome established also the triumph of the Christian cause. The Church, making peace with Rome or Babel, the beast of Satan of the Apocalypse, while disowning the mother Synagogues, set out to win the world for the man-God, while the Synagogue with its untrammeled idea of the one God and Father, spiritual and holy, with its historical past and hope for the future, clung all the faster to the Law as its center and citadel. The Church rose like the sun over the nations, while amalgamating the Pagan elements. The Synagogue protested against such compromise, while waning like the moon before the daughter religion, only hoping for a renewal. The Church, pointing to the temple ruins as the death warrant of ancient Israel, became aggressive; the Synagogue was pushed into defensive, scattered and torn into shreds. The Church became the oppressor, the Jew the martyr; the Church the devouring wolf; Israel the lamb led to the slaughter, the man of sorrow from whose wound the balm of healing was to flow for the nations.

The rôles seemed exchanged. Sixteen hundred years of persecution, however, could not exterminate the remnant of Israel. The Synagogue proved its safeguard, its fortress and shield. Judaism remained, because its soul, the Law, was indestructible.

Mission of Church and Synagogue Compared

Here, then, we come to the real issue between Church and Synagogue. It cannot and ought not to be denied that the ideal of a human life held up by the Church is of matchless grandeur. Behind all the dogmatic and mystic cobwebs of theology there is a fascinating model of human kindness and love, a sweeter and loftier one than which was never presented to the veneration of man. All the traits of the Greek sage and Jewish saint are harmoniously blended in the man of Golgotha. No ethical system or religious catechism, however broad and pure, could equal the efficacy of this great personality, standing, unlike any other, midway between heaven and earth, equally near to God and to man. He was the ideal representation and symbol of the Essene brotherhood, nay, the perfect brotherhood of man personified. And if the organizations of charity connected with his name were not new to those brought up under the shadow of the Synagogue, they became the marvel of the Gentile world and accomplished wonders there. Jesus, the helper of the poor, the friend of the sinner, the brother of every fellow-sufferer, the comforter of every sorrow-laden, the healer of the sick, the uplifter of the fallen, the lover of man, and the redeemer of woman, won the heart of mankind by storm. Of what avail was the proud philosophy of the sage, or the depraved religion of the priest to a world longing for God and for redemption from sin and cruelty? The time was ripe for a social upheaval, for a millennium, in which the proud ones would be humbled again and the little ones become great. Jesus, the meekest of men, the most despised of the despised race of the Jews, mounted the world's throne to be the earth's great King. Was this not a victory of the Jewish truth, the triumph of the humanity and philanthropy taught and practiced in the Synagogue?

There were three radical effects in the system of the Church. First, all the salvation preached, the love and charity practiced, were all made dependent upon the Creed. The rich treasures of the love of the Father in Heaven were all withheld from those who failed to recognize the sonship of Christ, the sole distributor. The world was divided into believers and unbelievers; hence, all the fanaticism and cruelty toward heretics and dissenters. Secondly, to be a true follower of Christ, one had to shape life after the pattern of the Sermon on the Mount—to renounce wife, wealth and comfort, and lead the life of a monk or nun, offering no resistance to acts of injustice, and forget the claims of home and country, of state, and society, the demand of justice and manhood, of intellectual progress, and of industrial enterprise. There was no room left for civic virtue. The Church had to create a double code of ethics, one for the privileged class of monks and priests and another for the laic world; one for the faithful and one for the infidel. Here was the door opened for every vice, to the eradication of which Jesus had devoted his whole life.

And the third fault of the New Testament ethics is that it turns the human gaze too exclusively to the life beyond the grave, forgetful of the duties of life here on earth. True enough, the symbol of the cross had lent to human life a deeper pathos, and to sorrow and suffering a holier meaning. It has robbed death of its horrors and lifted the soul from an unsatisfactory existence into the realm of a richer and higher life. Hence, the sweetest strains of music, the sublimest flights of art and poetry emanated from the Church. What power of inspiration moved a Michael Angelo and a Raphael, a Palestrina and a Bach, a Dante and a Milton! What a crown of real saintliness adorns the brows of the Sisters of Mercy or the Brotherhood of Misericordia! What a nobility of sentiment is there in a Father Damien or in a La Casas! And to the asylums for orphans and waifs, to hospital and poorhouse, Protestant Christianity added the schoolhouse and the reformatory, the family Bible, and individual freedom. Still, amidst the exclusive cultivation of the emotional side, the intellectual culture of mankind was neglected. Blind faith laughed knowledge to scorn. The simplicity of ignorance became a virtue, and science a snare and a sin of the devil. Reason fell into disuse. *Credo quia absurdum* became the rule; the free-thinkers were cast out as heretics. The consequence was that the Church of Christ was finally split into Churches. The New Testament was found insufficient to serve as basis for the social structure of mankind. The Reformation, in the endeavor to establish greater freedom and broader manhood, went back to the Old Testament, to the Mosaic Law. And even in our days, we saw Henry George, and before him, Proudhon, point to the Mosaic system of land and labor division as a pattern or suggestion for their socialistic ideas and plans.

It was the Synagogue that, before and with the Mosque, held up the light of culture and learning, the torch of science, at the time when there was densest darkness round about the Church.

The Synagogue made study the first religious duty of the Jew. It was the father's pride ever since Josephus and Philo to have his sons trained well in the Law. The entire life of the Jew was soldier-like drilling for the sacred battle in behalf of truth. Let Temple and State sink into ruin, the schoolhouse will save Israel from shipwreck, was the consoling word of Johanan ben Zakkai, the witness to the destruction of the Temple. True, the Synagogue had no life, no ideal of human greatness to point at, as uplifting and inspiring, as was pre-

united by the Church in his Christ. All the greater scope was left for each individual to work out his own salvation. Instead of offering one perfect pattern of humanity, Judaism holds forth as ancient: "God is the only pattern of holiness; men are but striving after the ideal." But while Judaism fails to offer a perfect human model of individual greatness, it presents a far safer basis of social ethics than the Church does. The Decalogue is a better foundation to build on than the Sermon on the Mount. Society can not be raised on mere love, an element which is altogether too pliable and yielding. Justice and law are the pillars of God's throne. Love is but the shining countenance of the divine ideal. The stability of life rests on immutable law. The tablets with the eternal Thou Shalt and Thou Shalt Not! lead to the right and the true by unswerving authority. Justice implies the right of every being. Altruism is fallacious if it disregards the claims of the ego. Saints are proper people for heaven; the earthly life demands men of sterner stuff, of good sense and self-respect.

Judaism is the embodiment of a noble contest for righteousness, independence, and truth. The Law rendered the Jew sober, practical, and self-reliant. Church charity often pauperized the masses. The pious Jew was upheld and uplifted by discretion and good judgment combined with love.

In the Synagogue, reason dominated over the mysteries of religion. Communalism was after all a good school of temperance and privation for the Jew to concentrate his mind on the practical objects and aims of life. Dogma never became a fetter to winged thought, nor was the shadow of the dark beyond allowed to obscure the view of life. What were harsh things are said concerning the rigor of the Law, the chief feature of the religious life of the Jew was its cheerfulness. The Sabbath means joy for every home, nay, for every heart, even for the homeless. In the midst of all the gloom of the Ghetto, the optimistic view prevailed. "No evil but works for the good" was the general axiom. Consequently there was a willingness on the part of the Synagogue to recognize also the soul of truth in every error instead of condemning the same. I wonder whether the Fathers of the Church ever showed such good will to the Synagogue as the leading authorities of the Synagogue, Moses ben Maimon, the great thinker of Cordova, and the Castilian poet and philosopher, Juda Halevi, displayed toward both Church and Mosque when declaring that both Jesus and Mohammed are God's great apostles to the heathen, entrusted with the task of bringing the nations of the West and East nearer to God, the universal Father? And which of the Churches has a word to match the grand declaration of the rabbis made at the very time when the gospels were composed, that "all the good and the just among the heathen have as good a share in the bliss of the world to come as the descendants of Abraham"—a view which became the general recognized dogma of the Synagogue?

Thus, in the great battle between Moslem and Christian, between faith and reason, between love and hatred, the Jew stood all through the ages pointing to a higher justice, a broader love, to a fuller humanity, ever waiting and working for the larger brotherhood of man. While standing in defense of his own disputed rights, the Jew helped, and still helps, in the final triumph of the cause, not of a single sect, or race, or class, but of humanity; in the establishing of freedom of thought and of conscience, in the unfolding of perfect manhood, in the rearing of the Kingdom of Justice and Love, in which all creeds and nationalities, all views and purposes, blend like the rainbow colors of the one bright light of the sun. Judaism begins and ends with Micah—"Not unto us, O Lord, to Thy name belongs the glory." Not a single man, however great, not a single Church, however broad, holds the key to many-sided Truth. Like this great parliament—humanity voices the truth in many forms and tones.

Sinai, cloud-and-rapt, stands out lonely in the desert, crying forth: Move onward, ye wandering shepherds. Golgotha, with its golden aureole around the brow of one single saintly sufferer, forms a high peak in the promontory of truth and love, but fails to offer standing-room for all God-seeking tribes of mankind. But Zion, with all the hills of God and all the mountains of earth and ages round about, towers far higher yet. When life's deepest mysteries are once all spelled forth and God is sought and found, revealed and felt everywhere, when to the ideals of age and saint that of the perfect lover of men has been joined, the maker after all that is good, beautiful, and true, then Church and Synagogue, Jew and Gentile, the pursuers of love and the pursuers of righteousness and truth, will have merged into one Church Universal, into a humanity in the likeness of God, into the city whose name is, "The Lord is there."

The Doctrine of Immortality in Judaism

By Rabbi Joseph Stolz, of Chicago.

Man's personal immortality was always an established belief in Israel. Throughout all his long history we search in vain for a period when this doctrine was not affirmed, believed, or defended by the Jew. The voluminous literature of Judaism is unanimous on the subject. It has the sanction of priest and prophet, bard and sage, Rabbi and people. It is confirmed by precept and by ritual practise. It is supported by the testimony of nearly two hundred generations.

This assertion, so positive and unequivocal, would not require substantiation were it not for the oft-repeated statement that the Jews believed not in eternal life. Yet, if modern researches prove that all ancient nations and tribes believed in a personal immortality, and if ethnologists tell us that no tribe so savage has yet been found but has some conception of a life after death (v. Tylor's Primitive Culture, vol. II, p. 21), it would indeed be surpassingly strange that the Jews alone should have been ignorant of the deathlessness of man, when their fundamental conception it was, that man is a duality, and that what constitutes the essence of man was the נשמת חיים "the breath of life," which God, The Eternal One, Himself breathed into the body of clay (Gen. i, 27), hence a חלק אלוה ממעל "a portion of God Himself," a force as deathless as God; wherefore death could not possibly have meant annihilation, but simply a separation of body and soul, as it is said in Ecclesiastes, "and the dust returns to the earth as it was and the spirit returns unto God who gave it" (Eccles. xii, 7; cf. also Gen. xxxv, 18, and Jer. xv, 9). If, as is demonstrated in the Anthropological collection at Jackson Park, the primitive American Indians and the wild inhabitants of Australia and the Pacific Islands believe that death is not the end of man, how much the more should they have nursed that belief who could conceive of the One, Absolute, Most Holy God, the loving Father of all mankind, who could think of revelation, prophecy, prayer, and providence, and who could dream of the day when there would be no more war and all men would be united by the bonds of love and truth and justice; yea, could dream of a World's Parliament of Religions (Micah iv). If the primitive Chaldeans, Assyrians, and Babylonians could not believe that death ends all conscious existence (v. Sayce's Hibbert Lectures, 1887, pp. 358, 362, 365), how could their Semitic brethren[1] who felt that the soul was capable of infinite possibilities, and could and should rise on the wings of holiness from the creature to the child of God, ever have believed that death puts a sudden and lasting stop to the development of man, no matter whether like Esau he despised his birthright and ate and drank, for on the morrow he might die, or whether like Jacob by dint of supreme self-denial and a struggle with powers, divine and earthly, he rose from a spoiled, crafty, selfish boy to the dignity of a prophet, a champion of God?

Starting out from general principles, it is simply impossible to think that they who conceived God as the Righteous Judge of all the earth (Gen. xviii, 25), the moral Ruler of the Universe who rewards righteousness and punishes guilt (Ex. xxxiv, 6. 7), the Supreme Governor to whom all nations and individuals are responsible (Exod. xviii, 11), the All Good One whose mercy endureth forever (Ps. cxviii, 1), did not at some period of their history arrive at the conclusion that there must come a day when all the injustices of this earth will be righted, when the righteous who suffered and the wicked who prospered will be rewarded or punished according to their individual merits.

We must consider the broad, unifying principles of Scriptures and not bind ourselves hand and foot to isolated texts and disjointed metaphors, a slavery which has long been the curse of religion; for even tyranny has found texts to engrave upon her sword, and slavery has carved them upon her fetters, and cruelty has bound them to her faggots, though freedom and love and mercy are fundamental principles underlying the whole system of Biblical ethics.

If God, the Father (Mal. ii, 10), is eternal (I Chron. xx, 10), an oft-recurring Biblical idea (Exod. xv, 18; Deut. xxxiii, 21; Isai. xl, 28; Ps. xc, 2), then it is self-evident that man, the son of God (Deut. xiv, 1), can not perish like the flowers of the field. If God, the Creator, is eternal, then the child of God that is spirit of His spirit (Num. xvi, 22), life of His life, and light of His light (Ps. xxxvi, 10), that can commune with Him, speak to Him face to face, understand His divine message, behold His glory, walk in His ways, and become holy like Him, must be as deathless as is the Source of his power.

The Bible does not in so many words draw this inference. It takes it for granted as a self-evident truth, as it takes for granted the existence of God, without ever attempting to prove it by any philosophical or scientific arguments. Of this there can be no doubt, even though, for reasons that will appear later, the Old Testament maintains a discreet and commendable silence about the future life; for like fossils that reveal to us the condition of things that existed when none are left to tell of them, are there imbedded here and there in the old Scriptures, traces of a popular belief in life after death that reach down to the very dawn of Hebrew life.

When the Pentateuch says that "Abraham went in peace to his fathers" (Gen. xv, 15), though he was not buried in Ur of the Chaldees, and that Aaron and Moses were "gathered unto their people" (Numb. xxvii, 13), though their bodies were not interred in Canaan, these words can only signify that death had not annihilated their ancestors. Saul would never have asked the witch of Endor to conjure up the spirit of Samuel, long after he had died, and he would not have said to Saul, "To-

[1] That the primitive Semites believed in the deathlessness of man is evident from their custom of making incisions into the flesh, cutting off the hair, and rending the garments, by means of which the living entered into an enduring covenant with the dead. v. W. Robertson Smith's Lectures on the Religion of the Semites, pp. 304 etc., 317, etc.

morrow thou and thy sons will be with me" (I Sam. xxviii, 19), had immortality not been a general belief among Israelites. Nor would Moses have prohibited "inquiring of familiar spirits and communing with the dead" (Deut. xviii, 11; cf. Isai. lxv, 4; Ps. cvi, 29) and Saul have found it necessary to enforce the law (I Sam. xxviii, 3), had the people not believed in a conscious existence after death. Were not a belief in immortality current, the people would not have told of the dead children Elijah and Elisha re-animated by bringing the departed soul back into the lifeless body (I Ki. xvii); nor would they have repeated the story that Elijah went alive into heaven (II Ki. ii, 19); nor would David have said to his servants: "I shall go to him (his dead child), but he shall not return to me" (II. Sam. xii, 23).

"It is not true that the concept of immortality is unknown in the Old Testament," says Schenkel in his Bibellexikon (5, 579); and in his Bampton Lectures on the Psalter (1889), Cheyne corroborates the statement (pp. 383-409). The story of "the tree of life" (Gen. iii, 22) attests a belief among the Israelites in the possibility of escaping death (ibid., p. 383). In his last song Moses makes God says, "I kill and I make alive, I have wounded and I heal" (Deut. xxxii, 39); and Hannah says, "The Lord killeth and maketh alive, He bringeth low and also lifteth up" (I Sam. ii, 7); Isaiah declares, "He hath swallowed up death forever" (*i. e.*, life is eternal), (xxv, 8); and again he says, "The dead shall live, my dead bodies shall rise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of the herbs and the earth shall cast forth the dead" (xxvi, 19). Hosea (vi. 2) and Ezekiel (xxxvii) refer to a national resurrection (which of course implies the possibility of the resurrection of individuals), and many Psalms (16, 17, 49, 73) unmistakably advance the idea of a personal immortality and resurrection, from the motive of moral compensation. In Proverbs (xii, 28) we find the word "Al-Maveth" (אל-מות) "immortality"; and Job speaks of a super-mundane Justice which will one day pronounce in favor of the righteous sufferer not only in this world (xvi, 18. 19; xix, 25; xlii), so that all may recognize his innocence, but also beyond the grave, the sufferer himself being in some undefined way brought back to life in the conscious enjoyment of God's favor (xiv, 13. 15; xliv, 26. 27; v. Cheyne's Psalter, p. 442). As time advanced, the immortality idea became more and more pronounced and definite. Koheleth says: "And the dust shall turn to dust as it was and the spirit to God who gave it" (xii, 7), which Daniel explains further in the words: "And many of them that sleep in the dust of the earth shall wake, some to everlasting life and some to shame and everlasting contempt" (xii, 2).

But the development of Judaism did not stop with the last page of the Bible. Judaism is a religious force penetrating the ages, and no man, no book, no Temple, no Synod, no national catastrophe, and no persecution or oppression could ever stem or destroy it. The final word was not spoken when Malachi closed his lips, and there is more than a fly-leaf between the Old and the New Testaments. The interim is pregnant with development, and many an idea that was only embryological in the Old Testament period, then reached a fuller and more pronounced growth. Particularly is this the case with the immortality idea. Influenced by contact with the Parsees and Greeks as well as by the untoward political events that brought so much undeserved suffering upon the righteous and pious, great stress is henceforth laid upon the future life, and the first real attempts are made to define and describe it and give it a philosophical expression.

The Apocryphal book, the Wisdom of Solomon, is a "gospel of immortality." "The sinner falleth and shall not rise, but those that fear the Lord shall rise unto eternal life and their life shall be in the light of the Lord and shall not fail" (iii, 13. 16). "The Lord's 'Hasidim' shall inherit life in gladness; the inheritance of sinners is Hades and darkness and destruction" (xiv, 6. 7). "The sinners shall perish in the day of the judgment of the Lord forever, but those that fear the Lord shall find mercy and shall live by the compassion of their God" (xv, 13. 15). "They shall 'live forever' not by tasting ambrosial fruit or following ritual practices, but by 'walking in the law which God commanded us'" (xiv, 1. 2), a principle embodied almost literally in the second Benediction over the Law.

The Book of Enoch, which in the main is of pre-Christian origin and belongs to the second century B. C., not only expresses a belief in immortality, but even describes quite minutely the future lot of the righteous and the wicked. (Ch. xxii, 102, 103; cf. Cheyne, ibid., p. 413; Schwally's Das Leben nach dem Tode, p. 148). The second and fourth books of the Maccabees tell how the seven martyred brothers "live unto God" and "now stand before the throne of God and lead the happy life."

And then to cap the climax, Josephus tells us that already in the second century, the doctrine of immortality was so prevalent that three sects quarreled about it. The Pharisees believed in future rewards and punishments, and the continuance of the soul; the Sadducees, who lived in the visible present and not in an imagined future, denied this; while the Essenes believed that the spirits of the righteous would no more be burdened with bodies, but would rejoice and mount upwards (Ant. xviii, 1. 3; Wars ii, 8. 14; cf. Wise's Judaism and Christianity, p. 71; iii, 5. 8). Passages in the Targum,

Midrash, and Talmud, which are undeniably early traditions, the Apocalyptical Books, the writings of Philo and Aristobul, the second of the eighteen Benedictions, the second benediction over the reading of the Thora, the oldest funeral service and funeral rites, all furnish positive proof that a belief in immortality existed in Israel prior to the time of Jesus; yes, the fact that Jesus and his apostles teach the doctrine of immortality in the very words of the Pharisees, shows that it was from Israel that they derived this doctrine, and that even if an innocent man crucified and pierced with a spear, had not arisen after the third day, it would still have been known that death is not the end of man. (v. Wise's Second Commonwealth, p. 260, and Proselytizing Christianity, p. 34). The resurrection-story never had a particle of influence upon the Jew or Judaism, and yet the rabbinical writings, from beginning to end, are full of allusions to the future life. Maimonides codified the doctrine in his Yad Hahasaka (H. Teshuba, ch. viii) and embodied it in his creed; the medieval philosophers coined a new word for it, and, without exception, defended and defined it; the Kabbalists reveled in pictures of the life to come; Moses Mendelssohn proved it from his own philosophical standpoint; and to my knowledge, there is not a nineteenth century Jewish, orthodox, or reform preacher, teacher, or author of a catechism or prayer-book that has denied it. It runs through the whole history of Judaism, through every phase of its development, from the very beginning down to the Pittsburg Conference, which declared (Art. vii): "We re-assert the doctrine of Judaism that the soul is immortal, grounding this belief on the divine nature of the human spirit which forever finds bliss in righteousness and misery in wickedness."

Just as unanimous, however, is the Jewish idea that the canon of ethics and worship must not be based upon the doctrine of immortality. "Be not like servants who serve their master for the sake of the reward" (Pirke Aboth i), has never been disputed. That is not the highest morality which does the good for the sake of future happiness or out of fear for future punishment (v. Maim. H. Tesh., ch. x). Ethics must stand on a higher basis than that of selfishness. It must not be an insurance to bring one into heaven or a gate to keep one out of hell. That makes worth centered and worship a blasphemy.

Nor must the center of gravity be changed from this world to another because there is a life after this. This life is not to be shunned and our duties here are none of them to be slighted because there is a hereafter. We have no right to separate ourselves from society and seek seclusion in deserts and caves; we have no right to mortify the flesh and render ourselves useless in this world because there is another world. The Rabbinical dictum is that "this world is the vestibule to the next" (P. Aboth iv. 16), and that "every righteous man will be rewarded according to his own merits" (Sab. 152a). Our life here fashions our life hereafter. That explains the Mosaic silence. Moses, who was an eye-witness to frightful inequalities and injustices sanctioned in Egypt because the whole stress of religion was there laid upon the other world, purposely ignored the hereafter, so as to inculcate the doctrine that man must perform his social and private duties in this world, and seek perfection here, and then the hereafter will take care of itself, for it is but a continuance of this life. Describe it no one can. "The secret things belong to the Lord our God only, the things revealed belong to us" (Deut. xxix, 28).

Human intelligence can not comprehend a state of existence purely spiritual, wherefore human words can not define the nature of spiritual reward or punishment, nor describe the place where the souls of the departed abide; yet many Rabbis have pictured to us Heaven and Gehenna, with all their good and bad spirits, all their spiritual and material pains and pleasures. This was the special delight of mystic minds, and our literature is full of their queer musings, which, by the way, make a much stronger impression upon Christians and Mohammedans than upon Jews, because the Jewish rationalists were many that, like R. Johanan, repudiated them all as idle speculation, saying that "all the prophets prophesied about the future of the human family on earth, but as to the state of existence hereafter no eye has ever seen it but God's" (Ber. 34b). Vain is it to attempt a description of the future life, and Maimonides sums it all up well when he says: "In the future world there is nothing corporeal; every thing is spiritual; wherefore there can be no eating and no drinking, no standing and no sitting (hence no local heaven and no local hell). These phrases are but figurative expressions to make abstract conceptions concrete to childish minds" (H. Tesh. v.; cf. Ber. 17a). Future joy is all spiritual joy, the happiness that comes from wisdom and good deeds; future pain is all spiritual pain, the remorse for ignorance and wickedness. The joy is eternal, because goodness is everlasting; the pain is temporal, because "God will not contend forever, neither will He retain His anger to eternity" (Ps. ciii, 9).

The Jews never taught the eternity of suffering and chastisement. They knew naught of endless retributive suffering. Sheol was simply the abode of the spirits of all who died. An eternal hell-fire was alien to them. Some denied the existence of Gehenna altogether (Ned. 8b). Others said the duration of its punishment was but twelve months (R. H. 16b). And others said there was but the space of a hand's distance between heaven and hell, so that it

may be very easy for the repentant sinner to pass into paradise.

There was no authorized dogmatic Jewish teaching on the subject of endless punishment; the views of each Rabbi depended upon his interpretation of Scriptures and upon the results of his own reflections (v. Hamburger's Real-Encyclopädie, II, art. Vergeltung). All are agreed without exception that המידה אומות העולם יש להם חלק לעולם הבא (cf. A. Z. 10), all of whose deeds and ways honor, whether they are Jews or non-Jews, whether it is Confucius or Buddha, Socrates or Plato, Jesus or Mohammed, or Moses and Isaiah, all that feel and think and act to the best of their ability, will ascend the mountain of the Eternal and behold the eternal glory of God there, where all is not passive rest, but where the pious rise from moral height to moral heights until they approach the perfection of God (Ber. 64b).

The Function of Prayer According to Jewish Doctrine

By Rabbi I. S. Moses

"To appreciate the poet, one must go into the poet's land," is a German adage. To understand the character of a religion, one must study its prayers; to know the genius of a religious community, one must enter into the sacred precincts of their liturgy. With us, today, the history of Israel might not form the memory of men, were not the Bible to be celebrated from the literature of the world; the student of the science of comparative religion could reconstruct from a few pages of the Jewish prayer book the lofty faith of Israel, the grandeur of his moral teachings, and the main points of his historic career. What kind of men were they who would pray every morning: "Be praised, O God, King of the world, who hast not made me a slave"! They certainly had no reference to the race contrasts brought and sold like merchandise; for neither in old nor in later Israel was slavery so extensive nor an object so to call forth such a self-complacent benediction. During the long night of persecution, the position of the Jew was such as not to compare favorably with that of a slave. The slave of Israel enjoyed the protection of his master, but the Jew during the middle ages was at the mercy of every ruffian who chose to insult him. Yet would he pray with grateful devotion to his Maker and rejoice that he has not been made a slave. Compared with his tormentors, he felt himself to be the free man spiritually and morally; far above those who threw him into misery. Indeed, freedom is the first note of Jewish worship; a song of freedom was the first prayer which liberated Israel aroused to his God. "They shall be my servants"; this divine assurance included the labor, and to be servants of men, and to keep their laurels, not to crown their career, but to obey the will of Him alone who has manifested Himself in Israel. The divine will is not hidden; the divine law has been revealed and entrusted to the keeping of Israel. This consciousness of being the guardian of divine truth is the fount of the Torah, is a source of unspeakable joy for the soul of the Jew; from it he drinks ever new inspiration and new strength. Trust, therefore, in the Torah, is the second great element in Jewish worship. Amidst all changes of fortune, in the face of direst distress, even in the agony of death, the Jew would look upon his lot as specially favored by God; thanking Him for the great boon of having received the burden of the Law. In this law and in his obedience to it, he beholds his chief distinction, or election, before all other nations. Again and again the gladsome tone is struck that God has given the law to Israel. A few sentences from the evening service will be sufficient to illustrate this deep, intense love of the Jewish people for their sacred heritage. "With eternal love Thou hast guided the house of Israel; law and commandment, statutes and judgments, Thou hast taught us. Therefore will we constantly think of Thy law and rejoice in Thy teachings; for they are our life and the length-ening of our days, and in them we will meditate day and night. O may Thy love never depart from us."

And even so in the morning service the chief petition is for illumination in the law. "Our Father, our King, as Thou hast taught our fathers the statutes of life, so graciously teach us. Enlighten our minds in Thy law, and incline our hearts to love Thy name. Enable us to understand, to appreciate, to learn, to learn, to teach, and to practice the words of Thy law in love."

This, then, is the great longing of his soul, this the substance of his prayer; this the hidden fountain of his devotion: to be able to understand and to carry out the law of his God! If we did not know from history what the Jew has done and endured in his steadfastness and fidelity to the law, such prayers would reveal the fact. But the law is only the outward expression and exemplification of a deeper truth, which is the center and soul of Jewish thought and life. That truth has been formulated in the very inmost core of the people, and has become the watchword and battle-cry, the sign of recognition and the sound of confession, for all the members of the Jewish faith; it forms the central part of every divine service, private or public, and will cease to be uttered only with the last breath of the last Israelite on earth. The Shema or the profession of the *One God*, is the formula of that truth which Israel first announced to the world; the truth which kindled the souls of the Prophets, winged the inspiration of the Psalmists, set aglow the hearts of

the sages in their longing for a righteousness which gave birth to two grand systems of religion professed to-day by the civilized nations of the earth. This truth is no mere theological postulate; it is an abstract statement; for the declaration of the Oneness of God necessarily produces the idea of the oneness of humanity, or the brotherhood of man. "Thou shalt love the Lord, thy God," and "thou shalt love thy fellow-man as thyself," are only two different forms of expressing the same thought. In this thought, then, lies the mission of Israel; this is the reason of his great joy when thinking that he has been deemed worthy to be the bearer of that mission. Therefore he explains: "Happy are we, how goodly is our portion, how pleasant our lot, how beautiful our heritage; happy are we who proclaim: Hear, O Israel, the Lord is our God, the Lord is One."

To freedom, law and truth is thus added a fourth element of worship—Love! Love to God and love to man.

Among no other class of people has the sentiment of love found such a rich expression as among the Jews; an expression not in words but in deeds. Filial love and reverence, home and obedience, conjugal love and fidelity, brotherly love and charity, are virtues to which the Jew has furnished the noblest illustration. From the depth of such a sentiment rose that portion of the Service which, because of its importance, is called "the Prayer." It is unique in form and sublime in its suggestiveness: "Praised be thou, our God, and God of our fathers," our fathers' God—this expression is the noblest testimony to the tender and grateful heart of the Jew—"Thou art great, mighty and ever inquiring, O God, Most High." To the Jewish mind God is not a mere sentiment, but an overpowering reality, in whose presence the soul is event to admiration, and can find but superlatives to clothe into words what stirs within: "Thou remindest the good, remembrest the love of the fathers and bringest redemption to the children's children for the sake of love. Thou alone art mighty and in Thy mercy guest life unto all; Thou sustainest the living in Thy grace, supportest the falling, healest the sick, loosest the bonds of captives, and keepest Thy faithfulness to those who sleep in the dust." What a tender and touching expression—"they who sleep": not departed, not dead, only sleeping in the watchful care of God!

And now, rising to the highest conception which the finite creature can form of the Infinite and Eternal, the worshiping soul can but repeat the solemn words which the prophet Isaiah reports to have heard in his first vision; the "Threefold-Holy" of the angels worshiping the divine presence: Holy, holy, holy is the Lord of Hosts; the whole world is full of His glory!"

What God is in the myriads of worlds encircling His throne, we know not; but in the heart of man longing for virtue, and in the mind searching for the light of truth, He is revealed as the Holy One who "doeth righteousness and leadeth men to holiness. Or, as the words of the Law: "Ye shall be holy, for I, the Lord your God, am holy"; a truth [illegible] by a Jew: Tzadduc—whom to-day in this Parliament of Religions, we are proud to call one of Israel's noblest sons—in the words, "Be ye perfect, even as your Father who is in heaven is perfect."

This is the purpose of all religion—this especially the object of Jewish worship—to lead man to holiness, to perfection. The function of prayer, therefore, is not to persuade God to granting us favors, or by our hymns and praises influence His will, but an opportunity for man to learn to subject his will to the will of God; to strive after truth; to enrich his heart with love for humanity; to ennoble the soul with the longing after righteousness. To the Jew the house of prayer is not a gate to heaven, not an instrument for gaining celestial rewards, but simply a gate to righteousness (*Shaare Zedek*) through which he enters into the communion with the larger life of God. Holiness, or the obligation of virtue, the sacredness of duty, is the fifth element of Jewish worship, the indestructible foundation of Jewish morality.

To some it may seem strange to find so little of the personal, or individual element in the Jewish service. Even in that prayer which to sing songs has become associated with the idea of immortality, in the *Kaddish* prayer, no reference to personal grief or personal reward is found. It contains nothing but the praise of God, the sanctification of His great name. But this fact again reveals only the lofty idealism of the Jewish mind. The consciousness that above all fleeting things God is; that He is the only reality; that His life is the *life* of all. This thought has sufficient support to uplift and console the heart of those sorrowing over the loss of their loved ones.

This thought of God is also parent of another sentiment, the sentiment of gratitude, forming an essential element of Jewish worship. I know of no more spiritual, noble and dignified thanksoffering than the one of the old Jewish service, known as the "*Modim*." What is the Jewish worshipper more thankful for? For the thought of God, for the knowledge of His works! It may not be amiss even for Jewish ears to listen to this prayer once more. "We gratefully acknowledge O Lord our God, that Thou art our Creator and Preserver, the Rock of our life, and the Shield of our help. From age to age we render thanks unto Thee for our lives, which are in Thy hands, for our souls, entrusted to Thy care, for Thy marvelous works in

which we are surrounded, and for Thy boundless goodness which is revealed unto us at all times, morning, noon, and night. We bless Thee, All-Good, whose mercies never fail, whose lovingkindness is without end. In Thee do we put our trust forever."

To unite all men into a band of brotherhood, and thus establish peace on earth, is the aim of all religion. *Peace*, therefore, is the chief blessing for which the Jew prays to his God. In no liturgy does the word peace occur so often as in the Jewish, as those garnered after it. He, the hero of a thousand battles, the warrior in the service of God, the martyr in the service of truth, the unwearied, uncompromising defender of liberty of conscience, has no earnest melody, no more soul-stirring song, than when he prays to God for the blessing of peace. This prayer has found a place in the liturgies of church and synagog. The threefold benediction of the ancient Hebrew priest Isaiah(sic) Schwarzbard(sic) Schwartz's prayer for universal peace.

We need no statistics to prove that the Jew is a loyal, law-abiding citizen of the nation whose social and political life he shares. He who breathes such a prayer for peace is certainly a lover of peace.

They who were wont to decry the Jews as selfish knaves, exclusive, should take the trouble to examine the Jewish prayer-book in its true sentiment of universality, of human brotherhood. In the prayers for New Year and Day of Atonement, the days when his soul is most attuned to vibrate in response to noble sentiments, the Jew prays: "O God, let the fear of Thee extend over all Thy works, and reverence for Thee fill all creatures, that they may all form one band and do Thy will with an upright heart, as that all misery of wickedness shall cease, and all the distresses of the presumptuous shall be removed from the earth."

Still more clearly is this idea of the brotherhood of all men expressed in the grand concluding prayer of every service, the prayer known as "Aleno" or "Adoration." "It behooves us to render praise and thanksgiving unto the Creator of heaven and earth, who has delivered us from the darkness of error and sent to us the light of His truth. Therefore we hope that all superstition will speedily pass away, all wickedness cease, and the kingdom of God be established on earth; then will the Lord be King over all the earth, on that day shall God be acknowledged One and His name be One." Again let me emphasize that these prayers and hopes for the coming of the kingdom of God reiterate in theological terms the grand and ever-recurring theme of the ever-humanity built upon the rock of righteousness and ruled by truth and love.

One more element of worship must be mentioned, as without it the circle of Jewish ideas would be incomplete, viz.: The idea of sin. To the Jew the thought of sin is no metaphysical conception, but a personal experience; the consciousness of his own shortcomings burdens his soul, not the concern for the evil doings of some remote ancestor. The orthodox Jew feels his responsibility for the sins of his people, in the past as well as in the present; to them he attributes his national misfortunes. But these sins are not inherent in his nature; they are remediable. The time is ever, he hopes, when the measure of his suffering shall be full, and when God will lead him back in glory to his own land. The modern, liberal Jew, who has discarded from his heart as well as his liturgy all longing for a national restoration, but considers his native or adopted land his Palestine, still feels the moral responsibility for the sins of all his brethren in faith; but this feeling does not carry with it the thought of divine punishment. According to Jewish conception man is responsible only for his own sins; forgiveness of sin can be obtained only by thorough repentance. The Jewish maxim-book says: "There is no wall of separation between God and man." In him lies the consciousness of being a child of God. The Father will not reject the prayers of His children. The assurance of divine forgiveness explains the spirit of joyousness and cheerful trust that prevails throughout the Jewish service. For this reason, too, the Jew reserves confession of sins and prayers for forgiveness for the great Day of Atonement. On that day he is bidden to examine his conduct, to make amends for his wrongdoing, to seek forgiveness of his offended brother, and thus be reconciled to himself and his God.

The words of the concluding prayer of the Day of Atonement will express more clearly this sense of intimacy with God, which animates the Jewish worshiper, than any lengthy exposition could do: "Thou reachest Thy hand unto him who is astray, and Thy right hand is outstretched to take up in love those who turn again unto Thee. Thou hast taught us, O Lord, to acknowledge all our sins before Thee, to the end that we may withhold our hands from unrighteousness. For Thou knowest, Lord, that we are but dust and ashes; therefore dost Thou forgive us much and often. But Thou dost deem weak, fragile man from the beginning, and hast exalted him to know and renounce Thee. For who should dare say what Thou shalt do? And were man yet righteous, what avails it to Thee? In Thy love also hast Thou given us this Day of Atonement, as a day of forgiveness and pardon for all our sins, that we cease from all unrighteousness, turn again to Thee, and do Thy will with the whole heart. Have pity upon us, therefore, in Thine infinite mercy, for Thou

desired not the destruction of the world, as it is written: Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his ways and the unrighteous his thoughts, and let him return unto the Lord who will have mercy upon him, and unto our God, for He will abundantly pardon."

Yet in all these prayers and supplications no reference is found to future punishment or reward; no dread of everlasting torment overshadows the Jewish mind; no selfish longing for eternal pleasures is an incentive to his repentance.

These are, in brief, the elements of Jewish worship; they give sufficient answer to the question: What is the purpose of prayer according to Jewish doctrines? It is to imbue the worshiper with the spirit of freedom and truth, with the love of God and of man; with reverence for the past and trust for the future; with the feeling of the sanctity of life and inexhaustible duty; of gratitude and peace; it is to inspire him with the larger thought than his own individuality, with the thought of the universal brotherhood of man and the all-embracing, all-pardoning love of God. These ideas of the Jewish liturgy are at the same time a truthful testimony to the character of the Jewish people.

The Sabbath in Judaism

By Dr. B. Felsenthal

The desire has been expressed that some one belonging to the Jewish community and confessing the Jewish religion should come forward on this platform and speak on the Sabbath-question from his Jewish standpoint. In compliance with the kind request that I should do so, I appear before you and offer you a few thoughts on this highly interesting topic.

The Sabbath, conceived as a day of rest and of contribution is undoubtedly of a Jewish origin, and to the Jews the Christian world is indebted for this grand institution. It is true enough—and we admit it without hesitation—that the Semitic nations, among them the Assyrians especially, celebrated in their own way and manner one day in each week, long before the Israelites did so. But with them the day was not a day of rest, giving recreation to the body; nor a day of pure and innocent joy, refreshing to the soul; not a day of thoughtful meditation, enlarging the mind. It was with them either a day of fasting, of wailing and lamentation, or a day given up to sensual excesses and to low and degrading revelry. And, furthermore, it was dedicated to the god Saturn, a god whom the prophet Amos mentions under the name of Kevvan, as a name either of the gods worshiped by those heathenish nations. From Western Asia the belief in the seven planetary deities, ruling the seven days of the week, came to Egypt, from Egypt to Rome, from Rome to Gallia, Germania, the British Islands, and other European countries, and on the English language the name of the seventh day of the week, viz., the name Saturday, is still bearing witness to the fact that the seventh day in the week was dedicated in ancient times to the god Saturn.

While among the Assyrians and a few kindred nations the day celebrated in each week was devoted either to fasting and mourning or to sensual and drunken pleasures, the celebration of the Sabbath among the Israelites was decidedly and essentially of quite a different nature. With them it was, or at least it became in the course of a few centuries, a day of joyful rest from worldly labor, a day of holiness, of elevating the mind, of cleansing the heart, of purifying the will. It became a means for lifting up the Israelite religiously and morally, and for placing him, religiously and morally, on a higher plane. In this connection it deserves especially to be noted that by the Sabbath the Israelite was led to a genuine treatment of all his fellowbeings—of all his fellow-beings, including the sorrow-laden stranger and the afflicted slave, including even the toiling and otherwise helpless cattle. For thus it is repeatedly said in the Law, "Thy manservant and thy maid-servant shall rest on the Sabbath-day as well as thyself, and the stranger within thy gates also, and thy ox and thy ass likewise." And this day was not devoted to Saturn or to some other pagan deity, but it was *Shabbath laYhwah Elohekha*, a Sabbath devoted "to the Lord thy God"; it was *Kodesh* sanctified, or set apart, to the service of the Lord, to the One God of Israel and of all the world, to the Ruler of the universe, the Father of mankind.

In the first centuries, following the times of Moses, the masses of the people had not risen to the heights of the pure and lofty conception of the Sabbath-idea as it was taught by the divinely inspired prophets. From the words of warning and admonition and exhortation falling from the lips of several of these prophets, we must conclude that there were large numbers of people who disregarded or profaned the Sabbath, and who did not keep it in the sense desired by these prophets and incomparable teachers; by those teachers who were teachers not only for their contemporaries, but for all subsequent generations, and not only for Israel, but for all the world. Still, nearly a hundred years after the return from the Babylonian captivity, Nehemiah bitterly complained about the profanation of the Sabbath, and from the Biblical book bearing his name, we learn how he insisted upon certain measures in order to bring about a better observance of the day. But in post-Nehemian times, a stricter observance of the Sabbath became general, and

since the fifth century B. C. until the middle of the present century, the Jews, as a community, rarely, if ever, desecrated the Sabbath by physical labor or otherwise. On the contrary, a spirit of extreme rigor in the manner of keeping the Sabbath grew up rapidly, and a tendency prevailed to extend to the utmost limits the practice of abstaining from labor, and to follow the deductions from this law and the modifications of the same in all possible directions. But there was a danger lurking in this tendency, the danger that thereby the higher character of the Sabbath and its power for sanctifying the soul-life of the observant Jew might be forgotten, or might at least be pushed into the background. Happily—thus impartial History teaches us—these apprehensions proved to be groundless. The Sabbath retained its sanctifying power and influence even among the extremest of the strictly law-abiding Jews, with whom each of the numerous precepts of the so-called Oral Law or Traditional Law was a veritable bugaboo. With a majority of the people at least, the essence of the Sabbath was not considered to exist in the observance of the innumerable negative, talmudical, and rabbinical precepts, telling us what a Jew must not do on the Sabbath; and the higher character of the Sabbath did not disappear and did not become lost among the Jews. Nevertheless, there is no doubt that the great teacher of Nazareth was perfectly correct when he upbraided a certain class of his Jewish contemporaries for their laying the main stress and accent upon the negative side of keeping the Sabbath. His words regarding the Sabbath were golden words. And he was in full harmony and accord with other Jewish teachers living in his time or soon after him, when he maintained that not to the Sabbath ceremonials and not to the scrupulous abstaining from physical labor consists the holiness of the Sabbath; and when he said that, "the Sabbath was made for man and not man for the Sabbath." Rabbinical sayings which have come down to us from the Apostolic age and which are clothed almost in the very words in which the corresponding New Testament sentences are expressed, we meet frequently in the various parts of the Talmudical literature. *Ha-Shabbat nemsarah le-khem ve-lo attem nimsarim la-Shabbat;* "the Sabbath is handed over to you, but you are not handed over to the Sabbath." *Ki al ma'at shabbatot she'lo al ha-Shabbat;* "if the slightest danger to health or life is to be apprehended, the Sabbath must be disregarded and the Sabbath laws must be deviated from." Such and similar sentences could be quoted from the Jewish literature of centuries in unbelievable numbers. The regulations of the Pharisees in the times of Jesus, the laws laid down by the dialecticians of the Talmud and their followers in later centuries, by the casuists of the post-talmudical period, they could not and did not deprive the Jewish Sabbath of its higher and holier character. They contributed rather to a certain degree to enhance the holiness of the Sabbath, and to give to the day a still greater power for sanctifying the inner and the outer life of the confessor of Judaism.

But, in briefly outlining the history of the Sabbath institution among Jews, should we restrict ourselves to merely looking up the old Jewish law-books? No law institution can be fully understood if we study merely the written laws and ordinances concerning the same. The life of any great institution and its real character manifests itself independently of the words of books, of the letters of laws, of the sayings of old authorities. And if we now ask history, we shall soon learn that the Sabbath proved to be an institution of the greatest blessing for the Jews. It was for them, in the first place, one of the means, and a very powerful one, by which the preservation of the Jews as a separate religious community was secured. The Sabbath endowed them with an unshakable confidence in a Divine Providence, and gave them every week new strength to withstand the almost unceasing cruel and perfidious attempts to exterminate the Jewish people and to extirpate the Jewish religion; and it kept them united as one religious denomination despite of their having been dispersed over so many parts of the world and despite of their having no ruling hierarchy and no other centralizing authorities. The Sabbath, together with a few other strong bonds, effected this distinct miraculous preservation of Israel's existence.

And what a great bliss and happiness did the Sabbath bring to the family life! The more the unrest raged outside, the closer and firmer became the mutual attachment of the members of the families to each other and of the families among themselves. And while the Jews during the week days had to go out into the world and to see where they could find the scanty bread for themselves and their families, and while in doing so they had to experience so much humiliation, so much malice, so much hatred—when the Friday evening came and they were again within the circles of their families, they were joyful, they lighted the Sabbath lamps, they sang their Sabbath hymns, they chanted their Psalms, and they forgot, once in each week, all the sorrows and pains of every-day life, and all the affronts and insults which, without pity and without mercy, were heaped upon them, and at least on the Sabbath they felt released to both and soul from troubles and burdens.

The Sabbath proved also a great blessing to the Jews in another regard. To the observance of this day the Jews owe the conspicuous fact that illiteracy never spread among them as far as among many other nations and sects. With the Jews education and learning were at all times kept in high

esteem. To this came now the deep-rooted usage that in each city and town where Jews were living, discourses were delivered and learned debates were held on the Sabbath days in schools, in the synagogues, in the meeting rooms of societies of various kinds, and in consequence of the instruction received by these discourses and debates the audiences were more or less enlightened in the principles of their faith and in the doctrines and precepts of their religion. And thus to the Sabbath, too, we can partly ascribe the fact that, in that period of history called "the Middle Ages," a period which was characterized by the deep darkness of ignorance and superstition prevailing almost everywhere among the Christian nations in those times, numerous poets and philosophers and scholars arose and flourished among the Jews.

We must, before we close, not forget to remark that the Jewish Sabbath had at all times the character of cheerfulness and delight. In the Old Testament already we read the words of the prophet by which he reminded the people to "call the Sabbath a delight." And in the post-biblical literature of the Jews we find evidence that for the Jews the Sabbath was a day of cheerfulness and of bright sunshine, a hundredfold and a thousandfold. Other sources of Jewish history corroborate more than fully the fact that the Sabbath among the Jews had such a serene and cheering character. On each Friday afternoon, when the Sabbath was approaching—so we read in the Talmud—Rabbi 'Hanina clothed himself in his festive attire and went into the fields with his disciples and friends, saying to them: "Come, let us go to meet becomingly and in a festive mode the queen Sabbath." Rabbi Jannai acted likewise, and he was accustomed to receive the Sabbath joyfully by saying: "Be welcome, O bride! Be welcome, O bride!" Rabbi Josua, another great authority of the Talmud, said: "Let the celebration of the Sabbath be divided into two parts; one half to be devoted to God, the other half to your own enjoyment." Rabbi Jose said: "Whosoever keeps the Sabbath in a joyous manner, will be richly rewarded." Rabbi Jehudah added: "Whosoever keeps the Sabbath in a joyous manner, will have all the desires of his heart fulfilled." And how—thus the Talmud continues to ask—is the Sabbath to be kept in a joyous manner? To which question one of the rabbis answers: "By having better meals than usually and the like." Let it also be added here, that it was a law antedating the rise of Christianity to open the festive celebration of the Sabbath on Friday evenings by *Kiddush*, that is, by praising God, the giver of all good things, over a cup of wine, and by the drinking of wine during the Sabbath meals, and every one of the family partook in this wine drinking. Without doubt, this law concerning *Kiddush* was piously observed by Jesus and his friends, as he, whom millions of our Christian brethren adore as their "Master" and as the divine founder of their religion, himself has declared that he had not come to destroy the law, but to fulfill it. This law just mentioned is still strictly observed among so-called orthodox Jews, by those who have the means to do so.

Sad and serious contemplations were not permitted on Sabbath, nor were fasting, or mourning, or supplications in behalf of sufferers. While the reading and study of Sacred Scriptures and of other good books was certainly highly recommended, it was prohibited to read on Sabbath certain parts of them, as *e. g.* the Lamentations of Jeremiah and other portions of a similar sad character. For no gloom should fill the heart of the Jew on the Sabbath, and no other sentiment should dwell therein than of pure joy. It is well known that the precepts of Judaism laid great stress upon the sacred duty of visiting the sick and of consoling the mourner. While such acts of kindness, of sympathy and mercy were not to be neglected on the Sabbath day on account of the Sabbath, yet the Sabbath joy should be disturbed thereby as little as possible. Thus, when one visited on a Sabbath a sick person, he had to refrain from the common methods of consolation, and he had to say to the sick and his friends: "It is Sabbath to-day, and it is not right that on this day we should send up to God our supplications to restore the suffering brother; but h e a l t h and strength, let us hope, will speedily come, and you, you keep your Sabbath in peace." Similar words were spoke on Sabbath to those who were in mourning for a dear departed one.

Much more could be said on this subject. Hours could be filled without exhausting it. Yet I feel that this is not the place nor the time for doing so. One thought, however, I can not refrain from expressing before I close. We live, God be praised, in the freest land of the world, in the United States of America, in a land where Church and State are entirely separated, and where every one can follow the dictates of his own conscience and the precepts of his own religion, as long as he does not thereby infringe upon the rights and privileges of his neighbor. Let now the Jew, who desires to keep his Sabbath in his own way, have the undisturbed right to keep it when and how he wishes. And let no unholy and sacrilegious hands attempt to attack the sanctuary of American freedom. May the dark day never come on which it shall be decreed by any legislative or executive power in America that one certain day for keeping the Sabbath and one certain manner of keeping it be *forced* upon unwilling minorities. The Sabbath is a grand and sacred institution—we all agree in that. But its celebration must be left to the individual; it belongs to the category of his eternal and inalienable rights. Amer-

[illegible] liberty. I venture to say it is a still grander and a still holier institution, and the maintenance of it is entrusted to still truer American citizens. We praise the weekly Sabbath, we are sure that from it spiritual blessings will spring forth—blessings for the moral life of individuals, of families, and of society at large. But what the laws and customs, wanted it to be enacted by the legislative authorities of the American States, can do for the Sabbath is this, and only this: They can protect and ought to protect every conscientious assembled on their Sabbath for divine worship in a church or a chapel, or a synagogue, or a meeting, or any other place, against being disturbed in their worship, and they can guarantee and ought to guarantee to each person in the land, and be by the pastors themselves, one day of perfect rest in each week of seven consecutive days. All further Sabbath legislation by the State answers to unnecessary and would be un-American. But let us try all the friends of the great and sacred Sabbath-institution trust in the powers of public opinion. Relying upon this great power and upon the divine blessings of our Heavenly Father, we all of us and all the friends of the holy Sabbath-institution, can look hopefully toward the future and live and succeed that the time is all right to come will have a holidays, a real, genuine Sabbath.

Historians of Judaism

By Rabbi [illegible]

I

While the number of writers on the history of the Jews is quite large, we do not yet possess a history of Judaism. This history must of necessity be a history of the development of the spiritual life of the Jew. The outward history has only the value of a substratum of the conditions which acted favorably or unfavorably toward this evolution. "Not by might, not by physical force, but by my spirit, saith the Eternal." The history of Judaism is indeed a drama with heavenly silence, a record containing the struggles in the cause of God. Truth is the soul of God. Just because Judaism developed independent of the destruction of its outward and political life, it still exists. The history of the people of Israel and the history of the Jews, even in the period of their national and political [illegible] grounds very little value on their side for anti-government, reactionary administration and unreasonable. Nor did the Jews exercise any important influence upon the political life of other nations, but the history of our spiritual life is in its grandeur, sublimity and holiness without a parallel in the world's history.

The Jewish nationality was broken, the commonwealth destroyed, the Temple consumed by fire, and the planet's occupation was gone. Legend tells us that they threw the keys of the Temple toward Heaven, never to be returned again. New Messiahs and revelations availed nothing against Rome's fortune and yet it was then, when the history of the Jewish nation was concluded, that the history of the Jewish spirit of Judaism proper began. Rome could never forget and never forgive the Jew that he had engaged his rank a long time in military power. Rome instinctively felt one more Jewish nation, but true and dread of, the spirit of Judaism. The Jew, although conquered physically, conquered the haughty victor spiritually and morally. Well might the proud Roman sneer at the downtrodden Jewish captives who followed humbly Titus' triumphal procession; yet little did he dream that these same exiles would introduce into the city on the Tiber a spirit which ultimately destroyed Rome's temples and circus, and was instrumental in gradually converting the pagan world to the belief in moral monotheism.

The Jew entered on his sad pilgrimage of the Middle Ages, but he was permitted to erect [illegible] ing there only that he might cast down to dust what he had built yesterday. Yet no matter of how short a duration his stay in a country, he never neglected to fill the spiritual void and to sow spiritual seeds.

It is a great mistake of many historians of our country that they dwell too much on the persecution and oppression of the Jews, and do not pay greater attention to the other and brighter side of the picture, namely, that while the Jew was oppressed, the spirit of Judaism could not be suppressed. The many of our historians make our history mainly a recital of sorrow, a tragedy, a never-ceasing lamentation. Even in this late day, writers as conscientious of our secular writers do not stop quoting Moore's well-known verses:

"The Turk has his own, the Jew has his own;
Mankind its country, Israel has the globe."

We do not care for the pity of the world, for we challenge its admiration and just appreciation due to the genius of Judaism, which was strong enough to endow the bruised Jew with the faculty of taking deep root in the spirit and character of the country in which he for the most temporarily rest. As an instance to the case, I mention the fact that [illegible] ers after the Jews were driven from Germany they have preserved the German language among themselves, and their sentiment is much with German culture and civilization. It is this genius which saved the Jews, even in the dark ages, from the curse of ignorance. At the time when dignitaries of State and Church were not initiated in the art of reading and writing, the dispersed Jew conceived a most astonishing motivation to a spiritual development, which saved him from stagnation. He could certainly read and write one language. While

science now and then took a crooked route, canonization of ignorance was never the rule in Israel.

At a time when the Jericho walls of superstition shut out every ray of light from the church, our priests sounded the bugle-call by proclaiming: "The Thora forces nobody to believe what is against reason"; or, "Reason is the only mediator between God and man." Gigantic works of darker and brighter times, productions of thought and spiritual activity, are before us, which contain an acumen and power of thought, a wealth of sound sense and salutary maxims, which must awaken the reverence of all those who appreciate them.

Judaism is not only the mother of Christianity, but stood likewise with its doctrines at the cradle of that new civilization, which in the seventh century sprang into existence within the boundaries of Arabia. The only fruit-bearing thought of Islamism, "There is no other God but the One in Unity," was taken from Judaism, and was garnished and adorned with Jewish views and tales. What is known as the civilization of the Arabs and Moors in the Middle Ages would not have exercised such a profound influence had the Jews not taken part therein. Through translations from the Arabic tongue into Hebrew, and from the Hebrew into the various European languages, the Jews scattered the seeds of the new culture far and wide. Well may the Jews be sneered at as peddlers with cast-off garments, but they carried the cast-off garments of ancient civilization and classical culture into the homes of European nations. They were not only business mediators, but mediators of the sciences.

It is impossible in the short time allotted to me to enumerate all the great Jewish minds who contributed so much to the philosophy, medicine, poetry, and other sciences in the Middle Ages. Prof. Schleiden did this in his *"Der Einfluss der Juden auf die Verbreitung der Wissenschaft im Mittelalter."*[1] (Leipzig, 1879.) But suffice to say that all this bears testimony to the genius of Judaism, which, even under adverse circumstances, can not be broken down. The Renaissance newly awakened the European world by means of Hellenism and Judaism. It was the rediscovered Bible, made accessible to Christians by means of Jewish teachers, which brought about the great *reformation*. What is called "higher criticism" walks upon crutches borrowed from the Rabbis and Jewish exegetes of the Middle Ages (Chivi of Balk, Saadia, Gikatilia, Ibn Ezra, Mose del Medigo, Elias Levita, Asaria de Rossi, and others).

The originator of a new line of philosophical thought, the poor crystal cutter of Amsterdam, the creator of biblical criticism, Baruch Spinoza, was nurtured on the breasts of Judaism. He had been educated by the Jewish votaries of Aristotle, received many impulses from the Kabbala, and was greatly influenced by Maimonides, Ibn Ezra, Judah Alfakar, and Chasdai Crescas.

It is too early in the day to speak of the influence of modern Judaism on the world's history, but aside from the fact that the hue and cry of anti-Semitism proves that such an influence exists, thoughtful men will not deny that the Jewish reform movement, originated and fathered by Abraham Geiger and the German school, and developed and forcibly carried out in this country, exercises a powerful influence toward liberalizing religious thought and advancing the interest of biblical science. Geiger's *"Urschrift und Ubersetzungen der Bibel"* (1854) has contributed largely toward a better understanding not only of the Bible and of Judaism, but of Christianity.

II.

After these outlines it will be seen that "historians of Judaism" are few and far between. Geiger's *"Judenthum und seine Geschichte,"* in lectures held in Breslau, Frankfurt and Berlin (1864, 1865 and 1870), and Jost's *"Geschichte des Judenthum's und seiner Sekten"* (Leipzig, 1857, 1858, 1859), both in three volumes, came nearest to the ideal. All the other histories are histories of the *Jews*, but not of Judaism.

During the ages of persecution it was next to impossible for the Jews to preserve and collect the vast memories of their glorious past. They lost the sense for history. Outside of "Memmor-books" (so-called "chronicles" of congregations, devoid of system and method) only a few Jewish historians prior to the nineteenth century deserve notice. I mention first the physician, astronomer, grammarian and philosopher Profit Duran. His Jewish name was Isaac ben Mose, and, as author, he is known under the name "Efodi"[2] (Ephodæus). His "Memories of persecutions" (*Sichron hashmad*), contain the histories of the Jewish martyrs from the time of the destruction of the Temple to the fourteenth century.

Another Jewish historian was the physician *Joseph ben Joshua Kohen* (born in 1496 at Avignon, died 1575). He published "Chronicles of the Kings of France and the Otoman House" (1554). The title is: *Sefer dibre hayamim lemalche Zarfath umalche beth autiman hatogar*. The work was translated into English by Biallobolotzky under the title: *"The Chronicles of Rabbi Joseph ben Joshua ben Meier the Sephardi."*[3] His Hebrew style is

[1]The influence of the Jews upon the civilization of the Middle Ages. The pamphlet was translated into English (Baltimore, 1881) by Binswanger.

[2]An abbreviation of *Omer Profiat Duran*. His letter, *"Igereth al t'hi Kaabothekha"* (Constantinople, 1854), is famous for its cutting sarcasm.

[3]It is a source of regret that this translation, which was issued in a most elegant form in 1835-36, under the auspices of the "Oriental Translation Fund," is absolutely worthless.

excellent. Basnage calls him the "greatest Jewish historian since Josephus." The author describes the wars between the French and the Turks. It is in fact the history of the struggle between Islamism and Christianity, beginning with the destruction of the Roman Empire. The author relates, wherever the occasion justified it, the persecution of the Jews in the different countries. He writes not only with his pen, but with his heart, and shows God's providence in history; how wrong, cunning, and wickedness receive in the end their just punishment. The author bitterly attacks the tormentors of his co-religionists, a fact which is excusable, considering that he was himself a witness of the heartless persecutions.

His book "Emek Habacha," ("Valley of Tears") was commenced in Voltaggio in 1558 and completed in 1563. It was translated into German and supplied with very valuable historical notes by Dr. M. Weiner (Leipzig, 1858). This work is a martyrology of the Jews, and relates in detail the sad sufferings of Israel, caused by prejudice, calumny, artful tricks and false accusations. The author made use of a similar work of *Samuel Usque*, entitled, *"Consolacaem as Tribulacoens de Israel"* ("Consolation on account of the Tribulations of Israel," Ferrara, 1552), of which I shall speak later.

Another historical work of the same character, a martyrology, is "Shebet Jehudah" ("The Scourge of Judah"), also edited and translated into German by Dr. Weiner (Hanover, 1855). This book has virtually three authors—the father, son and grandson of the family *Ibn Verga, Juda, Solomon* and *Joseph Ibn Verga*—and was published in 1552. The Hebrew style is brilliant, but the work lacks system and method. Interesting are the causes which Solomon Ibn Verga gives for the persecutions of the Jews in general and of the Spanish Jews in particular. These are: 1. The excellence of the Jews, for "Whomsoever God loveth he chasteneth." 2. The punishment for the sin of the golden calf, which is not yet expiated. 3. The exclusiveness of the Jews; their separation from the tables of Christians have excited hatred against the former. 4. Jesus' crucifixion caused the Christians to take revenge. 5. Envy against the Spanish Jews. 6. Their immoral intercourse with Christian women. 7. Their false oaths. We see that Ibn Verga did not hide the faults of his contemporaries.

Elia Kapsali (born 1490, died 1555), Rabbi in Candia, was another historian of note. He published two historical works, one entitled *"Dibre Hayamim,"* or *"Seder Eliahu,"* on the Turkish dynasty and the Spanish Jews (Candia, 1523), extracts of which were made by Luzzatto for the translation of "Emek Habacha." The other is a collection of letters, entitled *"Sefer nam Vecholim,"* Geiger's Zeitschrift III, 348. His Hebrew style is excellent and his history proves great talent.

Of less importance as a historian is *Abraham Zacuto*. King Emanuel of Portugal appointed him professor of history. His book, "Juchasin" (Chronicles), was finished in Tunis in 1502. The second edition was published, with many additions, in Cracow in 1850. The latest edition of the work came out in London in 1857.

But the most important and original historian of this period was *Samuel Usque*. His "Consolacaem as Tribulacoens de Israel" (1552, Consolations in Israel's Tribulations") forms a dialogue between three shepherds, Icabo, Numeo and Zicareo, in which the first bitterly complains about the tragic fate of Israel in its checkered career in history. The other shepherds try to pour the balm of consolation into the wounded heart of the unfortunate shepherd by representing the sufferings of Israel as a necessary preparation for the fulfillment of a sublime mission. This work forms a historical poem, beginning with biblical times and coming down to his own period. He made good use of Latin sources, of French, Spanish, and Italian chronicles of the Hebrew writings and collections, and paid due attention to chronological accuracy. His main object was to raise the courage and the hopes of the Portuguese refugees from the persecutions of the Spanish Inquisition. They fled to Italy in order to remain faithful to the religion of their fathers. He, no doubt, succeeded in his noble task.

Since that time until the beginning of this century not even attempts were made by Jews to write a history of Israel. Christian historians, attracted by the grandeur of the subject, attempted the task, but even well-meaning and least prejudiced men, like Basnage, Gregoire, and Dohm, did not succeed in offering a true picture. To search the Jewish records as we would those of other nations was regarded "heresy," a dangerous outrage on the Christian religion.[4]

Of Christian writers on Jewish history, *Jacob Basnage*,[5] a French protestant clergyman, stands in the front rank. He was born in 1633 and died in 1723, and published a "History of the Religion of the Jews from Jesus Christ to the Present,"[6] in five volumes. He was the first to recognize that, notwithstanding the fact that Christianity had entered upon the historical arena and the national life of the Jews had ceased seventeen centuries before his time, yet their mission was not concluded. The martyrdom and literature of the Jews filled him

[4] Stanley; History of the Jewish Church, Vol. I, Introduction.

[5] He fled to Holland on account of religious persecutions. He preached for the Wallonian Church in Haag.

[6] The title is: *"Histoire de la Religion des Juifs depuis Jesus Christ jusqu' a Present"* (Rotterdam, 1707-1711). It was translated into English in 1708 by Taylor.

with respect and awe. He plainly says that it must be more than an accident that the Jews, although oppressed and persecuted, still exist, while so many of their persecutors are laid away in their graves or are at best ruins of former greatness (Introduction I, *"Plan de cette Histoire"*). The fact that Basnage, himself, owing to the religious fanaticism of Louis the XV. was compelled to eat the bread of exile in Holland made him just to the Jews. He had also the necessary knowledge to make use of Hebrew sources. Still he did not possess the historical tact for his important task. His division of the Jewish history into the history of the Orient and Occident was not fortunate because unnatural. The law of historical growth and development seems to have been unknown to him. In spite of his best intentions to be just, he saw the Jewish history through the lenses of church history. "The Jews were rejected by God because they rejected Jesus" is the leading principle of Basnage's work. And yet, his history has done great service to the cause of the Jews, who have been looked upon by the people as a horde of gypsies without a history. Christian Theophyl Unger, pastor in Silesia, and Johann Christophorus Wolf (born 1683, died 1739), professor of Oriental languages in Hamburg, were greatly influenced in their historical studies by Basnage. Many mistakes of Basnage were corrected by Wolf in his *"Bibliotheca Hebraica"* (four volumes; Hamburg and Leipzig, 1715, 1721, 1727, 1733). Of Jewish contemporaries, *Mose Chagis* was the only one who in his *"Mishnath Chachamim"* mentions and appreciates Basnage.

The Christian Friedrich *Dohm* (born 1751, died 1820), an able historian of Prussia, and a warm friend of the Jews, took great interest in Jewish history. He was an admirer of Moses Mendelsohn, and planned the publication of a "History of the Jewish Nation Since the Destruction of Their State." In his memorable work on "The Civil Amelioration of the Jews" (Berlin, 1781) Councilor Dohm puts forth an earnest plea for the enfranchisement of the Jews. He points to the thrift and frugality which marks the Jewish race, and exposes the folly of debarring so valuable a class of population from the rights of the citizen. On the hand of history he defends the Jews against the charges always repeated against them, and appeals to the wisdom of the government to redeem the errors and injustice of the past. Reviewing the history of the Jews in Europe, he shows how they have been in possession of their civil rights in the first centuries of the Roman Empire, and how they had contributed to the culture and civilization of different lands, and that liberty and humane treatment would not only accrue to their advantage but to the welfare of the state in which they live.

The famous French priest *Gregoire* published an essay on "The Physical, Moral and Political Regeneration of the Jews," which was crowned by the Royal Society of Sciences and Arts, in Metz. August 23, 1778. In it he enthusiastically pleaded for the emancipation of the Jews. Yet he still believed[7] in the myth—that the martyrdom of the Jews is at least deserved, because of their rejection of the "Savior."[8] From the same point of view he treats Judaism in his "History of the Religious Sects" (*Histoire des Sectes Religieuses,* Paris, 1810).

The "History of the Jews from the Destruction of Jerusalem to the Present Time," by Hannah *Adams,* of Boston, was reprinted in London (1818) under the auspices of the "Society for the Propagation of Christianity Among the Jews." This society made so-called "improvements" to the book. In 1819 a German translation of the work in two volumes was published (Leipzig, Baumgartner). Basnage's "history," in English translation, 1708, Gregoire's "Essay" and *"Historie des Sectes Religieuses,"* David Levi's "Ceremonies of the Jews," and Josephus' and Mosheim's "History of the Church" were the main sources of Hannah Adams. While the enthusiastic lady deserves credit for her earnest endeavors, it can not be expected to find in her work more than a feeble attempt. While she considers the Jewish "nation"[9] "chosen to proclaim the knowledge of the true God," she nevertheless sees in Christianity the fulfillment of Judaism. Every so-called "conversion" of a Jew is scrupulously chronicled by this historian. We look in vain for historical truth in this work, which for this very reason was taken hold of by the London missionary society. The true object of the book can best be seen by the following concluding passages: "The fulfillment of the prophecy of our Savior concerning the destruction of their city and temple, and of the misery undergone since their dispersion offers *the strongest proofs for the truth of the Christian religion.* . . . The Christian reader can not better conclude this book than with the purpose to pray often and zealously for the promised conversion of the Jews, and to subscribe to the Fund of the 'London Society for the Furtherance of Christianity Among the Jews.'"

Such is the tendency of most of Christian historians of Israel, who, with perhaps one or two exceptions, close their histories with the beginning of Christianity. Even scholars like Heinrich Ewald, Milman, Stanley, and others who follow in their wake, form no exception to the rule.

Professor Heinrich Ewald's "History of the People of Israel," in seven large volumes (Goettingen, 1862), is justly considered a standard work.

[7] Essay, *"Sur la Regeneration Physique, Morale et Politique des Juifs"* (1778).
[8] Ibidem, chapter 5.
[9] The fact is that there is no Jewish "nation" since 1900 years.

Ewald closes his history with the uprising of Bar-Khosiba in the time of Hadrian. This shows best his point of view, namely, that the Jews' history has lost in value since they have lost their *national* independence. Such a conception of our history is superficial. At the same time Ewald sees in Israel a missionary people, inasmuch as they prepared the world for the coming of the "Savior." But for Ewald this mission was ended by the appearance on the scene of Jesus. True, the history of the Jews is continued a century after Jesus, but only because the existence of Christianity was not firmly established before that time. Judaism is after this period for Ewald a corpse, a ruin, not worth mentioning.

Time has proven that Ewald and all his followers and disciples were wrong. For not only has Judaism been a living factor in history, but has proven its vitality and power by giving birth to another historical religion, namely, Islamism, and by influencing the great movement called "Humanism." which in its turn was the mother of the great Christian *Reformation*. Of the influence of Judaism in modern times it is needless to speak.

Ewald,[10] in spite of his stupendous scholarship and historical acumen, possessed neither the knowledge of the Jewish sources (Talmud and rabbinical literature) nor the want of prejudice so necessary for a thorough understanding and a clear conception and appreciation of the powerful forces at work within Judaism a century before and after the birth of Christianity. At the same time Ewald, although unable to read the Talmud, criticized it most arrogantly.[11] Since Ewald, Christian theologians have paid great attention to the study of the Jewish sources [12] (Noeldeke, Merx, Dillmann, Kuenen, Renan, Stade, Hitzig, Haussrath, and a host of others). As the short time allotted to us does not permit to consider all the works on the "History of Israel" by leading Christian scholars, such as Hitzig's, Haussrath's, and others, we therefore mention one of recent date, because the author's name is familiar in the whole civilized world, namely, "The History of Israel," by the great Frenchman, Ernest Renan, of which three volumes are published, and a fourth volume is ready for the press.[13] This most brilliant writer, whose books are monumental as models of good style, has all the virtues and faults of the French. He often sacrifices critical judgment for brilliancy of construction. The historical art is with Renan more of a poetic divinatory kind than a true analysis of material presented. His "Life of Jesus" is a novel rather than a history. Jesus appears as a visionary, vascillating, hypercritical "demigod," of whom we never know whether he was an enthusiast or an impostor, more than mortal or less than moral. While we are carried away by the vividness of its style, we find, when laying the book aside, that its hero has dissolved into a mass of the most conflicting tendencies. His other works in the same line, "The Apostles," "The Anti-Christ," "Mark Aurelius," although marvels of literary art, can not be regarded as standard works on the origin of Christianity, if put to the test of critical scholarship.

But Renan was one of the few to whose mind it was clear that without the proper knowledge of Judaism Christianity could not be understood. Hence he wrote a "History of Israel," which displays all the strength and weakness of the famous Frenchman. Of his great appreciation of Judaism, the following passages give ample proof:

"For a philosophical spirit," he says, "there are truly in the past of humanity, only three histories of prime interest: Greek history, the history of Israel, and the history of Rome. These three histories united constitute what one may call the history of civilization, for civilization is the result of the alternate co-operation of Greece, Judah, and Rome. . . . Greece presents one great lack. It despised the humble, and did not feel the need of a *just* God. Its philosophers were exceedingly tolerant of the *iniquities* of this world; the idea of a *universal religion* never came to them. It was the fire and *genius of a small tribe*, established in a lost corner *of Syria*, which seems to have been destined to supply this want in the *Hellenic spirit*. The prophets, beginning with the ninth century before Christ, gave to the idea of a *government by a Just God* the proportions of a dogma. These are the fanatics of *social justice*, and they proclaim it loudly that, *if the world is not just* or is *disinclined* to become so, it is better that *it be destroyed*. . . . Rome represents *force*. As such, it has *conquered* the world for the *ideas and ideals nurtured in Greece and in Judea*. Thus Rome, Greece, and Judea have histories which are the pivots upon which those of other nations turn, and these one has the right to call providential, because their place is marked in a plan superior to the *oscillations of all the days*."

Now, while no Jewish preacher can better express our providential mission, we must not intentionally shut our eyes regarding the great mistakes

[10]The following passage in Ewald's history is a gem and deserves to be engraved in letters of gold at the entrance of every synagogue. He says: "The history of this ancient (Hebrew) people is at the foundation of the true religion passing through all stages of progress by which it attained to its consummation; the religion which on this narrow territory advances through all struggles to victory, and at length reveals itself in its full glory and might to the end; that, spreading abroad by its own irresistible energy, *it may never vanish away, but may become the eternal heritage and blessing of all nations.*" (Vol. I, page 9.)

[11]See Geiger's Zeitschrift F. W. U. L., Vol. VII, pp. 196-199.

[12]Geiger has done much to bring about this result. See his letter to Noeldeke. (Nachgel. Schriften, Vol. V.)

[13]The English edition was published in Boston. (Roberts.)

of Renan's peculiar notions on the religion of the Semites. As far back as 1859, in his "Comparative History of the Semitic Dialects," he advanced the bold theory that the Semite is particularly gifted with the monotheistic instinct, because, being a child of the desert, which symbolizes monotony, he lacks imagination and the gift of analysis necessary for the conception of a multiplicity of natural forces and their deification. In short, the Semite's belief in one God only is not a prerogative, a higher development of the religious idea, but the very opposite, the *minimum* of religious fervor.

The fact, however, is that it took many centuries, of hard struggle and patient labor on the side of the great prophets in Israel and Judah, to supplant the polytheistic instinct by monotheism. With this "race" theory Renan, against his will, became the spiritual father of what is now called "Anti-semitism," the outgrowth of stupid nationalism and conceited chauvinism. I say unwittingly. For when the poisonous seed sown by his hypothesis threatened to bear dangerous fruit, Renan was among the first to raise his voice against this "shame" of the nineteenth century. In his famous lecture before the Société d'Etudes Juives, on "Judaism from the point of view of Race and Religion," he corrected by uncontrovertible proofs from our history the wrong impression, that the Jews of to-day were an unmixed Semitic Race, and proved that the purity of our race is an untenable myth.

Yet in his "History of Israel" Renan again harps on his exploded theory of original distinctive monotheism. In the three volumes of this in many respects great work can be noticed the same influences of his training in a Catholic Seminary, of his national French bias, and of Rationalism, which are the main features of his "La vie de Jésus." Many a tribal legend or Biblical myth is represented by him as a clever trick of Moses and other leaders practiced on the people for otherwise good purposes, on the principle that the aim justifies the means. He reverses the idea of evolution in its application to the Hebrews. Elohim is for him originally Universal God. "Jehovah," however, the "God of Israel," as taught by the prophets, is the nationalization of the Deity, and a lapse, a retrogression from "Universal Monotheism." But the very opposite is the case. The religious evolution in Israel did not take place until the State fell and Judah was exiled. It was in the Babylonian captivity, where the prophets first emphasized that the "God of Israel," whose service consists in a righteous life, was also the creator of the Universe, the common God and father of the whole human family. The most prominent critics of Germany, Holland, and England subscribe to these ideas on Israel's history, Kuenen, Wellhausen, and others. But when it comes to a keen appreciation of Biblical poetry, Renan's "History of Israel" can not be surpassed. None other has so fully grasped the true function of the Hebrew prophet as a social reformer, as the preacher of a nobler morality, than Renan. None has ever so fully condemned the social system, which prevailed then and prevails now, as have the prophets, those men of fiery eloquence who preached in the name of God of righteousness who abideth with the humble and lowly, who could not tolerate oppression and high-handed robbery. To have brought out this glory of prophetism, is the signal merit of Renan's "History of Israel."[14]

From a secular point of view the history of Israel was treated by a number of historians of that time. I mention among others, *Duncker,* History of Antiquity, Berlin, 1852, and Karl Adolf, *Menzel,* "History of the State and Religion of the Kingdoms of Israel and Judah" (Breslau, 1853). They form a pleasant contrast when compared with Ewald's "History." Menzel said, in the preface to his work, that it was intended to free the educated Germans from their ignorance and prejudice concerning the history of Israel by means of an unbiased and scientific treatment of the important subject. Even men like Lessing, Herder, Bruno Bauer, Hegel, and Leo, had a most superficial conception of this part of our history. Both the infidel and the bigot have assailed the character of the Jew. Between the two the fate of the Jew has been not unlike that of the lion in the fable. A man called the attention of the grim king of the forest to a picture representing a lion vanquished by a man: "We have no painters," was his significant reply. In like manner the Jew's only answer regarding the falsifications of his history had been: We have no historians of our own.

III

If it is true, that "Wer den Dichter will verstehen muss in's Dichter's Land gehen" (If you desire to understand the poet, you must go into his own country), then it is also true, that only a Jew can fully appreciate his own history. It was necessary to emancipate our history from the stamp of Christianity. The task was great, and most difficult, but it has been accomplished. The first attempt of this kind was made by a young man of Hungary, Solomon Löewisohn (born in Moor, Hungary, 1789, died there, 1822), who unfortunately died young, afflicted with insanity. His was a poetical nature, and his *"Lectures on the recent History of the Jews"* (Vienna, 1820), prove talent for historiography. He unrolls an attractive picture of our history from the beginning of the dis-

[14] See Geiger, "Renan and Strauss" appendix to his Judaism and its history, vol. I (Breslau, 1854, Schletter); Slavet's criticism of Renan in Revue de Deux Mondes; also his "Le Christianisme ou ses Origines," and Emil Hirsch's lecture on Renan, Reform Advocate (1892, pp. 175-179).

persion to his own days. Had he lived longer, he might have done great services to the cause of Judaism.[15]

Who are the historians of Judaism in the nineteenth century? The question can not be easily answered. It is just as difficult as to give a satisfactory answer to the question "Who has produced the scientific and religious progress of our age? Or who is the reformer of Judaism in our century?" Not any one man in particular, but hundreds of hands have been and are still active in this direction.

The "Hep-Hep" cry against the Jews in Germany in 1819 aroused them to the study of their historic past. To know what Judaism is and might be it was necessary to ascertain what it had been. The past would prove the index of the future. The Jews trusted that the image of Judaism, if presented in its proper light, would remove the odium which rested upon them. The ten years following the "Hep-Hep" excitement witnessed a series of literary achievements of greatest importance. Leopold Zunz, Nachman Krochmal, Solomon Rappaport laid the foundation to a "Science of Judaism" and discovered the thread by which they were enabled to wend their way through the labyrinth of Jewish literature. The dimness and vagueness that had hung over the history of the Jews was giving way, and the leading figures in the procession of past generations began to assume clear and distinct outlines. A band of worthy disciples followed Zunz's lead. M. Jost, Geiger, Frankel, Herzfeld, Dernburg, Lebrecht, S. and D. Cassel, Munk, Kirchheim, Carmoly, Graetz, Brueck, Brecher, Fassel, Heidenheim, M. Levy, Steinschneider, Landshut, Fuerst, Dukes, A. Jellinek, Luzzatto, Reggio, Creizenach, M. Sachs, Franck, Wolf, Saalschuetz, P. Beer, A. Chorin, Jolowicz, Formstecher, Hesse, Kaempf, Joel, S. Stern, Wechsler, Prof. Weil, Mayer, S. Meyer, Abraham Kohn, Weil, I. M. Wise, Ritter, Jastrow, L. Loew, Holdheim, Neubauer, S. Sachs, Salvador, Zedner, Herxheimer, M. Bloch, Stein S. and L. Adler, E. Gruenebaum, S. Hirsch, Rothschild, Einhorn, Kohler, N. Bruell, and numerous others in all lands and climes[16] have ever since added and are still adding valuable stones to the grand structure of a *History of Judaism and Jews,* which is not yet finished. If the "Hep-Hep" cry is the indirect cause of such stupendous activity within our ranks we may exclaim with Goethe, "This is the spirit which works for evil and creates the good." Let us hope that the modern "Hep-Hep" cry of Anti-semitism of to-day will be accompanied by a similar revival of Judaism.

Among those, however, who made Jewish historiography a specialty, are *Peter Beer,* who published a "History, Doctrines, and Opinions of the Religious Sects of the Jews" (in two volumes, I vol. 369, II vol. 459 pages, Bruenn, 1822-1823). The work gives proof of the indefatigable industry of the author and of his great familiarity with the Jewish and Christian literature of the middle ages. The author does not claim originality, but does not deserve the unkind, insulting criticism of Graetz.[17]

An attempt at Jewish historiography, a weak attempt at that, was made in the French language by Leon Halevy. Although the son of a Hebrew poet—his father, Elia Halevy, wrote a classical Hebrew—he did not understand the Hebrew language. No wonder that his "history" is no success. The title is, *"Résumé de l'histoire des Juifs anciens,"* in two volumes (I, 1825; II, 1828).

Dr. Marcus Jost (born 1793, in Bernburg; died 1860, in Frankfurt on the Main) is the first historian of this century who undertook the gigantic task to write a "History of the Israelites from the time of the Maccabees to our Day," nine volumes (Berlin, 1820-1828, Schlesinger). Jost was a pioneer in this work, without predecessors of any amount, and deserves the gratitude of not only every Jew, but of every friend of truth, justice, and science. As the name of the work indicates, it was not the intention of the author to give a history of the *growth and development of Judaism,* but to familiarize his co-religionists in particular with the fate and history of their ancestors. This work had a most beneficial effect on the Jewish community, not only of Germany, but wherever German was read (Austria, Hungary, Russia). Jost was not conceited. He calls the work a weak attempt,[18] and sees in Herzfeld's "History of the People of Israel, from the Destruction of the First Temple to Simon the Maccabee" (two volumes, Nordhaussen, 1847), a progress in the way of clearing up of obscure parts, a result of excellent research, ability, and love of truth. He appreciates Selig Cassel's valuable sketch on the history of the Jews in Ersch and Gruber's Encyclopaedia, and has a good word for Graetz. So convinced is he of the imperfections of his work, that he publishes a weekly periodical, "The Israelitish Annuals for History, Literature, and Culture of the

[15] See his biography in the Literaturblatt of the "Orient," 1840, vol. 10, and Beth-El (1856, page 72).

[16] The names mentioned here belong to the Jews. There are many Christian scholars who have labored incessantly in this cause. I mention some: Delitzsch, Bertheau, Ewald, Hitzig, Olshausen, Renan, De Wette, Umbreit, Vatke, Staehelin, Bleek, Keil, Graf, George, Neander, Fleischer, Sylvestre de Sacy, Dillmann, Roediger, Merx, Noeldeke, Wuensche, Schenkel, Holtzmann, Kuenen, Strack, Hausrath, Haneberg, Gesenius, Hilgenfeld, Freytag, Chwolson, Benfey and others.

[17] History of the Jews, vol. XI, page 457. Peter Beer published also two volumes of Israel's history for schools (Prag, 1796; Wien, 1810, 1815; Prag, 1831; Wien, 1843), entitled: Toldoth Jissrael. The book was translated into Russian by B. Segall and A. Solonowitsch, and into Polish by Dr. Diankowitz.

[18] *Stein:* Israelitischer Volkslehrer, vol. III, page 300.

Jews" (Frankfurt-on-M., 1839-1841), for no other purpose than to study history, "to exchange ideas on new historical discoveries and to find out the truth concerning doubtful facts." There is indeed great progress apparent between this work and Jost's later historical contributions. In the introduction to his "General History of the Israelitish People," in two volumes (Leipzig, 1850), Jost thanks not only for the appreciation of his first work, but also for the criticisms, corrections of the same, and particularly for the new material offered him by scholars. As a supplement to the nine volumes Jost added a "Recent History of the Israelites from 1815 to 1845" (Berlin, 1845-1847, Schlesinger), so that virtually his "History of the Israelites" contains twelve volumes.

The progress of Jost as a historian is best manifested in his scientific treatment of the "History of Judaism and Its Sects," in three volumes (Leipzig, 1857, 1858, 1859, Doerffling and Franke). Here is given not a history of the Jews, but a historical development of Judaism as a progressive force, as a power that makes for righteousness. Jost attempts to answer the all-absorbing question: "What is Judaism as an essential moment of the world's history? What is its mission and its position in the history of the development of civilization?" He answered these questions impartially, free from any bias, on the basis of historical investigation, in a spirit of justice and truth. Many errors and mistakes in former publications are excellently corrected by the author, who was free of that dictatorial dispositism and stubbornness of opinion so characteristic of not a few of our Jewish scholars. As soon as we read I question his change of opinion concerning the Talmud and Rabbinical literature. While in his "History of the Israelites" the Rationalist Jost had hardly a good word for this long-misunderstood branch of Jewish literature, he takes the historical critical view of the Talmud in the "Judaism and Its Sects"[3] (vol. II, p. 211). It must not be forgotten that the first impressions concerning the Talmud were gained by Jost from a cleric Pallet teacher in Wolfenbuettel, whose main arguments were the rack and the cudgel. No trace of a historical treatment was then known. Jost saw in the Talmud a work which, in time-favoring thought, has stimulated profound mental activity among the Jews at a time when even bishops and knights were steeped in ignorance and superstition. This work may be justly designated as the "top stone of the great historical edifice which Jost had reared so perfectly from the outset."

It has been claimed, and not without some justification, that Jost's historiography is rather dry, pedantic, cool, and sober. But his very exactness and desire to be impartial, "objective"—as the German will express it—to a fault (his mind rather than with his heart, are the cause of the failing. If it is a fault in a historian to lack the fire of enthusiasm, then certainly Jost must plead guilty on this aspect. But nevertheless his heart beat warmly for the Jews, his religion and religion. His thorough knowledge of the classics greatly facilitated his work, which, even in style, improved with every new volume. There is nothing half-hearted, vacillating, inconsistent and uncertain in Jost's historiography. I doubt very much whether in all the seventeen volumes on Jewish history written by Jost one passage can be found which could give cause to controversial opinion done by him to any person. When we consider the vast amount of reading necessary for the accomplishment of such a gigantic task, and bear in mind that the sources from which he could derive information were scanty in his days, we are compelled to say that Jost's perseverance in the prosecution of his great work must have been wonderful.

After the labors of Jost, Heinrich Zvi Graetz and others, the work of another modern Jewish historian was naturally made infinitely easier. We now turn to Professor Heinrich Graetz, born at Ixions, Posen, 1817; died at Breslau, 1891. Prolific as a writer, it is the historian of the Jews who will occupy our attention. His "History of the Jews" was begun in 1853 with the fourth volume, followed in 1856 with the third, in 1860 with the fifth, and so on, until the eleven volumes were finished in 1876.

The modern approach to a history of Judaism, as it ought to be written, is Geiger's "Judaism and Its History," in lectures, containing three volumes (Breslau, 1864, 1865, 1871, Schletter), but the work is too short and not complete.

Of Jewish historians who have treated special portions of our history, I mention Hershfeld, who has published the "History of Israel from the Destruction of the First Temple to the High-priest Simon the Maccabee" (3 volumes, Nordhausen, 1847, 1855, 1857, and condensed in one volume Leipzig, 1858); Joseph Salvador, born at Montpellier, France, 1796, died in Paris, 1873, although a physician, devoted his attention to Jewish history. He published a "Histoire de la Domination Romaine en Judée" (two volumes, 1847), translated in German by Dr. Ludwig Fichler (Breslau, 1847). He is impetuous looks on Judaism makes a protest against Christianity, and makes little use of Jewish sources. His "Histoire des Institutions de Moïse et du Peuple Hebreu" (three volumes, 1828), passed through several editions, and was translated into German by Dr. Eisenmann with a

[3] I call attention to Goldschmidt's biography of Jost in the "Jahrbuch fuer die Geschichte der Juden" (vol. II, Leipzig, 1861, page 1—XXII), and *Zirndorf*, Jost und seine Freunde (Cincinnati, 1886).

preface of Dr. Gabriel Riesser (Hamburg, 1836). The work protests against those who tried to find in the Bible a justification for the oppression of the people and against the Rationalists, who attacked the Bible as the stronghold of despotism and feudalism, by proving that the Kingdom of Jehovah is identical with the dominion of freedom, justice, reason and truth; in short, that liberty, equality, and fraternity are the elements of the Mosaic legislation. Salvador lays more stress on the political and social than on the religious moment of the institutions of Israel. Dr. Moses Kaiserling, Rabbi in Buda-Pesth (born at Hannover, June 17, 1829), devotes his historical researches to the Iberian peninsula. His works which deserve special mention are, "A Holiday in Madrid," 1859, "History of the Jews in Spain," "History of the Jews in Portugal," "History of the Jews in Navarra" (Berlin, 1861), "The Jewish Women in History, Literature and Art" (Leipzig, 1879). Quite a number of special histories of the Jews in different cities have been published, some of which may find a place here, B. H. Auerbach, "History of the Jewish Congregation in Halberstadt" (Prague, 1866). H. Barbeck, a Christian writer, published a "History of the Jews in Nuernberg and Fuerth" (Nuernberg, 1878). C. Brisch, a Jewish teacher in Muehlheim, published "History of the Jews in Coeln and Vicinity" (first volume,[20] Muehlheim, 1879). An excellent "History of the Jews in Coeln" was published by Ernst Weyded, a Christian, in 1867; Dr. Bergel, a physician, published a "History of the Hungarian Jews" (Leipzig, 1880); Berndt, a "History of the Jews in Gross-Glogau"; S. J. Bloch, "The Jews in Spain" (1880); M. Gruenwald, "History of the Jews in Bohemia" (vol. 1, Pissek, 1886); Dr. Guedeman, contribution to the "History of the Jews in Middle Ages" (3 volumes, Vienna, 1888); L. Herzfeld, "History of the Commerce of the Jews in Antiquity" (Braunschweg, 1879), a work distinguished—as are all the writings of Herzfeld—by deep research; G. Haenle, "History of the Jews in Ansbach" (1867); A. Jaraczewsky, "History of the Jews in Erfurt" (Erfurt, 1868); J. F. Herman, "History of the Jews in Bohemia" (Vienna, 1819); H. Jolowicz, "History of the Jews in Koenigsberg" (1867); G. Kreigk, "History of the Jews in Frankfurt in Middle Ages" (Frankfurt-on-M., 1862); J. Benjacob and S. G. Stern, "Shem Haggedolim" [names of great men] and "Vaad Lachachamim," edited by Asulai, corrected (Leipzig, 1844); S. Bonhard, "Biography of R. Joseph ben Kohen" (Lemberg, 1859), in Hebrew; Solomon Buber, "Biography of Elia Levita" (Leipzig, 1856), in Hebrew; S. L. Friedenstein, "Ir Gibborim, History of the Jews in Grodno" (Wilna, 1880); Loewenstein, "History of the Jews on the Bodensee" (Konstanz, 1879); J. Perles, "History of the Jews in Posen" (1865); D. J. Podiebrad, "Antiquities of the Josefstadt Jewish Cemetery and Synagogues in Prague" (Prague, 1882); K. Schaab, "Diplomatic History of the Jews in Mainz" (Mainz, Victor v. Zabern, 1855).

The last-named book contains 480 pages, and was written by the Vice-President of the Circuit Court in Mainz in the ninety-fourth year of his life. It would be a blessing for American Judaism, if our Jews of to-day would comprehend as well as this Christian what we stand for. Much wild, foolish talk, which is so popular in our lodges, the nonsensical declamations about our race, would cease then. He says, in the preface, that the Jews are an extraordinary appearance in history, which can only be explained from the *religious* point of view, "It must be acknowledged that the Jews are a religious people, and that *the religion is their essential bond of union*. They possess one faith, one hope, one fate."

To this class belong Dr. A. Stein's "History of the Jews in Danzig" (Danzig, 1860), from the fourteenth century to this time; H. Sternberg's "History of the Jews in Poland"; O. Stobbe's "The Jews of Germany During the Middle Ages" (1860); S. Tausig's "History of the Jews in Bavaria"; Prof. G. Wolf's "History of the Israelitish Congregation of Vienna from 1816 to 1861" (Vienna, 1862); "Contribution to the History of the Jews in Worms" (Berlin, 1862); "Ferdinand II. and the Jews" (Vienna, 1859); "Expulsion of the Jews from Bohemia" (1861); M. Friedlander's "History of the Jews in Moravia" (1876); L. Donath's "History of the Jews in Mecklenburg" (1874); E. Carmoly, "Biographies of Old and Modern Israelites" (Metz, 1828); only one volume was published; S. L. Rappaport, "Kore Hadoroth," history of the Jews from the Hasmoneans to the destruction of the Second Temple, one volume (Warschau, 1838); Jos. Epstein, "History of Russia," with special regard to Jewish history (Wilna, 1872); E. Schreiber, "History of the Jewish Congregation in Bonn"[21] (Bonn, 1879), published in honor of the dedication of the synagogue; Dr. Samuel Meyer, "The Jurisprudence of the Israelites, Romans, and Athenians" (three volumes, 1876). The first volume treats on "Public Right," the second on "Private Right," the third on "The History of the Penal Laws of all Civilized Nations from Moses, Solon, etc., to the Present Day" (Trier, Fr. Lintz, 703 pages). The first two volumes were published

[20] I do not think that a second part appeared. The first part ends with the "Black Death" (1348).

[21] I was requested by the Congregation of Bonn, where I officiated as Rabbi from 1878 to 1881, to write this history, which gives also a justification of my recommendation and introduction of Geiger's Prayerbook in the Synagogue of Bonn, a step which is considered even to-day radical in Germany.

by Baumgaertner in Leipzig. The author, who officiated as Rabbi in Hechingen, practiced at the same time law in that city. The mass of material stored up in this scholarly work is something stupendous. It is a standard work to this day. Dr. Julius Fuerst published a "History of Karaism," in three volumes (Leipzig, 1862-69); Franz Delitzch, "Anecdota to the Hitory of Mediæval Scholastic" (1841); S. Pinsker, *Likkute Kadmoniyoth*, contributions to the "History of the Karaites" (Wien, 1860, in Hebrew); A. Neubauer, "From the Petersburg Library Documents to the History of the Karaites and their Literature" (Leipzig, 1866).

Geiger, Firkowitch, Chwolson, Deinard, J. Kasas, M. Toettermann, A. Harkavy, and Strack have done great work in this branch of Jewish history. Dr. Berliner published "Inner Life of the German Jews in Middle Ages" (Berlin, 1877). Dr. S. Baeck's "The History of the Jewish Nation and its Literature from the Babylonian Exile to the Present" (Lizza, 1877) is a good school-book. We object, however, to the term "Jewish Nation." In the same style are Dessauer's "History of the Israelites" (Breslau, 1870); Emanuel Hecht's "Israel's History" (Leipzig, 1865 and 1885). The latter deserves recommendation. Mr. Braunschweiger published a "History of the Jews in the Roman States 700 to 1200 b. Chr." (Wien, 1865); Dr. Dozy, "The Israelites at Mecca from the Time of David to the Fifth Century"[22] (Leipzig, 1864); E. B. Feder, "Israel's Temple of Honor" (3 volumes), 1840; Friedman, "Pictures of Jewish History" (Pest, 1860); S. Goldschmidt, "History of the Jews in England in the XIth and XIIth Century" (Berlin, 1886); Finn, "Kirjah Neemanah, History of the Jews in Wilna" (Wilna, 1860, 333 pages); Zimmerman, "History of the Jews in Silesia" (Breslau, 1791); Kaiserling, "Library of Jewish Preachers" (two volumes, Berlin, 1870-72), contains about forty short sketches of the lives of prominent Jewish preachers and samples of their sermons; M. Horowitz, "Rabbis of Frankfort" (in four volumes, Frankfurt-on-the-Main, 1885); A. Jellinek, "History of the Crusades" (1853); I. Gastfreund, "Biography of the Tannai Rabbi Akiba ben Joseph" (Lemburg, 1871); G. M. S. Ghirondi, "Onomasticon of Jewish Scholars" (Triest, 1853); Julius Fuerst, "Biography of Dr. Marcus Herz" (Berlin, 1850); M. L. Belinson, "Toldoth Jashar, Biography of Solomon del Medigo," from the German of Dr. Abraham Geiger (Odessa, 1864); Malvezin, "Histoire des Juifs a Bordeaux" (Bordeaux, 1875); Aretin, "History of the Jews in Bavaria" (Landau, 1803); H. Baerwald, "The Old Cemetery of the Israel Congregation in Frankfort on the Main" (Frankfort, 1883); Brieglieb, "Expulsion of the Jews from Nurnberg" (1868); A. Gierse, "History of the Jews in Westphalia" (Naumburg, 1879); Heffner, "The Jews in Franken" (Nurnberg, 1855); J. M. Zunz, "History of the Rabbinate in Krakau from the Sixteenth Century to the Present" (Lemberg, 1874).

F. W. Weber, "The Jews and the Church of the Middle Ages" (Noerdlinger, 1862); C. F. Walsher, "History of the Jews in Wuertemberg" (Tuebingen, 1852); L. Landshut, "Berlin Rabbis, Toldot Anshe Hashem" (Berlin, 1883); J. Ritter, "The Jewish Free School in Berlin" (Berlin, 1883); R. Hoeniger, "The Black Plague in Germany" (Berlin, 1882); Sheppler, "The Abolition of the Body-tax for the Jew" (Hanau, 1805); K. Lieben, "Galed, Epitaphs at the Old Cemetery of the Jews in Prague" (Prague, 1856); Dr. Marcus Jastrow, "Four Centuries of the History of the Jews from the Destruction of the First Temple to the Dedication of the Second Temple under the Maccabees" (Heidelburg, 1865).

M. Joel, "Relation of Albert Magnus to Maimonides"; Prof. M. A. Levy, "Don Joseph Nassi Hagay of Naxos" (1859); L. Levysohn, "Sixty Epitaphs at the Cemetery in Worms, from the Year 905 to the Present," with biographies (Frankfort, 1855); Moccatta, "The Jews in Spain and Portugal," translated into German by Kaiserling (Hanover, 1878); J. Muenz, "Jewish Physicians in the Middle Ages" (Berlin, 1887); L. Oelsner, "Silesian Archives to the History of the Jews" (Vienna, 1864); Ph. Philippson, Biographical Sketches of Jos. Wolf, Moses Philipsohn, Gotthold Salomon and others, in three parts (Leipzig, 1866); Salfeld, "Biography of Dr. Sal. Herxheimer" (Frankfurt, 1885); Emanuel Schreiber, "Abraham Geiger as Reformer of Judaism" (Loebau, 1879, 158 pages); N. Samuely, "Pictures of Jewish Life in Galicia" (Lemberg, 1885); H. Schlesinger, "Chronological Hand-book of the History of the Jews" (1872); Moise Schwab, "Histoire des Israelites, depuis l'edification du Second Temple jusqu'à nos jours" (Paris, 1866); Leopold Loew (pseudonym Dr. Weil), "Aron Chorin" (Szegedin, 1863); E. Willstaetter, "General History of the Israelitish People" (Karlsruhe, 1836), for schools.

Of greatest importance to the historical literature of the Jews in this century are the numerous year books and magazines, of which I mention, Leopold Zunz's "Magazine for the Science of Judaism" (Berlin, 1823); Abraham Geiger's "Scientific Magazine for Jewish Theology" (1836-1843); most valuable and instrumental in creating the historical-critical school of Reform-Rabbinism.[23]

Jost's "Annals for History," etc. (1839-41);

[22] Translated from the Dutch into German.

[23] See my "Reformed Judaism and Its Pioneers" (1892), pages 284-286.

Zach. Frankel's "Magazine for the Religious Interests of Judaism" (1844-1846); "Monthly for [illegible]" (1851-1882); now again taken up by Dr. Brann. "Yearbook for the History of the Jews and Judaism," four volumes (Leipzig, 1860, 1861, 1863, [illegible]). Joseph Wertheim's "Year book for Israelites" (1854-1868), with contributions from Jellinek, August [illegible], Dr. Benjamin's "German Almanac for Israelites" (1850-51), has [illegible] man, Munk, Dr. F. Cohn, Jos. Wertheimer and [illegible]. [illegible] (Czernowitz), published in 1887 [illegible]. These books were also published by Klein and Isidor Busch, the latter in Vienna (1840-1847).

[illegible] Zunz and Geiger. Furst's "Orient" (1841-1851); Lees's "Ben Chananya" (1858-1867); Stein's "Volkslehrer" (1851-69); "Revue des Etudes Juives" (Paris, 1880), still in existence, and Prof. [illegible] "Magazine for the History of the Jews in Germany," which is published since 1887 under the auspices of the German Israelitish "Literaturverein," offer resources to the Jewish historiographer.

[illegible] Judaism since Moses Mendelssohn, a comprehensively [illegible] recommended. The causes for this peculiar state of affairs can easily be discovered. The Jewish historiographer of to-day is to a great extent in the hands of the Rabbis who, [illegible] able to treat the subject, are not blessed with the necessary courage of opinion and manliness to do justice to such a subject. The present generation of Rabbis in Germany is in this respect different from the leaders of German Judaism half a century ago, when men like Geiger, Holdheim, Einhorn, Samuel Hirsch, Wechsler, and Hess were not afraid to tackle the burning questions and live issues of the day. The Rabbis of to-day in Germany are [illegible] Holdheim, and is to this day the only radical Reform Congregation in Europe. But while Stern was a free thinking scholar and supported by the spirit of the modern time, he was not endowed with sufficient philosophical subtleness as to enable him to do full justice to the subject. His "Genius" is [illegible] Commander," almost ignoring and belittling the work of others in the direction, and showing [illegible] the usual contrast of the great thought. Aside from this, Stern was an intelligent

In this connection I mention Samuel Holdheim's "History of the Origin and Development of the Jewish Reform-Congregation in Berlin" (Berlin, 1857, Springer, 256 pages, which is very valuable); Ludwig Geiger's "Abraham Geiger's Life in Letters" (Berlin, 1871, Gerschel); and my criticism on Graetz's History, "Graetz's Geschichtsschreiber" (Berlin, 1881, Issleib).

We have seen that German scholarship has published the best books so far as Jewish history is concerned.

We cannot say [illegible] on the subject in the English language. Following [illegible] tion:

"An Apology for the Honorable Nation of the Jews and all the Sons of Israel," by Edward Nicholas (London, 1648, 15 pages), is a readable pamphlet in which the misfortunes of the British Isle are attributed to the expulsion of the Jews from England. Tovey, "Anglia Judaica, or the History of the Jews in England" (Oxford, 1738); Manasse [illegible]

[illegible] Mendelssohn and Lessing," (1 [illegible] Leipzig, 1862), 132 Buchheim, [illegible]

the Commonwealth of England," and "Vindiciae Judaeorum, or a letter in answer to certain questions [illegible] by a Noble and Learned Gentleman touching the reproaches cast on the nation of the Jews" (London, 1656). This work was [illegible] into Hebrew and German by Moses Mendelssohn, under the title, "Rettung der Juden" (*Teshuvat Yisrael*, 1848).

[illegible] History of the Jews from the Time of Abraham to 1845", Dean Stanley, "History of the Jewish Church" (3 volumes) both from a Christian point of view (the latter scholarly and [illegible] with modern science). This work is the result of the lectures which Stanley delivered in England (1862). Samuel M. Smucker, "[illegible] the Present Time" (Philadelphia, 1860, D. Rulison). While the author is well-meaning and unbiased, he has very little knowledge of the subject. He styles, for instance, as "modern Jews," all the Jews living after Jesus. The following is certainly far from correct: "Both parties, the radical and conservative, adhere to the great cardinal doctrine, [illegible] establish a *temporal kingdom of superior power and splendor at Jerusalem*" (p. 329).

The fact is, that the Reformers have long given [illegible] the conservative Jews who cling to the doctrine.

Prof. Abraham De Sola, Rabbi at Montreal, published: "Notes on the Jews at Trent," "Life of Sabbatai Zevi," "History of the Jews in England," and "History of the Jews in England," in Isaac Leeser's Occident. The first Jew who published in good English a "Pure-Biblical History of the Jews from the Close of the Old Testament to the Destruction of the Second Temple" (2 volumes, Philadelphia, 1856, Moss & Brothers), was the New York Rabbi Morris J. Raphall (born Sept. 1798, in Stockholm, Sweden, died June 27, 1868, in New York). The work, written in good English, profound knowledge, a style condensed to truth, and enthusiastic love and patriotism for the United States of America and its free institutions. It is not a learned work, as the author himself says, but it is instructive, interesting and fair. The author justly remarks, that each responsible era and age is entrusted, primarily to "be it for the deliverance of a Jew, but for living, acting, toiling servants for men whose descendant he is, whose deeds and sufferings he is glued to when." The first volume contains 405, the second 486 pages. The same period of history is treated in Humphrey Prideaux in the English language.

Our venerable Dr. I. M. Wise is to my knowledge the first Rabbi who has undertaken the dangerous task to write, as early as 1854, his well-known "History of the Israelitish Nation" from its very beginnings. Not one of the Jewish historians possessed the courage to write a history of Israel [illegible] Samuel Landauer the first volume of his "History" saw ever before Wise commenced with the "Time Generations of the Terrestre," thus starting with the fourth volume. Although it is claimed that Graetz did not hesitate to write a history of the biblical history in Hebrew, it is an open secret, that considerations of policy prompted him not to touch on ground, by which he could easily forfeit his position as teacher in a Seminary for the training of conservative Rabbis.

In his first volume, which treats the history from Abraham to the destruction of Jerusalem by Nebukadnezzar, we notice all the strong and weak points of rationalism. This name covers the attempt to save the letter at the expense of the spirit, reduces biblical miracles to commonplace, natural occurrences, and makes of the prophets jugglers, slight-of-hand performers, and conscious frauds, who per[illegible] to their lower knowledge of the grand laws. Renan's "Life of Jesus," and in fact [illegible] Jesus' writings on the "Origin of Christianity," and the first two volumes of Graetz's "History," although published in the seventies, will bear the stamp of the same liberalism which seems to the Bible a book of heroes, the biblical events poems and little romances, who merely wanted to furnish the moralizing [illegible] the book a success. The full critique with a heavy fall of confessions and fire-cold for Judaism and its sacred-redeeming mission.

The second volume of this work, although [illegible] dependent publication, is entitled: "History of the Hebrews' Second Commonwealth" (Cincinnati, 1880, Bloch & Co.), and contains 500 pages. A great progress is discernible in that it connects the two books. The author [illegible] claims for the work to be "a history without mutilation, hence concealed nor the like of scandals, whose many pages amount to the natural consequences of the preceding ones." The learned author has carefully compared ancient and modern sources, especially the Talmud and Midrashic literature, and his efforts must meet light on the most important period of our history. The treatment of "Herod and Hillel," "The Messiah Commission," "John the Baptist," "The Religion of Jesus," "The Policy of Jesus," "Crucifixion," "Paul of Tarsus," "Great Synod," "Sanhedrin," "Apocrypha" [illegible] are most [illegible] and impressive. The [illegible] [illegible] and [illegible] of the work in chapters and paragraphs.

[illegible] American edition, New York, 1880, Cincinnati.

recommends it particularly to students of theological seminaries, Jewish and Christian. We can not agree with the author in many points, particularly in his own views on the "Pharisees and Sadducees," and hope that his investigations will ultimately lead him to fall in line with the vast and increasing galaxy of theological scholars who accepted Geiger's theory on the subject.

The first, which means the fourth volume, of Graetz's "history" was translated by Rev. James Gutheim (New York, 1873), under the auspices of the American Publication Society, now defunct.[28] "Eminent Israelites of the Nineteenth Century" is the title of a book published in Philadelphia (1880, Edward Stern), by Henry S. Morais. The book contains one hundred short sketches of Jewish men and women, and is in spite of errors quite instructive for Sunday-school pupils, and the great mass of people, who are ignorant of modern Jewish history. The author attempted to appear impartial and unbiased. My "Reform Judaism and its Pioneers," which was published last year, is what it claims to be, simply a contribution to the history of Reform Judaism, and as such it certainly fills a long-felt want considering the fact that very little was written on this subject, and this little in a spirit far from doing justice to the men whose biographies I have given. Some critics who were shocked at my strong criticism of their idol, Graetz, found fault with my work, because I did not treat Reform Judaism in America. They have no doubt overlooked the paragraph in the preface to my book, where I plainly stated: "The following chapters are an earnest attempt to set aright before the people the men who were partly slandered, partly ignored or belittled by Graetz."

Should God grant me health I shall publish a complete "History of the Jewish Reform-movement to the Present Day." Aside from this, to write a "History of Reform-Judaism in America" is too premature for the present, from the fact that some of the most active men and conspicuous figures in this still waging battle for Reform are still living and laboring in the good cause.

May they live long, and continue to make history!

On Instruction in the Post-Biblical History of the Jews in Our Sabbath Schools

By Dr. B. Felsenthal

Is it necessary, or is it even desirable, that our rising Jewish generation shall receive instruction in the post-biblical history of our people? I am of the opinion that nowadays very few among us will raise such a question. I believe that a large majority of the superintendents of Jewish Sabbath Schools and of the teachers in such schools will agree with me when I say, post-biblical history of the Jews ought to be a branch of instruction in each and every Jewish Sabbath School, *provided* it is kept within proper limitations and is imparted in the proper spirit and in a proper method.

Such an instruction has thus far been too much neglected. And the consequence is, that we so often meet among our co-religionists with a great ignorance in Jewish matters, with an ignorance which certainly should not prevail. For it is one of the main sources of the wide-spread indifference toward Judaism. Furthermore, the Jew who lacks all knowledge of Jewish History is unfitted to clearly understand the present conditions of his people and of his religion, since these present conditions are rooting in the past and are the outcome of historical causes.

And aside from this, it is to be taken into consideration that even a limited knowledge in Jewish History is apt to inculcate a new love for Judaism and a stronger attachment for the same into the hearts of our sons and daughters, and may fill with more self-respect, aye, with a noble pride, the minds of our youth, so that again they might confess and exclaim in joy, in enthusiasm, and before all the world, *"Ibhri anokhi*, yes, I am a Hebrew; yes, I am a Jew; and I am proud of my people and of my religion!"

The question now arises, in how far and to what extent shall Jewish History be taught in our Sabbath Schools?

Considerations of various kinds will force the conclusion upon us that the teacher in a Sabbath School will have to restrict himself to the main points, and that he must be satisfied if the pupils in his classes become more or less familiar with the outlines of this branch of study. For the time which we can devote to our Sabbath School work is very limited, and this time is therefore to be husbanded economically and wisely. Besides this, the children have to study so many other branches, many of which may well claim precedence to Jewish History and greater importance, since they weigh heavier in the scale of the general culture of the age than Jewish History does. And a Jew of whom it might be said that he possesses the average culture required in the present times of a well educated person, must, in the opinion of many, be more at home in Universal History than in Jewish History.

Furthermore, it can not be the aim and object of the Sabbath Schools to educate profound scholars and thorough specialists in Jewish History. If good foundations are laid and a comparatively small number of the most important names and dates and

[28] The present publication society published "Outlines of Jewish History," by Lady Magnus, and two volumes of Graetz's history in English translation. Both works are reprints from England.

events are stored in the memory of the pupils in becoming chronological order, and if the teacher succeeds in awakening sufficient interest in the minds of the pupils to widen their knowledge by their own private readings and in other ways open to them, then we may be well contented.

The next question is: What are the main points that deserve, foremost of all, to be selected and to be taught in the Sabbath School?

I answer: First, those points which will help the young students to better understand the religious life and the religious institutions of the Israelites in the present times; secondly, those points by which the learners may be lifted up religiously and morally; and by which a deeper love for our religion may be called forth.

Let me illustrate this by going a little into details. The child visiting the Sabbath School is also a visitor of the Synagogue. And it is to be expected that it shall remain a regular attendant of the divine services after having left the school and having reached the years of manhood or womanhood. Our synagogal service is of an historical growth. Many parts of it can only be understood properly and appreciated properly if we know how they originated and how they grew. It is therefore desirable that in our Sabbath Schools the children should learn what is meant by the terms *Sha'harith*, *Mussaph*, *Min'hah*, *Ma'ariv*, by the words *Selah'ot*, *Ma'amadot*, *Piyyutim*, *Zeb'hath*, *Kiouth*; by *Keriath ha-Torah* and *Haftaroth*, and so forth; and they should be instructed how that what is designated by these words came gradually into existence in the course of times, and accepted the present shapes and forms. The children will also not fail to notice that besides the biblical festivals, we Jews celebrate also a semi-festival of post-biblical origin, our *Hanukkah*, and that every four weeks *Rosh Hodesh* is announced, and that the same is some way is distinguished from other days by certain features in the ritual. Why Hanukkah is celebrated, and when the rules were laid down by which the Rosh Hodeshim were to be calculated and the lunar years of the Jews were to be arranged—this the pupils ought to learn in the historical lessons given in our Sabbath Schools. And similarly it should be in regard to many other points in our ritual and in our ceremonial usages and customs.

By the Sabbath School lessons in Jewish History also, as much should certainly be taught that in later years the audiences listening to the discourses and sermons of the Rabbis could follow intelligently these discourses and sermons. The Rabbi quotes occasionally from the Talmud or the Midrash or other parts of the Jewish literature; he sometimes occasionally the Halakhah or the Haggadah; he speaks occasionally of Pharisees and Sadducees, of Samaritans and Karaites, of Rashi and Maimonides. How discouraging must it now be to the Jewish preacher to know that his discourses, in so far as they allude to historical persons and facts and presuppose some substantial knowledge of our past, are not appreciated and not understood, because his listeners are so grossly ignorant! Shall now the Jewish preacher ever and anon restrict himself exclusively to appeals to the emotional side of our soul life? to exhortations and expostulations? or to the platitudes of empty harangues? A Jewish sermon must be essentiative, and must have matter and substance, and a Jewish preacher must speak to the intellect and not merely to the heart. Therefore, Jewish audiences must be prepared to a certain degree, they must at least be familiar with the main points of Jewish history and Jewish literature. They must know what is to be understood by such words as Talmud, Targum etc. They must have an idea who those eminent men were whose names they hear sometimes mentioned by the Rabbi and of whom they read occasionally in their periodicals. And to learn that much, opportunities must be offered by our Sabbath Schools.

In the beginning of this essay it has also been remarked that by the instruction imparted in the Sabbath Schools a deeper love and warmer attachment to Judaism might be created. For this purpose such points must be selected which show that our ancestors in times past were indeed heroes in their sufferings, heroes who remained true and faithful to their God and their religion, even then when they had to sacrifice all their earthly possessions, even when they had to renounce their liberty, their country, their lives. Also such points must be laid stress upon which demonstrate that education, learning, poetry, that, in short, many other ideal objects were constantly held in high esteem by our ancestors in former times, notwithstanding the dark days of persecution and the cloudy days of the Middle Ages, and notwithstanding the fact that they were surrounded on all sides by enmity and intolerance. The great lessons will be impressed upon the minds of the Jewish children, the lessons that there are higher objects to be pursued than accumulating earthly possessions and enjoying their sensual pleasures; that gold and silver and even life itself must not be considered as the sole and best realities to be aimed after; that religion, moral conduct, faithfulness to our duties, the building up of a world resting upon truth, justice, and peace is of an immensely higher value than those things which be as many in the materialistic age are put into the foreground. And thus the Sabbath School will have an educational influence upon the children, and will not impart merely a dead and unproductive knowledge of a number of facts, to be stored away in the chambers of our memory.

As to the text-books to be used in our Sabbath

such books—one for children from seven to ten years, one for pupils from ten to fourteen years, and one for post-graduates from our schools who desire to enlarge their knowledge of Judaism and of its history. These books must not treat exclusively of Jewish history; they might comprise whatsoever the young student ought to know of Jews and of Judaism. To require of the children that in each grade they should buy and respectively study one special catechism of the Jewish religion, one special manual of Biblical History, and another special manual of Post-biblical History would be unwise for many reasons.

The text-books for the lower classes in the Sabbath Schools should contain the substance of all Jewish learning which the young children visiting these classes should receive and could understand and digest. The most necessary points in Jewish dogmatics, in ethics, in bliblical history, and in post-biblical history can well be compressed in one small volume, containing from 100 to 150 pages. What such young children could learn and digest of *Jewish Dogmatics* might be said upon two or three pages of the text-books. There is a God above us, one God. In the beginning God created the heavens and the earth. He is the Ruler of all the world, He is our kind and merciful Father. He is the Judge who calls us to account for our moral shortcomings. We can not comprehend the essence of God, nor His thoughts and ways. He is beyond our understanding. Man in his moral conduct is a free agent; he possesses an immortal soul, endowed with reason and with a conscience, and he is responsible for whatever he is doing. All mankind is one great family, of whom God is the Father. This, I think, is more than sufficient for younger children—and perhaps, for grown people too—to learn of Jewish Dogmatics. To enter with them into more dogmatical details, to speculate, as the gnostics of old did and the gnostics of modern times do, upon metaphysical and really unknowable matter, as for instance, upon the positive attributes of the Absolute Being, of the nature of the Life Hereafter, etc., would be more than unwise, it would be misleading and harmful. A few short sentences, clothed in plain words, must suffice for the children. To *Ethics* some more space is to be devoted in the text-book and some more time in the school. Duties incumbent upon the children in their relations to their parents, teachers, friends, and to other people in general, charity toward the poor and needy, truth, justice, honesty, etc., etc.—these are matters of ethical instruction, and the paragraphs in the text-book regarding them should be well memorized, after the teacher has thoroughly explained them and appropriately illustrated them by facts from history, from fiction, and from every-day life. In support of the ethical instructions, about fifty or sixty well selected passages from the Bible, and also some ethical sayings from the Talmud and from our post-talmudical literature, should be accepted into this text-book, and the children should commit them to memory. Such ancient authoritative sentences are often great moral aids in hours of temptation, and in times when we may be in doubt in what direction we should go, they might prove to be guides showing us the paths of duty. By far the largest part of the text-book should be devoted to *Biblical and Post-biblical History*, or let us rather say, to a selection of such stories from the Bible and from post-biblical times which can be understood by young children, and by which they can be led upward in their religious and moral life. As it is at present the case in many Sabbath Schools, much is taught there which ought to be omitted altogether, or which at least should be left for a maturer age; as, for instance, the biblical cosmogony, the details of the ancient temple service, the political history of Israel in the times of the Judges and of the Kings, etc. Let our text-book for the lower classes contain about one hundred short stories, of which seventy or seventy-five may be biblical stories and twenty-five or thirty post-biblical stories. Each of these stories might in the average fill one page. The language should be plain and easy, without being childish. The story number One might have as its superscription, "Abraham's migration into Canaan and his separation from Lot," and the story number One Hundred (the last in the book), "Moses Montefiore, the great philanthropist and the devoted friend of Israel."[1]

The text-book for the next higher grade, for the pupils from ten to fourteen years, might be somewhat larger; it might be a book containing from two hundred to three hundred pages. And these pages also should contain the entire substance of what the more advanced ones ought to learn in our Sabbath schools. To the *dogmatical part* from ten to twelve pages might here be devoted—not to teach esentially more of such metaphysical matters, for in reality none of us knows more of these things than we teach to the smaller children; but it may probably be well to make here a commencement in teaching the children in this grade how to look at Jewish dogmatics from a historical and from a comparative standpoint. A few elementary paragraphs showing in general outlines how Jewish dogmas grew and developed in the course of time, and in how far they differ from the corresponding dogmas of other religious systems, this it is what should be contained in

[1] I may be permitted to refer the reader to the *Hebrew Review, Vol. I, p. 89, seq.*, and to the *Menorah, Vol. VII, p. 330, seq.*, where I have expressed myself more in detail on the true method of teaching Biblical History in our Sabbath Schools.

these pages. As to school curriculum, we should now certainly widen the limits and enlarge the field. Although children of twelve or fourteen years are not ripe enough to understand systematic orders and their last philosophical foundations, yet they can be impressed with the sacredness of the duties which we have to fulfill as citizens of the state in which we live, as members of the human family to which we belong, as component parts of society in which we move, and to the amelioration of whose conditions we should contribute, etc. Also beginnings might be made now in forming such moral conceptions as virtue and vice, good and evil, truth and untruth, selfishness and unselfishness, etc. *Biblical History* should be supplemented now by chapters which in the lower grade had necessarily to be omitted, and which to explain the text may sometimes come. The book need also not linger to consist of isolated and disconnected stories. In a Biblical History taught to be treated now as an organic History and it ought to show how Israel became a nation and how Israel's religion developed in the course of centuries. Immediately following the Biblical History, and in close connection with it, the most important parts of *Post-Biblical History* are to be given. We have already indicated what in our view these more important parts are, and we can therefore be brief here. Let the substance be presented in chronological order. Omit whatsoever is of interest only to the specialists and do not burden the memory of your pupils with heavy and unimportant details. If these views are correct, then, to give an example, the text-book for the second grade of our Sabbath Schools might comprise upon ten to fifteen pages (whereas the pupils in this grade need to learn of Jewish history in the times between the return from the Babylonian captivity and the destruction of the second temple. Without any curriculum disadvantage to the pupils in this grade the names of the High Priests during this period and their historical sequence, and the intricate history of the Asmonean dynasty and of the Herodian princes can be omitted entirely. Sufficient is it if brief mention is made of the fact that at first the Jews were subjects to the Persian kings, then to Alexander the Macedonian, and then to the Syrians, that subsequently they became more or less independent for some time under the rule of the Asmoneans and of the Herodians, until finally Palestine became a conquered province of the Roman empire and remained it till the second Jewish commonwealth passed to exist in the year 70 A. C. More important than these outer facts of the political history of the Jews in this period are for our children the story how Hanukkah originated during this time; the fact that the first translation of the Sacred Scriptures, the Septuagint, was made in this period; that two great parties took rise there (among the Jews, viz., the party of the Pharisees and the party of the Sadducees); that the books contained in the Bible were then collected and got into the same order in which we still possess them; that the authors of the so-called Apocrypha (but further more Philo Josephus and some others) enriched the Jewish literature by writings in the Greek language; that in this period the Jerusalem temple ceased to remain the sole house of Jewish worship, and that gradually synagogues arose in the various cities and villages where Jews were living; that our oldest exegesis, which we still possess in the Midrash, the institution of publicly reading from the Torah in the synagogue, the translation of the lessons read into the Aramaic (the Targumim) originated in these days, etc. It is also important to tell the children in a discreet and well considered manner how it came that Christianity germinated, and that finally the Christian Church separated from the Jewish Synagogue. In proceeding to the next period of our Post-Biblical History, to the history of the Middle Ages, the pupils must learn how gradually the Jews became dispersed over many parts of the known world; but of still more importance is it for them to learn who Johanan ben Zakkai, Rabbi Akiba, R. Jehudah ha-Nasi were, and by what virtues we look upon them as great men in our history. The pupils in this grade should also receive an idea what is meant by Midrash, Jerusalem Talmud, Babylonian Talmud, Halakah, Haggadah, Mishnah, Massorah etc. In coming down to the later periods, the children should receive some instructions regarding Gaonim, Karaites, Kabbalah, regarding the most eminent scholars in biblical or rabbinical, or general lore, the great philosophers and poets who arose among despised Israel, and so on. All these points might, however, well be incorporated only a score of times at most upon the minds. For [illegible] use to impose more upon the memory to teach too much. תַּעֲשֶׂה סְיָג לַתּוֹרָה תסמת תסמת מרובה לא תסמת If you attempt to teach too much, you will not succeed to teach enough; if you attempt less you may succeed. Thus the entire realm of post-rabbinical Jewish history certainly not more than a highest five names and dates should be permitted into the memory and treasured in the minds of the children.

One other method is a desideratum—a book for classes of post-graduates. It might consist of a number of essays on topics from Jewish history and religion, each one complete in itself, and yet connected in some systematic and logical way of arranging them. By these essays the young students may be led somewhat deeper into the spirit which fills our history and our religion. Here selections from our poetry, some of the Psalms and some other poetical productions in classical translations, of course, might also be embodied; likewise trans-

lations of single chapters from our ethical literature, aye, even from our halakhic literature, also some pages from our philosophers, etc. These specimens from our Jewish literature should be read attentively, and should be commented upon in introductory chapters by the author and in verbal explanations by the teachers, and thereby the young students should learn how to properly esteem and appreciate our literature and to judge it from a literary and from an historical standpoint. For without leading our rising youth, or at least the maturer ones among them, to the sources, they might be filled with pretensions and deceptive idea and might be induced to indulge in the baseless self-glorification that they really master the history of the Jews and of their religion and literature, while in reality they would not know more than names, nothing but names. And can this be called mastery of the science of history?

And here let me close. Let me close in the hope that some of my thoughts may be found worthy of further consideration, and eventually of practical application.

TRAINING SCHOOLS

BY PROFESSOR G. BAMBERGER

It is necessary to resort to radical measures, if we wish to help the poor. Confronted by the great misery of the so-called perishing classes, there is hardly a person of generous nature who does not attempt, at one time or another, to bring succor to the needy through the ordinary instrumentalities of charity. Such efforts have their value and ought on no account to be discouraged; but those who are most earnestly engaged in the cause of charity feel most keenly a lack of real satisfaction in their work. It seems so hopeless a task, so much like pouring water on a hot stone. The evil weed of poverty, when lopped off at the surface, continues to grow with unconquerable malignity from the roots. It were well if one could penetrate to the root itself and extirpate that—if one could help the poor to help themselves. Education is the only means of doing this, and therefore, all those who have given the subject of human misery careful thought unite in the opinion that education—the best and most thorough education for the people—is what we pre-eminently need. And so one hears on all sides the cry, "Education!" Education is the one radical remedy which will solve these terrible problems. But while every one is ready to cry, "Education!" what is being actually done? we must ask. What steps are being taken to give the poor the right education? People are generally satisfied with having acknowledged the necessity of education, and nothing further is done. Nothing, did I say? Yes, something was done. There are here, in this city of Chicago, a number of such generous men and women who were not astisfied with the proclamation only, but who endeavored to, and succeeded in, establishing a school, the Jewish Training School of Chicago, a school in which such an education is to be given to the children of the poor, fitted and necessary to successfully check the growth of poverty in these quarters. It may seem presumptuous on my part to declare that in this institution mentioned, the looked-for remedy has been found. For the purpose of verifying, or rather illustrating, this statement, I have the pleasure of addressing you.

It must be evident to every thinking mind that the sort of education which the children of the people receive is not satisfactory. I do not wish to enter into any controversy to prove this, as the time allotted is limited. I shall content myself with referring to the opinions of distinguished educators and American writers whose views carry weight. Charles Francis Adams, Jr., W. T. Harris, Francis W. Parker, Felix Adler, Stanley Hall and many others have repeatedly expressed their dissatisfaction with the methods and results of our Common School Education.

A Training School Education differs widely from the Common School Education, and must, if properly carried out, be satisfactory in its results. This was the reason why the founders and supporters of this Training School were not in favor of sending the little children of the poor Refugees to Public School. I must also refrain from showing and proving in what respect the Training School Education is superior to the Public School Education. I shall only show you some of the great advantages such an institution gives to the children, and especially to the children of the Refugees.

In the first place, our Training School is an *educational* institution. We not only instruct, we educate our pupils. We are not satisfied with merely being with them during school hours; we follow them into their homes, we study their home surroundings, become acquainted with our co-educators, the parents; teach and interest them, and not only check by that method the evil influences that may be exercised, but change them into useful helpers for our task. We assemble the parents regularly every month, at which meetings teachers and parents are present, and in which the common sacred cause, the education of their children, is discussed.

Second. Because we take such a deep and sincere interest in them, they will send their children to school, and it is my conviction that fifty per cent of our pupils would not go to school at all if it were not the Training School.

Third. While we had in the first year—1890 to 1891—150 boys who went to the Cheder three to four hours a day, and six hours on Saturdays and Sundays, there were only twenty-four this year, and

the time in Cheder was limited to one hour daily.

Fourth. We make it our special task to begin with the care for the physical condition of our pupils. "Cleanliness" is our watchword! We have ample facilities for this department and make the best use of them. Children come to school dirty, filthy and carelessly dressed. We wash them and correct every thing so long until they do it at home. It soon becomes the vital necessity for the child to be clean—a habit—and much is thus gained. Parents, especially mothers, frequently complain that their children wash themselves too much and too often at home, want shoe-blacking for every day's use, a hair-brush and the luxury of a tooth brush, etc. In these children we have then our strongest supporters and in many cases the little ones have favorably changed the conditions at home.

Fifth. Though we do not teach Religion, our school exercises a deep and true religious influence upon children and parents; they are, unbeknown to themselves, constantly imbibing ethical principles and acquiring moral habits from the discipline of the school and the nature of the subjects taught.

Sixth. The workshops especially have their good influence upon the pupils. In these shops they not only learn to better understand and digest the lessons taught in the class room, but are also prepared for practical life; more especially learn to handle and to love mechanical work, and are thereby drawn away from the usual path of peddling and petty commerce, for which so many of them have a special predilection. Our graduates, will not become peddlers or junk dealers or paupers. Dr. Stolz, in his report as Secretary of the School, says: "In short, the Jewish Training School goes to the root of Jewish poverty: it kills the germs that produce it, instead of hiding its wholeness for a short time with a gift of money. Relief Societies may make paupers, Training Schools never can. Relief Societies may encourage improvidence. Training Schools teach providence; and we have every reason to believe that the lessons taught the children in our school will react upon the parents, and that in the course of time these children will not only be able to bring them substantial, material assistance, but will also bring cleanliness, order, beauty, and even culture, into the homes that are now unsightly and forbidding."

Seventh. The Training School is so arranged and conducted that not only the brightest and strongest, but also the dullest is made to feel that there is a station in life which he can occupy with credit and profit, and the weakest is made to feel that he need not despair of his usefulness.

Our school is now three years old and we have good cause to be satisfied with the visible results of our graduates.

Of the thirty-one graduates of '91, eight returned to take another year of schooling, while of the twenty-three left, four girls became kindergartners, and one boy, Bernie Plotchinsky, became the assistant to the teacher in the workshop in our school. Rebecca Aronin, one of the kindergartners, is still with us, assists in the kindergarten in the morning and studies in the Chicago Kindergarten Association with Mrs. Putnam in the afternoon. Bernie Plotchinsky has been assistant during the last year in the clayd department; has continued his literary studies successfully, and is to-day able to teach "wood sloyd" in the primary grades. Of the eighteen left, three are type-setters in the printing offices, two have become farmers, ten are engaged in business houses of this city and the remaining three we have not seen of late, so can not tell what they are doing. . . .

Of the twenty-five graduates of this year—1893—all except four found positions, the details of which are not yet known to me.

With the Training School is also connected a night school, for both men and women, who felt the need of mental culture and are desirous of acquiring the language of the country, and fitting themselves still further for the task of life. The night school is not an annex, but a necessary complement of the day school.

All these great eagerness to learn, which characterizes men such as one would suppose, on account of their age, to have outgrown the period of instruction. There is no question that those who attend the night sessions carry away with them knowledge which will be immediately available by them in their efforts to maintain themselves and their families.

The night school consists of two departments, male and female. Each department again consists of four classes. The male department receives instruction in the English branches only. The highest class is also taught book-keeping and commercial correspondence. All receive some instruction in the United States history and geography, and are made familiar with the Constitution of the Commonwealth. Two hundred and sixty men were enrolled during the last year; the average attendance was 180; forty were above fifty years of age, thirty-two between thirty and fifty, eighty-four between twenty and thirty, and seventy-four between fourteen and eighteen years of age. All classes assemble four times a week in the evening, from 7:30 to 9:30, respite, 7:45 to 9:45.

The female department has 200 enrolled with an average attendance of 105. There were only twenty-two above thirty years of age. The rest were girls from fourteen to twenty-two. The pupils of this department, too, are taught in four classes. Each one is compelled to study the elements of the English language. One-third of them took, in addition to English, a course in sewing and dress making, which

THE SOCIAL SETTLEMENT

By Prof. Charles Zeublin, University of Chicago

Past environment, however disagreeable and repulsive, often confers on its subject a willingness

in his ignorance he is compelled to associate with the weak, and the spirit which might be helpful becomes a menace.

The problems of the age are intensified in the

multiplication of human beings of

formed under despotism. There, too, is the labor problem: what share shall the worker have in his product?—the chief question of the age, the solution of which shall solve all other problems. The Jew of the Ghetto is not only unskilled, he is not only physically weak, *he is the scapegoat of commercialism*. The sweater claims his stunted growth, his

untiring perseverance. The

What is to be done to relieve the Jew of the slums

intermittent employment and the speculative character of modern industries had not been the cause of negligence and indifference. But the vast majority of the indigent Jews have been forced to the wall by the irresistible power of *laissez faire*. The disgrace is society's, and the first element of reform is

fact that the poor of the slums pay as much or more per cubic foot for their contracted, squalid surroundings as the rich of the avenues. This condition appears more horrible when one learns that many of these wretched homes are owned by the well-to-do and "respectable." The most persistent

tenements would not meet the wants of the community. The deserving do not usually find homes there, and the large population which gathers in such buildings is generally in worse condition than in their former shanties. The district needs homes.

Third—*Give intellectual opportunity to the ambitious.*

than any other nationality, if they are offered the needed opportunities. Herein is one of the greatest demands for intelligent, sympathetic helpers from among the educated.

Fourth—*Give a social ideal to every one.* Already many inhabitants of the Ghetto are more fortunate than their better situated fellow Jews, for they have not yet accommodated themselves to the false economic divisions of our "civilization." Unfortunately, the native American Jew often accepts the evil with the good in the existing system. He even multiplies distinctions by adding to the breach between capital and labor, between Sephardim and Ashkenazim, another between the German and Russian Jew. Such a difference can be neither Jewish nor American, it is Philistine. Among a nation of priests there can be no class lines. What the resident of the Ghetto has to forget is the difference between Jew and Gentile. No social ideal can be realized without this. Business integrity is impossible while the "brother" and the "stranger" receive different treatment. No true municipal or national life can be known while the Jew remains an oriental among occidentals. More significant still, no social regeneration is possible while Jewish capitalist and Jewish laborer are opposed. A social ideal can only be realized by affording every member of the Ghetto a chance to work, to have a home, to enjoy intellectual development, to feel himself a member of the social organism, with its privileges and duties. No existing institution or effort can furnish these opportunities. If they are possible at all, it will be through the co-operation of all existing and available forces.

Dr. Stolz's suggestion of the need of a Jewish Hull House, a social settlement, indicates the first step to be taken. An attractive house located in the midst of the needy district, occupied by educated, devoted, broad-minded young men or women, or both, can prove the nucleus of these good works. It can become the center of social life for the neighborhood. Its residents can make themselves the friends of the community. The need of each household can then be investigated by friends instead of strangers, the sanitary evils can be seen by sympathizers instead of perfunctory officials, clubs can be organized among the young and old, which shall promote the physical and intellectual life of all. A Socialist Sociey will not be feared when composed of friends instead of unknown or unfavorably known agitators. The real workers for the welfare of the district will be recognized when a neighborly feeling has removed distrust. An employment bureau, a co-operative tailor shop, an emigration committee, even such common enterprises as a day-nursery or a reading room, will be found possessing new possibilities when conducted by friends. Those who are willing to make investments for the good of the neighborhood will find the way made easy by their own friends in the district.

Is the idea of a Jewish social settlement utopian? Not at all. Two young men have already signified their willingness to live in the Ghetto, and a determined group of friends is rallying to this newest and surest way to help one of the most needy yet hopeful factors in our municipality.

Relief Societies

By Henry L. Frank

I hardly think I shall realize the high expectations set upon my ability to enlighten you on the very important subject of relief work. I shall not, in my remarks, dwell so much upon relief work in general as upon its relation to societies of other communities. In this connection there is one vital question which pushes itself to the foreground, namely, the Transportation Question. By this I mean the journeyings of the shiftless and their transference from one place to another by the aid of local relief societies.

The United Hebrew Charities of this city sent out invitations to a number of Jewish communities, principally of the larger cities, to discuss this important subject with us, and see what means can be devised to allay the evil. Some answered, some did not even deign to answer. Last evening there was a good deal said about religious indifference. Some of the reverend gentlemen complained about this, and justly so. But not only in the sphere of religion and political and social matters does this indifference manifest itself, in the domain of charity also it exerts its baneful influence. Allowance might be made for the disturbed condition of business, but our invitations were sent out before the panic had convulsed the business world, and thus we can ascribe the non-participation in a charity congress to nothing but general apathy.

I have jotted down just a few things bearing upon the subject of organization which, it seems to me, it would be well to bear in mind. Without co-operation on the part of the larger communities the task of checking pauperism is well-nigh hopeless. In order to trace the latter, to learn something of its antecedents, we must have the help of other relief societies. As between these and ourselves it means reciprocity pure and simple. Why should one community unload its undesirable dependents upon another? And why should thousands of dollars be expended for railroad fares in the useless endeavor to get rid of paupers? Ordinary safeguards would be the ascertainment of places of residence of applicant, the assistance rendered him by any local society, and length of sojourn. Also whether the applicant can show that any relative or friend at a distant place have promised to aid him before transportation

a granted him. In fact, these supposed friends should be compounded with before any steps are taken to change his domicile. I claim that through these precautions the useless expense of transportation can be minimized. I have gathered some data in order to bring more forcibly to your notice what this item costs. I have gone back to the year 1889:

From 1889 to 1890 the United Hebrew Charities of this city laid out for transportation (inclusive of some resident cases to foreign countries)	$1,034.95
From 1890 to 1891	1,013.40
From 1891 to 1892 (108 transient cases)	1,593.75
(36 transients received in cash, $115.50.)	

Our collections in the first two years cited were about $14,000 each year; in the last year they were about $20,000. We are thus nearing the ten per cent mark of total contributions. The figures given are from the printed reports issued annually. I could have studied a little more closely in these (not of the material at hand I had to make the best). By resident cases I should add, we mean such as have been living here six months or over. What the outlay for transients will be for 1892 to 1893 I can not state. Suffice to say, that from obtainable data we can safely assume that it will not fall short of that of the previous year.

Inasmuch as the paupers prey upon every community they get into, it is highly necessary that a central organization be formed. Through it we can limit indiscriminate alms-giving. Not before people are made to understand that their money is thrown away will these indiscriminate bestowals cease. Every ten or twenty cents given to the wandering means that much taken from the deserving. [illegible] we ought not [illegible] the dividends of the railroad companies, are we in justice to Chicago, compelled to engage in the shipment and [illegible] of the transients.

I have, in the foregoing, merely outlined the essential features and benefits of organization. May I ask the Rabbis assembled here to agitate the subject in their congregations? I feel the responsibility resting upon me, a layman, in attempting to exhort Rabbis. But these are strange times, and I hope I shall be forgiven.

Farewell to the Parliament[1]

Address by Dr. Emil G. Hirsch

The privilege of being with you on the morning when, in glory under God's blessing, this Parliament was opened was denied me. At the very hour when here the first words of consecration were spoken I and all other rabbis were attending worship in our own little temples, and could thus only in spirit be with you who were come together in this much grander temple. But we all felt that when the trumpet in our ritual announced the birth of a new religious year, that we likewise were born that very moment the clearer blast heralding for all humanity the dawn of a new era.

None could appreciate the deeper significance of this Parliament more fully than we, the heirs of a past spanning the millenia, and the native of whose achievements and fortitude was and is the undefiled hope of the ultimate break of the millennium. Millions of my co-religionists hoped that the consecration of the modern great synagogue would sound the death-knell of hatred and prejudice under which they have groaned and are still suffering; and their hope has not been disappointed. Of old, Palestine's hills were every month aglow with firebrands announcing the rise of a new month.

So here was kindled the cheering fire telling the whole world that a new period of time has been consecrated. We Jews came hither to give and to receive. For what little we could bring, we have been richly rewarded in the precious things we received in turn.

According to an old rabbinical practice friends among us never part without first discussing some problem of religious life. Our whole Parliament has been devoted to such discussion, and we take hence with us in parting the richest treasures of religious instruction ever laid before man. Thus the old Talmudic promise will be verified in us that when even three come together to study God's law the Shekhinah abides with them.

Then let me bid you godspeed in the old Jewish salutation of peace. When one is carried to his resting place we Jews still bid him go in peace, but when one who is still in the land of the living turns from us to go to his daily task we greet him with the phrase, "Go thou toward peace." Let me then speed you on your way toward peace. For the Parliament is not the gateway to death. It is a new portal to a new life; for all of us a life of greater love and greater trust in one another. Peace will not yet come but is to come. It will come when the seed here planted shall sprout up to blossom and fruitage; when we no longer see through a blurred glass, but like Moses of old, through a translucent medium. May God ever bless you, Brother Chairman, whose loyalty and zeal have led us safely through the night of doubt to this bright hour of a happy and glorious consummation.

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[1] The Hirsch [illegible] address [illegible] the Parliament of Religions, delivered at its closing session September 27, 1893. From *The World's Parliament of Religions*, page 171 ff.

Reports of the Jewish Charities of Chicago[1]

First Report of the Associated Jewish Charities

[Address of Mr. E. G. Zoerman, President, at the Annual Meeting, May 7, 1901.]

I feel highly honored in having the privilege of presiding at this the first annual meeting of the Associated Jewish Charities of Chicago, an association which, though only a year old, has already accomplished so much—far more, in fact, than was at first expected or even hoped for. And those who, by their labor, time and money, have endeavored to place the association on a sure foundation are today to be heartily congratulated on the success of their efforts. Harmony prevails throughout all our institutions, and the work done by the respective boards and the good accomplished by these institutions during the past year has been greater than ever before. We surely have much to be thankful for, and everything to make us hopeful. But, while success has crowned our efforts and fortune has favored us in our first year's work, we can ill afford to lay down our arms and cease our efforts at this juncture. We must rather feel spurred on to greater activity, for the incentives for doing good are many, the opportunities great, and the necessity apparent; and while our treasurer's report will show a balance on hand at the end of the first year, it does not mean that the necessity has ceased for soliciting new and increased subscriptions. Some of our institutions had a surplus in their treasury at the beginning of the past year; to-day they can only show clear balance sheets. It is true that we are adding new names to our subscription list and that a great many of our subscribers are increasing their subscriptions for the coming year, but both our work and the demands upon us are constantly growing, and I trust we all may realize the necessity for securing new contributors, and that those of our old subscribers who have not already increased their subscriptions will follow the good example by doing so.

We require and ought to have a Creche on the West Side of the city; we also need and expect to found a Sheltering Home on the Northwest Side; and I hope the coming year will enable the incoming board to establish both these institutions.

I consider it advisable, and recommend, that an emergency fund be established in the near future, and that a certain sum of money be added to that fund each year; and I think you will agree with me that a fund of this character in the treasury would greatly enhance the permanency and stability of our association.

I am pleased to say that we have found friends in everyone whom we have approached in connection with the work of the association. Those who subscribed to the cause did so willingly and cheerfully, and words of cheer and encouragement greeted us on every side. Many handsand willing hearts have made our labors comparatively easy; and not only have all enlisted who asked, but a great many came forward and volunteered their services.

I desire to thank the Board of Directors for their earnest and faithful efforts during the past year, and, both personally and on behalf of the directors, I thank each and every one who has assisted us in this work. Well may the Jews of Chicago be proud of their achievement. With such friends no worthy cause could help but succeed.

Report of the Board of Directors of the Associated Jewish Charities

[Prepared and Submitted at the Annual Meeting May 7, 1901, by Julian W. Mack, Secretary.]

On the 7th of January, 1900, a conference of a few citizens was called for the purpose of ascertaining whether or not a movement, which for some months had been broached, to consolidate the work of collecting subscriptions for the various Jewish charitable organizations of the city, would be favorably received by the community. Those invited to the conference not only unanimously indorsed the project, but at once subscribed sums of $1,000 and $1,500 each as their first annual contribution. These subscriptions exceeded by at least 25 per cent, and in some instances by as much as 50 per cent, the amounts that had theretofore been expended by the donors in their annual dues to the individual organizations, their purchase of charity ball boxes, and of tickets for the balls and the many entertainments given by the women's societies.

The start was encouraging, and it entered the leaders of the movement to go out into the com-

[1] The reports of 1901 are extracted from the official report book for that year, which bore the same caption as this chapter. The reports for 1902 have been furnished by Louis H. Cohn, executive director of the Jewish Charities of Chicago.

[illegible] with zeal, courage and energy, and to take up the work of introducing the project and obtaining the support of the public at large.

Many difficulties were anticipated; much opposition from conservative sources was to be feared. The results disappointed all expectations. The Jews of Chicago with absolute unanimity endorsed the plan, and subscribed to literally [illegible] less than twelve days over $100,000 had been promised by less than 600 men and women subscribers.

Pursuant to the original plan, when the amount had been obtained a meeting of the subscribers was called.

On the 12th day of April, 1900, in this hall, the first meeting was held for the purpose of establishing a corporation and of obtaining the first Board of Directors. In accordance with the instructions of that meeting a charter was obtained from the State of Illinois for the Associated Jewish Charities of Chicago. On the 17th day of April, 1900, the organization was complete, and the first meeting of the Board of Directors was held. At that time the subscriptions amounted to $116,000, and on the books of the new corporation appeared 955 names.

As the preliminary work, the officers of the various charitable institutions had been consulted. They had duly announced to the projects of the new body. Confident that from the [illegible] of [illegible] they might be relieved of the work of collecting, and that the necessary financial support for their institutions was assured, they realized it was clear that they could henceforth devote themselves to the task of developing and improving their institutions, and that they could consecrate [illegible] dollars to [illegible] which had hitherto existed.

The officers and directors of the Associated Jewish Charities immediately proceeded with the work of obtaining additional subscribers and of collecting the subscriptions thereafter made.

In accordance with the by-laws subscribers were given the privilege of paying annually, semi-annually, or quarterly, at their option. About one-half have elected to pay annually, one-quarter semi-annually, and the other one-quarter quarterly.

The total subscriptions received during the past fiscal year, including $9,936 of donations, aggregated $134,333. Of this amount there remains outstanding the sum of only $5,033, part of which we will have to collect. In addition to the total subscriptions, as just stated, 8227 additional subscriptions were cancelled by the Board of Directors as uncollectable.

Both in the case of the amount subscribed and of the comparatively portion thereof not collected, the Board of Directors believe that they, and the community at large, have just and proper grounds for gratification.

While it is impossible to ascertain definitely how much has been collected in former years for the different institutions which have become beneficiaries of our fund, we believe that the regular income from memberships, donations, charity balls, and all entertainments other than the great fair held at the Auditorium in 1899, in no way exceeded the sum of $110,000. This amount was never adequate. Nearly every institution had a gradually increasing deficit at the end of each year, and it required the sum of $90,000, raised by the fair, to balance the account. But for the Associated Jewish Charities the yearly increasing deficit would have begun immediately. The addition of $25,000, which we have collected over and above the regular annual contributions, has checked the crisis. We have succeeded in [illegible] all of the demands that were made upon us, and in addition thereto to preserve a balance of about $5,500.

While, therefore, we have no just cause for complaint or censure in the work of the past fiscal year, we much regret to be [illegible] to accomplish the tasks which the Associated Jewish Charities has set for itself.

Out of the great community of Jews but 1,781 have subscribed to our funds. In these prosperous times we have collected but $135,000. True it is, we did not absolutely require more during the past year, but if we [illegible] three thousand names, as they should, and if the total collections had reached the sum of $175,000, as we have no doubt they will [illegible] good results have been accomplished, and many projects, which we deemed it advisable at present could have been created.

A creche and a sheltering home for our Jewish children have been sought to be established, but it was impossible for us during the past year, to give our attention to the project, inasmuch as we knew it likewise that practically all of the money that we could collect would be required by the then existing institutions.

If sufficient funds are raised during the next year, the new Board of Directors will have to decide whether the request for these institutions can be granted.

While [illegible] by-laws, adopted at the original meeting, provide that no aid shall be extended after the first year of the existence of the money to any organization other than those approved of at [illegible] of a regular or special meeting of the members, the Board of Managers unanimously advise and recommend that this section of Article 2 of the By-Laws be now amended so as to vest the power to aid any organization in the Board of Directors. The present by-law was adopted as a conservative measure, but we believe that the same confidence which has been reposed in your present board can safely be reposed in any future board, and that

summer, emergencies can arise which make the power to act, and to act quickly, of the greatest importance. Under the present by-laws, would require a special meeting of the members to be called.

Whilst the consolidation of the work of collecting and distributing the money was deemed the first and most important object of the society, it was felt, from the very beginning, that its scope and aim were broader.

It is authority of the financial end of these organizations is valuable to the community, even more valuable is an amalgamation of the working forces in the actual distribution of relief. Heretofore a number of women's societies have been engaged in the same general work. Each was independent of the other. There was little or no check upon duplication, and the opportunities for fraud were numerous. Much energy was wasted from lack of an efficient supervision and centralized control. Your Board of Directors, early in its fiscal year, invited a conference of the Relief Department of the United Hebrew Charities and representatives of the women's organizations, for the purpose of securing all of them under the direct control of the former. The spirit of co-operation and the hearty unanimity for the good cause, which must effect have met with in all of the many sessions, we consumed most thoroughly in these meetings, and, as a result, the relief work among the Jews of Chicago is now done by one body, from one place, and with one set of records. The office of the United Hebrew Charities is the center of this work. Its efficiency has been wonderfully increased, its officials and the committee in charge have labored with renewed zeal, found, as they were, from the task of collecting their funds and from the many petty and annoying disturbances and friction that were inevitable before the consolidation had been effected.

The heartiest praise is due to the women's societies for their self-sacrificing devotion to the new work. Trustfully and without misgivings they have joined hands with the Relief Committee, and have subordinated themselves to it.

The enlightened methods of relief which were introduced have, perhaps as a result of the consolidation, naturally taxed the treasury to a greater extent than in former years. The practice of doling out small sums for temporary relief has been practically abandoned. The aim of the Relief Office has been to make self-sustaining men and women wherever possible and to check all pauperization. They have endeavored to give employment to those who were capable of working, and to teach the women to become self-sustaining who theretofore had been unable to help themselves. In former years free workrooms had been carried on by the women's societies. During the past year these were [illegible] and one workroom has been going constant work to some fifty women.

It was impossible for the Relief Committee to calculate accurately how much money would be needed for the new work and whilst they have exceeded their budget much more than any other organization, still the amount required was charitably granted, because it was believed that it would be well applied. The tendency period of relief work can be kept up, and can be increased still more if the community at large will supply the necessary funds. There is no limit to the amount of good that can be done. It is, however, extensive and demands very heavy financial support.

Forty-six thousand five hundred dollars was granted out of our funds to the Relief Department of the United Hebrew Charities. This included the moneys expended for the workrooms, sewing society and other interests intrusted to the ladies, as well as for the regular relief and labor bureau.

The Michael Reese Hospital received, over and above its receipts from pay-patients, income and endowment funds, the sum of $24,000, which was granted to us.

The West Side Dispensary needed, in addition to its receipts from prescriptions, the sum of $2,600.

The Home for Aged Jews, $12,235.

The Chicago Home for Jewish Orphans, $13,000.

And the Jewish Training School, $12,750.

In addition, however, to these institutions there were others which had legitimate claims on our funds.

The Cleveland Orphan Asylum had always collected from $1,500 to $6,000 in Chicago, and inasmuch as 117 Chicago children were being cared for there we deemed it proper to grant them the sum of $3,000. Unlike the Chicago institutions, the Cleveland Orphan Asylum is, of course, not solely dependent upon our contributions for its complete support. Chicago has said is reported to furnish only a portion of the money that it needs.

The National Jewish Hospital for Consumptives at Denver was opened during the past year. It has received the support of the Jewish community generally throughout the United States. It particularly deserves the encouragement of the Jews of Chicago, inasmuch as our Relief Department is sending patients there every month. We granted the sum of $1,800 as Chicago's contribution, toward the general expenses of the hospital.

The Chicago Lying-in Hospital and Dispensary has heretofore collected from Chicago Jews for its Dispensary Department about the sum of $3,500 annually, including its share of the proceeds of the charity ball. This amount was granted by us for its dispensary work.

The Maxwell street settlement, which has heretofore been dependent upon a few individual donors and upon the Young Men's Hebrew Charity Asso-

sistion, received from our treasury the sum of $1,500 toward carrying on its work.

The Seventh Ward Bureau, which has been engaged in personal service and in legal work, particularly juvenile court work, received $1,125.

One hundred and fifty dollars was granted to the Jewish Agricultural Aid Society for its office expenses.

The total amount thus paid out to the beneficiaries aggregated $125,960, whilst the expense of carrying on our work, including the salary of bookkeeper, postage, office rent and incidentals, amounted to $1,250.

The fear that existed in the minds of some of the members of this community when the Association was started, that some charities might be favored over and above others, has fortunately entirely disappeared. There has been no conflict of interests whatsoever, and all possible occasion therefor has been obviated, because we were enabled, with the funds in hand, to satisfy the requirements of each of those organizations.

It must not be forgotten, however, that the institutions are growing all the time; that some of them ended the last fiscal year with a surplus, whilst none of them had a deficit; that during the year the balance in the treasury of the Young Men's Hebrew Charity Association was distributed amongst them; that on May 1, 1901, however, none of them had any money on hand, inasmuch as it has been our aim to supply only their actual needs up to the close of the fiscal year. It follows, therefore, that some of them must have more during the next year than they have required during the past year. Their legitimate demands can be met only by addition to our funds.

The new year is opening up auspiciously. The notices for the annual dues, together with an appeal for larger subscriptions, were mailed on May 1st. Many of the responses are extremely gratifying; a number of members have already increased their contributions. In these prosperous days every member who has had his share of the general prosperity should feel it incumbent upon himself to devote a portion of his profits to his fellowmen in need. If we cannot, in these times, get 3,000 subscribers, contributing a total of $175,000, what are we to expect when less prosperous seasons come and the demands for relief will be so much greater.

The National Conference of Jewish Charities of the United States was held in this city last May. Delegates from most of the large cities of the country were present. The very greatest interest was manifested in the work of our organization; numerous requests have since been received for copies of our By-laws and for suggestions for adopting like methods in other cities. Within the last few months a movement similar to ours has been successfully inaugurated in Philadelphia, and a movement is now on foot in New York to adopt the same general plan.

Mr. George Frank, who was elected a director for one year, resigned at the end of one month, and Mr. Joseph Rosenbaum was unanimously elected as his successor. His term of office, together with that of Mr. Solomon, and each of the others, expires tonight.

In selecting their successors, the fact must not be lost sight of that the work of the Board of Directors of this Association is mainly financial, the collection of the necessary funds to carry on the existing Jewish Charity Institutions. If sufficient money is subscribed, the additional work of distribution will be simple.

Our bookkeeper and collector, Mr. I. Rosenthal, our only employee, has earned the complete confidence of your board for his integrity, energy and zeal in the performance of his duties.

The *Reform Advocate*, *Chicago Israelite* and daily press have afforded us every assistance.

We beg to extend our thanks to the many earnest and zealous workers, both young and old, who, by their enthusiasm and energy, did so much to raise our subscription list to the grand total of $155,000.

Last, but not least, are our thanks due to the ladies for their generous and hearty cooperation.

Report of the Treasurer

To the Members of the Associated Jewish Charities:

Ladies and Gentlemen—I have the honor to present to you herewith the First Annual Treasurer's Report covering the year's financial affairs of your Association. In the hope to at least in a measure contribute towards deserving the title "a business man's administration" given the Board at its outset, it has been my aim to infuse business methods into the conduct of affairs appertaining to my office, avoiding red tape and at the same time adopting all necessary safeguards for the careful protection of its funds from receipt to distribution.

In submitting this report I have presented clear, concise facts to take the place of tedious details, reserving for the small minority who may have an appetite for minute information the privilege and freedom of the complete records of my office, whose every facility for the most intricate examination is open to all contributors.

The methods adopted in the conduct of the treasurer's office include the following. All moneys received are checked over and receipted for personally by your Treasurer. The blank receipts being consecutively numbered, each receipt issued is accounted for to the auditing committee. Bills are certified to by the Treasurer, audited by the proper committee authorized by the Board and then paid. A carefully

arranged system of double entry bookkeeping checks the accounts of our members and insures correctness in this department. Daily reports of all receipts and prompt responses to all communications complete the system.

The financial report for the fiscal year is as follows:

Receipts		
Total subscriptions	$132,387.00	
Donations	1,936.00	
Interest on bank deposits	480.79	
Total receipts		$134,303.79
Disbursements to Beneficiaries		
United Hebrew Charities for Relief	$ 46,[illegible]	
United Hebrew Charities Hospital	24,[illegible]	
United Hebrew Charities Dispensary	2,600.00	
Home for Aged Jews	12,235.00	
Chicago Home for Jewish Orphans	13,[illegible]	
Jewish Training School of Chicago	12,[illegible]	
Chicago Lying-in Hospital and Dispensary	3,[illegible]	
Maxwell Street Settlement	1,[illegible]	
Seventh Ward Bureau	1,[illegible]	
Cleveland Orphan Asylum	6,[illegible]	
National Jewish Hospital for Consumptives, Denver, Colorado	3,[illegible]	
Jewish Agriculturists' Aid Society of America	150.00	
Total Beneficiaries	$125,960.00	
Disbursements for Expense Account		
Total expense	$ 3,092.99	
Postage purchased, but not used	139.08	
Total disbursements	$129,192.07	
Balance cash on hand	5,611.72	$134,303.79
Subscriptions		
Subscriptions received from 1,672 subscribers amounting to	$133,642.00	
Donations, 12 in number, amounting to	1,936.00	
Total subscriptions and donations		$[illegible]
Resources		
Net surplus cash on hand from first fiscal year	[illegible]	
Unused postage and stamped envelopes	[illegible]	
Uncollected accounts	[illegible]	
Total net resources		[illegible]

Respectfully submitted, I. BAUMGARTEN,
Treasurer.

Audited and found correct.

A. G. BECKER,
SIMON W. STRAUS,
Finance and Auditing Committee.

REPORT OF BOARD OF DIRECTORS OF THE UNITED HEBREW CHARITIES OF CHICAGO

[Prepared and Submitted by the Secretary, A. J. Pfluger, at the Annual Meeting, May 13, 1901.]

Ladies and Gentlemen—In our last published annual report you were presented with a condensed history of the United Hebrew Charities, covering forty years of its work. In the opening paragraph of that report we said in part: "It is but fitting that we should pause and look backward; that we should consider again the aims of the founders of our organization, and the reasons for the union of a number of independent societies. That we should examine to what extent these aims shall be altered by the change in the conditions of our community; to how far these reasons for a consolidation may call to-day for a broader union, whether we have accomplished, and whether we have failed to carry out our approved ends."

Since then, and acting upon the suggestions advanced by the Executive Board at that time, Charity, among the Jewish people of Chicago, has been placed upon an entirely new plane. The problems of the past, finance, organization and consolidation, have been solved to a great extent.

The consolidation of all of the Jewish relief bodies has tended to place Jewish charity on an ideal basis.

The organization and establishment of the Associated Jewish Charities has relieved your Board of one of its most important and at the same time arduous tasks, the collection of funds, for the maintenance of our various departments. We have, therefore, been enabled to devote our entire time and energy to the duties imposed upon us, relieved in the performance of those duties from the anxiety of financial stress or embarrassment.

The work of our several departments as this report will reveal to you has increased to so great an extent that our demands upon the Associated Jewish Charities for funds to maintain our departments has greatly exceeded our expectations. These increased demands were promptly met and the necessary funds furnished. In order, however, to enable the Associated Jewish Charities to continue its beneficent task, it must have the hearty cooperation and active financial assistance of the entire Jewish community. Their work, the raising of the funds sufficient to manage and conduct the numerous Jewish charities of our city, has enabled the constituent organizations to strive for ideality in dispensing charity to the deserving poor of our city. Ideal philanthropy has ever been the aim of your officers and trustees in the past; practical charity their constant study, their all-absorbing problem; how to seek the worthy and needy poor, to aid the deserving and assist the sick.

The growth of our work in the relief department within the past year has been so phenomenal that the hope of past boards, to give relief by personal contact with the recipients, thereby tending to lift and elevate them, and, if possible, direct them in the road of independence, is a practical impossibility.

The Associated Jewish Charities has made possi-

ble, however, the direction of all relief work from our office. We have affiliated with all of the ladies' societies, thereby avoiding the serious problems of fraud, pauperization and duplication in charity work. All relief work is now conducted through our bureau, and while our report will show a large increase of expenditures for work of this character, we believe that this increase has been justified by the advance we have made in philanthropic work in this department, and, by the additional fact that we have undertaken the care of families who have heretofore been a charge upon independent workers, now annual contributors to the Associated Jewish Charities. In the relief department we assisted, within the past year, 2,826 cases, comprising a total of 11,133 persons, who have received aid through our department, a large increase over the previous year.

An important branch of this work has been that of the personal and social service department, established in connection with our Relief Office, after the affiliation with the women's societies. The personal service department is in charge of the ladies, and all cases requiring friendly visiting have been distributed among subsiduary committees of the ladies' societies, and so apportioned that no woman will have more than one case under her supervision. Our Relief Office has thus been able to keep in touch with every case, and we believe that the Jewish poor will be greatly benefited thereby, not only financially, but from the more important standpoint, the moral elevation that must necessarily result from personal contact with those who have so loyally devoted themselves to this work.

Economy is also an important factor of this branch of the work. There has been established, in connection with our relief department, a workroom, located on the West Side, which is now giving employment to fifty women daily, entailing an outlay of approximately $1,000 per month. Your Relief Committee has devoted special care and attention to the workroom within the past year, and believes that a greater degree of efficiency can be attained, and the objects for which the workroom was established better fulfilled by the employment of a paid superintendent of administrative ability, who can conduct the affairs of the workroom on economic lines. This, of course, will require an additional expenditure in the way of salary, and is one of the many problems the incoming board will have to deal with.

The establishment of a laundry in connection with the workroom, and under the direction of our relief department, which might be made the source of revenue, is another one of the questions to be submitted to the incoming board for solution.

Believing that the greatest good is accomplished in our relief work by instilling into the applicants a feeling of independence, we have established a system of loaning money in such cases where deemed advisable, in preference to the donation of funds to relieve temporary distress. While we have, in many cases, referred applicants to the 7th Ward Loan Office, we have made several loans at our Relief Office. We fully appreciate that the system of loaning money can only be carried to a successful issue by applying it to able-bodied men and women who have some visible means of support at their command.

Our experience in this venture has been eminently satisfactory, and we find that those whom we have aided by small loans, thus enabling them to tide over their temporary financial distress, have been, in most cases, able to repay the money promptly at maturity. We believe this all-important branch of our work can be enlarged, and that, if proper attention be given thereto, many who in the past have received aid and assistance in the way of small donations will come to us only for the purpose of making loans, to be repaid as soon as their earning capacity will permit. The moral effect upon the community of this work is apparent. It takes away from the worthy and deserving applicant for charity the feeling that he is a charge upon the community. He knows that there is an organization that he can apply to, in his hour of need, and that he will be tided over his temporary embarrassment without the feeling that he is compelled to ask for charity.

The question of wife desertion is one that our Relief Committee is still struggling with. Out of the 2,826 cases assisted within the last year, 153 are classified under the innocent heading of "Temporary Absence of Husbands," a marked increase of wife desertion over our last published report, which showed only 99. This question, with all of its serious consequences, is one so perplexing that it seems almost impossible of solution. It involves, also, the question of transportation, a great expense to our relief department, and one which seriously engaged the attention of the National Conference of Jewish Charities at its first meeting held at Sinai Temple, in Chicago, last year. This organization, comprising practically all of the Jewish charities of the large cities of the United States, has undertaken the discussion and solution of these all-important subjects. Whether or not the ideas advanced and the plans determined upon by the delegates attending the National Conference of Jewish Charities will produce the desired results can only be determined with time.

Our transportation expenses for the past year amounted to $3,022.50.

The total expenditures for our relief department were $47,088.61.

The expenditures of the department in 1899 were $27,500.

An analysis, however, of the expenditures for

1900 reveals the fact that the increase is entirely due to our added burdens and responsibilities. In addition to the amount expended for charity, $22,444.39 are the monies spent in all emergency relief cases and appropriations formerly made by the various ladies' organizations, to say nothing of the many appropriations the relief department has been called upon to make for subscribers to the Associated Jewish Charities, who formerly took care of the individual members of the Jewish community.

The workroom has entailed an expense of $7,841.02, and auxiliary charities, such as donations to the Home for Friendless, Loan Office, Hull House, Johannah Lodge, Deborah Verein, Baron Hirsch, S. S. Ladies' Sewing Society, Roumanian Society, etc., $6,184.08.

From these facts it is apparent that the incoming Relief Committee will require at least $55,000 for the year to prosecute the work already delegated to them, and which the community expects them to perform, irrespective of any new features, many of which are vitally necessary, and if established will, in all probability, come under the direction of this department.

The relief work of the past year has been subjected to the most rigid and thorough investigation. Our three paid officials, Supt. Rubovitz, Mr. Bartenstein and Asst. Secy. Kalisky, are all excellent investigators, and are devoting themselves conscientiously to the performance of their duties.

Our thanks are due them for their untiring efforts and service.

We gratefully acknowledge services rendered our relief department by Dr. Theo. Sachs.

We are indebted to the ladies and their societies for their devotion to our work and valuable services rendered in this department.

Employment Bureau

The Employment Bureau is now conducted under the direction and superintendence of our relief department, and is no longer maintained as an independent branch of our service. The work in this department is all done under the direction of our Relief Committee, and the superintendent of the Relief Office, ably assisted by Mr. S. Bartenstein, who was the superintendent of the Labor Bureau from its inception. By reason of his years of training he has become thoroughly familiar with the work, and especially adapted to find employment for worthy, capable laborers. Last year work was procured for 642 applicants. Of these, 73 refused the work, and only 8 were unprovided for at the close of our fiscal year, April 30, 1901.

In July of last year a committee, consisting of Messrs. Henry Greenebaum, Adolph Moses and Julius Stern, representing the Relief Committee for Roumanian refugees, waited upon our Board and requested the co-operation and use of our labor bureau to further their work. The work of furnishing Roumanian refugees with employment was thereupon undertaken by our Labor Bureau. Although at one time the Roumanian immigration threatened to become a serious problem, many who landed in New York were dissuaded from coming to Chicago. Quite a few, however, did immigrate to Chicago, and all who sought the assistance of our Labor Bureau were supplied with work. Employment was found for 104 Roumanians during the past year, an arrangement having been made with the New York Bureau whereby we were to place 5 Roumanians a week. Out of 650 who were given employment by the Bureau, attention is called to the fact that 118 of them are American Jews, a very material increase in this nationality, demonstrating the fact that our native Jews, recognizing the importance of the work done in this department, and the value of our Labor Bureau, have applied to us when in need of assistance.

It is with sincere regret that we record the death, within the past month, of Mr. Francis E. Kiss, ex-superintendent of our relief department. His whole life was devoted to our work. Unsparingly, with untiring energy, and with love, devotion and loyalty almost beyond conception, did he perform the duties of superintendent of our Relief Office. For twenty-eight years, in rain and shine, both winter and summer, he was always ready, always willing to lend a helping hand to the needy, and to aid in up-lifting the unfortunate. His labors in the Relief Department were more arduous, more trying in the days that he performed them, than they are to-day. His work was done at a time when the Relief Department was in straitened circumstances, sorely in need of funds, and when the superintendent of relief had to make personal investigation of each case, and was also called upon to perform the dual labors of collector, as well as dispenser of funds. The City of Chicago abounds with the beneficiaries and recipients of his labors. The Jewish community and our organization has lost by his death one whose life was spent trying to help and up-lift his fellow men.

West Side Dispensary

The greatest increase in any of our departments has perhaps been made in the West Side Dispensary. This is owing to the fact that the new dispensary has been thrown open to the poor of the Ghetto district, and they have been enabled, within the last year, to enjoy the comforts and blessings of the most perfectly equipped dispensary in the city. The building is thoroughly adapted for this work, and by reason of the equipment furnished, our medical staff are enabled to render better service than they were before. A marked increase in the attendance

of this department is favorable. During the past year we treated 20,523 patients at the Dispensary. We filled 22,873 prescriptions, of which 3,350 were filled free of charge. A nominal charge of 10 cents was made for the balance, not, however, for the purpose of producing revenue, but for the purpose of preventing pauperization, and impressing upon those who seek the benefits of the dispensary the idea that if their circumstances permit they will be expected to pay a nominal fee for benefits received at the Dispensary.

We have collected at the Dispensary for prescriptions, $1,877.20.

For surgical dressings, $312.50.

Making a total of $2,189.70.

We have received from the Associated Jewish Charities, for the maintenance of the Dispensary, the sum of $2,600.

We have established, in connection with the Dispensary, a diet kitchen, enabling us to furnish babies with sterilized milk and other light diet necessary to their health and comfort, and we now have a Michael Reese Hospital nurse in constant daily attendance at the Dispensary.

During the year, upon invitation of the Rush Medical College of Chicago, clinics were established in connection with the West Side Dispensary. We have found that the establishment of clinics, in connection with the work of the Dispensary, not only tends to give our Dispensary work greater prominence, but brings to it, with more regularity than ever before, the members of our Dispensary staff, who have been working with renewed zeal and vigor since the establishment of the clinics. Our thanks are due to Supt. Isaacovitz for his devotion to the work in this department.

When you adopted your new by-laws, a year ago, you deemed it advisable to vest the management and control of the West Side Dispensary in the Hospital Committee. The experience of the last year has led us to believe that this is impracticable. It is the unanimous opinion of your Board that the management, conduct and control of the West Side Dispensary should be vested in a committee of five, appointed as are other committees under our by-laws, and we therefore recommend that the by-laws be amended so as to provide for a standing committee of five to manage the West Side Dispensary.

Your Board further recommends that the by-law providing for the selection of a Nominating Committee be amended in such a way as to provide for the appointment of the Nominating Committee by the Board of Directors with the provision that no member of the Board, whose term of office is about to expire, shall be eligible for appointment on such committee. Likewise that a by-law be enacted providing for the appointment of an Auditing Committee of three, whose duty it shall be to audit the books monthly.

Hospital

Our Hospital is constantly growing. Its capacity for good in this community is unlimited. The demands on the Hospital are increasing every year. The number of patients treated last year was greater than ever before in the history of the institution. As our responsibilities increase, our needs grow correspondingly. We have, to-day, perhaps one of the most perfectly equipped hospitals in the City of Chicago. We have gained another year, enough, labor to master to supply our medical staff with all modern improvements and equipments, and to give to the patients, be they charity or pay, all of the comforts and conveniences that can be expected from a modern hospital, run on strictly scientific and hygienic principles. We treated at the Hospital, last year, 1,841 patients, an increase over the previous year of 404.

We desire to call attention to the large number of Jewish charity patients treated—1,353. Our receipts at the Hospital for the past year amounted to $15,663.70, of which $14,950.90 was received from pay-patients, and $712.80 for prescriptions. The money contributed by pay-patients was from 222 Jewish pay-patients and 140 non-Jewish pay-patients. We received from the Associated Jewish Charities $24,000. We filled 14,670 prescriptions at the Hospital dispensary; 6,271 prescriptions for poor patients outside of the Hospital on account of the United Hebrew Relief Association; 62 prescriptions for patients out of the Chicago Home for Jewish Orphans, and 333 prescriptions for Jewish orphans and 315 prescriptions for patients at the Home for Aged Jews.

The laundry building, located in the rear of the Hospital, was partially destroyed by fire. The insurance was satisfactorily adjusted with the insurance companies, and the building has been rebuilt by your Board and equipped with new and modern machinery.

Since our last annual meeting the Hospital has been improved by the building of a dining-room for the nurses. The old dining-room was entirely inadequate, and not properly lighted or ventilated. An addition was built to the hospital, giving sufficient room for a beautiful, large, light dining-room for the nurses, and providing, in the second story, rooms and living apartments for the kitchen employes.

The building was erected at an expense of about $4,000.

The Training School for Nurses must keep pace with the growth of the Hospital. We have always taken a special pride in the department of the Hospital work. We believe that our nurses are unsurpassed in efficiency, and this belief is fostered

for the constant demand for Michael Reese nurses. There is an urgent demand for additional nurses at the Hospital. Frequently, during the year, has it become necessary to call in extra nurses to aid the nurses in training to care for the patients at the Hospital, and, on the other hand, as constant has been the demand for Michael Reese graduates that frequently doctors and patients have been unable to secure them when desired, owing to the fact that all Michael Reese nurses were engaged. We have arranged to increase our school and take in 15 additional nurses. With this object in view, your Board is at present engaged in rebuilding the nurses' home, by adding another story to the building. When completed this will give us accommodations for 15 additional nurses. Changing the building to provide for these additional nurses will cost about $5,000, but we will be amply remunerated by the returns from the nurses' labors.

The standing of the Michael Reese nurses in the community, the confidence and esteem in which they are held, urges us again to suggest to our Jewish young women the desirability of making application for admission to the school. Their calling is a noble one. For none is woman better fitted.

We had 80 applicants at the school last year. Of these we received 25 as probationers, and only 11 of them were accepted as pupils. There are at present in the Hospital 55 nurses and 2 probationers. We had 580 calls for nurses in the last year, and have collected for nursing the sum of $2,045.

Our diet kitchen, run in connection with the nurses' training, is a most important feature of the work. A superintendent is in charge of the diet kitchen, and daily warm courses six weeks' instruction in the diet school, which includes both practical and theoretical work. They serve lunches for the entire number of patients, and are also serve trays to all private patients.

There are now 81 graduate Michael Reese nurses, 48 of whom are doing private duty, and, notwithstanding this fact, as stated before, it has become necessary to refuse many calls. This year we will graduate 11 nurses, fully equipped, and thoroughly qualified by their education and training for the performance of their trying duties.

Death claimed one of their number during the past year. A sad accident befell Miss Mabel Preston, a member of the graduating class. She was accidentally killed by the elevator. Your Board deeply regrets the unfortunate occurrence. Her funeral was held from the Hospital, and her remains sent to her former home in Iowa.

Death has also taken from us one of our medical staff. Dr. Ernst Schmidt, who for twenty years served the Hospital with tireless devotion and matchless skill as a surgeon, passed away. He was the prime mover in the establishment of the first Jewish hospital erected in Chicago, at the corner of Schiller street and LaSalle avenue, in the year 1868. He has won the admiration of his associates, the love and reverence of the officers and trustees of the Michael Reese Hospital, and the undying gratitude of thousands spared to life and loved ones by the ministrations of his genius.

We desire to express our thanks to Supts. Engelhardt and Tessler, Asst. Supts. Tracy and Hill and our employes for their untiring efforts in our behalf.

Our securities are all in excellent condition. Our sinking fund now amounts to $188,958. Our relief endowment fund to $21,500. We still own the property at 3229 Wabash avenue, and have two mortgages in process of foreclosure—the Gleason mortgage for $7,500, and the Fennimore for $14,000.

During the last year Mr. J. Strauss, of Lafayette, Indiana, donated to the Hospital the sum of $500. Emil W. Strauss, in memory of his parents, $1,000. We received a bequest from Jacob Rosenberg, deceased, of $10,000 for the Hospital and $5,000 for our Relief Department. All of these generous donations have been gratefully acknowledged.

Again we are the recipients of a donation from the Michael Reese Trust Fund, amounting to $5,039.29, being the balance in this fund, and which has been donated for the purpose of erecting the additional story to the nurses' home.

We gratefully acknowledge the donation of $25,000 from the children of Jacob and Hannah Rosenberg, for "new building or buildings wherever the Board of Directors shall find it necessary to erect the same."

This magnanimous gift of $25,000, to be used for a new building or buildings wherever the Board determines thereon, calls attention to the existing needs and demands of the Michael Reese Hospital. We have outgrown our present quarters. Conscious and ever mindful of the fact that we have been primarily organized as a charity hospital, we are loyal to the conviction that we are not adequately equipped for the accommodation of pay-patients. A great source of our revenue comes from this branch of the Hospital, and the needs and comforts, the demands and desires of the pay-patients must have attention. We have not rooms enough, in our present building, for the private patients, nor are the rooms adequately equipped or adapted for their use. Our revenue could be greatly increased from the pay-patients if we had the necessary accommodations. We have grown in our work, we have advanced and expanded, we have increased our capacity, the number of charity patients is constantly growing, the demand for rooms for pay-patients becomes greater day by day, and the demands for beds by charity patients is becoming larger every year.

Our medical staff is surpassed by none; our medical equipment and surgical appliances are the most modern and our nurses are the most skilled of any. To give our medical staff and our nurses proper scope for their work, to enable us to properly carry out the duties which the Jewish community imposes upon us, to satisfy the growing demands, it is necessary that we call to your attention the subject of a hospital building. With a modern building we could care for more charity patients; we could do more good; we could have a larger training school for nurses; we could train more nurses; we could have accommodations for more pay-patients, and with the proper surroundings could materially increase our revenue from this source. Certainly there can be no greater or worthier charity than the donation of money for hospital purposes.

The Michael Reese heirs, the children of Jacob and Hannah Rosenberg, constantly in touch with our needs, have recognized the necessity of improvements in connection with the hospital building, and have generously contributed this liberal sum for such a purpose.

The start has been made. Can we not expect that others in the community, financially able, and as sincerely interested in our Hospital and its work, will emulate their example, and in the near future enable the United Hebrew Charities to erect a hospital in the City of Chicago which will be a living monument to Jewish charity—one that this community can be proud of, one that will meet the demands and requirements of the coming generations, a hospital that will spread comfort and relief among the suffering and afford adequate private accommodations for those of our community who, in their hour of affliction, are in need of surgical or medical treatment.

We gratefully acknowledge assistance from Needlework Guild of America, the press of Chicago, both daily and Jewish, and our Rabbis.

To-night marks the termination of Mr. Isaac Greenfelder's thirty-one years of service as President of the United Hebrew Charities. He retires from this office. His fellow-members cannot allow this report to close without a word of tribute to one who has given his best years to the United Hebrew Charities, and to the Jews of Chicago.

At a meeting of the Board of Delegates of the United Hebrew Charities, held in 1895, marking the termination of twenty-five years of service as President, the following tribute was paid to him and spread of record:

> But his fellow-members cannot allow this report to close without a word about our worthy President. To him, more than to any single individual, is due the position of the United Hebrew Charities in this community to-day. He was a trustee in its beginning, in 1859, Vice-President in 1860, President in 1861, and except for a period of years in the seventies, when he humanity's fields for so many years must bring forth.
>
> To-night marks the end of twenty-five years of occupancy of his office; although engaged in active business during this entire period, he never failed to give all the time needed for the work. His fellow-members on the Executive Board desire to attest their appreciation of his self-sacrifice, their admiration for his energy, their esteem for him as a man. May he be spared to enjoy in a ripe old age the fruits which his unselfish, untiring tilling of humanity's fields for so many years must bring forth.

We can but add to this the hope that the United Hebrew Charities may enjoy the benefits and advantages of his aid, counsel and advice for many, many years to come.

You will elect him to-night to life membership. May that life be spared for many years so that the thousands who seek the aid, comfort and assistance of our various departments may have the benefit and advantage of his advice in our counsels. Long has he served us and well. Untiring in his devotion and loyalty to charity beyond expression, let us hope that we may enjoy the benefits of his activity, the knowledge and skill that has come to him in his lifetime of service, for years to come.

Annual Report for 1923

[Presented January 18, 1924, by Louis M. Cohn, Executive Director, the Jewish Charities of Chicago, and Chairman, Research Bureau.]

At this, our first annual meeting since the Associated Jewish Charities and the Federated Orthodox Jewish Charities joined forces, we are gratified to be able to say that, in spite of a number of difficulties encountered during the year, the work as a whole showed real development, and was eminently satisfactory.

When we took the step we did, we realized that we had undertaken a big task, and that many of our problems would be accentuated very sharply during our first year. Yet I am confident that those in actual touch with the work are satisfied that the step taken was sound, and as a united community we shall be able to accomplish even more in the future than we have accomplished in the past.

You would, I am sure, be interested in hearing of the development of the work of the various affiliated organizations of The Jewish Charities of Chicago; but to give even an outline of all these activities would require more time than is at our disposal this evening. I shall therefore confine myself tonight to only the most outstanding features of this development.

Since our last meeting, we completed, under the direction of the Research Bureau, comprehensive studies of the health and hospital needs, and also of the recreational needs, of our community. Through these studies, both needs were so clearly established that the United Drive for raising the sum of $2,500,000 for building purposes was inaugurated and carried to a most successful conclusion,

schools. The situation is particularly bad in the Lawndale, West Side and Northwest Side sections of our city, in which less than one child in six

community to carry out this important work. It will establish the budgets of the schools affiliated with it, but the responsibility for the internal management

group is desirous of undertaking anything in Jewish communal work it may have the advice of the Research Bureau merely for the asking. In fact the Research Bureau is anxious to go into all Jewish communal problems in order that it may be in a position to give intelligent advice. We are pleased to tell you that several organizations which had contemplated new undertakings were shown the inadvisability of their projects, and discontinued their plans.

We also want everyone interested in philanthropic work to know that we have been greatly gratified and encouraged by the splendid co-operation that has been given to us and our affiliated organizations by a number of independent organizations. Some of these have supplemented our work greatly, and have made possible certain types of work which we, alone, would have been unable to undertake.

In my annual report submitted two years ago, I made a statement which is just as true now as it was then, and which I wish to impress upon every member of our Jewish community. That statement was: "I would urge all of you who are interested in our work to make an effort during the present year to spend some time with the superintendents and staffs of the various affiliated organizations. These men and women will be delighted to give you any and all information pertaining to their departments, and will welcome you most cordially. We want more people of our community to know what we are doing and what we are planning for the immediate future. We want your active co-operation, assistance and advice. We know, if we have this, there is bound to develop a proper understanding and a greater interest in all phases of Jewish philanthropic work, and a more intelligent administration of it."

Perhaps many of you do not appreciate that Chicago has one of the largest, and, at the same time, most united Jewish communities in this country. It is in the forefront in all philanthropic activities. It is today recognized as a leader not only in giving, but also in doing. We have every right to be proud of our accomplishments, and of the position we hold. I know we have the desire, ability and backing to continue our leadership and to stand as a shining example for the Jewish communities of America.

We appreciate that we are the custodians of a sacred trust, and we keep that fact constantly in mind. We are making every effort to administer that trust in the best possible manner, and in the way that you, our members, wish it administered. We recognize we are acting for you and our greatest concern is that our stewardship will always merit your confidence and support. How great our development will be depends, after all, in a large measure upon you. The generations are ultimately by the funds at our disposal. The larger these are, the larger and better our activities can be. Let us, therefore, urge you to do your utmost, and we, in turn, will promise to do our very best in your chosen channels.

All of us are serving humanity. The better we perform the service, the happier and more contented will be our own race who are being served, but also those who are serving.

Treasurer's Report[1]
December 31, 1923

CASH ACCOUNT GENERAL FUND

Collected from 1923 Subscriptions and Donations	$1,135,729.91	
Collected from 1921 and 1922 Subscriptions	21,180.37	
Collected from Interest on Endowments, Reserve Fund, Unrestricted Gift and Legacy Fund and Bank Balances	47,018.45	
Collected from Memorial Flower Fund, in Memoriam and Celebration Funds	7,798.16	
		$1,211,726.89
Paid to Beneficiaries	1,151,617.50	
Expense Account	47,758.30	
Furniture and Fixtures	634.57	
Campaign Expenses	11,150.75	
		1,211,161.12
Cash on hand December 31, 1923		565.77

SUBSCRIPTION ACCOUNT

Net 1923 Subscription and Specials Account	$1,208,237.41	
Paid on same to date	1,135,729.91	
Unpaid 1923 Subscriptions		72,507.50

INVESTED CAPITAL ACCOUNT

Endowment Fund Investments	$ 456,958.23	
Unrestricted Gift and Legacy Fund Investments	93,823.84	
Reserve Fund Investments	54,739.49	
Adler Self Support Fund Investments	8,000.00	
Jesse F. and Ruth Mack Loan Fund Investments	1,000.00	
Total Capital Investments		[illegible]
Home for Friendless Fund Investments		199,055.10
Maxwell Settlement Association Funds Investments		[illegible]
Total Investments		$ 804,682.42

COMPARISON OF COLLECTIONS AND ADMINISTRATION EXPENSE FOR 1922 AND 1923

	Collections	Administration Expense	Expense Percent
1922 Federated Jewish Charities	$ 223,621.52	[illegible]	[illegible]
1922 Associated Jewish Charities	909,647.02	[illegible]	[illegible]
	1,133,268.54	[illegible]	[illegible]
1923 The Jewish Charities of Chicago	1,163,144.94	[illegible]	[illegible]

[1] Condensed from the report of the Treasurer, Alfred K. Foreman.

LIST OF APPROPRIATIONS MADE FOR THE YEAR 1923

Institution	*Amount*	*Percent*
Aid Association for Incurable Jews.	$ 7,850.00	0.006
Chicago Home for Jewish Orphans.	32,000.00	2.86
Chicago Winfield Tuberculosis Sanatorium	45,000.00	3.9
Federated Relief Society	500.00	0.045
Hebrew Sheltering & Immigrant Aid Society	10,000.00	0.96
Home for Aged Jews	12,000.00	1.03
Jewish Consumptive Relief Society	3,000.00	0.26
Jewish Free Employment Bureau	8,700.00	0.85
Jewish Home Finding Society	105,000.00	9.21
Jewish Industrial Workshops	9,750.00	0.94
Jewish Social Service Bureau	357,000.00	30.99
Jewish Social Service Bureau Self-Support Fund	7,000.00	0.707
Marks Nathan Jewish Orphan Home	84,000.00	7.307
Michael Reese Dispensary	81,537.50	7.18
Michael Reese Hospital	250,000.00	21.8
Mount Sinai Hospital	24,500.00	2.12
Orthodox Home for Aged	42,000.00	3.64
Research Bureau	19,750.00	1.71
Woman's Loan Association	1,680.00	0.155
Hebrew School United Congregation	4,800.00	0.42
Kneseth Israel Shaare Torah School	6,000.00	0.50
Moses Montefiore Hebrew Free School	16,000.00	1.38
Northwest Hebrew School	4,800.00	0.42
Yeshivath Etz Chaim	6,500.00	0.56
Chicago Lying-In Hospital & Dispensary	3,000.00	0.26
Council of Jewish Women	1,000.00	0.086
Leo M. Levi Memorial Hospital Association	300.00	0.026
Northwest Free Burial Society	300.00	0.026
National Conference of Jewish Social Service	150.00	0.013
National Desertion Bureau	500.00	0.043
University of Chicago	3,000.00	0.26
Bureau of Jewish Social Research	1,000.00	0.086
Jewish Education Committee	3,000.00	0.25
	$1,151,617.50	100.

Chicago Zionism, 1908 and 1923

Official Report of the Eleventh Annual Convention of the Order Knights of Zion

[Held at Chicago, Ill., January 10th, 11th, 12th and 13th, 1908, Convention Hall, Hebrew Literary Institute, 47 Johnson Street]

Religious services and five mass meetings were held prior to the opening sessions of the Convention.

Friday evening, January 10, religious services at the Congregation Anshe Kalvaria were held at 5 p. m., where Mr. H. Horwich delivered a very fine address.

Friday evening at 8 p. m. all delegates assembled at 47 Johnson Street, where they were greeted by a very large audience. Addresses were delivered by Rabbi Schoenfeld, of Milwaukee, Wis.; Rabbi Gold of South Chicago, L. Kneeter of Omaha, Neb., and Max Shulman of Chicago.

Saturday morning services were conducted at Congregation Kneses Israel, where Rabbi Schoenfeld again addressed a large assembly.

Saturday afternoon mass meetings were held at Congregation Bnei Moshe and Congregation Anshe Lebowitz. Addresses were delivered by Rev. N. Budzinsky, Rabbi W. Gold and Rabbi Homa.

The first business session of the Convention proper took place Saturday evening at 8 o'clock. Convention was called to order by Grand Master, Mr. B. Horwich, who reviewed the existence of the Order since it was created.

The roll call showed that twenty-five gates were represented of the following cities: Chicago, South Chicago, Ill.; Milwaukee, Wis.; South Bend, Ind.; LaFayette, Ind.; Omaha, Neb.; Sioux City, Iowa; Marinette, Wis.; Wichita, Kan.; Detroit, Mich.; Shreveport, La.

The opening prayer was delivered by Rabbi Homa and was followed by an address of welcome by Brother Leon Zolotkoff. Master David Horwich of Milwaukee, Wis., delivered a Hebrew oration on "Zionism" which proved a masterpiece and was received with great applause by those present. Master Horwich's oration was followed by an address by Rabbi Hamburger.

The following committees were then appointed by the Grand Master:

Committee on Procedure

S. Specter, Chairman
M. D. Brownstein — E. Epstein

Committee on Credentials

Dr. Geo. Sultan, Chairman
Rev. N. Newman — M. Gilman
E. Baron — Miss B. Jerusalimsky
I. Harris — Miss Sadie Goldberg

Committee on Resolutions

Mr. Leon Zolotkoff, Chairman
H. L. Meites — J. Previant
R. W. Epstein — Israel Reisberg
L. Kneeter — B. Antonow
Miss R. Bloom — Miss A. Goldberg
P. Boyarsky

Auditing Committee

Miss Emelia Jerusalimsky, Chairman
B. Mirsky — B. Twersky

Committee on Nomination

N. D. Kaplan, Chairman
D. Horwich — E. Epstein
J. Miller — L. Wolpe
J. Goldstein — Mrs. S. Lavick
I. Goldstein — Mrs. B. Schechtman
J. D. Rosenblum — L. Levinson.
S. Glickson

The first session of the Convention was then adjourned with memorial prayers for the departed members of the Order.

The second session was called to order Sunday morning at 10 o'clock by Grand Master B. Horwich.

The committee on credentials reported that all delegates and Grand Gate officers representing their respective gates are entitled to a vote and voice at this Convention.

The committee on rules requested that the following rules be adopted for the guidance of the Convention:

Debate

1. No delegate is to speak more than once on any proposition under discussion, nor longer than three minutes. The mover of a motion, however, to be allowed an additional three minutes in which to close the debate.

Nomination

2. The nomination committee shall in addition to its own recommendations place in nomination before the Convention any candidate indorsed by at

least fifteen delegates without discriminating between such candidates and those of its own selection.

Resolutions

3. The resolution committee may reject only such resolutions that are not provided with the indorsement of the entire delegation of one Gate, or with the signature of fifteen delegates.

Decorum

4. Any delegate committing any breach of decorum or disturbance, shall be deprived by the Grand Master of the privilege of the floor.

Seating Delegates

5. All delegates and Grand Gate officers must be in good standing in their respective Gates to entitle them to a vote and voice at this Convention.

(b) Members not in good standing cannot be seated as delegates, nor vote by proxy.

Seating Alternates

6. In the absence of a delegate the alternate takes his place, which he retains during that particular session.

7. Any Gate owing over a half year's dues, cannot be represented.

It was moved and carried that the above rules be accepted.

The Grand Master [Bernard Horwich] then read his annual message, as follows:

"In compliance with the usual custom, I take the liberty to review the doings of our organization, during the year just passed, and to recommend to the Convention, such plans that may help to strengthen the movement and our organization. Permit me to state at the outstart that this document will be a sad disappointment to those who have had the pleasure of listening to the brilliant messages, from the pen of my able and most accomplished predecessor, and since it would be a hopeless task upon my part, to try and equal him in his exceptionally fine literary construction and style, I shall therefore make no attempt to do so, but confine myself to facts only.

"The Order Knights of Zion, I am happy to state, has made some progress, and although we have not gained too many new converts, we find, however, that the organization has in the last year, been placed upon a more substantial basis, and consists now of more reliable members than before. When political Zionism made its appearance in Chicago, a good many joined the ranks, not because of their loyalty to the movement, or their conviction that Zionism is the only solution to the Jewish problem, but because of the enthusiasm of the moment. They accepted the Zionistic idea, expecting either immediate practical results, or perhaps personal advancement. When that foreign and undesirable element, however, found that it requires time, money, patience and a great deal of work, to succeed in a National movement, they at once became discouraged and deserted our ranks; and while numerically they swelled our forces, they were of no account, as far as actual work and assistance were concerned, and by losing them, our organization has not lost very much. On the contrary, we are now much stronger, as we know exactly how we stand, who is who, and upon whom we can rely. The force which has withstood all the obstacles which the movement has encountered, outlived all bitter and severe criticism, that force is reliable, conscientious and sincere, and that force is ready and willing to do the work outlined by the Congress. It is considered by all interested in our cause, that the crystallization of our organization, as well as those all over the world, was essential, and worked for the welfare of the movement.

"The last International Congress, held at The Hague, from August 14 to August 21, 1907, substantiates the correctness of this assertion, and while some discontented deserted the movement, the true delegates, however, representing the Zionists the world over, were more sincere and more earnest in their deliberations. The strife within the ranks has practically ceased, and all forces are now working harmoniously towards one and the same goal. Though the Congress has decided that it cannot apply the funds at its disposal to encourage colonization in Palestine or to buy land for colonizing purposes, it nevertheless very heartily encouraged the individuals buying land and settling in Palestine. The soil there, as has been proved, is very rich and can be made to produce important productions, and recent reports that cotton of the best quality can be raised in Palestine, is another example proving what proper cultivation can bring forth. People with capital are now investigating the practicability of this enterprise. The demand for this article is very great, and according to most reliable reports, England alone could use up all the cotton Palestine could produce, for it imports yearly 60,000,000 pounds of raw cotton, from which various articles are manufactured, and exports 90,000,000 pounds of cotton yearly, aside from what it retains for its home use. The transportation facilities from Palestine to England are very favorable, and should the cotton project prove a success, it will not only establish an industry, which will supply work for thousands of our people, but it would soon develop a sound business enterprise, colonization would assume a substantial form and the country would flourish.

"Among the most important features of the last Congress, the following are worthy of note: The Palestinian Commission, which was appointed with authority to expend 25 per cent of the shekel in-

come for work in Palestine, such as to create a branch of the Anglo-Palestine Company, advance money to colonists on long and easy terms, secured by real estate mortgages; establish High Schools. For the latter purpose a Mr. Moser donated 80,000 francs, and it is to be hoped that many more will follow his example. The last Congress also revised the rule of organization and instead of 5,000, it now only requires 3,000 shekel payers, to become an independent federation. It also established a new fund called 'Partei,' with which to defray part of the expense of the movement. As it has been found that the shekel income alone is far inadequate to cover the necessary expense of the movement, the Congress has issued a call upon all Zionist Societies, to raise as much money as possible, independent of the shekel gathering, for propaganda purposes. The Congress adopted Hebrew as the official language of all Zionist Institutions, and of the Congress itself, and has appointed a committee of twenty-five, known as the 'culture committee,' to encourage and propagate Jewish culture in all countries.

"The most interesting feature of the Congress was that it was opened by the Chief Justice of the Holland Supreme Court, Judge Depinto, who delivered a very patriotic and eloquent speech to the Convention. The same Judge Depinto also opened the International Peace Conference that was in session at The Hague, at the same time the Zionist Congress took place.

"The Bazalel School has made great progress. This institution is indorsed by even non-Zionists, and is heartily approved of as a first-class Academy of Science. It enables the young element to become self-supporting and to earn an honest living. In a souvenir issue of a very prominent weekly publication, the editor, an outspoken anti-Zionist, gave beautiful illustrations of some of the departments of this school, and indorsed its program and methods. While we do not need any indorsement, it is nevertheless noteworthy and encouraging that our institutions are recommended by all elements and receive warm sympathy everywhere.

"The Jewish Colonial Trust has declared another dividend. This financial institution has proved to be reliable and sound in its investments. It gains confidence daily. The unsold shares should be disposed of and every Zionist should help along in the work.

"The National Fund—the poor man's fund—has made some headway this year. Stamps have been circulated broadcast and are more in use than before. We should set an example to others by using the stamps on all occasions, and make collections for that fund at all gatherings. Aside from the financial support that such steps bring us, the moral support is very great, as it keeps the idea alive before the people. The movement is meanwhile discussed and more sympathizers won.

"Permit me to call your attention to another important event that recently transpired within the movement, and that is the visit made by the president of the Actions Committee, Mr. David Wolffsohn, and Dr. Katzenelenson, to Turkey. From the report on hand, it shows that very encouraging negotiations with the Sultan are again renewed and we may expect very good news in the near future. It is only a question of time, and sooner or later we must win, as our leaders are on the right path and apply the proper methods.

"As stated before, 3,000 shkolim payers may now constitute an independent Federation and does not require the indorsement of the Landsmanshaft organization. It therefore devolves a sacred duty upon every member to leave nothing undone until the 3,000 members are secured so that the Order remains in existence and independent. It is not a question of exercising any power or predominance, but it is essential to the welfare of the movement. The West is an exceptionally large and broad field to work in, and being right here, we can do more in propagating the idea, and more active work, than those who are far away from here. If the organization has not done very much in the year just passed, it is not the fault of those who were at the head of it, or of those who have done little, but of those who stayed away completely. We have few poor workers and very few good workers, and a great many critics. It is a known fact that those who always find fault, never try to do work themselves.

"We are only too anxious to unite all forces and all who are willing to work for our cause are welcome in our midst. We must have three thousand members, and if each member will only make it his or her duty to obtain one new additional member in their respective gates, the organization would become an independent federation, working hand in hand with the Eastern Federation for the good and welfare of the movement in America.

"This Convention must once and for all, take a decisive step as to its relation with the federation, and in considering this question, ladies and gentlemen of the Convention, please bear in mind the welfare of our movement in general, and the usefulness and activity of the Order in particular.

"Zionism in America made little progress this year and we perhaps have done the same. The fact that others have done little, however, should be no reason why we should not do much. There is no reason why we should follow passively and not lead actively. Let us set an example to others. Much can be done and should be done and in answer to the question, who shall do it, we say—all of us together.

"Full particulars as to the exact standing of our Order will be submitted to you by the respective officers and chairmen of the committees.

Recommendations

"1. Thanks of the Convention be extended to Mr. Max Shulman, who has sacrificed a great deal of his time and energy in behalf of the Order, and without whose valuable services our organization would be to-day in a very sad plight.

"2. Committees of three—Chairman, Secretary and Treasurer—instead of chairman only, should be appointed for the various funds of the Order.

"3. A meeting committee should be appointed or elected for the purpose of arranging a meeting at least every second week, each time in a different shul.

"4. A shekel week should be adopted by the organization, and all the delegates and directors of the O. K. O. Z. should be divided into committees of two to go out collecting shkolim, each committee to go in a different street or section of the city. Any member can redeem himself from serving by paying the amount of 10 shkolim.

"5. At least once a year a great fair should be given, to be known as the Zionists' Fair, to raise money for Zionist purposes.

"Death has deprived us this year of three of our good workers and we take this opportunity to record their early departure, with deep regret and great sorrow. Rabbi A. S. Braude, Rabbi of Congregation Ohave Sholom Mariampol, Louis Ginsburg of Chicago, and Dr. Adolph Hess of Milwaukee, all of whom were active members of the Order, died during the year. We have also suffered a loss in the death of Frau Julia Herzl, the wife of our never-to-be-forgotten leader, Dr. Theodore Herzl, and this Convention inscribes the memory of the departed, offering condolence and sympathy to the bereaved families.

"Permit me to state in conclusion, that we meet to-day under much more favorable circumstances than a year ago, and it is our hope that this coming year, the movement will make much headway all over the world, particularly here in America, where the opportunities are many; and that the Order will contribute its just share in bringing Zionism home to every Jew, and work until such time when the whole world will recognize Israel as a nation and Palestine as Israel's country. Present indications show that Zionism is no more a dream. Thousands of people are migrating to Palestine and are making investments. The practical work now in force, and its productions, places Palestine in communication with all large countries, and those who have been of the opinion that it is a mere dream, will some day in the near future, awake to find the dreamers happily located on their old historical soil, publicly, legally secured by the nations of the world."

It was moved and carried that the report be referred to the committee on resolutions.

The Grand Recorder [Max Shulman] then submitted his annual report, as follows:

"Brother Grand Master, Officers and Delegates:

"This Convention marks the opening of the Elder Knights of Zion upon the eleventh year of its existence and activity. It behooves me as Grand Recorder to throw a retrospective glance upon our acts and achievements in the past, and to formulate our programme for the future to the benefit and advantage of our cause in general and our organization in particular.

"Circumstances force me to deviate from the usual custom adopted by my predecessors and to point out to you our faults and weaknesses, rather than to throw bouquets, so that this Convention may find ways and means and adopt such plans that will place the organization on a solid, systematic, influential and independent basis.

"From the reports of the respective committees which will be submitted to you, you will fully be informed of our accomplishments. If the results do not, however, come up to your expectations, please bear in mind that it is not the fault of those who brought about the results, but of those who undertook to do certain things and never did as well as those who stayed away altogether. A good many of us were very enthusiastic at the close of our last Convention and promised to work faithfully for the Order. The majority recognized the importance of maintaining the Order. Several have shown their loyalty to the organization by accepting certain offices because they were in hopes that with the promises of the delegates and with the united support of all the enthusiastic workers, the Order would flourish and prosper. We soon discovered, however, that we were to be disappointed. Of all the promises, very few if any were fulfilled. Of all the workers very few remained loyal to their duties. Several chairmen of committees resigned. A few of our ardent workers were prevented from active work through misfortune. Again others have failed to respond without any particular cause. Whenever a resignation or a disability occurred, your secretary was asked to act temporarily until a successor was appointed, but the appointment never or very seldom came. Whenever a committee was to be appointed to do some work, your secretary had to be a member of that committee, sometimes assuming the responsibility as chairman of that committee, not because he was looking for work—he had his hands full—nor was he looking for honor or glory, for you all know what honor, glory or reward Zionism offers, but simply because there was no one else to take it up.

"As a result, the entire work and responsibility of the Order was thrown upon the shoulders of your secretary, who in return has been more than once humiliated and abused, greatly disappointed and very much discouraged. As an ardent Zionist and a loyal supporter of the Order, your secretary is willing to work for the movement and the Order unceasingly and to devote as much time as circumstances permit him, nevertheless, in view of the prevailing conditions and pressing business, he must decline acepting the office again and is in hopes that you will find a good successor, who will be in a position to devote a great deal of time and energy. The success of an organization depends principally upon the efficiency of its secretary, and considering the fact that the Order will this coming year make an effort to raise its membership to 3,000, to make it an independent western Federation, it is to be hoped that the proper party will be found and elected.

"Experience has taught us that we have a broad field to work. We only need a few good, sincere and energetic workers. A good many of our old workers are exhausted. We need new timber and young blood. The old ones are only too glad to assist and act as our guide. Those who feel capable of doing work, now have an opportunity. Let them step forward and assume some of the responsibilities. Many new Societies can be organized in this city and in the neighboring towns. An effort should be made this coming year to have lodges pay shkolim. The work will not be very easy at first, but when a start is made, the others would fall in line. It only requires an efficient organization committee with a proper chairman and recommend that you appropriate a certain sum of money to be used by that committee to have a speaker whose duties it shall be to visit congregations, lodges, societies, etc., and organize them as Zionists.

"A hired speaker could also visit towns wherever there exists a Jewish community and organize them to join our ranks. The money expended in this direction would prove to be a good investment. The many new members we will gain, the additional per capita we will receive and the many more shkolim we will sell would more than compensate for our efforts.

"According to a resolution of last Congress, we can be recognized as an independent Federation if we represent 3,000 shkolim payers. We must by all means strive to sell that many shkolim. It can be done. Having 1,500 members, it only requires that each member secure one new member, or sell one shekel. The former is of course more desirable, but the latter will answer the purpose for the present.

"We must be an independent Federation, not in opposition to the American Federation of Zionists, but to work in harmony with them. They have a large field in the East and we in the West. Both organizations will work in harmony. Our object is simply to strengthen the movement in the West. We are of the opinion that we can do more for the West, than New York. There is no reason whatsoever, why prejudices and hostile opinions should exist between the two organizations. Both are working for the same cause, under the same difficulties, and should work harmoniously and systematically. For the present, however, until we do represent 3,000 shkolim payers, would recommend that we pay 5 cents per member to the Federation. This would convince them that we are working in a brotherly spirit and in good faith.

"We must, however, devote our energies towards cultivating the great field in the West and strengthen our foothold here in the city. It is true that the opportunities are not too great nor too many but we must make them if necessary. The time of oratory and speech making has passed. The time has come for work. Let us find a plan how to strengthen the Societies we already have, keep in constant touch with them and then organize new Societies.

"Generally speaking, the Order has made some progress this year and without any expense to the organization, ten Societies were organized. Some were only revived but they can be counted as new for they were practically out of existence and only through the efforts of Grand Gate officers and a few loyal workers were they reorganized. They are:

Name and Location	Membership
Chicago Zion Gate, No. 1, Chicago	59
American Zion Society, No. 12, Chicago	18
Montefior Guards, No. 16, Chicago	34
L'Mann Zion Gate, No. 14, Chicago	45
Kadimoh Gate, No. 7, South Bend	50
Dr. Herzl Gate, 17, LaFayette	38
Bnei Isaac Jacob, No. 19, Shreveport	25
Shibath Zion Gate, No. 23, South Chicago	75
Mebassereth Zion, No. 50, Marinette	51
B. Felsenthal Gate, No. 15, Chicago	15

"We have lost three Gates this year, all of whom have joined the Federation. They are Louisville Zion Society, Louisville; Daughters of Zion, St. Louis; and Sons and Daughters of Zion, Indianapolis.

"The Gates we now report are all active and in comparing our present standing with last year, find that we have made great headway. We now represent 23 Gates in place of 15, numbering a total membership of 1,500 in place of 900, an increase of more than one-third.

"The standing of the Order to-day is as follows:

Name and Location	Membership
Chicago Zion Gate, No. 1, Chicago	60
Homeward Gate, No. 2, Chicago	40
Kadimoh Gate, No. 7, South Bend	51
Jehuda Halevi Gate, No. 8, Milwaukee	123
Kadimoh Gate, No. 9, Chicago	125
Clara De Hirsh, No. 10, Chicago	79

[illegible] Chicago .... [illegible]
[illegible] Chicago .... [illegible]
[illegible] Chicago .... [illegible]
[illegible] .... [illegible]
[illegible] Chicago .... [illegible]
[illegible] .... [illegible]
[illegible] .... [illegible]
[illegible] Chicago .... [illegible]
[illegible] of Zion [illegible] Chicago .... [illegible]
[illegible] .... [illegible]
[illegible] of Zion [illegible] .... [illegible]
[illegible] .... [illegible]
[illegible] .... [illegible]
[illegible] of Zion [illegible] .... [illegible]
[illegible] of Zion [illegible] .... [illegible]
[illegible] .... [illegible]
[illegible] of Zion [illegible] .... [illegible]
[illegible] of Zion [illegible] .... [illegible]
[illegible] of Zion [illegible] .... [illegible]

"During the [illegible] several [illegible] meetings were conducted [illegible] Each city having a Gate [illegible] by the Grand Gate officers [illegible] very beneficial to the organization [illegible] be encouraged.

"In order to [illegible]

"We regret to report that [illegible] Rabbi A. [illegible] of Chicago, and [illegible] of Milwaukee [illegible]

"Death has also [illegible] the world [illegible] to the bereaved children.

"The following is our financial report [illegible] Total income [illegible]

[illegible]

"Total income .... [illegible]
Disbursements:
Expense .... [illegible]
[illegible] .... [illegible] [illegible]

"Balance on hand at opening of Convention .... [illegible]

"Respectfully submitted,
"Max [illegible], Grand Recorder."

It was moved and carried that the same be referred to the committee on [illegible].

"In the absence of the grand [illegible], the grand [illegible] the [illegible] report, which corresponded with the financial report of the [illegible].

Mr. [illegible], chairman [illegible], submitted the following report:

"Chicago, Ill., January [illegible], 1908.

"To the Eleventh Annual Convention of the Order Knights of Zion, Ladies and Gentlemen:

"As chairman of [illegible] I wish to report that [illegible] Without [illegible]

"[illegible] Grand [illegible] [illegible]

"[illegible]

"Respectfully submitted,
"[illegible], Chairman."

The chairman [illegible] submitted the following report:

"To the Delegates of the Eleventh Annual Convention, Ladies and Gentlemen:

"At the close of our last Convention [illegible] This Convention should [illegible] A pamphlet [illegible] language—English and Yiddish—would be of great [illegible]

"The [illegible]

"[illegible]

"During the [illegible]

stamps have been bought, sold and distributed, as follows:

Chicago	$485.00
Sioux City	50.00
Marinette	10.00
Wichita	15.00
Omaha	35.00
Detroit	30.00
Milwaukee	35.00
South Bend	5.00
Shreveport	2.00
Total	$667.00

"Twelve entries in the Golden Book were made:

Chicago—
Rabbi A. S. Braude
Kadimoh Gate
Clara De Hirsch
Louis Ginsburgh
Sarah Ginsburg
Jacob Horwich
Jacob Rosenberg

Omaha—
Herzl Nordau Gate
Omaha Council

Wichita—
Wichita Daughters of Zion

Milwaukee—
Dr. A. Hess.

"Respectfully submitted,

"PAUL BRAUDE,

"Chairman National Fund Committee."

I. Harris, chairman on organization, read his report, as follows:

"To the Delegates of the Eleventh Annual Convention. Ladies and Gentlemen:

"Permit me to report as chairman on behalf of the committee on organization, that while we have not accomplished a great deal, we have, nevertheless, succeeded in organizing several new Societies in and out of town. Many successful mass meetings were conducted under our auspices during the year just past. We find, however, that the work can only be carried on successfully and systematically, when there will be a hired speaker to respond at all times to the calls of the committee. Meetings could then be arranged more frequently and with greater success.

"The committee must also have at its disposal, a sum of money to carry on the work, and recommend that this convention appropriates whatever it deems necessary. Give your proper chairman, whom you will elect, a hired speaker and furnish him with the expenses necessary to carry on the agitation, and a good deal will be accomplished.

"The grand recorder has already stated the names and location of the new Societies that were organized this past year. Suffice it to say that the entire work this past year was conducted without any expense to the Order. The investment you will now make will bring good results, and if properly handled and disbursed, will prove a great help to the organization.

"Respectfully submitted,

"I. HARRIS,

"Chairman on Organization."

The following statement was read on behalf of the Bezallel Committee:

On account of the death of Brother Louis Ginsburg, who was chairman on Bezallel, the work has been greatly hampered with, and not much was done after his departure. He had invested $50 of his own money and ordered albums at a special price and when sold at 25 cents a copy netted 10 cents per copy to the fund. These profits, together with the 5 cents contribution we received from our Gates, made about $100, which was forwarded as a contribution from Chicago. Omaha has raised $40 towards that fund. The institution should be greatly encouraged and assisted financially.

N. D. Kaplan reported on behalf of the share committee that many shares have been sold during the year on the installment plan. The bank has made progress and declared another dividend.

The following cities ordered shares through this office:

Sioux City, Iowa, 5 shares and sold 50 on the installment plan, which have not been redeemed yet.
Shreveport, La. ..... 6 shares
Wichita, Kan. ..... 8 shares
Chicago, Ill. ..... 30 shares

Adjournment.

A "Kosher" banquet was served by the Convention committee in the reading room of the Convention Hall.

Brother B. Horwich, Grand Master, was selected Toastmaster and the following were called upon to respond to toasts:

Rabbi Schoenfeld of Milwaukee
Rabbi Hamburger
Leon Zolotkoff
Max Schulman
Rabbi W. Gold, South Chicago
B. J. Shapiro, representing the Poale Zion
N. D. Kaplan
H. Horwich.

A collection was made for the National Fund and $81.25 was raised.

The third session was called to order Sunday afternoon at 4 o'clock by Vice Grand Master L. Kneeter, of Omaha, Neb.

The following telegrams were received and read:

SIOUX CITY, IA.

Sorry can't be with you. Best wishes for success in your undertaking.

LOUIS A. BROWN.

OMAHA, NEB.

Sorry I can't be with you. Wish you success. Remember "Oid loi ovdo tikvosano."

PHILIP STEEN.

SIOUX CITY, IA.

May success crown the cause which this convention represents.

SONS OF ZION.

WASHINGTON, D. C.

Regret inability of being with you. Wish you success in your endeavors for the future, while I

shall do all in my power for the present.

CONG. A. J. SABATH.

MICHIGAN CITY, IND.

May peace and harmony attend your deliberations and earnest devotion for Israel's cause.

PHILIP P. BREGSTONE.

SIOUX CITY, IA.

My best wishes to Zionist gathering and success [illegible].

B. W. PRUSINER.

The committee on resolutions reported that they were ready with their report and submitted the following resolutions, which were accepted:

1. *Be it resolved*, That the Order Knights of Zion in Convention assembled, approves and indorses the laws and resolutions adopted by the Congress held in The Hague, and binds itself to adhere to same in letter and in spirit.

2. *Resolved*, That the Order Knights of Zion contribute to the Federation of American Zionists the sum of 5 cents for each good standing member, on condition that the ten middle western states originally allotted to the Order be turned over as the exclusive territory to be worked upon by the Order, and that the Federation does not infringe upon this territory.

3. *Be it resolved*, in Convention assembled, That the Order makes an effort to sell three thousand shekalim during the year of 1909 in order to place the Order on an independent basis so that it may be recognized as a Western Federation—not as a competitor of the Federation of American Zionists—but to work harmoniously for the welfare of the movement in America.

(a) *Be it further resolved*, That the executive committee of the Order appoint a special committee to make full arrangements and to find ways and means how to sell the three thousand shekalim.

4. *Be it resolved*, in Convention assembled, That it be made obligatory and binding for every member of the Order to bring in, between now and the next convention, not less than three new members to the Order.

5. *Be it resolved*, in case of the fact that the Order has failed to utilize the week of Chanuka as a shekel week, That we hereby proclaim and adopt the Purim week as the shekel week for the coming year, and request all gaues to collect shekalim and conduct mass meetings for that purpose during the Purim week.

6. *Be it resolved*, That every person holding a shekel receipt be entitled to vote for a delegate to the International Congress.

7. *Be it resolved*, That the propaganda committee be authorized to hire a speaker and to arrange mass meetings every two weeks.

(b) *Be it further resolved*, That the executive committee of the Grand Gate be vested with full power to arrange a tour for two orators to visit each and every Gate outside of the city for the purpose of arousing enthusiasm towards Zionism.

8. *Be it further resolved*, That the propaganda committee be empowered to distribute a sum not exceeding $25 for the purpose of obtaining Zionistic literature and distributing them among the Gates.

9. *Be it resolved*, That we, in Convention assembled, express the sincere thanks of the Order to the *Daily Jewish Courier* and to its publisher, Mr. M. D. Ginzburg, for the valuable services rendered in behalf of our cause and in behalf of our organization.

(b) *Be it further resolved*, That the same be spread upon the records of this Convention and that a copy be forwarded to Mr. M. D. Ginzburg.

10. *Be it resolved*, in Convention assembled, That in recognition of the tireless and incessant activity in behalf of our Order on the part of our grand recorder, Brother Max Shulman, that we inscribe his name in the Golden Book.

11. *Resolved*, That the recently organized Military Department, consisting of the Military Officers, be, and hereby are, recognized as the head of the Uniform Rank of the Order Knights of Zion.

(b) *And be it further resolved*, That Brother M. D. Brownstein be selected as chairman of the Uniform Rank.

12. *Be it resolved*, That the proceedings of the Convention be printed in detail and distributed among all the Gates and that the sum of $15 be appropriated for that purpose.

The auditing committee submitted that they have examined the books of the grand recorder and found the same all correct.

The cash income for the year was.....$975.38

Disbursements were—Expenses .$61.92

Shekalim . 13.80 751.78

Leaving a balance in the hands of the treasurer $223.60

The nominating committee submitted the following list of candidates for the respective offices:

Grand Master

Isaac Zolotkoff

For Grand Master

Rabbi S. Schoenfeld, of Milwaukee
Dr. Gen. Sulzer, of Chicago
L. Kastner, of Omaha

Grand Treasurer

Max Goodman

Grand Recorder

Max Shulman

Guard

Rabbi Gold, South Chicago
Rev. N. Rudavsky
Harris Harwich
N. D. Kaplan
P. P. Bregstone

Conductor
Simon Glickson
Chairman on Shkolim
B. Horwich
Chairman of National Fund
B. Antonow
Chairman on Shares
R. W. Epstein
Chairman on Bezallel
J. Miller
Chairman on Organization
H. L. Meites
Chairman on Uniform Rank
Capt. M. D. Brownstein
Directors

A. Levinson	Rev. M. Newman
J. Goldstein	Ben Goldberg
Miss R. Bloom	E. Epstein
W. Ruzin	H. Wolf
S. Saltz	L. Engal
Mrs. B. Schechtman	B. Rabimowitz
Miss Emilia Jerusalimsky	L. Levinson
Mrs. S. Levick	E. Reback
Mrs. I. W. Natkin	D. Horwich
M. Sider	Mrs. B. W. Vinisky
B. Twersky	E. Braude.

It was moved and carried that the report of the nomination committee be accepted in toto and that all officers be elected by acclamation.

On account of the death of Rev. Dr. B. Felsenthal the installation of officers was dispensed with until the first meeting of the Grand Lodge, and a committee of two, N. D. Kaplan and Rabbi W. Gold, were appointed to draft resolutions of condolence, of which the following is a copy:

> WHEREAS, An Almighty Providence has for the removed from among us our venerable teacher of Israel, the Reverend Doctor Dr. B. Felsenthal; and
>
> WHEREAS, The affection and regard which we always entertained for him from the Order Knights of Zion and all of its members has therefore been demonstrated by congratulatory resolutions on the days which marked the anniversary of his birth, which were also the days which marked the date of the birth of the Order Knights of Zion, to the organization of which he was so instrumental and helpful; and
>
> WHEREAS, The date of his Conversion has this year been deferred on that by a strange and grievous destiny it witnesses the sorrowful departure of our revered and beloved Brother; therefore, be it
>
> *Resolved*, That the Order Knights of Zion, in Convention assembled, express its keen sorrow at this irreparable loss and its sympathy for the bereaved members of Dr. Felsenthal's family; be it further
>
> *Resolved*, That as an evidence of regard for the departed one the Convention hereby adjourn without any of the customary demonstrations; be it further
>
> *Resolved*, That these resolutions be spread upon the records of this Convention and a copy thereof be engrossed and sent to the members of the family of Dr. B. Felsenthal.

It was further moved, seconded and carried that the social which was to have taken place Monday evening, January 14, be turned into a memorial meeting out of respect to our venerable teacher, Rev. B. Felsenthal.

At the solemn moment the Convention was then adjourned by Brother Grand Master B. Horwich proclaiming the *Im Eshkochech*, and all the delegates rising and repeating the oath of allegiance, the Convention was formally declared adjourned.

ZIONIST REPORTS FOR 1923

THE MIDWESTERN REGION

[Opening Address of Max Shaiman, chairman of Midwestern Zionist Conference held at Hotel La Salle, Chicago, January 1, 1924.]

Fellow Delegates of the Second Annual Conference of the MIDWESTERN REGION:

It is gratifying, indeed, that we gather today for the purpose of taking counsel of our accomplishments in the past and to discuss plans for our future activities.

At no time were our problems more complicated and more serious than they are today, but on the other hand, at no time were the prospects and the possibilities so favorable as they are today, provided we are cognizant of the many responsibilities that history has thrown upon us.

I welcome you and trust that our deliberations will be fruitful and productive.

In June, 1918, the Pittsburgh Convention decided to merge all Zionist organizations into one with uniform and individual membership divided into geographical districts, in place of the system of territory which existed before. The Zionist societies of the Middle West as such, formerly known as the Knights of Zion, in conformity with the Pittsburgh resolution, passed out of existence on the 26th of February, 1919, at this very hall.

For several years we promoted the district plan to develop and function. Many Zionists were registered and the hopes were expressed that the new system would intensify the work, divide the responsibilities, and interest more workers.

In 1921, however, we were compelled by force of circumstances, to throw all of our efforts and energy to the Keren Hayesod and to place our organization at the disposal of the world organizations in the raising of the necessary funds in order to meet the Palestinian budget and to make it possible for our leaders to function in and out of Palestine. For two and one-half years, July, 1921, to December, 1923, we were a collection agency. It is true that the money was needed and we were the fortunate ones who could in some measure supply the means, but we must realize now that we will never build Palestine nor create a Jewish homeland there by the mere giving of our contributions at this end. We must have a people, live and foremost; we must

have an organized force, well informed, properly trained and disciplined.

The authority of the World Zionist Organization must be maintained and strengthened if we are to succeed. If we expect Great Britain and the other world powers to deal with us and recognize us as the agency, with power and authority to speak and act on behalf of the Jewish people, we must not only be a collection agency but must be a full-fledged registered Zionist every Jew who professes to adhere to the Basle program and who wishes to participate in the rebuilding of our home.

We in Chicago and in the Middle West were busy raising money for the Keren Hayesod and neglected the Organization. We are pleased, however, to report that in Chicago we intend to divide the work hereafter. We will endeavor to raise our quota for the Keren Hayesod but will also devote certain periods of the year to strengthening the organization. With a little effort and only a few people working we enrolled over 2,500 new paid members. We now have 4,500 paid up members in this city and hope to double it next year. We trust that every city represented here has done its share and if not will do it to save its true native home—to double your membership.

This conference will have to devise ways and means how best to interest and to maintain the interest once they are enrolled. Experience has taught us, that it is much easier to secure new members than to hold old ones. Of course, they resist our solicitations, but additional means should be found to hold the members together. We want more than six dollars from the members. We want his interest in the cause; we want him to know why he is a Zionist and to realize the great responsibilities history has placed upon us.

This is the second annual conference of our Region and it is gratifying to note the large number of delegates from out-of-town. During the year we have awarded new territory. New districts were organized and money raised. No matter how efficient the New York office may be, it isn't humanly or physically possible to guide and supervise an organization like ours from the national headquarters.

Chicago, as the second largest city in America and the third largest Jewish center in the world, is looked upon by the smaller communities within a radius of three hundred miles, for inspiration, guidance and support. This conference will therefore, in the interest of the cause, be continued with the problem how to organize and enroll all communities within our territory. It may require a field secretary, but it will more than pay. It will bring in 25,000 new Jews and throw upon them certain responsibilities.

You will receive from Dr. A. E. Abramowitz, our able regional director, a complete report of the various activities in and out of Chicago during the year just passed, and I want to take this opportunity to express our deep appreciation to him for his untiring efforts and unexcelled devotion to the cause and to his work. All his associates considered it a pleasure to work with him and much of our success is due to his ability and skill.

A detailed report of the Keren Hayesod will be submitted to you this afternoon, giving you figures and facts of the moneys raised and disbursed. It will be up to this conference to deal with these two outstanding problems:

First, the consummation of all Jewish forces, individual and collective, in the interest of our cause. Every Jew who believes in a Jewish future will have to be enrolled, not as a sympathetic onlooker, but as an active co-worker. The Jewish consciousness will have to be awakened to the realization of the seriousness of the moment. The American organization must represent not only in name, but also in numbers, the Jewish masses.

Second, America will have to raise this year, at least five million dollars, and the Middle Western Region will have to contribute its quota. No shirking shall be permitted. Our slogan must be, "Every Man To His Post."

The Chicago Organization

[Report submitted by Dr. A. E. Abramowitz, at annual meeting of Chicago Central Committee, January 20, 1926, at Hotel La Salle.]

Membership paid up for 1925 701
New members enrolled in campaign, paid up for 1926, approximately 2,500
(None of the 2,500 included renewals of 1925 members)

RECEIPTS

Membership income (January 1, 1925, up to date $11,830.00

DISBURSEMENTS

Forwarded to New York for membership $11,000.00
Retained in Chicago administration 810.00

$11,810.00

ADMINISTRATION EXPENSE

(Local Bureau)

1925 budget from New York $6,000.00
Retained for memberships 750.00

Total $6,750.00

THE CHICAGO KEREN HAYESOD

[Illegible] Statement of Receipts and Disbursements, May 1, 1921, to December 21, 1923

GENERAL FUND

RECEIPTS:

[Illegible] Received [illegible]

OTHER RECEIPTS:

[Illegible] Bank $ [illegible]
Loan from [illegible] 3,000.00
Loan from [illegible]
Cash transferred from [illegible] Bond Fund 1,400.18
Interest on Bank Balances [illegible] $17,[illegible]

Total Receipts ..... $[illegible]

DISBURSEMENTS:

Community Note Bank Loan $[illegible]
[illegible] Loan
Paul Riseman, Loan..... [illegible]
Donation—Hebrew Theological College ..... [illegible]

[illegible] Bond Funds and Checks Returned 310.50
Interest on Loan..... 325.47
Expenses of Indianapolis Bureau.. 82.00
Contributions Returned 20.00
Expenses of Lecturer deducted from Calumet Gate Receipts..... 14.00
Exchange 17.32
Protest Fees 2.85
Loss on Sale of Liberty Bonds..... 2.80
Postage 1.44
Telegraph ..... .70

Total Disbursements ..... $[illegible]

[illegible]

Remittance to New York Office..... [illegible]

Balance ..... $ [illegible]

Represented by:
Cash on Hand and in Bank.....$ 383.09
Cash—Foreman Bros. Banking Co.. 1,317.28
Due from Expense Fund..... 1,245.75

$[illegible]

Proceedings of the Jewish Historical Society of Illinois

[Minutes of the meeting on the occasion of the dedication of the tablet placed on the Chicago Federal Building, commemorating the first Jewish house of worship in Illinois, held in the Lincoln Room of the United States Circuit Court of Appeals Federal Building, Saturday, October 6, 1928, eight p. m., Stephen D. Kaplan, vice-president of the Society, presiding.]

Mr. Kaplan: Ladies and gentlemen, we shall open the meeting with the invocation by Rabbi Samuel S. Cohon.

Rabbi Cohon: O God, our Father, at this hour our hearts turn unto thee as we reflect upon the great events of this our State upon the growth of its wealth and the expansion of its enterprise.

Thou, God, who hast guided the pioneers that have turned a wilderness into a beautiful garden, and who have covered the prairies with populous cities. They labored, but thou, God, hast blessed their labor and therefore do we praise.

We thank thee, O God, for the material prosperity of this our State. We thank thee especially for the gift of men, for the noble souls who in the hearts of the citizens of Illinois so battle for justice against slavery, against superstition, against prejudice and ignorance.

Grant, O God, thy truth to rest upon the men and women of our State that they may continue the work which was started by its founders. Our hearts are also thrilled with joy at the part taken by our brethren of the House of Israel in the growth of this State and of this city.

Refugees from lands of darkness and oppression, they found here a home of liberty, and of light, and here they gave their souls and their hearts to the welfare of the people for the common good. Loyal to their country, they labored and prospered; faithful to their God, they built altars unto him and worshiped him in sincerity and truth, and as our hearts are filled with sacred remembrances at this hour, we also pray for renewed consecration that we may build on the foundation laid by our predecessors, and may [illegible] unto the glory of God, unto the glory of our country.

Our God and Father, cause thy spirit to rest upon all our nation, that the spirit of love for country may be translated into terms of service and of sacrifice.

Grant that the spirit of tolerance may grow into the spirit of cooperation, that all parts of this state may coöperate and be united in bonds of brotherhood, to promote thy work which is the work of justice, of brotherly love, and of truth.

Thou, God, who has guided us in the years past, be with us in the years to come. Prosper the work of the executives of our state and of our [illegible] and may they guide its [illegible] that it may grow materially and spiritually unto the glory and unto the glory of this great country. Amen.

Mr. Kaplan: Ladies and gentlemen, it is the [illegible] circumstance that makes us [illegible] on this occasion when the [illegible] should have been held by him who is really master of it and who, a year ago, [illegible] on an occasion of this kind.

The Jewish Historical Society of Illinois was organized just a short time before he who was elected as its president responded to the call of duty and went across the seas in the service of our country. Our president, Mr. Julius Rosenwald, if I am informed correctly, is now on his way back to our shores, but unfortunately not soon enough to participate in these ceremonies.

And then our great leader, Dr. Emil G. Hirsch, correspondent of the Society, should have taken his place, but unfortunately his health prevents him from doing so, and hence it devolved upon me to occupy this chair this evening.

It may seem strange that in these times of great stress, when the public mind is turned to such great events, when the whole form of civilization is about to be recast, and the human tension is at its highest [illegible] that we have gathered here this evening to dedicate a tablet to an event which, in the [illegible] was one of [illegible] importance.

We are here this evening dedicating a tablet to the memory, to rather organization of the first Jewish house of worship in Illinois, which once [illegible] the site where now stands this great Government building. It was very strange to think that we should be such a [illegible] time, even now there

[illegible] to an event of that kind; and yet, I can conceive of no better time for just such a celebration than the one that has been chosen for this occasion.

We are living in a time when the human race is taking inventory; when people are requested to examine themselves that they may know what place they are to fill and what part they are to take in the development of the civilization that is to be; and in the determination of those questions, the answering word is "service."

We are entering into an era when the highest standard of attainment will be the measure of service that can be rendered; and with all the other peoples that are determining that question, that are taking stock of their own possessions and their own abilities, the Jewish people, too, must take stock and examine themselves. In their part in the development of human life in civilization as it has been in the past and it has been of sufficient value to the civilizations of the world, so it is to be something different something better?

We can see, in only the horizon of that point which is to come when the last goal shall have been fixed, a recognition of the fact that the Jewish group of people constituting a component part of the nationalities of the world, the same as all other national groups, and we find the governments of those quarters that are fighting for the establishment of liberty among all the peoples of the world recognizing the Jewish group as such and already making plans for the establishment of a national homeland for the Jews in Palestine. The question, then, does arise to some [illegible] that national homeland going to affect the Jewish life in the communities where they now are and have been, or is it going to make no material difference in their continued life wherever they may be? And it is a question that must be answered; and the answer must be along lines that are logical and practical; and the answer must involve the matter of "service."

Here in our country, in the United States of America, we have built up a unique component of peoples from all the nations of the world, a cosmopolitan nationality. The fabric of our civilization as we have built it up may well be compared to the fabric of some cloth composed of fibers of various colors, each group contributing its particular source of color into that fabric, the whole being the result that is achieved by the contributions of each; and in the development of the American national life the Jew has played a part and contributed his strand of color to the national fabric.

It is not with any sense of arrogance or boastfulness that we are here dedicating a tablet, proclaiming to the future that in 1851 a Jewish congregation had stood on this place; but it is with a sense of consciousness of the responsibility that was then assumed by those Jewish people who gathered together as Jews, and, on this corner, in this house of worship, dedicated their religious home to their God and their own lives in this country, resolved to contribute the best that was in them to the commonwealth of this city, this state, and this country. Their contribution and that of those who succeeded them constitute the participation of the Jewish people in the development of our commonwealth.

We appreciate that it is important that we know for ourselves, and that our children may know in the future just what we have done, just how we have lived, just what part we have played in making this great state of Illinois, now celebrating its [illegible] anniversary of its admission to the Union in making it what it is; just what the people that had gathered in this Jewish house of worship have done to make this great city of Chicago what it is, and just what they, and those who came here since them have done to deserve from the great Government of the United States that recognition which brought about the granting of the permission that this tablet be placed on this great building.

It is important that we know this for this purpose of taking inventory, as I said, it is conclusive to that act which we are about to every day, when groups of people are dedicating service flags. The dedication of this tablet is the dedication of the service flag of the Jewish people of Chicago. It is the emblem or symbol through which we give recognition to the part that those before us have played, and some of us who are here today have played in the development of our country's life, and the growth of our state, and the growth of our city, and it is the pledge that we are going to continue in the service of the Eternal One, in the service of our country, our state, and our city, for the betterment of our country's weal, for the betterment of humanity, and for the development of that higher civilization to which all America is looking forward with expectant eye this very day, waiting for the dawn of peace.

In this spirit I am certain that the public at large will appreciate the importance of our purpose in being gathered here this evening, and in dedicating this tablet.

Long before circumstances justified even the thought of the organization of a Jewish Historical Society for Illinois, we have had a historical society in Chicago. The Chicago Historical Society was quick to grasp the value and importance of organizing a Jewish Historical Society, and its president offered considerable encouragement to the little band who started the movement for the organization of the Jewish Historical Society of Illinois. It therefore, gives me extreme pleasure tonight to present the president of the Chicago Historical Society, Dr. Otto L. Schmidt.

Dr. Otto L. Schmidt: Mr. Chairman, ladies

and gentlemen: First of all I beg to thank your committee for giving me the privilege of appearing before you although right now I beg to correct your worthy chairman in a statement,—I am not the president, but just the vice-president, although I am president of several other historical societies. Then again I pointed here that I am not down for an address. I cannot make an address and I cannot speak, but all I can do is talk, and that I will do with great pleasure. The addresses will be given later.

I want to congratulate you on the formation of your society. It is a local historical society. I know in what repudiation those are held and what antagonism they sometimes arouse, and particularly among the professional academic historians. I mention that right now because I doubt if it was brought out at the first meeting, that the professional historian who makes his living from history, and his income at a large university does not give his time to local history. He usually has a lot of [illegible] for the local historian, because he is not a local historian, and a local historian is usually not the man of the same education and so on that he is, but I have found in all my experience with the professional historian that he is often happy and glad to make use of what the local historians do, because when he must treat a subject that has some bearing and some basis on local history he always falls back on them. The consequence is, that local historical societies of the order of our society, the German-American Society, or even the Illinois State Historical Society, or the Chicago Historical Society, have not in the eyes of the professional historian the same dignity and standing that, for instance, the American Historical Association has, and a few kindred societies. Nevertheless, you have now done a thing to-night in delivering your tribute that it would take years and years for a national society to do, so I wish to congratulate your officers, and particularly Mr. H. L. Meites, your very active secretary, in having brought your society so far as it is.

In passing here Mr. Meites rather discounted the small audience. He was discouraged by it. By the time he gets more experience he will sometimes look back at the audience as being an exceedingly large one, because we have meetings at the Chicago Historical Society and the Illinois Historical Society, where we call in the janitor and the stenographers of the building, so as to have someone for our interesting and distinguished speaker to talk to.

I feel very much honored to be before you. Your secretary was kind enough to invite me two months ago, or three months ago, but on account of sickness I failed to come at that time. I have a real, genuine appreciation and love for the Jewish people on account of their many good qualities. I do not need to go into that. They have had vices, of course, most of them. Every race has, but their good qualities by far outweight their bad qualities, and their good qualities so many, many instances are so much larger, so much more expressive in many ways than those of some other nationalities, that they cannot fail to arouse sympathy in people. I believe, that are ordained. What I express to you now is one often expressed by people that believe this.

Now why have I so much interest in my fellow citizens of your religion. It may possibly be because my earliest education dates from a classroom of a Jewish synagogue. I have never made this confession before. The older of you will bear me out that there was a synagogue at the corner of Fourth Avenue and Harrison Street, of the northwest corner, I believe. It was the B'nai Sholom. I am not sure, but I believe it was the first year of my schooling that was spent on the ground floor of this synagogue, and whenever there was a Jewish holiday we had a vacation, and you must certainly get how I was impressed by your religion, and I have never forgotten it.

On the other hand, it may be because my dear and respected father, beloved father, had come under the influence of some of your remarkable men, of beautiful and kind character, of years ago, [illegible] of whom I will mention only one. I have been mentioned here a little while ago, in writing to speak of the old Jews. Nothing would be more pleasant to me than this, but it is an extremely difficult subject because of the immediate descendants and parallels of the characters of one or the other in speaking of somebody of that period. So I do wish to speak of Dr. Leopold Adler.

Two or three weeks ago I was going through my library and I ran across his book of sermons, and there I saw his last sermon, and when I read this I wondered what influence it had on my father, or what influence my father had on him. Probably my father, being the younger, was influenced by the elder. I am very glad to conclude that I read this in German, because he wrote a most beautiful German. The first sentence was remarkable for a man of that time: "If the physician felt a pain anywhere about his person or some interest in women, his family should not hinder him in that." Now, that is a very progressive statement. My father also made that request before his death as well as the other three provisions that I will mention now.

In Dr. Adler's testament it was stated that "The coffin should not cost more than seven dollars." Now, in the present day of extravagant funerals, I wish you would bear that in mind. Another was "That no flowers should be sent," and the fourth was "That there should be no orations at his funeral." Those were just the same four things

that my father had demanded in a little slip of paper that we opened right after his death. It did not need long explanation.

Now, I am here not to speak to you of our particular history, but to tell a bit about the Centennial and the history of the state. The state must have wonderful advantages to have drawn such a large emigration. In this emigration there were people brought here undoubtedly by the constitution of the state of Illinois. They were not taken to Missouri at that time for good and obvious reasons, but they came to Illinois, with a result that it had become the foremost middle-west state in population during the Civil War, and has been so ever since.

The early constitution of Illinois depended on the great Ordinance of 1787, which imposed on all these states north of the Ohio and east of the Mississippi freedom and absence of slavery. The first great question that came up in the state was the matter of slavery. That is probably one of the greatest historical events in our history. Some of the others expecting possibly repudiation were more or less naturally depending on the character, et cetera, of the population, but this first event probably created the most active and violent discussion and campaign that was ever precipitated in Illinois.

The state, under the Ordinance of 1787, necessarily had to be admitted as a free state, but immediately after that a larger percentage of the people of Illinois who were southern in birth and in sentiment believed that it was well enough for the state to have been admitted as a Free State, but that now after admission they had a perfect right to change the constitution, that nothing could hold them after that. A constitutional convention was to be called, and was to be voted upon. Our methods of politics, as you will see, existed in those days. On account of some contests in regard to a state representative, one man who was not desirable was unseated and another man was seated, but after he appeared in the House, and this occurred at Vandalia, the second capital of Illinois, he was voted out again because it was found that his opinion was against holding a constitutional convention on slavery. So he was duly "ousted," and the other man was reinstated, so to say, and the assembly then voted to have a state convention on slavery. They felt satisfied the slavery party would win. Governor Coles occupied the gubernatorial chair at the time. He sacrificed his property and his time also; his friends also helped him along in a marvelous way, particularly the early English colony of Albia in the southermost part of the state. At the election the anti-slavery party won by a very, very slight vote. This stands out among the very great achievements of the state.

Then there is the period of international improvement with its canals, et cetera, which you know led the state practically into bankruptcy, that was fortunately averted by a great governor in 1844, so that repudiation was not accepted, although the most tempting offers were made in that direction.

Up to the Douglas and Lincoln time, the importance of the state was simply that of one of the states of the inland type without any national or other great importance. Through the great debates between Douglas and Lincoln, the state became very prominent, and after that, as you know, throughout the history of the Civil War and after that, the figure of Lincoln became international, so that now it is a curious thing that the name of Lincoln stands for Liberty purely.

With this I mention the curious fact that in a measure, it has been accepted by the Government as a symbol of liberty in this wise, through the action of the director of the mint, a Centennial coin, as you know having been minted. On the one side is the great seal of Illinois, and over that there is "United States of America." I do not know who of you are acquainted with the symbols required on the other side of the United States coins, but those of you who are, will regard this as unique. It has not heretofore occurred. The law demands that on the other side of the coin there be an emblem of liberty. On all the coins, the fifty cent piece, or the dollar, on the opposite side there is the head of liberty, or something of that order, but the director of the mint in this instance accepted on the other side the face of the new Lincoln statue at Springfield. Lincoln has now become an emblem of liberty, because he, through the marvelous effect of his writings, has exerted undoubtedly a tremendous influence for liberty on all the nationalities of Europe.

The Centennial was planned many, many years ago. Governor Dunne, some four or five years ago took an active interest in it. The object of the Centennial, to be sure, was not merely to call forth the early dates and to laud the men of the period, but to show the great results of what they had done, to show to the people the marvelous position of Illinois among the states, and particularly to call attention to further duty, as you have heard, because it is entirely a matter dependent on us to carry on the great work of the state, so that in the course of a hundred years our descendants will reap the same benefit from our work as we have from those who have come before us.

The Centennial celebration met considerable opposition, part of it due to the word "celebration" alone, because celebration too often applies merely to a time of hilariousness, while the word celebration really means a most serious thing; consequently, even the word deserves its place. Governor Lowden a year and a half ago in allowing an appropriation to be passed, noticed the great value of celebrations

this year of this order which would be entirely patriotic, and for the purpose of arousing great loyal and patriotic national spirit throughout Illinois. I believe in this it has succeeded. We have had hundreds of celebrations. We have had, for instance, probably as many as seventy throughout the state, the most beautiful ones being in Springfield and Vandalia, and they all have served their purpose. To be sure, on account of the great crisis which outweighs and is over everything else, the Centennial has not stood out as strongly as it would otherwise, but we have as a final event made the important thing in Chicago, the dedication of the only real Centennial monument in Illinois. If I say the only one, it is the only one in the United States, the only monument in the United States that a state has set to its own Centennial birthday, not the state in this case, but the Ferguson Fund.

You know we have in Chicago the Ferguson Fund, whose value is rarely considered by the majority of its citizens. It is a fund of a million dollars, the proceeds of which are to be used entirely for the ornamentation of our state.

You know the monuments that have been placed, the beautiful Alexander Hamilton Monument, the Statue of the Republic, the Statue of the Lakes, and we will now have a shaft on the northwest side of Logan Square that will undoubtedly be considered one of the very beautiful ones. It is designed by Mr. Henry Bancroft, the architect who has designed the marvelous memorial temple of Lincoln in Washington, probably the most beautiful temple, or building rather, in the United States. The proportions of that monument are very noble. Then again, to show the progress of the age, the sculpture work has been done by a woman, Evelyn Longmans. That will close the Centennial celebration of the state in Chicago.

I wish to mention to you here the peculiarity that the state officers, the assembly, the Governor made laws and passed measures two months before Illinois became a state, or before it was recognized by Congress, and the bill signed by the President. We are now still in the ninety-ninth year of statehood, but on December 3 will be fully a hundred years old.

In looking about here, I noticed the name—I have never been in this beautiful hall before—the hut of Lincoln, which undoubtedly must be at New Salem, near Petersboro. I wish to encourage you some time to go to New Salem. It is on a beautiful hill overlooking the Sangamon River, and the people of Petersboro this year have had a pageant representing the early life of Lincoln, and the life that he led while he was in New Salem, and they have gone so far as to erect in part a number of the houses. There were never more than fifteen houses there, but they are planning to make a park of it, if possible a national park. The beauty of the place for Illinois scenery is sufficient to allow that, especially as it is a place that ought to be just as sacred to us or to the nation as Lincoln's birthplace in Kentucky, because that is the part of his life in which he developed from an unlettered lad almost, into being well versed with the classics of that time. He was there, you know, from 1827 to 1837, so if ever you hear of New Salem, and you should get a call for some contribution for that place—I have no friends there at all, so please do not think that I have been asked to say this, but the picture stimulates that—do not fail to help them along, because they need it, and it ought to be the state's shrine for Lincoln.

I wish to thank you again for your kindness because I have had absolutely no time in the past two or three weeks, and wanted to come here merely so as to show you that I did not wish to break my word a second time.

I thank you.

Mr. Kaplan: The next number on the program, as printed, is a vocal solo, "Illinois." I want to state, before inviting the singers, that the committee which made arrangements for the piano, ordered the piano to be delivered today, and the piano concern undertook to deliver it today, but it overlooked the fact that there was going to be a great, patriotic parade this day, and they were unable to comply with their contract, but Mrs. Mae Graves Atkins and Dr. Joseph B. Sonnenschein have kindly consented to do the singing without the accompaniment of the piano.

[Whereupon "Illinois" was sung.]

Mr. Kaplan: I failed to mention in my opening remarks, probably because I assumed that everyone was aware of the fact, that the congregation whose temple stood on this spot in 1851 was the Congregation Anshe Ma'ariv, commonly known as the K. A. M. Temple. Dr. Schanfarber officiates over this temple at the present time. From this congregation there have sprung three others, the Sinai Temple of Dr. Hirsch, the Isaiah Temple of Dr. Stolz, and the Zion Temple of Dr. Cohon. Since then, other congregations, quite a number of them, have grown up in this city, and we have in Chicago, the Chicago Rabbinical Association. It gives me great pleasure to present the president of the Chicago Rabbinical Association, our own Dr. Joseph Stolz.

Dr. Stolz: Mr. Chairman, ladies and gentlemen: At the meeting of a historical society events ought presumably to be presented historically correct. I should like to say then in answer to the introduction of our chairman, that the temple that was dedicated on this spot on the thirteenth day of June, 1851, by Rabbi Isaacs, who came all the way from New York for that purpose, was the synagogue of the congregation Anshe Ma'ariv that had been

incorporated in the year 1847. They worshipped from 1847 to 1851 almost within a stone's throw from the old Fort Dearborn. Out of Kehilath Anshe Ma'ariv came forth Sinai Temple in the year 1861, and from Sinai Congregation came forth Zion Congregation in the year 1865, whose rabbi gave the invocation this evening, and then out of Zion Congregation there sprung forth in the year 1896 Isaiah Congregation. Isaiah congregation is therefore the great-grandchild of Kehilath Anshe Ma'ariv, and as a representative of the youngest congregation, I have been asked to present to you the formal address, which I have taken pains to write out.

Before I start to read, I want to express my own pleasure in the fact that there are at least two men here this evening, representatives of our Jewish community, who worshipped in the synagogue that stood upon this spot, namely, Mr. Joseph L. Gatzert, and Mr. Henry L. Frank who was the first, or among the first of the Jewish boys of our city who was *Bar Mitzvah* (confirmed) in this house of worship.

[Dr. Stolz then read the following:]

Because of the prominent part which the Jews took in the discovery of America does it seem especially fitting to have chosen Columbus Day—this year, designated as Liberty Day by the wise and illustrious President of our beloved country—as the appropriate day on which to supplement with more dignity and formality the simple, unassuming exercises at which on Chicago Day, our oldest Jewish dearly beloved patriarch supported by three generations, unveiled the memorial tablet commemorating the dedication, on June 13, 1851, of the first house of worship of the first Jewish congregation in the Northwest.

Because this week is set apart for a special celebration of the hundredth anniversary of the admission of Illinois as the twenty-first state of the Union, is it seemly that we gather this day in grateful memory of the sturdy, ambitious, energetic, liberty-loving, pious pioneers who, also hearing the divine call, "Get thee out of thy country and from thy kindred and from thy father's house unto the land that I will show thee," built the first Jewish altar in Illinois, and called upon the name of the Lord, in the frontier city of Chicago, just as soon as enough Jewish men had pitched their tents by the sands of Lake Michigan to make possible a dignified worship of the God of their fathers.

And, as in the old temple on Mount Zion, a special hall, the *Lishkath Hagaziz*, was set apart for the sessions of the Sanhedrin, the Supreme Court of seventy-one judges (who in biblical language are styled *Elohim*—gods—because the administration of justice was regarded as a divine function and because "Zion shall be redeemed with justice"), does it seem appropriate that these more elaborate services should be held in the room of the United States Court of Appeals, which is located on the very spot on which, sixty-seven years ago, the Kehilath Anshe Ma'ariv (Congregation of the Men of the West), erected a modest frame synagogue for the promulgation of Jewish ideas and ideals.

A great ethical teacher has recently called attention to the unfortunate manner in which our breathless, forward-urging generation is needlessly forgetting the human beings whom they have known, and who, while they lived, represented to them much of the best that life had to give (Felix Adler's *Ethical Philosophy of Life*, p. 169). Our community ought, therefore, cherish a debt of gratitude to the Jewish Historical Society of Illinois that is reverently devising such dignified means to make it possible that what "we have heard and known and our fathers have told us, we will not hide from their children, telling to the generations to come that they should make them known to their children, even the children that should be born." (Psalms, 78.) For I confidently believe that busy as we may be with the strenuous affairs of the present and with the urgent demands of the future, it is of ethical as well as historical importance to Jew and gentile, that it be known how intimately the Jew is bound up with the discovery of America; and that it be remembered that Jews, who had left the fatherland in search of greater liberty made their home in Illinois, early in the history of our commonwealth, helping to retain the twenty-first state as the eleventh on the side of freedom, in spite of the many early settlers who had immigrated from Virginia, Kentucky and the Carolinas cherishing southern sympathies and sentiments.

Therefore, lest we forget, let it be told again on this Columbus Day that even though there was a time when, before the advent of Abraham, Palestine harbored no Hebrews, there never was a time when white people were on American soil in anticipation of the Jews. For, as Dr. Kayserling has authentically proven, there sailed with Columbus on his first voyage Alonzo de la Calle (whose name was derived from the Jew's Lane, from which he came); Louis de Torres, his interpreter; Maestre Bernal, the ship physician; Marco, the surgeon; and Rodrigo Sanchez, of Segoria, a relative of the treasurer, Gabriel Sanchez, who joined the crew at the special request of Queen Isabella (v. Kayserling's *Christopher Columbus*, p. 90). Yes, let it be repeated that it was not Isabella's jewels, but her Jews, that made possible the discovery of America, not only because Columbus utilized the maps and charts and nautical instruments made by Jafuda Cresques (p. 68), and the astronomical tables of Zacuto (p. 13 and 48), but also because the fanatical navigator who had been repulsed by the

Portuguese, inasmuch as they were committed to the African route, and who had been rejected by the Spanish crowned heads, inasmuch as they were so deeply involved in waging war with the Moors, was encouraged and supported by Abraham Senior and Don Isaac Abravanel (p. 52), and Gabriel Sanchez, and other prominent men of Jewish extraction who had faith in his project (p. 59); and especially, because he was financed by Luis de Santangel, of Valencia, chancellor of the royal household in Aragon, a favorite of King Ferdinand, scion of a prominent Spanish family, who were the Rothschilds of their time. Santangel, the Jew, it was who personally interposed in behalf of Columbus with the royal family, and who from his own personal means gave him 17,000 florins, nearly 5,000,000 maravedis, with which to fit out the three caravels that ploughed the seas westward in search of a passage to India by water, because the land route had been cut off by the capture of Constantinople (pp. 64-79). And it was in recognition of this service that Columbus sent to Santangel the first tidings of his success, as well as his Journal which began with these words: "After the Spanish monarchs had expelled all the Jews from all their kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet" (p. 81).

It was not in January, but on March 31, 1492, that Ferdinand and Isabella issued the edict that all Jews and Jewesses of every age should leave Spain on pain of death and confiscation of their property by the state, and that after that date no Spaniard was to harbor a Jew in his house or render him any assistance (p. 84). On the self-same April 30, Columbus was ordered to equip a fleet for his voyage to the Indies (p. 85). On August 2, *Tisha B'Ab*, 300,000 Jews left Spain under most distressing circumstances (p. 87). On the next day, Friday, August 3, Columbus set sail (p. 89); and on Friday, October 12, *Hashonah Rabba* (p. 91), he set foot on the new continent destined to become the refuge of the Jews; the home of the oppressed and persecuted of all nations; the seat of the freest, the most generous, the most unselfish, the most democratic government on the face of the earth.

In his Liberty Day Proclamation, President Wilson says: "We now know more certainly than we ever knew before why free men brought the great nation and government we love into existence, because it grows clearer and clearer what supreme service it is to be America's privilege to render to the world. The anniversary of the discovery of America must, therefore, have for us in this fateful year a peculiar and thrilling significance. We should make it a day of ardent rededication to the ideals upon which our government is founded and by which our present heroic tasks are inspired."

And upon this memorable occasion I ask you, friends, shall not we, of the household of Israel, take this earnest plea especially to heart, when we recall the wonderful Providence by which a new Promised Land was discovered for the Jew almost the very hour when the gates of the Old World were closed to him? Oppressed everywhere, denied his rights as a human being, robbed of his opportunity to unfold his God-given gifts, scorned because of the birthright he prized, and hated because of the faith he cherished above all treasure, he finally secured in America rights and privileges he had not enjoyed since he left the land of his forefathers. "Ask thy father and he will tell thee, thy elders and they will inform thee, the mountains may depart and the hills be removed, but my kindness shall not depart from thee, neither shall my covenant of peace be removed, saith the Lord that hath compassion on thee." (Isaiah 54:10.) "Fear not, for I am with thee, I will bring thy seed from the east and gather thee from the west, I will say to the north, give up, and to the south, keep not back, bring my sons from far and my daughters from the end of the earth." (Isaiah 43:5 and 6.)

America has, indeed, been a blessed land to the Jew these 426 years since Columbus discovered it; these 263 years, since twenty-three Jews landed at New Amsterdam and sacredly promised that "the poor among them shall not become a burden to the country or to the community, but be supported by their own nation"; these hundred years, since intrepid John Hays built his log-cabin on the prairies of Illinois; these seventy-one years since Kehilath Anshe Ma'ariv was chartered as a congregation. And would it not be natural that by very reason of their tragic history, by reason of the fundamental principles of their own Mosaic Constitution, by reason of the great utterances of their prophets, none should cherish today more than do the American Jews, both Zionists and non-Zionists, the ideals upon which our government is founded; and none should be more eager than they to see them perpetuated and made the inheritance of all the children of men? Yes, it is out of appreciation for these ideals, and in order that our children and our children's children for all generations to come may be stimulated "to perform the heroic tasks inspired by them"; and that all who run may read of the spirit which prompted our fathers to come to America and seek a new home on these western prairies, that we have asked of the United States Government the privilege of placing upon this Federal Building a modest tablet proclaiming the location of our first Jewish house of worship in such close proximity to old Fort Dearborn.

Let it be known this Centennial Week that there were Jews in Illinois before ever it was a state; for example, John Hays, the grandson of Sol

Hays, who came to New York in 1742, and the son of Baruch Hays, who was a first lieutenant in the Revolutionary War. Having left his home in the East to become an Indian trader in the Northwest, John Hays eventually settled at the frontier post of Cahokia, Ill., where he served as postmaster, as sheriff of St. Clair County from 1798 to 1818, and as collector of the Indian Territory under an appointment made by President Madison and confirmed by the Senate in 1814. (*American Jewish Historical Society Publications,* Volume 16, p. 28, etc.)

Undoubtedly, other adventurous Jews moved westward, either as isolated individuals, or in family groups; and it ought to prove an interesting study for someone to search the records for their names and deeds. However, we know of a certainty that there were Jews in Chicago about the time of the incorporation in 1837, and we possess the names of a considerable number who came between 1840 and 1850, particularly from southern Germany. They came west because their village life had fitted them best for the simpler life of the plain and the prairie. They came to America, as Dr. B. Felsenthal, himself a German immigrant, wrote twenty-five years ago, "expecting to find here not only better prospects in their various pursuits of life, but also a refuge from the oppressive and exclusive laws under which the Jews still had to suffer at that time in the old fatherland. Here in the United States they found a new fatherland, granting them full civil and political rights equally with the citizens of other denominations; and these newcomers, confessing the old Jewish faith, appreciated this and became warmly and sincerely attached to their new country." (*American Jewish Historical Society,* Volume 2, p. 21.)

These men and women made good in their new settlement. They founded homes, gave their children the advantage of a good education, practiced industry, thrift, economy, established commercial and industrial houses, organized charities, and, not least of all, erected houses of worship for the cultivation of the spirit. Far away from the ancestral home, they did not forget the old teaching that "the world is based upon three things: upon the *Torah,* upon divine service, and upon the practice of charity"; and just as soon as circumstances permitted it, they reared sanctuaries in which to cultivate the study of the Bible and our ancient lore, to stimulate piety, and to encourage the performance of deeds of charity and benevolence.

In proof and testimony of this, the Jewish Historical Society of Illinois has, by the grace of our Government, placed a bronze tablet upon one of the pillars of this majestic Federal Building.

Let the non-Jews who pass along this busy thoroughfare learn from it, that already in the days of their smallest beginnings and when the struggle for existence was hardest, the pioneer Jews of Chicago realized that "man cannot live by bread alone, but by what cometh from the mouth of the Lord."

Let those who bear the honored names of our pioneer builders read the inscription on this tablet, and from generation to generation rejoice in this pious act of their forbears, realizing that it imposes upon them the responsibility to take upon themselves the burdens their ancestors so willingly and so lovingly assumed, when they laid the foundations of our Jewish communal life upon the bed-rock of religion, it being the divine law that "instead of thy fathers shall be thy sons." (Psalms, 45:1-1.)

Yes, let this Jewish community which, within the three score years and ten spent in Chicago by the man who unveiled the tablet, has grown from a handful to a quarter of a million; let this great Jewish community, enriched by the spiritual contribution of immigrants from every part of the world, be inspired by the deed immortalized by the tablet to realize, as did our first settlers, that a people without vision must perish, a people without faith cannot accomplish great things; a people without reverence for its own past builds without a secure foundation.

Friends, in the great days of reconstruction that loom ahead of us, let us, too, heed the call of the Spirit of Liberty, so that *Schechina B'Maarab,* "the Divine Splendor" will be as manifest among the "men of the west," as in ancient days it was manifest in the east, where Psalmists sang of their faith and the Prophets preached justice and righteousness, and the pious gathered to sing paeans to the Lord of the universe, and the faithful cherished the hope that the knowledge of God would fill the earth as the waters cover the sea.

Mr. Kaplan: We had present at the unveiling of the tablet [three days prior], Mr. Elias Greenebaum, one of the pioneers of the Jewish citizens of Illinois. We cast about to have represented at this occasion the younger generation, the native-born Jews of the state of Illinois. We did not have to cast very far. We are this year celebrating the Centennial of the birth of Illinois, and during the last quarter of this century I believe that no single individual has participated more in the development of our state, as a member of the Bar, as a member of the Legislature, as a jurist, as a participant in all progressive movements, than has the gentleman who himself was born within three blocks of this place, and, (according to his own testimony), whose birthplace is also marked with a tablet, but I will let him tell you what is inscribed on that tablet.

It gives me pleasure to present the Honorable Samuel Alschuler, Judge of the United States Circuit Court of Appeals.

Mr. Alschuler: Mr. Chairman, and ladies and

gentlemen: This is a solemn and memorable occasion. The introduction of your chairman was rather an invitation to levity, and as it seems to have been anticipated by those who constructed this program, those efforts which prove to have been very properly designated as addresses as they appear on the program, there would be no room for anything after their conclusion, but simple remarks. Under those circumstances, a little levity might be indulged in, and what the Chairman referred to is the fact, as I am told—I was there but I have no recollection of it—that on the place where I am said to have been born, there is erected a tablet upon which is inscribed "Marshall Field & Company." I fear that is about as near as I shall ever come to being famous, or immortal, but I fear also that anything I might say by way of remarks after those eloquent, inspiring and helpful addresses to which we have been privileged to listen, had better be concluded ere they are begun.

The world has been and is so busy, so preoccupied in the making of history, history of the most stupendous events that the world has yet seen, that the great importance and significance of this year as a Centennial year of our magnificent state has become overshadowed. We are so preoccupied with recording history of current events, or with enacting the events which shall be the subject for the treatment of the greatest historians, yes, who have yet been born in the world, that we scarce contemplate the history which this Centennial year marks, the great mile-post which it fixes, the hundredth year of Illinois' becoming a state; the very idea of it should inspire us, thrill us with the past and inspire us for the future.

I am told that I was born within about a stone's throw of the place where this tablet has been placed. I will say, however, that I was not born at the time the temple was erected, not for some years afterwards. The chances are that even at that time my father had become a citizen of the United States, and I only recently learned while holding district court at Danville, Illinois, that during these very years he was secretary of a Masonic lodge at that place. That was nearly seventy years ago, the allotted time of man. Think of it, nearly three score and ten, since that first house of worship was erected in the state of Illinois, dedicated by the Jews as a temple where they might in this free land, unvexed, unopposed, unobstructed, and according to the dictates of their conscience do those things that in many other of the lands of the earth they were then and are yet prohibited from doing.

Their life here, by the account of citizens of this wonderful commonwealth, has been one of suitable and due progress, of credit and of honor. If it would not have been so the tablet placed upon the pillar of this great building would be a symbol of reproach, and to look at it would invite us to blush, but our history, I am proud to say, has not been such.

Our career in this land, we know, is not worthy of reproach. We are proud to feel and to know that it has kept pace well up with the progress, with a record of the best of that splendid citizenship which has come from all the world to these Illinois prairies, and has here brought about this incomprehensible change in such a short time from the domain of savagery to the very heart and center of education, of refinements, of justice, and of honor among the nations of the earth.

When we see that tablet, and when we read it, we contemplate what it stands for, and we realize what the descendants of those people who made it possible to place it there have achieved in those comparatively few years of existence here. It will fill us with a just and pardonable pride that we have been permitted to take so important, so significant, and so beneficial and large a part in the development of the moral and physical development of this great republic, and this greatest, I believe, of states in this republic.

It is fitting that these exercises should be held in this room. I do not know whether it was through choice, or chance,—Dr. Schmidt has eloquently referred to it as he gazed upon the pictures upon these walls. I think too few of our citizens know about this room, and this series of rooms. There are four of them. This is, indeed, the Lincoln Room, in this remarkable building. Here are depicted the scenes from the life of that great man, of that wonderful character, about whom clings the history of our state, and of our country. Opposite is a room, perhaps the counterpart of this in construction, whose walls are so depicted that it is called the Mosaic Room. It represents that great Jewish character, and depicts the various stages of his career, the great law-giver of the Jewish people, and all of people throughout the earth, that great character in history who adopted the foundation of all law and justice,—Moses, giver of the laws upon which justice is predicated. Lincoln, the preserver of this nation through its most fearful crisis, brought to us liberty, freedom and equal rights to all, that we might be preserved a nation, and we in turn, give to the entire world that liberty and that democracy which Lincoln preserved to us.

Yes, it is fitting that these exercises be held in this room of Lincoln, that with the recollection, with the feeling that is inspired by what we see upon these walls, we may go forth from here inspired to better things, and to renewed efforts for those things, for those ideals which have made for our people as they will make for any people who are actuated by high ideals and by justice and by righteousness, a place firm and secure in this beloved land of ours.

To-night there are those here whose hearts to-day are heavy, and there are many of our people all over this land bowed down with a weight of sorrow because of occurrences in this world. It is natural that it should be so. Not that under the circumstances they would have it otherwise; not that they regret the sacrifices they are making, not that, but the grieving of the one, the taking away the young and fresh as of those whom we love—sons, brothers—sisters and wounds, but we feel and it is by way of finding truth. We are grieved not by reason of anything of which we complain. We are satisfied that our highest duty is being performed, and though we regret the sacrifices that we must make, I am sure that in the heart of all of us there is a great pride, that it belongs to the generation whom we can make it.

To-night from loving hearts and benedictions, all over this broad land, to use Lincoln's words, its recent seeds of allegiance turned to the camps, to the sea, and still are true, to the martial battle-fields of Flanders and in France and in Belgium. Our hearts are heavy, but our hopes are high. Near at hand we feel is the great grand victory which must and will some years our sacrifices. Here like the quick lightning changes of the kaleidoscope these great events that followed upon the heels of others, until our hands are bewildered and we are almost lost in undertaking to contemplate, to take a reckoning, and to understand where we are, whither we are tending. Oh, it seems to be beyond the possibility of human understanding that we can draw too aside the curtain and peer into the future.

We are striving, struggling; light seems near. The end of the frightful scene almost within grasp. There is no peace yet, and only that peace proves some until it comes as Lincoln said of the years that was sought after the war of the Rebellion had been long in progress. The peace must not come until it be the peace by which we have waged a war.

We pray that that peace may soon come and may be permanent and lasting, and that it may have laid a foundation for human affairs to rest upon as secure as the skies. What it will be, how it will affect the race both of the Jews in foreign lands, we cannot know. Wonderful things have come, with lightning speed almost out of this, since the coming that wonderful achievement in the Holy Land by the British arms, accompanied with that British Declaration with respect to Palestine.

The Declaration seems to have made possible the solid division of the remaining dominions of only a few short years before. What it will be, how it will work out, only the gift of prophecy can foretell, but that it presents an opportunity which should be eagerly seized and improved, seems an obvious and unquestionable fact now it is known divulged by [illegible]

Commendable [illegible] as I [illegible] before the progress and the development of the Jewish citizenry of the state in the hundred short years, for an statehood, indeed, it may be said that "a thousand years are but as yesterday to the eight"; a hundred years is but an infancy in national existence, but our Jewish citizens has made commendable and praiseworthy progress in its hundred years of existence in the state of Illinois. It has developed its morals with the morality of the community. It has been in the forefront of the undertakings, charitably, commercially, among all the lines of laudable endeavor. We salute this same Jewish citizenry continuing in the future to progress and to benefit as it has in the past, it is itself made from those high ideals which have been so largely instrumental in establishing our state. It shall place one so from that endeavor, and from that achievement wrought in the past, it shall look forward in the march of justice and righteousness, that this tablet to which we now proudly turn our eyes will become a mark of regret, rather than something to fill us with pardonable pride. We are happy that it has been given this and proud of the things that it marks. Let it be an inspiration to us, not only to travel on in the ways in which we have marched these three score years and ten, as in the hundred years of Illinois history, but let us not be satisfied until we shall march at a pace of progress which shall be accelerated and quickened by the achievement and progress we have already made.

The greatest of all things in which we must, if possible, excel our neighbors is in the department of service to our fellow men, in the line of absolute [illegible] unselfishness upon our part, doing, giving to our utmost to uphold the authorities, the Government, the community, in all its laudable endeavors, ready, willing at all times to make individual, personal sacrifices for the benefit of our fellow men, and when we do this along the course of life doing it earnestly, giving all our endeavors, engaging all our time and giving all our selves for the benefit of our fellow men, we are going it, indeed, for our own benefit and for the benefit of our children to come. May the next century that rolls around find us admiring citizenry of the land gazing upon that tablet wherever it shall be, to say, "Those were noble people in those days. They were great and just and self-sacrificing, and they have set the example by which we have grown to be among the best and most beloved of the citizenship of this, the greatest land in all the earth.

Mr. Kaplan. When your committee called upon Judge Abrahams to honor this occasion with his presence he said, "An address for an occasion of that kind, for the people that will be there? Oh, no. I would have to sit down and prepare an address. I cannot undertake that. The best I can

[illegible] to make some remarks." And it is interesting that the program was printed "Remarks by Judge Aldebaro." I now marvel to think, as to imagine the pinnacle that his eloquence would reach if he were to sit down and write and prepare an address for the occasion—if those were only remarks.

Before closing the meeting with the last number on the program, which will be the singing of "America," I want to refer back to the reference made by Dr. Schmidt to the untiring efforts of our secretary in the organization of the Jewish Historical Society. We have heard here of the fact that a tablet is dedicated here this evening by that society. [illegible] through this fact that such a society exists. You have heard of the history of Illinois, of the Louisiana that is being celebrated. You have heard little about this society. On the program, as on your tickets you perhaps just have the names of the officers.

It may be interesting to you to know that though the board of directors and officers are elected, the society is just now being incorporated. Its charter has not yet been secured from the Secretary of State of Illinois, but I am sure you will all be glad to [illegible] Historical Society of Illinois from him who worked so industriously to perfect the organization and to whose [illegible] efforts we owe the existence of this beautiful tablet and the preparation of the ceremonies, the arrangement of the program, the unveiling of this tablet. I have pleasure in calling upon Mr. H. L. Meites.

Mr. Meites: Mr. Chairman, Ladies and Gentlemen: The hour is rather late and I do not want to detain you much longer. I should have liked to tell the experiences I have had in inducing people, our own people, to become acquainted with their own history, with the achievements of their ancestors; but if I were to start to tell my experiences in trying to organize the Jewish Historical Society of Illinois, I should have to keep you here all night. I can summarize it in one word, and that is "disappointment," all through the work from the very beginning; and I might say, in spite of what my friend, Dr. Schmidt, said, that even the evening is marked with disappointment for a number of reasons. The piano was not here, the refreshments are not here; Dr. Hirsch is not here, our chairman, Julius Rosenwald, is not here, so any one of the work of the organization could be counted up to that one word. But I am often of late the work is beginning to bear fruit. When we can bring together such men and women as we gathered here tonight, who are interested in the work, I believe that I am well repaid.

You know that I have spent five years, and thousands of dollars have almost been invested to collect material, data and historical facts on the Jews of Illinois, and I have often been asked to relate for it. One chairman told me a little story which is very serious and will take but a minute to tell. There was a man who very often came into a library and looked for some reference books. He spent there weeks and months looking for something, jotting things down and everybody was wondering what that man was looking for. Finally when he [illegible] Thank the Lord, I have found what I was looking for." The clerk asked, "What were you looking for, my friend?" He said, "I was told that I came from a very noble family, and I was trying to ascertain. I have traced it, and I am happy." The clerk asked, "What are you going to do about it?" and the man replied, "Well, at least I will know who I am."

I have studied the history of the Jews of Illinois and I am happy to say I know who my ancestors have been. I know what they have done. I know what they have accomplished for future generations. [illegible] It needed a beginning, and it my humble self was the [illegible] to make the beginning, I am satisfied.

Regarding this tablet on the corner, I want to tell you, my friends, it took a lot of time, and a great deal of perseverance to place this. It came to pass and I was interested. I kept on just because of that, and I want to tell you that was no easy matter to accomplish.

This meeting here tonight was planned six months ago. It necessitated a trip to Washington to get permission to meet here. This is, perhaps, the first time in the history of America that an organization was permitted to meet in the chambers of the United States District Court.

Ladies and gentlemen, the importance of the Jewish Historical Society is this: There is much that we and our children have cause to be proud of, if these things are only made known to us and them. That we may become aware of those things, that we may derive the inspiration and follow the example found up in them, it is necessary to dig them out of their obscurity and present them properly. The Historical Society will be the means of doing this, of recording for ourselves, our neighbors and our posterity, the proud record of Jewish accomplishment in Illinois.

[After the singing of "America," adjournment was taken.]

The Jewish Welfare Board in Illinois[1]

The Jewish Welfare Board, then known as the Jewish Board for Welfare Work, began its activities in the military and naval stations in the early Fall of 1917, after a formal sanction and recognition was granted by the Army and Navy Departments to the Jewish Board for Welfare Work to engage in welfare work among the military and naval forces. It was the aim of the Jewish Welfare Board to serve all of the men in uniform irrespective of their religious creed, and in addition to make adequate provision for the special needs of the soldiers and sailors of the Jewish faith. Every type of service designed to meet the material and physical needs of the men in the service was [illegible] similar efforts of the Y. M. C. A., K. of C., A. R. C., and the other organizations having the same aim.

[illegible]

The concrete work of carrying out the welfare activities of this Board was delegated to Field Representatives stationed in the camps, hospitals, and naval stations, and through officials of Jewish Welfare Board Branches in the communities throughout the State. In all the Jewish Welfare Board had 18 Field Representatives at Camp Grant, 14 at the Great Lakes Naval Training Station, 1 at Fort Sheridan and 7 at Chicago. The following is a list of the names of representatives assigned to these stations:

Chicago

Joseph I. Bettelheim	David H. Light
Samuel Cherry	[illegible]
Robert M. Cohen	[illegible]
Miles M. Goldberg	

Camp Grant

H. E. Aronson	[illegible]
A. A. Barnett	[illegible]
Morris Cohen	[illegible]
Edward Goodman	[illegible]
Aaron Hoover	[illegible]
L. M. Jackson	[illegible]
Arthur S. Kling	[illegible]
M. Lavett	[illegible]
Davis Lipton	[illegible]

Great Lakes Naval Station

Morris Cohen	[illegible]
Milton E. Cohn	[illegible]
Louis Diamond	[illegible]
L. E. Finkelstein	[illegible]
Rabbi David Goldman	[illegible]
Alfred Friedlich	[illegible]
David I. Goldberg	[illegible]

Fort Sheridan

Philip Braunstein	Benjamin Kaufman.
Robert Myron Cohen	

It is also interesting to note that the following men and women residing in the State of Illinois were engaged as Field Representatives of the Jewish Welfare Board in the domestic service and overseas:

Ernest J. Altman, Chicago
Dr. H. L. Arenson, Chicago
David Mitchell Blum, Chicago
Lena Blumenthal, Chicago
Louis Diamond, Waukegan
Eva F. Cohen, Chicago
Dorothy Edison, Chicago
S. S. Finkelstein, Chicago
Bessie Fox, Chicago
S. J. Frank, Chicago
Alfred Friedlich, Chicago
Beatrice Golber, Chicago
Jeoseph A. Golde, Chicago
Rose Gordon, Chicago
Arthur S. Grossman, Chicago
M. J. Karpf, Chicago
Lester Lewin, Highland Park
Nathan Kaufman, Chicago
Rabbi Lee J. Levinger, Chicago
Felix Levy, Chicago
Dr. Israel W. Marcus, Chicago
R. Minzesheimer, Chicago
Fannie Newman, Chicago
Herman Okum, Chicago
Joseph Pedott, Chicago
Emil J. Perlberg, Chicago
I. S. Privul, Chicago
Joseph Rothstein, Chicago
L. M. Seelenfreund, Chicago
Edward Shulman, Chicago
Hannah Shulman, Chicago
Jacob Turner, Chicago
Rose Weisman, Children's Welfare Bureau, Chicago
Joseph A. Wolf, Oak Park.

These representatives were carefully selected and possessed qualifications necessary for welfare work. [illegible] was considered for the position of field representative of the Jewish Welfare Board who was not inspired with a consciousness desire "to do his bit" in the Great War, and who was prevented from active military service only through physical disability, limitation of age or who was exempt because of dependents.

The Board maintained until the signing of the Armistice, a Training School, where prospective representatives received an intensive course in the fundamentals of Judaism, military ethics and regulations, and the J. W. B. program. The various courses were conducted by commissioned officers of

[1] From the official report, "Activities of the Jewish Welfare Board in the Camps, Hospitals, and Communities in the State of Illinois," dated January 1, 1919.

the Army and Navy, by prominent rabbis, teachers, and representatives of the welfare agencies. Supplementing the lectures, the men received actual field experience prior to a definite camp assignment.

Buildings

Buildings were erected by the Jewish Welfare Board at Camp Grant and the Great Lakes Naval Training Station. These buildings became the gathering places for the soldiers and sailors in their hours of leisure. It was here that they came for conference with the representatives of the Board on personal matters of all kinds. In these structures they received articles of comfort, cigarettes, writing materials, newspapers, magazines and books, and were furnished with entertainments, opportunities for attending religious services, study groups and classes. As an indication of the popularity of the [illegible] 1,000 men visited the building at Camp Grant weekly and over 1,500 attended weekly activities in the Great Lakes Building.

Entertainment

With buildings equipped for diversified forms of recreational activities and manned by a trained personnel, the scope of J. W. B. work soon outgrew the limitations of religious and personal service work which constituted the main elements of the Jewish Welfare program in the early months of its exist- and the J. W. B. launched upon a varied and sive plan of entertainment. Vaudeville and on picture shows, smokers, dances, concerts, g and wrestling bouts were arranged daily he soldiers and sailors at the camps and in the s and cities adjacent to camps. Particularly the signing of the Armistice and the cessation tensive military training in the camps, the rep- tatives of the J. W. B. responded to the urgent of an extensive and interesting recreational program.

In the summer months, the program was augmented by outings to the country and to summer re- [illegible] Every secular and Jewish holiday constituted an additional opportunity for appropriate entertainment on a large scale. The Jewish Welfare Board joined with the other agencies in the celebration of July 4th, Thanksgiving, Mother's Day and similar secular holidays. In addition, special entertainments were arranged during *Chanukah, Shavuoth,* and *Succoth,* featured by vaudeville entertainments, concerts and dances, together with a liberal distribution of refreshments.

The weekly entertainment program followed at Camp Grant included generally, four motion picture performances and two vaudeville shows, a concert occasionally taking the place of the vaudeville or motion picture show. In addition, dances were conducted in the camp building and refreshments served to the soldiers who were present. Altogether, approximately eighteen hundred attended the entertainments furnished weekly by the Jewish Welfare Board at this camp. Supplementing this program were also weekly entertainments and dances in the neighboring community center at Rockford and similar activities in Chicago. A more detailed statement of the community activities will be made elsewhere in this report.

At Great Lakes the weekly entertainment program included one motion picture show, two vaudeville shows and two dances. At the dances and entertainments, refreshments were served. As a feature of one of the weekly dances "chow" was arranged for the sailors. The weekly attendance at these entertainments totalled approximately one [illegible]

At the hospital at Fort Sheridan, the [illegible] included dances, concerts, vaudeville and motion picture performances. The average weekly program included from two to three vaudeville shows and motion picture shows, the total weekly attendance being well over two thousand. In addition, the men were taken regularly to the football games and baseball games in Chicago. Bowling tournaments and water polo matches were arranged Weekly boat trips were provided for four hundre men at a time, and when the weather permitted picnics and festivals of a similar nature were likewise included in the recreational program.

Educational Activities

Although from the very beginning educational activities, particularly classes in English and Americanization, formed an important part of the J. W. B. program in the camp, it was during the period immediately following the signing of the Armistice that the Board entered upon a program of education on an extensive scale.

At Camp Grant, classes in Algebra, Latin, and English were conducted. In addition, an open [illegible] dan, a Business Men's Club met weekly and in addition, musical instruction was provided under the direction of the Field Representative, who also conducted an orchestra. Classes in English were part of the educational program. At Great Lakes, similar educational activities formed part of the work of the Jewish Welfare Board.

Personal Service

Personal service was a distinct and specialized feature of the J. W. B. program. The transition from civil to military life brought in its wake specific problems of adjustment which had to be adequately met by the Field Representatives of the

Jewish Welfare Board in order that the morale of the soldier and sailor might not be impaired. The soldiers and sailors coming from ordinary civilian pursuits, especially those of foreign birth, many of whom had come to this country from lands where compulsory military training was a degradation and often a persecution, found it difficult to adjust themselves immediately to the unaccustomed surroundings of military and naval life. It was the endeavor of the J. W. B. representative to eliminate doubt, worry, homesickness and general lowering of the spiritual, mental and physical tone—all phases of maladjustment, through personal and intimate ministrations.

The welfare workers established and maintained contact between the man in uniform and his family, and through attention to matters of a personal nature, they were able to relieve the soldier and sailor of any misgivings he might entertain regarding his family or his personal affairs. At the same time the folks back home were kept constantly informed of the well-being of their soldier and sailor sons.

The men confined to the hospital received special attention. A chat at the bedside of a soldier or a sailor, writing his letters, supplying him with magazines, newspapers and articles of comfort, providing ward entertainment were all activities gladly undertaken by the field representatives. During the influenza epidemic, thousands of men, Jew and gentile alike, were comforted by the service of the J. W. B. workers who distributed fruits, lemonade, etc., and inspirited them on to a more rapid recovery. The Jewish Welfare Board Branch at Waukegan was extremely helpful during this time. During the eleven days when the epidemic was at its height, the stricken men were supplied daily with chicken broth, oranges, and necessary articles of clothing, including sweaters, bathrobes, etc. Altogether, during this time, fifty quarts of broth and nineteen cases of oranges were furnished to the men confined in the hospital at Great Lakes. Similar distribution was made at Camp Grant and at Fort Sheridan. With a full realization of the dangers surrounding them, the workers of this Board recognized in this period of affliction an unexampled opportunity for service that called for a courageous devotion to duty.

To the men in the guardhouse and brig, the Army and Navy regulations were sympathetically interpreted and the relation of the service man's transgressions to the welfare and efficiency of his comrades pointed out. The representatives sought to prevent further breaches of discipline by allaying feelings of discontent which might have arisen through a misunderstanding of the purpose of punishment.

In addition, there were many matters of a legal nature which required the service of the J. W. B. [illegible] etc.

Hospital Activities

The activities of the Jewish Welfare Board in the U. S. General Hospitals, base hospitals and convalescent centers were conducted in close coöperation with the American Red Cross. While the field representatives of the Board functioned at the hospitals from the very beginning, the special problems relating to wounded men returning from Overseas, made necessary an expansion of the program. In addition to special entertainment and more intensive personal service including the distribution of much needed articles of comfort and refreshments, the representatives of the Board participated in the educational program in connection with the rehabilitation of wounded men. Lectures were delivered describing commercial, professional and vocational opportunities. Special classes were conducted. The field representative did his utmost to induce and encourage the patient to avail himself of the opportunities for re-education and vocational training offered by the hospital authorities. As a further aid in this same direction, thousands of copies of "My Diary," a booklet attractively arranged and containing important information regarding War Risk Insurance, photographs and description of educational activities in which wounded men might participate, etc., were distributed.

Such activities were conducted at the Fort Sheridan General Hospital where the Jewish Welfare Board had a uniformed representative whose quarters were located in the gymnasium at the hospital. Community hospital activities were conducted in the general hospitals located in Chicago, as well as in the Base Hospitals at Camp Grant and Great Lakes.

Religious Program

The representatives of the Board in coöperation with many Rabbis from communities neighboring the camps, conducted services daily for the observers of *Kaddish* (prayer for the dead) and for those who desired to continue their religious life. In addition, Friday evening and Sabbath services were held in every camp. In a number of instances the soldiers

and sailors came to the synagogue and temple in the adjacent town to attend the service.

Special holiday services were conducted in camp and arrangements made for home hospitality during holidays in the communities near the camp. In this connection, the courteous and friendly assistance of the War Department in granting furloughs to the men of Jewish faith made the efforts of this Board most effective in enabling thousands of soldiers and sailors of Jewish faith to celebrate the High Holidays in the synagogues of the neighboring towns, and in many instances with their families at home. During the Passover week of 1918, the War and Navy Departments provided Matzos (Unleavened Passover Bread) for the soldiers and sailors of the Jewish faith, and on the occasion of the same festival in 1919, when the J. W. B. provided matzos, exhibited the same generous spirit of coöperation by giving invaluable aid in the distribution of the Matzos among the soldiers and sailors in the camps and naval stations.

In this connection, it is worthy of note to record the special Passover service that was arranged by the staff of the Jewish Welfare Board in coöperation with the Chicago Branch in April of 1919 for thirty-four Jewish men who were en route from Camp Upton to Camp Grant. It was found that these men could not arrive at Camp Grant in time to participate in the special *Seder* (Passover supper) at this camp. A special car of the train in which these men were traveling was sidetracked at Detroit, and a service arranged for them. These men were served with the regular Passover meal and services conducted for them.

In addition to the fulfillment of religious observance, the spiritual needs of the men were provided through Biblical discussions, through informal meetings after services at which the text of the sermon was discussed under the leadership of the Minister.

There were on the average two religious services conducted per week at the Great Lakes Naval Training Station with a weekly attendance of 150. At Camp Grant and at Fort Sheridan Friday evening services were conducted regularly and were always well attended. Every soldier and sailor of the Jewish faith was furnished with the specially prepared Prayer Book and Bible. In addition, religious accessories of various kinds were distributed among the men.

Employment

The principal employment activities of the Jewish Welfare Board in the state of Illinois centered in the work that was done in the city of Chicago. In the smaller communities the local volunteer employment committees of the Jewish Welfare Board had no difficulty in meeting the requirements for employment of any ex-service men residing in those communities.

In Chicago the Jewish Welfare Board was a member of the Bureau for Returning Soldiers and Sailors, jointly maintained by the Y. M. C. A., K. of C., War Camp Community Service, and the Jewish Welfare Board. The district supervisor of the Jewish Welfare Board was a member of the executive committee of this Bureau. A total of $654 was contributed towards the maintenance of this bureau by the Jewish Welfare Board. In addition to the employment office maintained at 1047 First National Bank Building, the Jewish Welfare Board inaugurated in April of 1919, what was known as the J. W. B. Section of the Bureau of Returning Soldiers and Sailors, an independent employment service in coöperation with the B'nai B'rith and Y. M. H. A. with offices at 120 West Adams Street. In this office, the J. W. B. maintained a staff of solicitors who canvassed employers for positions, and interviewers or vocational advisers, who registered applicants and referred men to available positions. The J. W. B. section of the Bureau reports a total registration of 1637 with a record of 1477 placements. In addition, over 500 discharged men were placed in night schools and 200 in technical schools. The work of this Section was closed on December 20th, 1919, after it had been decided that the emergency effort of the welfare organizations was at an end.

Community Work

From the very beginning the systematized and organized aid of the Jewish people throughout the country constituted a most important factor in the organization of the J. W. B. Community branches representing the chief elements in the town were formed to coöperate with the field representatives in the execution of the J. W. B. program.

The following is a list of the cities in Illinois in which J. W. B. Branches were organized, together with the names of the officers of these Branches:

Chicago
Chairman—M. E. Greenebaum
Treasurer—Morris Woolf
Secretary—Mrs. Moses L. Purvin

Peoria
President—W. B. Woolner
Vice-President—D. S. Friedman
Treasurer—Rabbi S. G. Bottigheimer
Secretary—Rabbi S. G. Bottigheimer

Rockford
Chairman—Arthur E. Schulein

Springfield
Chairman—Albert Myers
Vice-President—Mrs. William Ensel
Treasurer—Mrs. Louis M. Myers
Secretary—D. S. Benjamin

Waukegan
Chairman—Sam Schwartz
Vice-Chairman—J. Miller
Treasurer—N. Fisher
Secretary—Louis Diamond.

committees in supplying a variety of entertainment, sending lecturers and rabbis to the camps and hospitals, arranging home hospitality for the week-ends and on every occasion when the soldier or sailor was on leave from active duty, particularly during the High Holidays. In addition, the synagogues and temples of the neighboring communities always welcomed the uniformed man who desired to attend religious services. The hospital committees comforted the sick in the hospitals and supplied them with many articles necessary for their well being. The women's committees of the J. W. B. branches in coöperation with the Red Cross worked arduously in furnishing much needed supplies such as bath robes, socks, slippers, wristlets, sweaters, blankets, smoking jackets, helmets, gloves, handkerchiefs, shaving sets, wash cloths, comfort kits, toilet articles, etc. In addition, the Board operated canteens and offered sleeping accommodations, gymnasium and recreational and reading and writing room facilities to the men who came to town. In these town centers the soldiers and sailors found a wholesome, home-like atmosphere, a congenial and friendly greeting, entertainment, and men who were ready to extend every personal service in their power.

A most important phase of the community work was social service work undertaken by the committees of the Jewish Welfare Board Branches in coöperation with the American Red Cross. This work concerned itself with the relief and economic assistance for families dependent upon the men in the service.

The Chicago Branch maintained a central office at 1047 First National Bank Bldg. In this office, there was a bureau which supplied general information to service men, ex-service men and their relatives. Innumerable personal service cases were handled by this office. In addition, the Jewish Welfare Board secured eighteen beds, the use of the swimming pool, steam baths and shower baths at the Board of Trade Hotel. Men were accommodated over night at a very low rate and free beds were offered to those who were unable to pay. Accommodations for thirty-five men were likewise secured at the West Side dormitory at the Hebrew Sheltering House. Meals and lodging were furnished free to men at these dormitories wherever necessary. Information booths were established at the railroad stations and the men passing through Chicago were furnished with any information and assistance that they desired. One of the features of the community activity in Chicago was the troop train service. Field representatives and volunteer committees of the Jewish Welfare Board met all the trains arriving in Chicago and accompanied the troops to Camp Grant and other posts. The men on board the trains were supplied with cigarettes, [illegible] that they required. In addition, the field representatives took messages to be delivered to folks back home, apprising them of the soldier's arrival. Telegrams were forwarded and telephone calls made. This program was coördinated with a welcome reception that was accorded to the arriving troops when they reached the camp.

The Hospital committees likewise distributed quantities of jellies, jams, fruit, cigarettes, etc., to the men at Great Lakes, Camp Grant and Fort Sheridan. The Welfare Committee of the Chicago Branch furnished each one of the men drafted for service or who enlisted for service with a comfort kit, which was given to him prior to his departure for the army camp or naval training station. . . .

Another activity of the Chicago Branch consisted in providing home hospitality to soldiers and sailors who came to the city on furlough or pass. This was accomplished in a most systematic manner and thousands of men were enabled to enjoy the comfort and pleasure of home surroundings on their visits to the city. In the beginning of the war a call was sent out for families desiring to furnish hospitality. As the result of this call one thousand names were secured. In order to know the environment, the Hospitality Committee of the Chicago Branch made a personal survey of every locality where hospitality had been offered. In the same manner, invitations were extended to entertainments, theatre parties, sight-seeing trips, dances and dinners arranged by Temple Sisterhoods, Jewish communal and social organizations in the city. The entertainment committees likewise arranged for visits to neighboring camps on which occasions the men were liberally supplied with refreshments of various kinds, in addition to the entertainment.

In the same manner as farewell celebrations were arranged in the camp and in the community when the soldiers departed for overseas so were they welcomed upon their return. Special celebrations of this character were arranged on the occasion of the return of the 33rd and 86th Divisions. As part of the program, there was included the distribution of cigarettes, tobacco, candy and gum. In the month of May, 1919, alone, over 10,000 packages of chewing gum, 200,000 cigarettes, 700 cans of tobacco, and 20,000 packages of mints were distributed among the returning troops.

In addition to these efforts of the Chicago Branch, individual celebrations were arranged in the various towns and cities in the State of Illinois on the occasion of the return of the troops, coming from those cities. In all these celebrations, the Jewish Welfare Board participated. As the soldiers and sailors were discharged from service their names were sent to a Committee which visited the boys in

their homes, inquiring as to their health, comfort and future occupation.

Throughout the war emergency, the organized efforts of the Jewish community of Chicago were made available for the benefit of the service men, the ex-service men and the families of these men.

At Waukegan, the Jewish Welfare Board operated a community center for the benefit of the men stationed at Great Lakes. The men were served with dinners and "chow" at all times at the canteen conducted in this center. In addition, dances, musicales and vaudeville entertainments were arranged for Wednesday, Saturday and Sunday of each week, the attendance being well over fifteen hundred weekly. Such activities were conducted until June 15 when the personnel at Great Lakes was so much reduced that it was no longer necessary to maintain the center. During this time "chow" was served to over 30,000 men and over 40,000 availed themselves of the club facilities of the center. The hospital committee of this Branch distributed goodies and articles of comfort to over 1,500 patients. On Mothers' Day alone, over 520 were served. Even after the center in Waukegan was closed, the activities of the various community committees continued undiminished.

At Rockford, the Jewish Welfare Board likewise maintained a community center throughout the period of activity of the Jewish Welfare Board. In addition to the weekly entertainment and dance, open house and impromptu dances were arranged every evening of the week, the total weekly attendance being well over one thousand. This center was equipped with modern recreational facilities, including pool tables, game room and facilities for dancing. Entertainments were arranged for convalescents and soldiers on leave. As in the case of Chicago and Waukegan Branches, community committees coöperated closely in the work in camp, arranging weekly dances at the camp building in Camp Grant, visiting the hospital and performing various other services. The Rockford Community center closed on July 1, 1919.

The Branches have helped sustain the morale at home and the inspiration of patriotic service has been reflected back in the heightened morale of the man in uniform.

Supplies

A very important service of this Board consisted of the distribution of much needed supplies to the men in the service. At no time, and in no instance was the distribution limited to the proportionate responsibility of the Board based on its share of the United War Work Campaign funds. Every legitimate need of the soldier, gentile and Jew alike, was met. The Board has contributed recreational equipment and reading material of all kinds.

At Camp Grant, there were distributed an average of 2,000 letterheads, 1,500 envelopes, 350 magazines and newspapers a week (Yiddish, English and Anglo-Jewish). At Great Lakes and Fort Sheridan, similar quantities of writing and reading materials were distributed. In addition, the soldiers and sailors received countless quantities of cigarettes, packages of matches, candy, chewing gum, fruit, jams, jellies, etc. Each man who was discharged from the service received as a souvenir a J. W. B. wallet. In addition representatives of the Board mailed thousands of letters and forwarded large numbers of telegrams for the men in uniform.

From its very inception, the Jewish Welfare Board established the policy of free distribution of all supplies, and free admittance to all functions and entertainments conducted under the auspices of the Board.

Conclusion

A record of the work of the Jewish Welfare Board in the state of Illinois would be incomplete without mention of the invaluable coöperation extended by the army and naval authorities, by the allied welfare organizations and by civilian and government agencies. The Board, on the other hand, at all times complied with the regulations of the military and naval authorities and sought every opportunity of coöperating with existing agencies in the work of sustaining the morale of the troops and in assisting the families of those who were enlisted in the service. In planning its activities and in carrying out its program, the Board at all times sought to render the maximum of service to the maximum number. It endeavored to interpret to those of foreign birth the ideals of this country and the basic principles of its democratic government. The Jewish Welfare Board sought to crystallize the love and gratitude to the service men into a practical expression of service.

From its very inception, the Board established no limitations of race or religious denomination. Indeed it is a source of gratification to report that by far a greater number of non-Jews participated in Jewish Welfare activities than Jews. This Board is convinced that this all-inclusive appeal of its welfare program, founded in genuine spirit of service proved a potent factor in allaying and dispelling prejudice and animosity that might otherwise have made itself manifest.

Though the emergency effort of the Jewish Welfare Board is at an end, it is certain that the spirit of welfare service that found root in the community branches of this Board, will continue to express itself in times of peace, in behalf of the uniformed men. The War and Navy Departments may look forward with confidence to the continued hearty coöperation of the Jewish community of America.

The Chicago Conference of the American Jewish Relief Committee[1]

[An official record of the proceedings of the sessions held at the Standard Club, September 24-25, 1921.]

The Invitation

September 14, 1921

The American Jewish Relief Committee has been asked by the Chicago committee to call a National Conference of the representatives of the American Jewish Relief Committee throughout the country. By reason of its convenient location, Chicago has been designated as the place for this meeting, which will be held on Saturday, September 24th, and Sunday, September 25th, at the Standard Club, 2400 Michigan Avenue.

The conference which we are calling will in no way be an appeal for funds, but will undertake to determine the advisability of conducting a national fund raising campaign, methods to be employed, and other questions pertaining to this subject. This meeting will be the first gathering of the leaders of American Jewry from all sections of the country to discuss the critical condition and the future of the Jews in Eastern Europe. We plan to bring together the men who, during the last five years, through their splendid efforts, have made possible the securing of the funds required for the keeping alive of thousands of our co-religionists in Eastern and Central Europe. It is imperative that the people who have done this great work should decide as to the future activities of the American Jewish Relief Committee and the Joint Distribution Committee. Both of these committees will be represented at the conference by Mr. Felix M. Warburg, Col. Herbert H. Lehman, ourselves, and other associates.

The sole aim of the conference is to bring the leading Jews of America into intimate personal contact and make it possible for them to get a comprehensive and sympathetic understanding of the problem of the Jew in Europe and determine upon means of helping him.

We are writing to you with the earnest request that you attend this very important meeting. Please write your acceptance within three days to Mr. Julius Rosenwald, Sears, Roebuck & Co., Chicago, Illinois.

In the same spirit in which you have made sacrifices in the past, we ask you to come to this [illegible] gathering to help us in the solution of the difficulties confronting our unfortunate brethren across the seas.

Yours cordially,

Julius Rosenwald,
Chairman, Invitation Committee.

Louis Marshall,
Chairman, American Jewish Relief Committee.

A. G. Becker	Paul Baerwald
James H. Becker	Edward E. Gore
Gen. Abel Davis	Col. H. A. Gumbiner
Samuel Deutsch	Arthur Lehman
Max Epstein	Herbert H. Lehman
M. E. Greenebaum	Judge Otto A. Rosalsky
Sol. Kline	Nathan Straus
Adolph Kraus	Oscar E. Salzberger
Charles Rubens	Felix M. Warburg

[Invitation Sent to the Following:]

ALABAMA

Joe Sacks, Anniston
Coleman Black, Birmingham
Sam Black, Birmingham
Major M. M. Ullman, Birmingham
Julius Hammel, Mobile
Simon Gassenheimer, Montgomery
L. Thalheimer, Selma

ARKANSAS

I. H. Nakdiman, Fort Smith
B. Seelig, Helena
Phil Levy, Hot Springs
Ike Kempner, Little Rock
Simon Bloom, Pine Bluff

ARIZONA

David Goldberg, Phoenix
S. B. Goldman, Tucson

CALIFORNIA

Joseph Redlick, Bakersfield
L. M. Mendelsohn, Fresno
Louis M. Cole, Los Angeles
Frederick Kahn, Oakland
Simon J. Lubin, Sacramento
Samuel I. Fox, San Diego
Mortimer Fleischhacker, San Francisco
Moses A. Gunst, San Francisco
Max Levy, Stockton

COLORADO

Henry Sachs, Colorado Springs
Oscar Livermore, Colorado Springs
Samuel E. Kohn, Denver
Hyman Isaacs, Leadville
S. Bernheim, Pueblo

[1] From the official booklet of the same name—abridged.

CONNECTICUT

Charles H. Shapiro, Bridgeport
Asher Papish, Danbury
J. S. Silver, Hartford
J. Slade, New London
Morris D. Saxe, New Britain
Col. Isaac M. Ullman, New Haven
S. Roodner, Norwalk
Louis M. Raffel, Waterbury

DELAWARE

Henry D. Dorzbach, Dover
Sol Wilson, Newark
David Snellenburg, Wilmington
Nathan Miller, Wilmington
Louis Topkis, Wilmington

DISTRICT OF COLUMBIA

Simon Lyon, Washington

FLORIDA.

Julius Hirschberg, Jacksonville
Jacob Aronowitz, Key West
Isidor Cohen, Miami
Morris Bear, Pensacola
S. Mendelson, Tallahassee
Abe Maas, Tampa
Fred Wolf, Tampa

GEORGIA

Leopold Adler, Savannah
S. B. Brown, Albany
V. H. Kriegshaber, Atlanta
Armand May, Atlanta
M. G. Michael, Athens
Albert Fendig, Brunswick
Leo Loewenherz, Columbus
Hon. Izzie Bashinski, Dublin
L. I. Waxelbaum, Macon
Judge Max Meyerhardt, Rome
Edwin M. Frank, Savannah

IDAHO

Gov. Moses Alexander, Boise

ILLINOIS

Judge Samuel Alschuler, Aurora
Jos. Saenger, Belleville
S. J. Michelson, Cairo
Isaac Kuhn, Champaign
Samuel Jaffe, Chicago
A. G. Becker, Chicago
James H. Becker, Chicago
Marcy I. Berger, Chicago
Abel Davis, Chicago
James Davis, Chicago
Samuel Deutsch, Chicago
Joseph Feuchtwanger, Chicago
Judge Harry M. Fisher, Chicago
M. E. Greenebaum, Chicago
Dr. Emil G. Hirsch, Chicago
L. M. Katz, Chicago
Sol Kline, Chicago
Adolf Kraus, Chicago
L. Liederman, Chicago
Samuel Phillipson, Chicago
Julius Rosenwald, Chicago
M. S. Rosenwald, Chicago
Charles Rubens, Chicago
Louis S. Berlin, Chicago
Louis M. Cahn, Chicago
Mrs. Israel Cowen, Chicago
Leon Fram, Chicago
Nathan D. Kaplan, Chicago
M. J. Karpf, Chicago
Max Klee, Chicago
Hyman N. Kohn, Chicago
Dr. Gerson B. Levy, Chicago
Rabbi Felix A. Levy, Chicago
Jacob M. Loeb, Chicago
Julius Savitky, Chicago
Dr. I. Schanfarber, Chicago
Samuel Schweitzer, Chicago
A. B. Seelenfreund, Chicago
Philip Seman, Chicago
Dr. Samuel Schwartz, Chicago
Max Shulman, Chicago
Dr. George Sultan, Chicago
Dr. Joseph Stolz, Chicago
Elkan C. Voorsanger, Chicago
Rabbi S. Felix Mendelsohn, Chicago
S. J. Rosenblatt, Chicago
B. J. Epstein, Danville
Max Atlass, Decatur
Samuel B. Bensinger, E. St. Louis
Simon Klee Evanston
B. Michelson, Galesburg
Max Sklovsky, Moline
A. Warsaw, Ottawa
W. B. Woolner, Peoria
J. J. Reib, Quincy
Charles Shanhouse, Rockford
Henry Morris, Rock Island
B. A. Lange, Springfield
David Benjamin, Springfield
Albert Myers, Springfield
Sam Swartz, Waukegan

INDIANA

Sam Winer, Elkhart
Isidor Kahn, Evansville
I. Weil, Fort Wayne
William Feder, Gary
Dr. I. J. Propper, Gary
Joseph Steiner, Gary
Samuel E. Rauh, Indianapolis
Sol S. Kiser, Indianapolis
Albert M. Rosenthal, Indianapolis
A. L. Thalman, Kokomo
M. Rosenthal, Lafayette
Irving Jacobs, Ligonier
Isaac Oppenheimer, Logansport
Charles Indorf, Muncie
Julius Falk, Peru
Morris Greenberg, Shelbyville
S. Weinstein, South Bend
Leopold Joseph, Terre Haute
Ben Blumberg, Terre Haute
Max Blumberg, Terre Haute
Abe N. Levin, Terre Haute
I. B. Kuhn, Vincennes
Isaac Beitman, Wabash

IOWA

H. Smulekoff, Cedar Rapids
O. Hochman, Council Bluffs
E. P. Adler, Davenport
Jacob L. Sheuerman, Des Moines
Louis Arkoff, Fort Dodge
A. Abramsohn, Iowa City
A. Oppenheimer, Oskaloosa
J. B. Sax, Ottumwa
Dave Davidson, Sioux City
Edward Baron, Sioux City
A. L. Galinsky, Sioux City
H. Levine, Sioux City

KENTUCKY

Sam Pushin, Bowling Green
M. Berman, Covington
David P. Davis, Frankfort
Gus Starr, Henderson
Simon Wolf, Lexington
Col. Fred Levy, Louisville
Silas Rosenfeld, Owensboro
Louis Rubel, Paducah
E. R. Rothschild, Shelbyville
A. A. Greenebaum, Versailles

LOUISIANA

Henry Cohen, Baton Rouge
Charles Rosen, New Orleans
Sidney L. Herold, Shreveport

MAINE

Hyman Chernowsky, Augusta
Louis Kirstein, Bangor
B. L. Berman, Lewiston

MARYLAND

Leon Gottlieb, Annapolis
Julius Levy, Baltimore
Simon Rosenbaum, Cumberland
Leo Weinburg, Frederick
Joseph Brenner, Hagerstown

MASSACHUSETTS

Louis E. Kirstein, Boston
A. C. Ratchesky, Boston
David A. Lourie, Chelsea
David L. Gourse, Fall River
S. Starensier, Haverhill
Lewis M. Potolski, Holyoke
Harold M. Siskind, Lawrence
Bennett Silverblatt, Lowell
W. M. Pruss, Lynn
Samuel Barnett, New Bedford
Leo Zander, Pittsfield
L. Berman, Quincy
Nathan E. Goldstein, Springfield
Judge Jacob Asher, Worcester

MICHIGAN

Frank Bachrach, Adrian
J. Seaman, Battle Creek
H. S. Atlas, Cadillac
David A. Brown, Detroit
Abe Levy, Detroit
Herman Gessner, Escanaba
Morris Rosenbloom, Flint
Meyer S. May, Grand Rapids
Hugo M. Field, Hancock
M. Levine, Houghton
Ben Seaman, Iron Mountain
Harry Plous, Iron River
M. A. Kahn, Ishpeming
Meyer M. Levy, Jackson
Selig Stern, Kalamazoo
J. B. Simon, Lansing
S. Rothschild, Manistee
M. Winkleman, Manistique
A. Fine, Marquette
J. Simansky, Menominee
I. J. Chudacoff, Munsing
Abe Levine, Negaunee
Samuel Rosenthal, Petoskey
Benj. Netzorg, Pontiac
A. D. Philippe, Saginaw
David Eliassoff, Sault Ste. Marie
A. Rosenthal, Traverse City

MINNESOTA

Max Gendler, Albert Lea
Max Minsker, Atwater
George Hirsh, Austin
S. Sapero, Chisholm
H. Y. Joseph, Duluth
I. Freimuth, Duluth
Sam Ellis, Eveleth
Charles Hallock, Hibbing
L. Salet, Mankato
Joseph H. Schanfeld, Minneapolis
Louis R. Frankel, St. Paul
James Neiger, St. Paul
Isaac Summerfield, St. Paul
J. R. Kolliner, Stillwater
Julius Shanedling, Virginia

MISSISSIPPI

Jake Fink, Clarksdale
Abe Rubel, Corinth
Nathan Goldstein, Greensville
Herman Katz, Hattiesburg
Abe Feibelman, Jackson
Leo N. Neugass, Magnolia
Gabe Jacobson, Meridian
M. Kline, Merigold
A. H. Geisenberger, Natchez
Joseph Hirsh, Vicksburg
Ben Goldstein, Yazoo City

MISSOURI

Mrs. V. K. Fischlowitz, Bonne Terre
Louis Gratz, Carthage
Joseph Wallbrunn, Chillicothe
Charles Ettenson, Excelsior Springs
L. M. Aronson, Hannibal
Harry Bobier, Independence
Joe Goldman, Jefferson City
G. H. Newburger, Joplin
A. C. Wurmser, Kansas City
George Eisenstein, Moberly
Harry Block, St. Joseph
Simon Binswanger, St. Joseph
Samuel Hassenbusch, St. Joseph
Aaron Waldheim, St. Louis
M. Chasnoff, Sedalia

MONTANA

Sig Goodfriend, Anaconda
Max Friedwald, Billings
Abe Wehl, Butte
M. Handler, Great Falls
Sol Hepner, Helena
Irving L. Cohn, Missoula

NEBRASKA

A. Zolsky, Fremont
Sam Hexter, Grand Island
Morris Friend, Lincoln
Jos. Sarbach, Nebraska City
A. L. Alprin, Omaha
Wm. L. Holzman, Omaha
Harry Lapidus, Omaha
Henry Monsky, Omaha
H. G. Fleishman, Omaha
Harry A. Wolf, Omaha

NEVADA

A. Cohn, Carson City
Samuel Rosenberg, Fallon
E. Marks, Goldfield
George Wood, Reno

NEW HAMPSHIRE

A. M. Stahl, Berlin
M. Goldberg, Concord
H. D. Freeman, Dover
Edward M. Chase, Manchester
Nathan Kamenske, Nashua
Louis Shapiro, Portsmouth

NEW MEXICO

Ivan Grunsfeld, Albuquerque
R. W. Isaacs, Clayton
Louis C. Ilfeld, Las Vegas

NEW JERSEY

Felix Fuld, Newark
Sigmund Eisner, Red Bank
Abe J. Dimond, Newark
Jacob Fabian, Paterson
William Newcorn, Plainfield
A. J. David, Elizabeth

Dr. B. Pollock, Jersey City
Benj. Natal, Camden
David Holzner, Trenton
Jos. B. Perskie, Atlantic City

NEW YORK

Nathan Hatch, Albany
Samuel Hessberg, Albany
David Wasserman, Amsterdam
Lazarus Marshall, Auburn
J. G. Joseph, Buffalo
Benj. F. Levy, Elmira
Samuel M. Meyers, Geneva
Julius Jacobson, Glens Falls
Samuel Rothschild, Gloversville
Miss Frances M. Schermer, Herkimer
Daniel Rothschild, Ithaca
Jos. O. Harrison, Johnstown
Sol N. Levy, Newburgh
L. S. Silberberg, Niagara Falls
Julius Frank, Ogdensburg
David Friedman, Oneida
Ely Elting, Poughkeepsie
Joseph Michaels, Rochester
Irving Goldsmith, Saratoga Springs
Louis M. King, Schenectady
Meyer Todtman, Seneca Falls
Gates Thalheimer, Syracuse
H. H. Butler, Troy
C. S. Silverman, Watertown
Harry Kitzinger, Yonkers
Henry G. Alsberg, New York
Dr. Boris D. Bogen, New York
Morris Engelman, New York
Howard S. Gans, New York
Col. H. A. Guinzburg, New York
Dr. Nathan Krass, New York
Col. Herbert H. Lehman, New York
Louis Marshall, New York
Henry Morganthau, New York
James N. Rosenberg, New York
Dr. Frank Rosenbaltt, New York
Henry H. Rosenfelt, New York
Felix M. Warburg, New York

NORTH DAKOTA

Alex Rosen, Bismarck
D. Naftalin, Fargo
I. Papermaster, Grand Forks
E. Rosen, Minot

NORTH CAROLINA

Abe Weil, Charlotte
Lionel Weil, Goldsboro
E. Sternberger, Greensboro
J. M. Solky, Wilmington
Aladdin Rosenbacher, Winston-Salem

OHIO

Bert A. Polsky, Akron
I. C. Rudner, Alliance
Morris Pickard, Ashtabula
Max L. Herzberg, Bellaire
Edwin I. Baer, Canton
E. L. Bergman, Chillicothe
Oscar Berman, Cincinnati
Maurice Joseph, Cincinnati
Dr. Julian Morgenstern, Cincinnati
Charles Eisenman, Cleveland
Paul L. Feiss, Cleveland
Isaac Joseph, Cleveland
Joseph Schonthal, Columbus
Sol Levinson, Cuyahoga Falls
Fred J. Ach, Dayton
Harry Lehman, Dayton
Dan Lieberthal, Defiance
G. Bendheim, East Liverpool
G. Rothbart, Lancaster
N. L. Michael, Lima
Henry Flesh, Piqua
Samuel Horchow, Portsmouth
Sam Kaplan, Sandusky
Justin Altschul, Springfield
S. J. Anathan, Steubenville
Sigmund Saenger, Toledo
Otto Kaufman, Youngstown
L. Steinfels, Xenia

OKLAHOMA

Max Westheimer, Ardmore
M. Collar, Guthrie
Louis Berlowitz, McAlester
Samuel Sondheimer, Muskogee
A. D. Engelsman, Oklahoma City
D. R. Travis, Tulsa

OREGON

Ben Selling, Portland

PENNSYLVANIA

Max Hess, Allentown
Isaiah Scheeline, Altoona
Max Salmon, Beaver Falls
Wm. Horwitz, Butler
Louis Shapiro, Clearfield
Henry Klewans, Dubois
Louis M. Ralph, Easton
Philip Hanauer, Erie
David Kaufman, Harrisburg
Nelson A. Elsasser, Johnstown
Samuel Weiss, Jr., Mauch Chunk
Marcus Feuchtwanger, Newcastle
Dr. Cyrus Adler, Philadelphia
Jacob Billikopf, Philadelphia
Albert M. Greenfield, Philadelphia
Jules E. Mastbaum, Philadelphia
Philip Newman, Punxsutawney
Irvin F. Lehman, Pittsburgh
Nathaniel Spear, Pittsburgh
A. J. Sunstein, Pittsburgh
Sig Schweriner, Reading
Albert N. Kramer, Scranton
B. Hirsch, Shamokin
Alex Green, Sharon
Elias I. Glassman, Warren
J. K. Weitzenkorn, Wilkes-Barre
Max Grumbacher, York

RHODE ISLAND

Max Levy, Newport
Henry Friedman, Pawtucket
Archibald Silverman, Providence
Arthur I. Darman, Woonsocket

SOUTH CAROLINA

Montague Triest, Charleston
August Kohn, Columbia
Max Greenwald, Spartansburg
Isaac C. Strauss, Sumter

SOUTH DAKOTA

Sam Calmenson, Aberdeen
Louis Kuh, Sioux Falls
Ben Katz, Yankton

TENNESSEE

Herman Hecht, Bristol
Morris Friedman, Chattanooga
Milton Baum, Humboldt
Joseph L. Rosenbloom, Jackson
Joseph Newburger, Memphis
Lee J. Loventhal, Nashville
Sol Cohn, Pulaski
Louis Lipsky, Somerville

TEXAS

Joe Koen, Austin
Leon R. Levy, Beaumont
Joe Hirsch, Corpus Christi
Louis Cerf, Corsicana
J. K. Hexter, Dallas
Simon Linz, Dallas
G. Zork, El Paso
Dr. George Fox, Fort Worth
H. Kempner, Galveston
Oscar Berman, San Antonio
J. A. Hayman, Waco
A. Zundelowitz, Wichita Falls

UTAH

Joseph Reinshriber, Ogden
Daniel Alexander, Salt Lake City

VERMONT

N. Gisson, Brattleboro
M. G. Rosenberg, Burlington
Louis Gould, Montpelier
Harold Cohen, St. Albans

VIRGINIA

Leopold Ruben, Alexandria
J. A. Herman, Danville
C. M. Guggenheimer, Lynchburg
Moe Levy, Norfolk
Edward Eigenbrun, Petersburg
Isaac Fass, Portsmouth
Jos. Spiegel, Roanoke
Abe Walters, Staunton
P. Feinberg, Winchester
A. L. Straus, Richmond

WASHINGTON

Julius C. Lang, Seattle
Ralph Schoenfeld, Seattle
Samuel R. Stern, Spokane
Louis H. Burnett, Tacoma

WEST VIRGINIA

H. O. Baer, Wheeling
Isaac Lowenstein, Charleston
W. A. Hersch, Parkersburg

WISCONSIN

Julius P. Frank, Appleton
A. Roth, Beloit
M. M. Horn, Eau Claire
M. Shurman, Fond du Lac
B. Brill, Green Bay
M. W. Wertheimer, Kaukauna
E. Epstein, Kenosha
Joseph Goldstein, Kenosha
Chas. H. Schweizer, La Crosse
Alex Kornhauser, Madison
Harry Krom, Merrill
Charles Friend, Milwaukee
Nat Stone, Milwaukee
Dave Kallen, Oshkosh
David B. Eisendrath, Racine
Anton Hoenigsberg, Sheboygan
A. Locke, Sheboygan
Herman Davis, Sheboygan
S. Y. Josephs, Superior
S. Winkelman, Wausaw

WYOMING

Jacob Sherman, Cheyenne

CANADA

Sir Mortimer Davis, Montreal
Lyon Cohen, Montreal
D. S. Friedman, Montreal
Mark Workman, Montreal
Leo Frankel, Toronto.

SESSION OF SATURDAY, SEPTEMBER 24—2 P. M.

Mr. Julius Rosenwald: Ladies and Gentlemen—Permit me, in the name of the Chicago Committee, to extend to each of you the heartiest possible welcome to Chicago. No city could give you a more hearty welcome than our own. You have all received letters outlining the nature of the business for which we are called together, and I shall not endeavor to speak at all along that line. Whatever discussion there is—and as I understand from the members of the Committee there are no preconceived plans—we are here for discussion and we want to follow whatever the delegates from the various cities think should be carried out. I am glad to say we ought to be proud as Jews to recognize the fact that we have delegates from most of the States, from California to Massachusetts, and from most of the States between the northern boundary and the Gulf. Whatever plans you gentlemen have will meet with the approval not only of the Chicago Committee, but of all those who have been working in the cause for which we are gathered.

In order not to delay the business for which we are brought together, I would request General Abel Davis, if it meets with your views, to take the chair as temporary chairman. General Davis.

General Abel Davis: Suggestion of some name for temporary vice-chairman will be in order. Any suggestions?

Mr. Felix Warburg: I suggest Mr. Howard S. Gans, who has been acquainted with the work for quite a while and has been most valuable to us in New York.

Mr. Rosenwald: I second the nomination.

[Nomination put to the meeting and carried unanimously. Mr. Gans was declared by the Chairman to be unanimously elected vice-chairman.]

General Abel Davis: Nominations for one or more secretaries will be in order.

Mr. Warburg: I suggest that you have already Mr. James Becker, Mr. Rosenfelt and your Mr. Berger, who know the details of the secretary's office to assist you in your arduous duties.

[Nominations seconded. Nominations were put to the meeting and carried unanimously.]

The Chairman: May I suggest that as any member rises to address the conference or to make a suggestion that he give his name and State, so that we may get the record of all of those who participate in our deliberations.

Gentlemen, what is your pleasure as to your temporary organization?

[Moved and seconded that the temporary organization be made permanent. Motion put and carried unanimously.]

The Chairman: So ordered and your conference is organized. It seems fitting at this time that we should have an understanding about the things which are proper for your consideration before this conference. The letter inviting participation in this occasion set out rather fully what was in the minds of those who have asked you gentlemen to come. It may be well to restate them concretely. Every community throughout the United States which has in one way or another participated in the efforts of the Joint Distribution Committee and the American Jewish Relief Committee has been asked to send one or more delegates to this conference for the following purposes: To ascertain from those who have been in the field the conditions as they now exist in Europe and particularly in those regions which have not as yet overcome the disastrous effect of the world war. To ascertain what are the future plans of the American Jewish Relief Committee and of the Joint Distribution Committee, and to receive suggestions from those who are present as to the methods of collecting the funds if we should determine that such a step is advisable, and the method of application of those funds. We shall also consider such other matters as you may find to be germain to the specific matters just mentioned. Does that meet with the view of the delegates present? Does that statement represent your views? Is there any intention to broaden the matters for the discussion, or is there any intention to put any limitation on them? If not, it will be considered to be the purpose of the conference to limit the discussion to the object and matters mentioned. What is your pleasure regarding the procedure?

Your Chair suggests that in order that we may arrive at proper conclusions that a basis be laid for our deliberations. I do not know of a better basis than a summary of the things which have been done in the past. I may say that it is not intended to make any speeches; it is not intended to have anyone tell us anything else except what he knows, and I want the delegates to know that we have not asked anyone to come here prepared to make a speech, but we have taken it for granted that everyone has come here with a heart and soul which is responsive to the situation as we know it to exist in Europe, or as it may be pictured to us to exist there. The press is not represented, no publicity has been given to this meeting. Nothing is to be reported as coming from this meeting except as you may determine yourselves.

We have come here to plan together, to put our heads together, our hearts with a single purpose of interest and service, with the hope and determination that we shall all get back of the proceedings of this conference, and put them into execution.

It has occurred to the Chair at this time that it may be well to call Mr. Warburg to tell us, in his own way, the aims and purposes of the Joint Distribution Committee.

Mr. Felix Warburg: Ladies and Gentlemen—I would like to suggest to the Chair that before we begin he should make a ruling that inasmuch as really everyone here will want to contribute to the deliberations, the first speaker be limited to ten or not more than ten minutes.

The Chairman: The Chair suggests that if there is anything to be done in that matter that we defer it until after the first speaker has spoken.

Mr. Warburg: We have received time and time printed minutes and reported speeches of the people who have returned, and I take it for granted, knowing a good many of the delegates here, that I do not have to begin with the alpha of the alphabet. I take it for granted that you know what has happened since the armistice. I take it that you know that in the room there must be at least ten people who have personally been in your servants in Poland, or in the different parts where our operations have taken place. I hope that you will get from them directly the impressions that they have had, and such details as I know you will not be able to get in the brief outline given you.

I take it that you know that the Polish Unit has worked during all these years and has fulfilled to a great extent the work of the Relief Committee, this last year, and I shall address myself to the last year, because that will bring you the picture more up to date, and has represented the effort to go from war footing to a peace footing. We have tried to cut our relief based on almsgiving, the giving of clothing to the population, and have tried to reawaken the population to become more as they have been before the war, self-respecting and self-supporting. The efforts made in that regard have been exceedingly successful.

The two fields of operation where the largest amounts of money had to be spent have been Vienna, as the center of the refugee assemblage, and Poland, the country overrun so many times by the Huns. The conference that Mr. Becker very fortunately called in Vienna had the result of laying down a certain policy in the different countries. They proposed and we adopted a certain maximum of how much those countries should be permitted to spend for relief, for clothing, for general work and for child care. You saw those tabulations a year ago. I am glad to say that they have lived up to those provisions. What to us at that time seemed very doubtful, namely, that it should be possible to reduce Poland so quickly and so successfully to self-administration, has been done. It was due to a great extent to the tact of Dr. Bogen and the friends who were with him over there, that this has been achieved, and I am glad to see him back with us once more and I know that there is no better au-

visit and we were then Dr. Bogen. Without him, most of our operations would have been impossible.

I come back to the conference over which Mr. Becker presided. It was decided there that the Viennese activities, all good, but very expensive, should be reduced to normal. That was difficult because the Viennese people at that time were very much demoralized. The Jews of Vienna, whose finances and hobbies had gone down to nothing, felt as much dejected, as helpless and hopeless than I do not care doubted whether any things could have taken place or so short a time. I do not think it could have taken place up to that day if Mr. Gans and Dr. Bogen and a number of his friends had not gone to Vienna last summer and if we had not taken the community in Vienna into our confidence and had not told them that the time has come when Vienna has to be treated like other countries. It has to stand on its own feet. It was a shock to them, and I am afraid that the first session, which my brave friends had before we arrived, must have been very disagreeable and a very painful one to both sides, because the Viennese people were not prepared to assume their own duties and we could not be prepared to continue.

After a number of conferences they had changed, and we succeeded in making them assume their duties, we giving them only a relatively small payment to start them off; but the work, the medical work, the distributing work, and some of the child-care work has been handed back to the Viennese committee, and we hope that they will be able to carry it. They may be able to carry it.

So the Eastern picture is a more favorable one. The Polish picture is a more favorable one. The Palestinian picture is not any more favorable than it was a year ago. Things are about as they were a year ago. We have reduced our allowances there, too, as we feel that the institutions have been brought up to a better standard than with the influx of immigrants at the slow rate at which the Zionists permit them to come in, they should be able—to use the boy's own expression—to paddle their own canoe with the means they have.

We come to Rumania, where the conditions have improved decidedly. The poverty in Rumania does not cause any great difficulty at the present, but you will hear that in that country, as in every other country I have mentioned, the activities of Col. Lehman, who will speak to you of reconstruction, will need a good deal of current attention.

The method of doling out charity has stopped for the moment, but we must not feel that because of that our several activities should be diminished. The reconstruction is a most important part. The medical work is a most important part, and you will be informed on that from other sources. I only in general remarks want to say that unless we succeed in putting the Jews in Eastern Europe on a basis where they become self-supporting and where they become human beings so far as ordinary conditions are concerned, anti-Semitism will not die out. I was over there a few months ago and we still heard the Eastern Jew described as the "lousy Jew," the "filthy Jew," etc. We must see to it that the Jew is put as considered because it provides an excuse for special restrictions against their moving about, and it is most important that our medical program be supported by a large amount, as it cannot be had anywhere. You will hear about that, too. I only give you a general outline.

You will also hear about the child-care and there I feel that whatever our future policy may be, whether we will have more drives or no more drives, whether we will have more appeals to Jewry or not, the Jewish orphans will need your attention for the next four or five years. There is no way of avoiding that responsibility. The beautiful adoption of Jewish children is a thing which ought to occupy the hearts and the minds of the Americans, especially of the women in the United States. I say that with a good deal of conviction. I have seen a good many cases where the fatherless children of France have been adopted by Jewish women in other towns. Their interest remains alive through the little letters that these ladies receive from their children whom they have never seen, and whom they probably never will see. But it it means something in their lives they connect them with the country where these children have to live. That remains a chain which is stronger than the cold check which is sent by the husband to the treasurer of the committee. I do hope that as you consider the continued plans a little later on you will not forget the warmth of this appeal, which to my experience is a decidedly great one.

I do not want to go into any further details at this moment. I shall be delighted to answer any question in the discussion which no doubt will ensue. I want to express on my own behalf—I have no right to speak for the Jews of New York, or for any other Jews—that it is a privilege to be in Chicago in connection with the enterprise. Chicago, through its leader, has been foremost in war relief. Mr. Rosenwald has always marched at the head of the line.

Unfortunately for us, perhaps unfortunately for you, the Jewish people of New York had to carry the burden of the executive work—not on account of any other reason than that they were situated at that place where these things had to be attended to. We shall be glad to give you all the information you desire, and whatever mandate you give us will be executed in the best possible way.

Of one thing I want to give you assurance—

that we have been exceedingly fortunate in finding people who would be unselfish and would give their time unselfishly to this work. The Chair has already spoken of one individual's work, of the work Dr. Goldman has done at such sacrifice—his own practice in New York, and a sacrifice of even his own health. We have had the privilege of calling on Mr. Howard Gans, who has done this work to the same extent, but, fortunately, his health is perfect. He administers the affairs of that committee through daily hard work, following in the footsteps of Colonel Lehman, and we have no idea what these details mean. We criticize—I criticize myself—and the work needs the right kind of criticism. We want criticism when it is just. Do not hesitate to tell us anything that is on your mind, because we are all only human; but we want you to know the people who do the work, and how unselfish they have been.

You must know a delegate at this conference who has done and who is going to do a most extraordinary piece of work—James N. Rosenberg, a lawyer of high standing in New York, giving up all his practice for us, so as to help us abroad, following in the footsteps of Dr. Goldman and Mr. Howard Gans. He will act as Chairman of the European Council with all the other men in that Council. I want you to know this morning we have four countries which are the most important ones, divided up in such a way that we have one extra man in each country. These people act together as a Council and check each other up. There is no one man who can work in such terrible circumstances as you find there, such suffering and distress, without becoming depressed. You see things only through the glasses of that horrible problem we are trying to solve and cannot solve. Therefore it is important that not one person, but a body of persons, not specializing independently, but that will counsel together—men of the type of Dr. Goldman, Mr. Waldman, known to a good many of you through his work in New York and Boston. Dr. Peyser, who worked so hard for you as to undermine his health to such a degree he is now trying to heal his lungs, which are in a wretched condition. These are the men in charge of the medical work, and reconstruction work is in the hands of Mr. Landesco. Mr. Landesco is a business man. Mr. Lehman will probably give you more about the scope of his work. I only want to assure you as far as the personnel is concerned there is nothing to worry about. It is difficult for the rank and file to stay under fire, to stay under disease, and under the circumstances which our personnel continually suffer because the conditions are so bad, and the lure of the people at home and the influence of the United States is very strong.

I will now cease for the time being, but we will be only too glad to answer any questions that may be asked.

The Chairman: I beg leave to read two messages, one from Mr. Paul Baerwald:

New York, September 19, 1921.

James H. Becker, Esq.,
Chicago, Ill.

My Dear Mr. Becker:

I want to express to you again my sincere regret at not being able to be present at the Conference. I would have welcomed this opportunity to make the acquaintance of so many of the men through whose untiring efforts the money has been collected which has passed through the office of the Treasurer these last few years.

Your Conference is bound to be a success because all the participants want to make it a success and you will be able, I am sure, to arrange for a larger degree of coöperation and joint effort than ever before. And from a general point of view I am sure you have just managed to select the best moment for the staging of this important gathering.

Sincerely yours,
PAUL BAERWALD.

The other is a telegram from Mortimer L. Schiff, who has been asked to come to this conference.

New York, September 21, 1921.

Julius Rosenwald,
Chicago.

Not only because of my father's great interest in all phases of Jewish War Relief but also because of my own recognition of the continuing need I would very much like to do as you desire and be present at the Conference of the American Jewish Relief Committee to be held in Chicago on September 24th and 25th, but it is to my great regret impossible for me to do so. September 25th is the first anniversary of my father's death and I want to spend this day with my mother and with her attend a memorial service which is to be held here. I am sure that you and your associates will understand that under these circumstances I cannot absent myself from this neighborhood on that day.

MORTIMER L. SCHIFF.

The Chairman: Ladies and Gentlemen—Mr. Schiff's answer to the invitation suggests the anniversary of the death of his father, who has been one of the main supporters and enthusiastic in his allegiance to our work. If the conference desires to take any action on that they can. What is the pleasure of the conference?

Mr. Rosenwald: May I ask, or suggest, Mr. Chairman, that a committee be appointed to formulate resolutions upon this occasion, which brings to our memory the most outstanding Jew that America has ever produced. Mr. Schiff was not alone a philanthropist, not alone a leading Jew, a valiant, outspoken Jewish representative in other things, but he was a type of American citizen of which every American, Jew or non-Jew, should be proud. And, in addition, Mr. Chairman, I would like to ask that this group, for a brief moment, rise in silence to the memory of our dear departed Mr. Schiff, Chairman of the Joint Distribution Committee.

The Chairman: Mr. Rosenwald moves that the Chair be authorized to appoint a committee to pass suitable resolutions in honor of the memory on the first anniversary of the death of Mr. Schiff. All

those in favor of the motion signify the same by rising and remaining silent.

[Entire convention rises and remains silent, followed by Kaddish in Hebrew by Rabbi Emil G. Hirsch.]

The Chairman: The Chair will announce the composition of the committee after receiving suggestions, if any member of the conference desires to make them.

May the Chair suggest that we follow up the general survey of the situation as given to us by Mr. Warburg by hearing a statement from each of the gentlemen who have been in the field and who have performed themselves in some particular phase of the work?

The gentleman upon whom I am going to call, Mr. Howard Gans, is one of those who has given great service to the cause. Mr. Gans knows about this thing known as Sanitation, and all the questions related thereto or devastated Europe. We shall be delighted to hear from him.

Mr. Howard Gans: I want to thank the conference for the honor conferred upon me, and in selecting me as one of the speakers. I want to deprecate the things that have been said about my services because I don't think the little I have done merits praises such as you have given.

The subject I have been announced to speak upon I know only from the administrative side. That phase of our work which is the greatest and makes the strongest humanitarian appeal to service, is the attempt to provide for so many of the little children of Poland, who have been orphaned from war causes, with the bare necessities of life as far as it is possible for us to give them. The best we can do in that direction is little enough. Whatever we can do in bringing a small percentage of the rising generation to some training in the decencies of life is a contribution probably greater than we can imagine in the rehabilitation of Eastern Europe.

Next to that comes what we call our reconstruction work, to enable our co-religionists of Eastern Europe to help themselves, the attempt to furnish them with the means of helping themselves. Colonel Lehman will tell you what the plans are as to that phase of our work which deals with the refugees. Now there is my mind, are the activities here that should and will make an appeal in a public attempt to gather funds. But what we are trying to do through our medical program is fundamentally connected with these other activities. Unless we carry on this work other activities will be nullified.

Picture to yourself the devastated areas, through which armies have fought and refought, leaving ruins and destroying communities. You must try to picture a country where there is suffering almost beyond description, a country in which facilities for sanitation are few—comparatively few. The bath houses existing before the war have in large measure been swept away. Now, unless something is done to remedy that condition, unless bath houses, which are the sole preventive for the spread of typhus and other diseases, are supplied at least in small measure, unless something is done to furnish water supply in places where there is none, where they haven't any way of getting it, unless there is some attempt to stop these various diseases, which, if not taken in day begin to spread, will sweep through and take at least half of the population, those in authority cannot deal with the situation. If not checked, these diseases are bound not only to increase in that vicinity, but because of the floating character of the population you are going to have a condition in the communities where whatever else you do your efforts will be fruitless.

What use is there to bring up children if they are going to die of typhus? What use is there to spend money for rehabilitation, of providing workmen with tools to set up their business, if the tools which you provide are to be useless because the little shopkeeper is carried away by typhus or cholera? What use is there to deal with people in concentration camps, furnishing them with food and clothing, unless we are also doing something to prevent the typhus germs from spreading throughout the camp and devastating all those concentrated?

With a picture of this sort before us about two years ago we made a tentative proposition for an immediate campaign. We have now a survey of the field, and we now have in the field about fourteen doctors, who have been added to the nine separate districts into which Poland is divided, covering approximately 3,000,000 people. We organized in this district and are in process of organizing in the other districts, with the aid of the local communities, a movement to bring about the sanitation and the coördination and creation of important organizations to deal with sanitation and disease and the emergencies that we have attempted to describe.

The Chairman: The Chairman of the Reconstruction Committee is one of the members of the conference, and I would like to present to you Colonel Lehman, who will speak to you on the work of reconstruction. Colonel Lehman.

Col. Lehman: Ladies and Gentlemen—There came a time in the administration of relief committees and of those who were charged with the responsibility of handling the work abroad when the kind of cooperative relief work we had been doing for a number of years, both during and subsequent to the war, had come to an end, except for some sporadic efforts. Steps were taken to augment the transition period between that and the time when the people should again be able to care for

themselves by their own efforts—become self-supporting. So that as far back as eighteen months ago Dr. Bogen and Mr. Becker, our other representative abroad, did put into effect in a small way reconstruction, through the granting of loans to small merchants, artisans, farmers and workers. This was done largely in Poland and in Roumania. About a year ago they prepared to take steps to really bring about a situation where these people they had helped for a number of years could be made as self-supporting and self-sustaining as possible. Therefore there was given to the Relief Committee a fund of five million dollars, which should be used over a period of time to bring about the desired effect. . . .

Roumania suffered greatly from the war, but seems to be getting back on its feet somewhat more rapidly than other countries, owing to its situation. We therefore thought there was a chance to do our work without hindrance, and with a fair amount of safety, and with a reasonable assurance that we were going to reach people who needed it. It was put into effect in the following way: Our committee appropriated three hundred thousand dollars, two hundred thousand of which was paid out in the form of loans made by coöperative societies, and one hundred thousand was paid for loans for reconstruction—reconstruction of houses; in other words, mortgage loans. . . .

I think it is a significant thing to be able to report that last Monday we received a check of about $1,100 representing interest paid by one of these [coöperative] Roumanian organizations, through an agent of the committee, on its loan.

In addition to this three hundred thousand which we have given to Roumania, we have placed at their disposal also a considerable number of tools to be sold to artisans and workmen, on easy terms, payment to be spread over a long term. . . .

In Palestine our problem has been a serious one. We have wanted to commence work there, but we have not felt that the time was ripe to do anything on any substantial scale.

I need not refer you gentlemen to the political situation in regard to Palestine, which of course is bound to be a hampering and a hindrance to any reconstruction work in Palestine. Furthermore, we have felt that as far as possible we must adopt the plan that we could not afford to undertake the responsibility either of administration or of the administrative expenses—that if we did it would simply mean setting up an enormous organization. As we have found credit institutions run by the Joint Distribution Committee or any philanthropic or semi-philanthropic society, we were bound not to be self-supporting. So that if the administrative charges of these institutions were paid out of our funds it would only be a question of time before our funds would be depleted, not only through the losses on loans to those people who deserve help, but through administrative expenses. We have, therefore, adopted a general rule that we are not going to run the joint organizations without the help of the people in the country, that the people in the country must run themselves to the extent of putting up a certain proportion of the capital out of which the administrative expenses could be paid. We have done that wherever we could so far, but we have not found it practicable in Palestine. In Palestine, of course, there are no independent credit organizations except the Anglo-Palestine Bank, and in that institution they neither wanted to handle a job of that sort nor would we have been willing to let them do it. So thus far we have not set up any credit institution in Palestine. We have had in the last three or four years what is known as the Kupeth-Milveh organization, a loan association in which a very nominal interest is charged. It functions in Jerusalem, Haifa and Jaffa, and one or two other Palestinian cities. . . .

That brings me to the last and most important piece of our work, and that is the program which we have initiated in Poland. With the exception of Russia, which, of course, has not been open to us up to the present time, the most important part of our work must necessarily be in Poland and through Mr. Landesco and his assistants, as well as our own, we have been giving it the closest attention.

We have set aside in Poland as an experimental amount the sum of one million dollars for the setting up of a comprehensive credit institution within Poland. There have been in Poland for a reasonably long time various coöperatives—coöperative loan banks, coöperative business organizations. What we have done is the following: We have divided Poland into seven separate districts. In each one of these districts we have selected, or in a few cases actually will set up, a certain number of small co-operative banks and a small number of consumers, producers and artisans, all coöperatives. All of these within a district will head up into a union of coöperatives. In other words, if we have ten coöperative banks within the district, they will head up into a district of one coöperative, so that there will be in all seven coöperatives. We will set up after the next sets are completed, in Warsaw, a reconstruction corporation of Poland, into which this federation of coöperatives will head. We will place our money in the hands of the reconstruction corporation of Poland under safeguards which will be laid down by ourselves for safety and coöperation. We will say to the small bank in the provinces: "You start with a million marks capital." We have in all cases insisted that not less than ten or twenty per cent of the money which we provide must be met by subscriptions in Poland. We will say to

them: "You provide a million marks as the working capital of your bank. This capital is to be used, first, for the making of loans by yourself and to cover administrative expenses. After you have lent this million marks you can come to the reconstruction organization at Warsaw through the federation of coöperatives, which is the intermediate agency, and rediscount these loans so that there will continuously be a degree of working capital which these banks will have." . . .

The thing is an experiment, but I have every reason to believe that it is going to work out successfully. I have every reason to believe that this is a means by which we really can reach in the way of reconstructive activities those people who are particularly in need of our efforts. . . .

I believe that with the exception of child work, which to me is closer than any portion of our work, there is nothing which we possibly can do actually and permanently to relieve the situation and help the peoples of Europe to help themselves to the same extent as this job of reconstruction work.

Mr. Adolf Kraus: I would like to ask the speaker a question. I understood you to say that these banks that will loan out the money will charge no more in the way of interest initially than if we had administered the cost of carrying on these banks. Did I understand you correctly?

Col. Lehman: Yes.

Mr. Kraus: If the initial cost will be ten per cent will those people be charged ten per cent?

Col. Lehman: I have said that we will not allow them to charge an amount more than will be necessary.

Mr. Kraus: You are not answering my question.

Col. Lehman: Yes, I will answer it. I should have said that we will not allow them to charge more. I did not mean to give the impression that we will not allow them to charge as much as may be necessary to carry on with the administrative charges. In other words, I believe that about ten per cent will be necessary to carry on the cost of administration.

Mr. Kraus: I protest against charging these people ten per cent interest.

Col. Lehman: I want to emphasize the fact that the reconstruction committee, the Joint Distribution Committee, will under no circumstances charge ten per cent or any substantial proportion of that. The reconstruction committee in Roumania is charging to the federation of coöperatives making these loans two and one-half per cent. You can't expect these people to whom we are giving the money to run this thing for us and to assume all the cost of administration. They are willing to take some chance of loss on the administration, but where their cost is, say, six per cent to eight per cent for administration, it would be hard to expect them to carry that themselves. Now, in Poland I should [illegible] while the Joint Distribution Committee is only going to receive three or four per cent.

Mr. Kraus: What is the difference to the man who pays the interest whether the bank in Roumania receives the interest, or in Poland, or the Joint Distribution Committee? My opinion is that if any interest is charged it should be limited, so it should not cost the person who pays it more than five per cent. If we are going to do charity at the rate of ten per cent interest and over, let us stop. It is no charity at all.

Col. Lehman: I don't think you can change the economic laws by the use of a million dollars. You can change them to a certain extent. I think Dr. Bogen will bear me out when I say the interest rate in Poland is much higher than that.

Dr. Bogen: In Poland the moneys that will be received from America will be used in reconstruction work and to help the Polish Jew so that he will be able to help himself. The usual rate of interest in Poland is one per cent a week, or 52 per cent a year. The Jews in Poland do not want to borrow money without interest. When I told them that we were going to give them relief they told me that they wanted to send you an appreciation for all that was done in the matter of relief.

The Chairman: Subject to the approval of the conference the Chair would suggest that such questions as may arise in the minds of the members of the conference be jotted down and the Chair proposes to set aside all the time that we need for answering questions.

Mr. Marshall: May I suggest to the Chairman that it might be well to have these questions put while the gentleman making the report is on the floor, because it might save considerable time, and the whole matter might come up before us under such conditions that all of the background is still clear in our memory. If I might make a comparison, these gentlemen are a part of the cabinet and they are making their report to the parliament which is here assembled, and of course interpolations are proper at any time. I think it would save a good deal of time and it would serve to clarify things if we could have the discussions in that way.

The Chairman: Is the view expressed by Mr. Marshall concurred in by the organization?

[Cries of "Aye."]

The Chairman: If so, questions are in order at this time.

Mr. Julius Savitky: Mr. Chairman, I believe one point is to be taken into consideration, and that is the matter of exchange. The interest rates are very high in Poland, due to the exchange drop. Dr. Bogen stated, and he knows the situation not only in one district, but all throughout Europe,

that an interest rate of 52 per cent is considered a banking rate, and I have seen instances where people have paid 3,000 per cent—and what is ten per cent in comparison with 3,000 per cent? We have had this question up time and again, and it has been proved to my satisfaction that 12 per cent can cover only the actual administrative cost of a loan society.

The Chairman: The Chair wants to call the attention of the conference to the fact that Mr. Savitky speaks from experience. He has spent a great deal of time in Poland. Any more questions?

Mr. Ullman: There is one question in my mind as to the reconstruction committee. There have been reports at various times over here that under no circumstances would it be possible to rehabilitate the Jews over there so that they could be placed under and remain under satisfactory conditions. I for one should like an expression from one who has been over there as to whether the condition of the Jews will be satisfactory after we have taken action as outlined.

The Chairman: Dr. Bogen, would you like to answer that question?

Dr. Bogen: The Jewish people in Poland will remain in Poland. The conditions in Poland are evoluting, but no one in the world can say what will happen. The conditions there to-day are such as no one can imagine, no one who has not been there can realize it. Conditions are terribly bad. We still have districts where it is hard to get food. We have districts where we have thousands of people on the streets. We have children begging. We have men and women dying with tuberculosis on the streets in Poland. And still the Jews in Poland say, "Thank God, the conditions are improving."

Now you can imagine what it was two years ago, when thousands of children begged bread on the street. Thank God, the conditions are improving. The American Jews, through the help of the American relief administrations, are feeding to-day not less than 40,000 Jewish children every day. Whether we shall be able to continue to feed the children or whether this particular activity will be liquidated, it is hard to say. The conditions are bad, but the Jews as citizens of Poland will remain in Poland. Some will come to America. Some will go to other countries, but in no way is it possible to think rationally that we can remove three and a half million Jews—and I really believe Mr. Gans has underestimated it, for, truly speaking, there are five million Jews in Poland. . . . While I am on my feet will you permit me to bring the message of the Polish Jews in this connection:

The Chairman: Indeed, certainly.

Dr. Bogen: The Jews in Poland are exceedingly happy that the time has come when they can take part in the general relief activities. Almost everywhere they expressed satisfaction with the movement, and they also want you to know that the most important help that you have given them is not only relief and not only money, but it is the moral support which you have given them. A member of one of their committees over there said to me: "We appreciate very much what the Jews in America send us, but more than anything else we appreciate the fact that they have let us know that they are thinking of us, that we can rely on them, that there is some hope besides actual emergency relief." They told me at the time that I was not only a messenger of relief but a messenger of hope, and that while they need relief they need it in the sense that when we send it we send them not only relief but hope. . . .

Dr. Gerson B. Levy: I just want to ask one question. In the light of what Dr. Bogen has said about the policy to be pursued in Poland, it seems to me that the problem of rehabilitation should include also the rehabilitation of Jewish life as well as the rehabilitation of the Jew. I would like to ask Colonel Lehman whether the program of rehabilitation has included a program of rehabilitation by education.

Col. Lehman: In answer to that I will say that the student committees of the Joint Distribution Committee, the American Relief, the People's, and the Central, have done a great deal towards that in the way of cultural interests. It was not felt by the Joint Distribution Committee or the Reconstruction Committee that that particular kind of work came in the scope of the work of the Joint Distribution Committee. I believe that the relief that the Reconstruction Committee was to do was set out clearly to be economic reconstruction, not spiritual, although that part of the work has, of course, received a great deal of attention on the part of the other committees.

The Chairman: The Chair wanted to call attention to the fact that Dr. Bogen nas been in the relief work since 1914; that he has just returned from Europe, where he has been Chairman of the General Council and he is at the present time the General Director of the Jewish Committee in New York. I want to impose upon you, Dr. Bogen, since you have been on your feet at this time, to give us information on another question, in which we are all interested, and that is the condition of the refugees and the problems which they present. It is suggested that Dr. Bogen come forward.

Dr. Bogen: Mr. Chairman, I wish to say that the question of refugees is a very painful question. Last year Mr. James Becker and myself, and Mr. Alsberg, I believe, visited the jail in Budapest, where we saw men, women and children in winter on a bare stone floor, with no provision for food or heat. They were very badly and scantily clothed. Some of them were sick. There were babies in

mothers' arms, and little children. It was a horrible sight. These were no criminals. The only thing there was against them was that they were refugees. I never saw such a sight before, though I visited the Bolsheviki camps in Poland and I visited the prisons in various countries, but I never saw such a distressing sight as I saw in Budapest. I saw other sights later of refugees living in railroad cars, without any provisions. I have seen these refugees during a typhus epidemic. I have seen these refugees on the border line of Russia in Polowitsky and Pinsk, begging for something to eat. They had no hope outside of a day's allowance. There is no provision for refugees to-day. All that we can do is to give them just a little bit. In one city we have provision for 400 refugees, whereas the city has from 10,000 to 15,000. The refugee problem is the most distressing problem we have. These people are, most of them, people who ran away from danger. They all want to return and they all want to be reëstablished. When I tell you that my estimate—and it is a conservative estimate (at my age people do not make extravagant or exaggerated estimates)—I claim there are 200,000 Jewish refugees who are without a home and looking for a place to live. All of them, as I said, or a large majority of them, want to return to their homes. The most pathetic sights I saw were in the city of Minsk when it was in the possession of Poland, where I met the refugees from Smargon, a little town razed by the enemy, and I asked what I could do, and they said the only thing they wanted was to go back to Smargon; so I went to Smargon, and there was nothing left of that town except chimneys. It was leveled. And yet these people still wanted to go back home, wanted to go to the same place where their parents were progromed, where their people were put to death, where their brothers and sisters had been killed. It is a temporary situation. We must provide relief for the refugees, but we must provide ways and means by which we can return them to their homes. Attempts have been made, especially in Germany, to establish these refugees, and they have been very successful. . . .

The Chairman: Are there any questions to be asked of Dr. Bogen?

Dr. Bogen: Mr. Becker wants me to correct a mistake I made. I cannot dispute Becker because he is so much younger but so much wiser than I am that when he gives me an order, I must obey. He thinks that I made a mistake and that the number of refugees in Russia as they look now will reach 500,000.

Mr. Block: I would like to ask the Doctor a question at this time relative to anti-Semitism and whether or not you meet with any interference in giving aid.

Dr. Bogen: I hope that the gentleman who has asked the question does not expect me to say yes or no, because that would be a very difficult proposition. It would remind me of a person who would ask me whether I have stopped beating my wife. If it is not only a painful question, it is a very ticklish question. There is no question that there is some feeling of animosity existing between the various groups of population in these war countries. I cannot say that we were in any way interfered with by the governments in the countries where we were, but, to put it mildly, sometimes we were misunderstood. However, upon longer acquaintance, people got used to us and we got used to them. We do not meet with those terrible, horrible things that we met with twelve months ago. Twelve months ago, when there was the invasion and the retiring armies, the Jews were receiving a very raw deal. . . . On the whole I can report that the conditions are improving.

The Chairman: The Chair at this time desires to present for the consideration of the Conference the following committee on Memorial to Mr. Jacob A. Schiff: Mr. Julius Rosenwald, Chairman; Mr. Louis Marshall, Dr. Emil G. Hirsch, Mr. Henry Morgenthau, Mr. Mortimer Fleishhacker, Mr. Irvin F. Lehman and Mr. Jacob Billikopf. Are there any further suggestions or corrections? If not, the committee will stand as named.

Mr. Freimuth: I would like to inquire of Col. Lehman whether a survey or an attempt at a survey has been made of how many there are in the distressed districts of Poland, who could be assisted and made self-supporting.

Col. Lehman: I cannot answer it categorically. There has been no numerical survey made. There has been a survey made of economic conditions in each one of the countries where we have started work. I think it would be almost impossible to make a survey along the lines you state. Of course the number of people that could be helped would so greatly depend upon the amount of money that we had at our disposal. I want to make it very clear to you that we cannot possibly hope, with the amount that we have on hand or that we may expect to raise, with any reasonable degree of certainty, to help more than a small proportion of the people who need our help in any of the districts in which we are now working.

The Chairman: The Chair would like to present for the consideration of the Conference the following question: The Committee on Arrangements have thought that we could proceed along more direct lines upon the assurance that no publicity would be given to the questions being considered by the Conference. The question is now raised whether or not we want any of the papers to know about this Conference. If a statement is to be prepared for the Sunday papers it ought to be ready by five

o'clock this afternoon. The Chair wants to call attention to the fact that if that is done, Mr. Henry G. Aldrich will undertake the work of preparing the material for publicity. In this connection let it also be remembered that if any statement is given out to-day, that undoubtedly to-morrow the press will be present, whether we want to give out anything or not. What is the pleasure of the Conference upon this question of publicity?

Judge Harry Fisher: Mr. Chairman, don't you think it is too early to consider the question of publicity now? We are just listening to reports. We somehow do not know what is in the minds of the delegates here assembled. Perhaps when we get to consider concrete propositions for future work, when we get some results from our deliberations, we may be able to make some proper statement. Until then I move that no statement for publicity be made.

[Motion seconded, put and carried.]

Mr. Paul F. Feis: Mr. Chairman, it seems to me that the Committee or officers should be authorized to give the newspapers such publicity as they think wise; otherwise there will be something published and it will be wrong.

The Chairman: Let the Chair call Mr. Feis' attention to the fact that the Conference has *decided* that there *should not be any publicity*. Now do I understand you to move that a committee be appointed to decide this question?

Mr. Feis: I should think that we ought to have had an opportunity to discuss the question. Not having had it I should like to so move.

The Chairman: Mr. Feis moves to reconsider the question of giving out publicity.

[Motion seconded, put and carried.]

The Chairman: The question is, to reconsider. What are your suggestions, Mr. Feis?

Mr. Feis: It seems to be almost impossible to have a conference of this size without the newspapers knowing about it, and from such experience as I have had they are going to have something about it in to-morrow's paper, which I think should be accurately published. That is much better than to have it put in inaccurately.

Mr. Rosenberg (New York): If anything goes to the press, it has got to be these *five* o'clock, as I understand. This question ought to be settled and I therefore move, unless there is such a motion before the house, that the Chair appoint three gentlemen to decide the entire question, whether or not to give a statement, and if so, to give it, because there is less than an hour's time to decide it.

[Motion seconded.]

The Chairman: The question before the house is the motion that no publicity be had until action is taken on that matter by the Conference. Mr. Rosenberg of New York moves a substitute motion for Judge Fisher's motion, that the Chair be authorized to appoint a committee on the question of publicity and that that committee have power to act. Any remarks?

The Chairman: Are you ready for the question?

[Question called for. Motion put and carried.]

The Chairman: The following committee will be appointed: Mr. Aldrich, of New York; [to Rogen, of Cincinnati; Mr. Billikopf, of Philadelphia; Mr. Frankel, of Toronto; Mr. Kahn, of Chicago; Mr. Gans, of New York. Have you got a statement ready, Mr. Aldrich? The Chair has omitted one more name that I think should be on that committee.

The Chairman: May I at this time, as behalf of Chicago, express the satisfaction which has been ours for the appreciation which all of you gentlemen have given in the field to the feeble and modest efforts of [James Becker.

Mr. Rosenberg: Will you ask Mr. Becker to use no name of those people who do not know him only *we* him.

The Chairman: I am going to ask Mr. Becker not only to rise but to tell us, in his own way, his observations and what his conclusions are of the child-care and of his manner of work for the Joint Distribution Committee. Mr. James Becker.

Mr. James H. Becker: Mr. Chairman and Gentlemen—Before I start to talk I should like to ask if a motion is in order that each speaker henceforth be limited to ten minutes, and inasmuch as it is getting late I think that rule ought to go into effect immediately, as proposed by Mr. Wolfstein.

The Chairman: Mr. Becker is out of order.

Mr. Becker: Mr. Chairman, Ladies and Gentlemen—There is unquestionably no problem to find in all Europe as the orphan problem. No one who has been in eastern Europe can possibly forget those starved, naked, diseased, neglected children.

In talking about the orphan problem I always think of a little incident that occurred when I came from the Roumanian border in mid-winter into the Ukraine. This was in December and although I traveled with the heaviest possible clothing, heavy woolen underwear and woolen uniform and two pairs of heavy wool socks and heavy shoes and overshoes and overcoat and a sweater, and then another overcoat and six blankets still at the end of a day's trip I would always be numb with cold, and yet when I reached Kamanetz-Podolsk in the Ukraine and visited the orphan wards in the children's hospitals I found that they had no heat, because there was no coal and no firewood. I was obliged to travel very slowly because there were no railroads and it was impossible to bring fuel, and while in those hospitals, going around I was led to feel that they were wooden boxes, across which were stretched bare boards with mattresses consisting of

gunny-sacks filled with straw—no pillow cases, no sheets, no milk, no disinfectants. The windows had to be sealed because it was so terribly cold and as you can imagine the odors were so awful that we could hardly bear to remain in the building for more than five minutes at a time. Still one would see three or four or even five children in a single bed, and when I asked the doctors why it was that these children were huddled together, they invariably would say that it was due to the fact that their animal instincts taught them to huddle together because of the terrific cold in these hospitals.

I am telling you the story not because I think you have to hear painful stories, for I know that if you were not interested in this work you would not be here, but I am telling you that to give you some idea of the conditions under which these poor children are trying to survive in southeastern Russia and eastern Poland, and no one who has not been there can have any idea of the hell through which these children are passing.

There are a minimum of a hundred thousand, to a hundred and fifty thousand Jewish war orphans in Europe, and I am convinced that that is a conservative statement. The problem of the Joint Distribution Committee is during the next five years to take care of at least 50,000 children per year, or maintain as one half of the children.

From the very beginning, from 1914, subventions were given by the Joint Distribution Committee to the existing orphanages—per capita subventions were given to different families, that they might immediately care for the different children. We had inspectors traveling through the various parts of the country to see that the children were provided for after they were placed in the different families, but with all our work only a small proportion of the children were provided for.

At present the work in Europe is on a functional basis, whereby there is a director in each of the departments. The work of child-care originally was under Doctor Penny's supervision. Unfortunately he is now ill, and Dr. Schoor is taking his place, and we are caring today for 12,000 orphans—12,000 orphans out of 100,000 to 150,000. Of this number 1,000 are being cared for by the so-called financial adoption plan. By that plan I mean the system which has been instituted in this country whereby a person will give $100, and this $100 will go to an individual orphan in Europe. In America the work in New York is under Dr. Lowenstein's direction and as the money is given these orphans are financially but not legally adopted and it is planned that later on each person shall be placed in connection with the orphan so adopted, in order that he may be able to communicate with the orphan, as is done with the French orphans. We hope later on to extend this method of per capita subvention, for it is necessary that 50,000 children be cared for in the next five years.

In addition to that type of work we have another type of work in New York, the so-called locating work: that is, looking relatives in Europe who have relatives in this country, who are willing to enable them to come to this country. The office in New York assists them to get the legal papers to come to this country. Naturally a very few children, to-day not over 300, have been brought from Europe. To-day our only hope, if we are to save these poor orphans, is the so-called adoption plan. That is the plan which we hope to put into effect.

I could go on talking for a few hours about the orphans in Europe. My only object is to give you a brief outline of what the problem is and how we are to meet it. Fifty thousand orphans at $100 apiece, means $5,000,000 a year. These children will have to be cared for for five years. Many of you have already mixed up your businesses, problems that are far more difficult to solve than the orphan problem in Europe, for fundamentally the orphan problem in Europe is not a difficult one to solve. It is merely a problem of organization and one which can easily be put through, if you gentlemen see to it that the necessary steps are taken to provide the money.

If there is any message which I bring back from Europe, which any one of your workers has brought back from Europe, it is this: That in this terrible hour of need those poor, neglected, starving children should not be forgotten, regardless of what the conditions are in America, regardless of what our charities may be, because the needs of the children here in the worst condition are as Paradise when compared with what those children are in need of in eastern and southern Russia.

The Chairman: Are there any questions?

The Chairman: The representatives of the American Jewish Relief Committee will be asked to present to this Conference such plans as they have at the present time in regard to any campaign for raising funds, so that we may discuss that program. We have asked all those who have been concerned with the functional activities of the J. D. C. to give us their bird's eye view of the particular work which they have been carrying out. I know that the question has been asked during this Conference as it has been asked before the Conference: "What of Russia? What is the situation there?" The Chairman wants to ask Dr. Rosenblatt at this time to tell us about the situation in Russia as he understands it. Before the Doctor begins I want you to know that he has been in Siberia and he has been to Russia in every part where they would let him go. He has done the executive work and what he has brought to us is an understanding of the work.

Dr. Kuznitzki: I feel somewhat hesitant in speaking on Russia for various reasons particularly because I shall have to touch upon the various functional activities which have been assigned to various people before. Russia is in a class by herself. The Joint Distribution Committee could not send special representatives of the various functional activities and had to entrust the work of child-care, of medical care, of reconstruction, of rehabilitation work, and the other activities to one man.

And now in the ancient times the Romans or the Greeks had a custom when they wanted to convey a cheerful message to their neighbors of choosing a slave, because the people who received the cheerful message were so grateful to God that they had to sacrifice that messenger to God. The Joint Distribution Committee had to send a cheerful message through me and they chose me as the bearer of that message. It was, indeed, a difficult task. The conditions may have changed for the better now. I hope they have. At that time I had the difficulties not only of proper distribution of the relief funds but also how to distribute, to get the permission to distribute those funds. Judge Fisher of this city and Mr. Pine of New York had been in Russia before, and they had made arrangements, but the conditions in Russia are such, as they stated quite frankly and candidly, that there is no law but the law, and that is to do what is good to-day and to undo what is not good to-morrow. The relief the Joint Distribution Committee could afford to arrange for was not sent in full because at that moment A million dollars had been appropriated prior to my entrance into Russia and that million dollars had never been touched while I was there because of these difficulties.

While I was in Siberia I had the problem of helping the war prisoners. There were a number of refugees, a number of exiles from Lithuania, from Poland and other territories in Russia, but the main problem was the war prisoners. The Kolchak Government was very hostile to the work of the Joint Distribution Committee because they did not want to have the enemy prisoners. The conditions in Russia proper was different. It was not a question of not wanting to help the Jewish sufferers, it was a question of how to help the Jews and at the same time how to help the whole of Russia. The whole of Russia has been suffering, is suffering and will undoubtedly suffer for a time to come, but there is no comparison between the suffering of the Jews in Russia and the Jews of the other countries. There is no comparison between the suffering of the Jews in Ukraine, in White Russia and in Central Russia, and the suffering of the non-Jews in these same countries. The peculiar conditions, the economic and the legal conditions of Russia were such—they may have changed slightly now that the economic turn has been torn out from under the feet of the people—but if a man bought a pound of potatoes he was liable to be arrested as a speculator and that. I have a list, a very long list, only from one town, during my stay in Moscow, in which there about 50 or 60 Jews were shot because they were accused of being speculators. Their functions consisted of selling a pound of potatoes or a pound of flour or trying to buy a pair of shoes or a pound of sugar. The non-Jews did not tend to have recourse entirely to speculation. A great number of them were soldiers in the red army and they and their families were provided for. A great number were workmen for the Government and they were provided for. Whether they worked full time or half time or quarter time, the peasants, whether they had a surplus from 1918 or 1919, could manage in one way or another, to keep soul and body together. Entirely different was the situation of the Jews who had been prior to the Russian revolution small merchants, small artisans and "Luftmenschen." When they had no right to buy or sell anything the economic conditions of Russia could not provide for them to settle either on land or as workmen. They had to speculate, even though at the risk of their lives, at the risk of their families, but they had to do it. They told me frankly that if they knew that they would be shot to-morrow they would go out and speculate, because they could not help it. They would have to live to-day. The question of palliative relief, therefore, the picture that was drawn here by Mr. Wolfing, by Dr. Bogen, by Col. Lehman, showing that there is no need of palliative relief in Central Europe in Poland, Roumania and other countries, this picture could not be applied to Russia. Russia is in need of palliative relief. You must send them food; you must send them clothing; you must send them something to provide shelter.

Aside from the economic conditions of Russia, aside from the famine, Russia to-day, as it was three or four years ago, is a fair-bed of pogroms, of murder, of insanity. The Jews in the Ukraine, in White Russia, whatever their political views may be, whether pro-Soviet or anti-Soviet, may be attacked by either. The one thing in their minds is how to save themselves from pogroms. Pogroms are going on daily. They spring up sporadically, unsystematically, in one place one week and the next week in another place, and there is no power on God's earth which can cope with the situation of the pogroms. I do not want you to misunderstand me. The Russian Government is trying its utmost to cope with the situation but it is powerless, because these pogroms, this pogrom movement, these criminal ways of killing the Jews, are a movement against the Soviet government. It is synonymous with them to make a pogrom and to fight the Soviet

government and therefore the one insoluble problem to day is how to cope with the pogrom situation. We cannot stop it and there are tens of thousands of Jewish families who are like the ancient Jew, like the eternal Jew, traveling from town to town, not finding a rest, and they cannot find rest because those towns cannot provide for them. . . . It is just wandering and being afraid every night that they will never live again. . . .

As to children, there are at least 200,000 children in the Ukraine alone without shelter without food without protection. While I was there we tried to gather statistics. It was impossible to collect statistics of the children, but after careful investigation—and I know the statistics of the Joint Distribution Committee. I know I could not come with theoretical plans to the Joint Distribution Committee—after sifting, after careful information, we decided that 95,000 children were there in danger of death if you did not take care of them immediately—95,000 children! Now those children are not only without shelter, they are not only without protection, they are without feeling, and that fills me with horror. What of all to think of the future of those children. Many of them will undoubtedly die. We cannot save all of them. Many of them, if the Divine law is correct, will save themselves in spite of everything; but the danger is that those who will save themselves will be a disgrace to the Jews of the world.

I witnessed scenes of children playing. What is the play, what is the game of the children? They are playing at pogroms, a group of 25 children on one side and a group of 25 children on the other side. One group is the pogrom maker and the other group consists of Jews who must save themselves, and the psychology of those children, the frame of mind of those children is the most horrible thing to think of.

Children of 5, 6, 7 or 8 years are forced to go out not only to battle, but to speculate. Speculation was a terrible crime in Russia and whatever bad sins you can think of speculation under conditions in Russia, the child gets imbued with those bad characteristics because he has got to conceal, he has got to hide, he has got to bribe, he has got to do everything possible in order to bring to his mother a pound of flour or something else. Those children must be saved.

The Joint Distribution Committee, during the year there, during last year, sent about one million dollars' worth of supplies mainly food and clothing, but that was a drop in the ocean. There are hundreds of thousands of Jews wandering around in the Ukraine, in White Russia, hundreds of thousands of children there and they could not be helped with one million dollars.

Mr Gans spoke of the medical work. It would be preposterous on our part to undertake a medical, sanitary program for Russia. The country is infested with all kinds of diseases, of plagues, of typhus. We cannot fight those diseases. We cannot introduce sanitary methods. But it is our prime duty to send medicaments and medical instruments to fight the typhus and the other diseases. There are hundreds of thousands of children who will remain with a terrible defect—terrible it is called—it is not a thing that they may die from but it is a scurvy or an ugly thing for a man or a woman to have. It can be cured very easily but it requires X-ray machines, and they have not got them.

To speak of rehabilitation—it would be impossible for us to speak of reconstruction of Russian Jewry and yet there is no more sacred duty for the Jews of America than that. We must remember that there are hundreds of thousands of Jews who have been torn out from their former life who have to adapt themselves to new conditions; and they can, on the land as small workmen, if we give them the means. There is plenty of land in the Ukraine and in White Russia, land which the Soviet government would be only too happy to have the Jews take, but they have no seeds, they have no agricultural implements. The tendency during the last two or three years among the Jews in the Ukraine and in White Russia is towards land, to settle on the land. In short, you have all those problems, child-care, refugee work, child work, and most of all palliative relief, that you must offer to Russia. I am convinced that the next campaign will bring an appeal from Russia to the Jews in America to help the Jews of Russia to get again on their feet.

Judge Jacob Weber: Might I ask not only the last speaker but the previous speakers, what connection is going on between the J. D. C. and the other relief organizations, such as Hoover's committee? The question is sometimes asked of our own relief committee as to what Hoover is taking care of and we would like some information.

Mr. Snyder: The Joint Distribution Committee has co-operated very closely with the American Relief Commission of, perhaps, to state it better, the other way around: In the American Relief administration we have always found a great friend in Mr. Hoover and I think that every one can say that the American Relief Committee connected in every way with the Joint Distribution Committee, and that is the work by Mr. Hoover the work was carried on along non-sectarian lines. The American Red Cross has cooperated, perhaps, to a lesser degree than the American Relief, but nevertheless, . . . through the American Red Cross we have had placed at our disposal more [illegible] thousand dollars' worth of medical supplies, which will be of tremendous help to us.

Mr. Warburg: I want to add that the children

will have to be taken care of. You have touched upon the orphan problem and when the orphan problem comes up the orphans will have to be taken care of.

Mr. Bernstein. Mr. Chairman, may I suggest that we resolve ourselves into a committee of the whole and do the thing that we were brought here to do and that is to provide ways and means for the very things that we are hearing these appeals about. I conclude that it is well understood that there is great need for the rehabilitation of the unfortunate peoples of Europe. I doubt very much whether any of the speakers could in any way accentuate our desire to help. We were brought here, I take it, for the purpose of helping and I would like very much to begin to think how we can best help those in Europe who need our help and do the thing without any further rules of note, of which we are fully aware. . . .

The Chairman. Mr. Bernstein's suggestion can be readily carried into effect. I know this conference will agree with me. If we want to take a peep into the future, ask the man what to do, while we have the man here who can give us the answer. May I call upon you, Mr. Louis Marshall of New York?

Mr. Marshall. Mr. Chairman, Ladies and Gentlemen—First of all, let me repeat to the community of Chicago the thanks that have been already expressed by Mr. Warburg for the opportunity of meeting in this conference. We have been working for seven years nearly in the problem of war relief, and we have not had the opportunity except as we have had our campaigns in the various communities, to discuss the problem which confronts this committee. There is nothing so valuable as interchange of opinion, of the opportunity of the people of the country to come together and to understand what is to be done and how the work should be done, and at the same time I say, with all due respect to Mr. Frisch and Mr. Bernstein, it is important that your committee shall have an opportunity to give an account of its stewardship.

The least we can do is to take into our confidence the men who are responsible to their several communities and let them know what we have done and how we have done it.

There is no man to whom we owe more than to the father of this conference, James Becker.

He called a conference of the workers in Vienna last year and got up for the first time an intelligent budget, and now he has brought us together for the purpose of finding the ways and means of raising the money to meet that budget.

If this war work has accomplished anything for the people abroad, it has accomplished much more for us here in America. It has created a Jewish solidarity which has never before existed in the degree that it exists today, and the heart-throbs of Eastern Europe are felt right here among us. And, as Mr. Billikopf has frequently said, the spiritual by-products of this work are most valuable.

Chicago has raised large sums for its war work. It has dealt with us munificently, but if we were to capitalize James Becker as an asset, it would be valued more than all the money in Chicago. It is true that we have had these reports—and they are agonizing reports. You have heard merely the pale reflection of what actually has occurred, from those who have been on the scene of action. From the men who have talked here today. Dr. Kraus and the others who will talk here today know more than they can ever tell of what has transpired, and it is the most horrible reading matter that can be presented to a man with a heart to read the reports that come to the Joint Distribution Committee, month after month, from every part of Europe, of the terrible sufferings of our brethren. We have done much. If anybody had told me in October, 1914, when the American Jewish Relief Committee was organized, that in the next seven years the Jews of the United States would collect in one fund $47,000,000 for war relief, I would have thought it a war dream; but we have done it. We have not reached the end. The problem still confronts us as an appalling one. It has been modified, but it has taken a different form. Palliative relief is no longer necessary outside of Russia. Altruistic ties no longer are alive to perform in that part of Europe which is not canvassed in Russia, but the problems now are the more important, the greater problems, those that require statesmanship. The giving of alms requires merely a willing heart and a ready hand. How to help the people rehabilitate themselves, to become self-supporting, to make it possible for those young children to live—those are the real problems. The highest conception of character that the world has ever known is—and I can say it with all modesty as a Jew—that of the Jewish people, not merely the giving of alms, the highest charity is that of helping men and women to help themselves and to gain their self-respect. Now that is precisely the program that we desire to lay before this meeting today, and it is with respect to that that we have called together this conference in order that we may get the judgment of those present and the whole-hearted assistance of those present to carry out that program.

In the first place, leaving the subject where the last speaker left it, we want to say that there is entire concurrence on the part of the Joint Distribution Committee in the idea that we must make provision for the Jews of the Ukraine and in White Russia and in such other parts of Russia where there are Jews who are suffering, and indeed, you see the picture of those sufferings. The veil has

only been partially lifted. We will never know the full extent of the horror. If there has not been a loss of 15 per cent of all the Jews of the Ukraine by death and murder and by pestilence, our calculations are very much astray. Let us not say anything about the dead. We must consider the living. We must give to them their chance, the same opportunity that we have had; let us give to those children, those innocent children of Russia, the same opportunity that we expect for our children and our children's children, and therefore let us remember that, although for the last seven years, even in the midst of the conflict, we were able to do relief work in Poland, in Lithuania, in Czecho-Slovakia, in Roumania, we have practically been excluded from doing anything for our brethren in Russia.

Therefore, the first proposition which relates to the subject of palliative relief is to be considered as confined exclusively to Russia, which includes the Ukraine and White Russia, and various districts in Russia proper. This, however, means not merely the giving of alms. That necessarily means rehabilitation work; that necessarily means work with the orphans and sanitary work, the same kind of work we are doing in other parts of Europe and intend to do in other parts of Europe.

Tentatively, in order to indicate a sense of proportion, our idea has been that the total amount of money that should be raised in the United States in the campaign upon which we are to embark now, should be approximately fourteen million dollars, and on that basis our idea is that approximately five million dollars should be spent in Russia. When we consider the large amount of money that has been spent in other parts of Europe that is a very small sum indeed, but it is probably as large as we can use economically and practically during the coming year, with the aid of the A. R. A. and Society of Friends and such instrumentalities as we ourselves can create for the purpose of doing the work which is attempted to be done in Russia. Nobody need feel that in contributing money to that cause he is doing anything that is contrary to the policy of our Government, because, even in those plans which turned out not to be effective, or which we had started into hereabouts, they were submitted to the State Department and they were approved. Therefore it is clear that our Government is not only willing but desirous that we shall do whatever work can be done for the sake of humanity or the preservation of Jewish Russia.

Let us then pass to the next page of our problem: The proposition that we made in pursuance of the budget which was prepared at the Vienna Conference, covering a period which expired on the first of July of this year. Therefore, on the basis of that program, which has been established more than a year ago, and which has been considerably carried into effect, and which we believe has been very useful and very effective, we would probably require for the current six months from the first of January, approximately a million and a half. That takes care of six and a half million of dollars.

Then comes the question of the refugee, which has been so graphically portrayed by Dr. Rogen. His report is that of an eye-witness. He has taken great risks, great chances in penetrating into some districts that he visited. We, unfortunately, lost two of our Jews in this time, penetrating into the Ukraine, Professor Friedlander and Rabbi Cantor. And every one of our workers has performed heroic tasks, has taken his life literally into his hands, in visiting some districts. . . . This refugee problem is not an emigration problem. The Committee has nothing whatsoever to do with the subject of immigration, directly or indirectly. There is probably no chance for immigration under the law as it stands today. However much we feel that the law enacted is unwise—this is not an immigration problem. Understand that and tell your people we are not trying to bring these hundreds of thousands of people from Europe into America, but we are trying to return them to their homes, where they desire to go, and to give them an opportunity to their homes once more to lead the lives that they led before the horrors of war burst upon them.

Now that re-creation problem is a serious one. It is difficult to put into dollars and cents, if all depends upon the distributions. They have got to be transported, and the transportation has to be paid. If I say that we would require two million dollars for that problem it would be less than is actually necessary.

Now, then, there is the sanitation problem, which Mr. Glass has carefully explained, and which is so important, not only from the standpoint of the people who are in need of sanitation, but it is important for every part of the world. I have learnt that unless we fight typhus in the countries where it exists, the time may come when it will jump the ocean, as other diseases such as this have jumped the ocean. And when we fight this disease in Eastern Europe we are not only protecting the people there and saving their lives, but we are protecting our fellow-citizens and the children of America.

Then we come to that phase of the subject which would move to tears the most hardened individual—the fate of the children. It has been forcibly and touchingly presented by Dr. Rogen. The things whereof he speaks he has witnessed, as far as a survey is possible of the situation. The money gives out before we reach the end of the line. No matter how much we can raise we can only give partial relief. Let us add as much as we can, but let us not set a low figure. We can't help everybody. . . . The idea of adoption by bringing the

children to this country is out of the question. We can't get them in. There may be, however, a policy of adoption—pecuniary adoption—by having people here take care of the children on the other side, but the sum and substance of all I have said is that taking this out of the limitation—without attempting to make up now a so-and-so much for children's relief work, sanitation, rehabilitation, if we give five million dollars for Russian relief and nine million dollars in addition, it will not be an excessive amount. . . . It can be done. There is not a man here that has not suffered a shrinkage in his fortune during the past twelve or fifteen months; but what we still possess, the poorest of us, makes us a Croesus as compared with the people—even the wealthy people of other countries, who are now occupying our attention. We still have dollars, and the harder the times are the more we feel the pinch, or imagine that we feel the pinch, we can the better appreciate the situation of people who have nothing but pinch, pinch, pinch, hungry, diseased, of those persons whose lands were devastated during seven years. I think there is not a man here who came from abroad, there is not a man whose parents came from abroad, who, if he will take stock, will not immediately say, "I am a brute if I do not make up my mind this year to do more than I ever did before."

Now, I have made up a program which I hope will be fully discussed. It is a program we agreed upon last spring, when conditions were worse financially than they are to-day. I don't want to lay down a program to frighten people here; I don't want to have a program of fifty million dollars and pay fifty cents. I want a program that will be carried out to the letter. Nothing less than fourteen million dollars is required, and fourteen million dollars should be subscribed. Gentlemen, if we have ever worked in the past, it is understood that the Jews of this country have voluntarily agreed to come together in the City of Chicago to deal with this tremendous problem, with a desire to solve it and to perform their duty. . . .

Mr. Schiff was one of the greatest and one of the wisest and one of the most statesmenlike men of our people, and he said over and over again, not the last year, or five years or ten years, but twenty-five years ago, that the Jewish problem in Russia and in other countries must be solved in those countries and could not be done anywhere else. Let us help these people to solve their own problms. We must help them to become self-supporting and independent. They never were schnorrers; we must not be schnorrers. We must give the people the spirit of independence for which they yearn.

Jews of America, the answer is to be given by you within the next few months as to whether or not that program shall be carried into effect.

The Chairman: Are there any questions to be asked at this time? Is there any discussion to be had on the many pertinent questions presented by Mr. Marshall?

Mr. Newburger: Mr. Chairman, I think that these men, so far as Mr. Marshall is concerned, need make no further answer. I think the presence of these gentlemen from the inception of our work are the very best affirmation of the very things of which he speaks, and I think the thing he has asked us is the thing to do, to go forward in this campaign, to say in the presence of the conference, "The thing shall be done." Let that be the answer to Mr. Marshall.

The Chairman: Any other comment at this time, or any questions?

Mr. Ullman: Mr. Chairman, I think it wise to continue to hear our representatives who have recently returned from abroad. Each one of these speakers instills into our hearts and into our minds such inspiration that when we go back to our communities we shall be better able to convey to them the eloquent messages to which we have listened. I am in favor of cutting off debate and report; I am in favor of having the fullest light shed upon this terrible situation, so that every man who leaves can go back imbued with understanding, and inspired with determination to throw his own weight and his own power into the solution of this problem.

The Chairman: The Chair wanted some statement, and that seems to convey positively the suggestion that he wants to carry away with him the fullest possible information. If that is true, notice is served upon the following gentlemen to present their views on any phase of the problem which may occur to them, either at the session this afternoon or the session tomorrow morning: Mr. Frankel of Toronto, Mr. Ullman, Mr. Morgenthau, Dr. Hirsch, Mr. Rosenfelt, and every other member of the conference that has anything to suggest which will shed light on the decision of this conference.

A Delegate: I move that a committee be appointed by you, Mr. Chairman, to work out the sense of this conference, so that we have an opportunity to work on some concrete lines, and not feel we are working without a plan of action, for the time is short.

The Chairman: It has been moved and seconded that the Chair appoint a committee to make concrete suggestions as to a working plan. All in favor of the motion signify it by saying "Aye." The Ayes have it and it is so ordered. Any other suggestions or motions at this time?

Mr. Rosenthal: Mr. Chairman, I think we have already come to the most important part of this conference, that is, insofar as the delegates themselves are concerned. We believe that fourteen million dollars is not enough, and we believe that we ought to use every effort to raise that amount.

We have gone this far, so we are told. The problem now becomes one of selling the people who need to give the money. That is going to be just a little more difficult, because we will not have these inspiring reports, the inspiring address of Mr. Marshall, to help us. It does seem to me, however, we are going to need to be prepared to answer every question. The public are going to say, "Why is the measure of the active responsibility to be upon American Jews? Are there no Jews in England? Are there no Jews in France giving a part of this fourteen million?" The next question that is going to be put up is about the responsibility of the money. We know the administration has been everything that could possibly be hoped for. We don't need any definite report of the distribution of the fund. We know that our administrative expenses have been insignificant; all in touch with the administrative affairs know that they have not had what they ought to have at all, but we ought to be able to tell the world so they will know where the money has been going. We have this problem, one to tell to the 150 people who are here, but to thousands of them—we do not know whether they are all going to be Jews or not, and I presume one of the questions we have to determine is whether the campaign shall be non-sectarian if we have not already determined these things from the business end of getting the money together. I don't want to impress my views on the views of the committee. We seem to have outlined a program to carry us through to-morrow. For my part I would like to stay here tonight and get down to business and finish tonight—not to-morrow, when we may possibly have cooled down. I would like to get it settled if it takes until two o'clock in the morning, so the business end of it. We have here a good many among us who are quality as experts—at least we think we are—in getting fourteen million dollars. Dr. Rosenberg is one of them. Mr. Rieker—all of us have been sold on the humanitarian side, sold on the side of appeals to our hearts, sold on the side of appeals to our minds; we can tell how much money is going to be raised by pulling the heart strings, how much is going to be raised by pulling the cold-blooded analytical mind of the Jew as to what he is to give himself. Let us get it tonight, and let us go home and start selling it to the other Jews of the country.

The Chairman: Mr. Rosenthal suggests when conference reassembles after dinner it remain in session until committee meeting. To that extent no program has been made. We have reserved to-day and to-morrow in case you desire to remain over.

Mr. Rosenthal: Are we going to get a complete program in line with the motion just made?

The Chairman: The motion was that the Chair appoint a committee to present concrete suggestions if it has any. What is the pleasure of the conference? The Chair suggests that we take a recess until 6:30, at which hour we reassemble on the floor below for dinner.

[Cries from the floor: "Appoint your committee."]

A Delegate: Mr. Chairman, was that motion carried appointing a committee?

The Chairman: It was so. The Chair will now appoint the committee. It has been moved and seconded that the conference take a recess until 6:30. [Motion carried.] The Chair will now name the committee.

A Delegate: I offer an amendment to the question of the Conference Committee, that its report be the first order after recess—I mean after dinner.

The Chairman: The following committee is appointed by the Chair, with authority in the hands of the Chairman to add such additional names as he desires: Mr. Warburg will be Chairman of the committee; Mr. Brown of Detroit, Mr. Harry Wolf of Omaha, Dr. Roper of Philadelphia, Mr. Fleischhacker of San Francisco, Mr. Schoenfeld of Seattle, Major Littauer of Birmingham, and Mr. Leo Frankel of Toronto. If any names occur to Mr. Warburg which he desires added to this committee, if he will communicate with the Secretary the gentleman will be notified. It has been suggested that two additional names be added: Mr. Rosenthal of Indianapolis and Mr. Fleischmann of Cleveland. Mr. Billikopf of Philadelphia has been asked to work with the committee. His name will be added.

A Delegate: Mr. Chairman, I think you neglected to name somebody from New England on that committee.

The Chairman: Mr. Rutchick of Boston and Mr. Roberts of Chicago.

[Meeting breaks up informally.]

Session of Saturday, September 24—8:15 P. M.

The Chairman: The Chair desires to call your attention to the fact that the moving pictures which are about to be shown are submitted for your consideration. Your determination will be asked at a future hour as to whether or not you consider these pictures of value in the campaign which shall be launched for further funds. The title of the picture is "Yesterday, To-day and Tomorrow." It undertakes to show conditions as they have existed since the war, as they exist to-day, and also to represent the hopes and the ambition of the Joint Distribution Committee. We ask your kind consideration and expression after the pictures have been shown.

[Picture shown upon screen.]

The Chairman: Mr. Billikopf is a man who has

the ability to raise the funds and also the ability to spend money. I want to present to you at this hour Mr. Jacob Billikopf, of Philadelphia and ask him to say a few words to the conference.

Mr. Billikopf: I should like to begin these rather desultory remarks by calling attention to the unique appropriateness of holding in Chicago this conference—the first national meeting of the American Jewish relief Committee held since that memorable conference at the Hotel Savoy, in New York, in April, 1917. True, New York sounded the call; New York was the workshop; New York was the distributing agency; but Chicago was the dynamo that drove the great machinery of which we, who are gathered here, were integral parts.

Chicago gave us even greater contribution than this—it gave us greatest contribution in the shape of a man who rose magnificently to the tremendous occasion of the great emergency. Chicago gave to this work Julius Rosenwald, who led the way, who set the pace, who, by his own example, showed American Jewry its real responsibility and real duty.

Touching on the purposes of the conference which was called "to determine the advisability of conducting a national fund-raising campaign," it is not for me to pass on my judgment. I do not claim authority on this or any other subject. But I want your permission, as one who has spent three months in Galicia, Lithuania and Congress Poland, as a commissioner of the Joint Distribution Committee, to say that my own experience corroborates the observations and the recommendations contained in the reports submitted to you this afternoon.

What is to be done? I am aware that we all realize we have that times are hard. Depression is abroad in the land. We are told that the people cannot give—that they are tired of giving. I do not believe either statement. I believe that the people are ready to give, the people are willing to give, if only we can make them understand, if only we can make them see that there is still a need, and perhaps an even greater need to give now than we have entered upon the second active phase of the task—reconstruction, plus the care of 60,000 orphans.

But how? How can we make them understand? How can we make them see? I wish it were within my power to make some original contribution to this discussion. Perhaps someone may be able to do this during the course of the conference. All that I can do is merely to repeat some of the suggestions that I have made already and, in particular, one that I made early this year. In January I wrote to Mr. Marshall, Chairman of the American Jewish Relief Committee, reiterating what I first suggested a year prior to that—namely, that the American Jewish Relief Committee should send to Europe a commission—not a commission of social workers, valuable as such a commission would be, but a commission composed of from 25 to 50 of the leading Jewish business men of America, representing every section of the country.

I advocate sending such a commission, but I do not advocate waiting for its return, nor do I even advocate waiting for its cables or its letters. These would be supplemental. I advocate a new and immediate drive as the first and imperative task that is before us. I know that the words "drive" and "campaign" have become odious—that they cause our flesh to shrivel when we think of them—but whether they are odious or not, there are 60,000 Jewish orphans who, without us, will die. Are you debating (naturally) with the thought that the recently devised plan of financial adoption will solve the orphan problem? The plan is good so far as it goes, but how far does it go? The richest among you, the richest in your respective communities—how many can you adopt? Ten orphans—fifty orphans—a hundred orphans—at $60 a year each. Figure that up! And for how many years? Have you thought of that? Don't you realize that financial adoption is not the solution? That it is a temporary palliative, at best? Don't you see that we must deal with the orphan problem in its entirety and in a manner that will actually solve it?

How? Who knows any other method than that of the drive? Who has a plan to substitute for the one that involves as much close, leather-chair-and-cuffs-for-going-from-door-to-door, from-office-to-office, toe-clenching, ear-lapels, ice-arriving-again-into-spasmodic-all-of-that campaign machinery with which we are so familiar?

I say it can be done, and done right now! All that it needs is the determination to do it. Let the right people determine it. Let the right people determine that there must be a campaign and there will be a campaign—and it will succeed. Perhaps the "going" will be hard, therefore we may have to drive harder. But we must drive. My experience at one time or another, with 1,500 Jewish communities in this country, has given me the profound conviction that if any four or five leaders in a given community—two or three in some, a few more in others—resolve to do anything and undertake this thing with enthusiasm, with the determination to succeed—the cooperation can be had across

It all comes down to this: We may accept it as axiomatic that people do not and will not give just because the need exists. There never has been a time when, speaking of them as a whole, the people have given of their own volition. They must be driven into giving. And your experience is, as my experience is, that in a campaign progresses, as interest is created and organized, more—I might

say more—at those who opposed it at the outset have climbed aboard the band wagon. It has been my experience, as it has been your experience, that people whom we did not count on at all at the beginning have come forward during the heat of the campaign, deeply resentful because they were "ignored," because they were not asked to serve and not asked to give.

Let me summarize: I suggest the sending abroad of a commission of leading personalities from every section of the land; that this commission be furnished in this country with a host of correspondents, with whom they shall keep in constant communication; that this commission table back reports of their observations; that they keep the wires hot and the mails busy with recommendations, with appeals and that we begin at once a new and a tremendous campaign for reconstruction and for the care of 60,000 orphans. Let us determine that it can be done. Let us go back to our communities with that determination and with some of that divine assurance that I have mentioned. Let us go back with the conviction that this thing must be done—that it can be done. And it WILL be done!

That achievement needs, however, the leadership of a dynamic personality—a personality of such force and magnetism that it will get new enthusiasm, new fire and energy into our campaigns throughout the country. That personality exists and is here today. I need not tell you anything about David A. Brown, of Detroit. You all know what a tremendous impetus his leadership would be to our campaign. We must somehow secure his services at the head of this effort. With him in charge success is inevitable. His example and his irresistible enthusiasm will carry that undertaking through to a triumphant conclusion.

The Chairman. Whether the members of the conference agree or disagree with the suggestions made by Mr. Billikopf, the Chair takes the liberty of commenting upon the fact that Mr. Billikopf generally and to-night deals with concrete proposals and concrete suggestions, and he particularly suggested the value of getting the human power, human mind, and human heart back of our determinations, and a human line of conduct. I want to call now upon Doctor Nathan Krass, who has always been ready to give his heart and his time and his energy to the work in which we are engaged. Won't you speak to us now, Dr. Krass?

Dr. Nathan Krass. Mr. Chairman, Ladies and Gentlemen—To speak at this late hour, after you have been satisfied with the rich variety of reports and have had pictures of European suffering in European homes gratuitously portrayed to you not only by word of mouth but by the moving picture, might make my message seem more or less superfluous; yet I came a long way to Chicago—all the way from Eastern Europe—so perhaps you will pardon me if I speak more than ten minutes about which so much has been said.

In the first place, I want to offer my personal felicitations to the City of Chicago's Jewry, because Chicago Jewry, with all due respect to my own city, has that day enthusiasm and has results has witnessed a most marvelous influence in the past few years with reference to that very war relief which every one of us is so heartily interested in. I do not want to single out individuals. They have been many, so that if I were to utter those you might believe that I was reading out of the catalogue of Sears, Roebuck & Company. But I do feel, even though I am a preacher, that it is much better to say a few truthful things while a man is still alive than a great many things after he is dead; and I believe that it is perfectly proper and absolutely fair, yet only to set him to tolerate it, when a man has done great work, because that is his medium of appreciation and that is his reward, though he does not seek it. I know, because I have traveled from the Atlantic to the Pacific in this country, what the value was of the dynamic personality and the remarkable stimulus of your great Jew in Chicago, Julius Rosenwald. It is not only that he is a rich man; it is not only that he gave a large sum of money, but all over the land everybody knows how he gave it, that he gave it with his heart as well as with his hand.

I travelled through Roumania with that charming young man of Chicago about whom so many pretty things have been said today. I saw him as he lifted those little, dirty children and kissed them and hugged them to his bosom; I saw him as he wandered from village to village, with great interest, his heart in the work; I saw him as he labored most zealously in typhus-ridden districts, risking his life, risking the future that was promised him by his reinstatement in Chicago, risking everything, because he felt that he owed it to his Jewish brethren abroad, as an American Jew, reared in America, trained in American energy, to give all his mind and his heart and his personality for those sufferers over there, and Jamaica Becker stands as a splendid example to Chicago, to the entire land, to all those who are Jews in America, to give themselves to relief work, to service on behalf of Judaism and on behalf of Israel. If I were more orthodox than I am I perhaps would persuade myself to indulge in a long series of Mi Sheberachs, and I might say many words of praise for our Chairman, for Judge Fisher, and others in Chicago who have done most marvelous work in this cause. Because of their service, Chicago is the proper place for this meeting, the first in seven years in which we are to review the full-grown enthusiasm of American

Israel on behalf of their forlorn brethren across the sea. . . .

I am glad that I was in Europe this year, because so many of our rich Jews of America were tourists this year. I met them in Carlsbad, I met them in Marienbad; they were everywhere, and everywhere they grumbled because they saw in so many of those summer resorts the Jews of Europe living in the hotels and enjoying themselves and they came to the rapid conclusion that because these few Jews, the thousand they saw in Carlsbad, and the eight hundred they saw in Marienbad and the five hundred in Wiesbaden, who through the decline in exchange value could translate their lei and their lire into large quantities of money in Czecho-Slovakia and in Germany—these American Jewish tourists have come to the conclusion that all the Jews in Europe are rich and have grown prosperous and therefore we need no longer help them, but that we should let them help, let them take the burden from our shoulders. I am glad that I was over there this year, because I saw not only those Jews of means in the European hotels, but I saw what you saw tonight upon this screen. I saw orphan asylum after orphan asylum, I saw misery after misery in those lands that I visited, and yet I am happy to tell you that the misery I saw last year was less than the misery I saw two years ago. The misery I saw then was less than the misery that existed prior to that time, and the misery in Europe now is less than the misery in Europe a year ago, and that is my answer to you who ask me, "What have we done with our $47,000,000?" You say: "Give us an accurate account; give us statistics; give us the names of every child you helped; give us every locale; give us sheets and sheets of paper filled with statistics and we will be convinced." You should have faith and you should have confidence in the men that you have sent over there, in the men, your men, who sacrificed not only checks but themselves, men like Dr. Peiser, who contracted incipient tuberculosis, Peiser, who slept in box cars, who froze in Poland, who shivered for hours and hours at stations, and who traveled into disease-ridden districts, who is now a convalescent in Switzerland. Bogen, whom God has spared by Divine miracle. Where was he not, and where was not this one and the other one, men who gave their energies, their souls and their bodies? I say to you: "Have confidence in those men." We, the Joint Distribution Committee, did a good piece of work. We made mistakes over there. Our organization was not perfect. . . . You will hear complaints, but on the whole we have achieved much, and you can go back to every one of your communities and tell them that the work that the Joint Distribution Committee did in Europe was a work that was worthy and a work that they must continue to support to-day as well as yesterday, to-day and also tomorrow. . . .

I need not rehearse for you the various problems of the refugees, of the orphans, of the sick, of those that need sanitation. I was asked this afternoon: Is sanitation a Jewish problem? Are there Jewish disinfectants as distinguished from non-Jewish disinfectants? Let me give you one instance: When I was in Roumania the Rabbi in the community of Fociani said to us with tears in his eyes: "Send us baths, because when the armies overran us we had two big public baths and one was destroyed, and they will not permit Jews to go to the other public bath, and unless we have facilities I am afraid that our people will be wiped away by epidemic." And if the others are not far-sighted enough to know that a Jewish epidemic is a general epidemic we must come to the rescue. And, furthermore, you must remember that there are whole districts, whole cities, whole villages, where the great bulk of the population is Jewish and where it becomes a bounden duty for us to go with our sanitation and help our brethren. These are all problems. Another great problem, one of the greatest of all—you saw that picture—is to teach the boys . . . trades. We have got to teach them trades in the trade schools. We have got to have cooperatives and we must build them up, and that is our task to-day. Therefore, having saved them from starvation we must now do all of this. Are you going to let them wander around without the prospect of a bright future? That is a great question, and I want everyone of you delegates to go back to your communities enheartened and with spirit. . . . Go home to your community saying: "We are going to do this job. A paltry sum is asked of us. We are going to do it with all our heart. We cannot say to ourselves, 'We will fail.' We are convinced we must succeed." If you go out filled with that enthusiasm you will fill your communities with enthusiasm, and God, whom you will invoke on these sacred days, God, who has been our guardian through the ages, will bless you, and through you, our brethren who still need us across the mighty sea, and whose holy day you can crown with noble aspiration and the highest hope.

The Chairman: Gentlemen of the Conference—Mr. Felix Warburg, the Chairman of the Committee on Plan and Scope, has a report to make.

[Mr. Warburg thereupon read the following:]

THE REPORT OF THE COMMITTEE ON PLAN AND SCOPE OF THE CONFERENCE

Saturday, September 24, 1921.

At a meeting of the Committee on Plan and Scope of the Conference, the following were present: Messrs. Warburg, Brown, Wolf, Adler, Fleischhacker, Ullman, Frankel, Billikopf, Rosenthal, Ratchesky, Rubens, Schoenfeld, Lehman, Darman and Eiseman.

Mr. Felix Warburg, Chairman, presided.

1. It was decided that the campaign was to be held.

2. The date of the said campaign is to be between now and March 1st, and each city is to get into communication with Mr. Henry H. Rosenfelt without delay, so that the dates may not collide.

3. It was suggested at this meeting that fourteen million dollars should be set aside as the quota to be raised, and that the tentative division of the fourteen million dollars should be as follows:

Five million for Russia.

Two and one-half million for Economical Rehabilitation.

Five hundred thousand for cultural work.

Three and one-half million for child care outside of Russia.

One and one-half million for Repatriation.

One million for medical relief.

4. The question as to whether the drive should be Jewish or non-sectarian came up for discussion, and it was decided that this question should be left to each community to decide for itself.

5. The question of a quota for each community should be agreed upon between the director and the different communities.

6. The question of a slogan is to be left to the Publicity Committee, of which Mr. Henry H. Rosenfelt is one, and suggestions are invited from the floor.

7. In the communities where there are war chests an immediate effort is to be made to secure pledges from the Peoples' and Central Committees that no separate appeals should be made.

8. It was decided that the question of using some of the material furnished by the speeches in this conference be left to the Publicity Committee to use in such form as they deem wise.

9. It has been suggested that a statement be gotten up for campaign purposes showing the total amount raised since the inception of the work and the very small amount it has cost to raise this money, also showing in which countries the main amounts have been spent.

There being no further discussions, the meeting adjourned.

Mr. Warburg: Those were matters which received consideration. If I may, I move the adoption of this report, simply to bring it up for discussion.

The Chairman: The question before the house is the adoption of the report presented by the Chairman of the Committee on Plan and Scope. What is your pleasure?

[Motion of Mr. Warburg to accept the report seconded.]

Mr. J. B. Seelenfreund: If I listened correctly to the report of Mr. Warburg he is forgetting, in my humble opinion, a most important part in view of the conditions that have prevailed in Europe, and that is the educational part.

The Chairman: Will you permit the Chair to read that part of the report which calls for an appropriation of $500,000 for cultural work?

Mr. Seelenfreund: I want to speak on something further. I believe, ladies and gentlemen, that $500,000 is a very small sum for cultural work.

The Chairman: Pardon me, my friend, if you will. The Chairman would suggest that in acting on the motion of the chairman of the committee to adopt the report we consider each one of the suggestions separately, taking them up in numerical order. Does that meet with the consent of the conference?

Mr. Guinzburg: I want to amend that motion, because I don't believe that one-half of the people here can understand the report without reading it. My amendment would be that this report be received and a copy be given to every one of the delegates tomorrow morning, so that they can thoroughly study it and then know what they want to do.

[Amendment seconded.]

Mr. Guinzburg: I don't believe there are twenty men on this floor who know what is in that report. The propositions are submitted; they are of a great deal of importance. I think a copy should be made and given to each one the first thing in the morning and then the matter can come up for discussion, but it would be too late tonight.

The Chairman: If the Chair may be allowed, the suggestion of Col. Guinzburg will be put into execution and each member of the conference will receive a mimeographed report. At the same time there is not any reason why we cannot dispose of some of the work, of at least one or two of the matters, if it is agreeable to the Conference, before adjournment. The Chair will suggest that the conference take up the first recommendation of the report, and that is:

"I. It was decided that the campaign was to be held."

Is there any objection to that plan, that a campaign be launched for the purpose of raising the necessary funds to carry out the work of the J. D. C. for the coming year? Is there any discussion? On this question, Mr. Morgenthau, I would like to hear a word from you.

Mr. Morgenthau: Mr. Chairman, Ladies and Gentlemen—Dr. Krass disobeyed your orders and spoke more than ten minutes. I do not intend to disobey them in this respect but I should prefer to speak on another part of your report, if you will allow me, and I would like to say this, my friends, that I think it is very unwise for us to adopt a definite budget tonight, as at any time, until we know how things shape themselves in Europe. Furthermore, we don't want to adopt a definite budget until we know how much money we are going to raise, although I agree with Mr. Marshall and some of the other speakers that we will have to raise the money; therefore, I think we ought to devote the rest of our time to positively devising plans as to how we shall go about raising the needed funds. We are all agreed, every one of us—those of us who have been in Europe know it a little better—but everybody is agreed that this work has to go on. I came out here to listen more than to speak, but I felt it imperative to come out here to represent in a way those poor Jews who gave me their message two years ago in Poland, that we should not forsake them in their dire need and distress. You have

heard enough of this. I think it is not enough for us to know how we are going to spend this money—to raise it, that is the great thing. I want to say that one of the things to do is to get some dynamic force at the head of the entire matter. A number of us, and I include myself in that number, a number of us who are able to reach the public should volunteer to assist the cities that need help, to come out there and speak for them. I believe that this thing can be driven home to the American Jews. I don't care what eloquence is used or what arguments are used. The Jews of this country are ready to respond to that appeal. We have felt it and we have heard it from those who have talked here to us to-day. We have got to go about it, and we poor New Yorkers, who have got to go through the city, have the hardest task. You men can reach your people much better than we can. I feel that we New Yorkers are going to do our duty. I shall not underwrite it, but I shall do my share to induce New York to outshine Chicago, if it is possible.

I have listened with a great deal of attention to Mr. Billikopf's proposition of a commission. If it were not so late, and if I did not have in mind that ten minutes' limitation, and if I were not aware that there are others who are to speak, I would enter into a discussion of that proposal, but I think that it can be left to some of us to try and arrange it. I simply want to say this, that I am willing to be one of ten, or five, or twenty, that will pay the expenses of such a commission, because I think it is highly essential that it be sent out there. After I was in Poland in my report I made that recommendation. You have no conception what an amount of information these different friends of ours who have been out there have brought back.

Now, my friends, if such a commission were appointed and if they would appeal to American Jewry for men who would do the same things for other towns, you would see a tremendous change in Poland. But all I want to say is this: If you can carry home good men like those who have spoken here to-day to help you out in your various cities, we are going to raise the fourteen million dollars.

Mrs. Israel Cowen: I want to take just a moment, Mr. Chairman, since there may not be an opportunity later. I think there should be a word interjected here—it is very evident that the organization has recognized the women by asking the National Council of Jewish Women to be represented here. I have the honor to represent the National Council of Jewish Women here, and the only word I wish to say is that, if such a commission is appointed, will you not consider the appointment of at least one woman? I did not hear in Mr. Billikopf's speech any woman mentioned, but inasmuch as you are recognizing the women, may I suggest that you do it in this way? We would like to be represented on that commission.

The Chairman: I take it, Mrs. Cowen, that this conference may take it for granted that the National Council of Jewish Women can be counted on, if we decide to launch a campaign.

Mrs. Israel Cowen: You may be absolutely certain of the coöperation of the National Council of Jewish Women. There are 45,000 Jewish women in this country and in Canada in the National Council, and we hope that you will also recognize us a bit further, as it is evidently your intention to do.

The Chairman: Thank you. The recommendation before the house is the first made by the committee, that a campaign be launched throughout the United States. Are you ready for the question?

[Cries of "Question."]

The Chairman: A good, kind friend has sent up a memorandum saying that the decision of this question should not be attempted until we hear a word from Judge Fisher on the question.

Judge Fisher: Mr. Chairman and Ladies and Gentlemen—This convention reminds me of the man who became so fatigued by his work that he fell asleep, and then was suddenly awakened, finding himself with much work still unfinished. It seemed to me for a while that the Jews of America did fall asleep, and I was wondering whether they would awaken. I feel that not only Chicago Jews, but the Jews of America, have much cause for congratulation that this conference was called, and I am quite certain that the things you have heard and will hear will so awaken you that you will go back to your community and without difficulty accomplish that which you undertake. You have always done it in the past. You will do it now.

There is only one thing that I was somewhat disappointed with as I listened to the reports. It seemed to me that these reports conveyed the impression that all that the Joint Distribution Committee did was to give palliative relief in Europe during the last seven years, and that now that work is over and we must start on something new. That is a small conception of the work of the Joint Distribution Committee. It is a much bigger thing than a relief organization, and it has meant much more to the Jews of Europe than receiving the few dollars or a little bread. Those who came from America, those who entered the field, were symbols of hope. They brought not only relief but they brought strength to encourage those who are engaged in this struggle, which, but for the presence of the Americans, they would unquestionably have had to give up. The money that you sent was insignificant compared with their needs, but the moral support that came from America, the presence of such men as Dr. Bogen, of Peiser and others who

were there, who stayed right with them, made it possible for those communities there to continue. The Joint Distribution Committee in Europe became the center of all Jewish activities and all Jewish life. They were disappointed with the amount that you sent. They complained, each district complained; but, nevertheless, they all hung on, and they all took their very life from the work of the Joint Distribution Committee.

If you want to know how important your work was, ask those who have just returned from Europe what the cessation of your work in some fields means to Europe. We cannot get tired. Our difficulties in the raising of money—well, what is that compared to the difficulties that they have lived through during the last seven years? We cannot think of stopping. Somebody suggested that perhaps we can tell the people of America that this is going to be the last drive. I wish we could. Perhaps we shall not have to have a drive such as this again, but the Jews of America are not the ones to determine that this or any other is going to be the last drive, so long as there are hundreds of thousands of orphans still stretching out their hands and depending on us for the very bread that gives life.

Will anyone say that because we worked for seven years, or because we are getting tired, or because there is business depression, that when that wall is broken down and we can get into the Ukraine that we are not going to do for them practically what we have done for the orphans of Poland? It is inconceivable that we shall ever give a thought to abandoning them then. And if you do insert in this campaign, those who might tell you that we are imposing upon them, that we are overdoing it, those whose hearts cannot be penetrated by the appeals and by the description of the misery and the suffering, then let me suggest to you that you tell them that what you are doing is much more for them than for those who suffer there. And do you know what sort of a generation is growing up; do you know that since the outbreak of the war there have been no schools; that there has been absolutely no moral or ethical foundation laid? Do you know that they are growing up uncultured, hating everything and everybody, and if we leave them to themselves, even if they should succeed in growing up to manhood and womanhood, it will be a manhood and womanhood of Jewry such as will actually give cause and will furnish concrete proof of the things that are falsely being said against us all? What a portion of our bodies decays the whole body is going to suffer from it, and it is for ourselves that we are doing this work, which may result in at least checking the process of decay.

We cannot abandon them. If we do they will grow up with hatred toward man and contempt for God. We cannot become tired; we cannot and dare not fail. Fourteen million dollars is a small sum. It may require more work than a year or two ago, as we will work. If instead of going one year and getting five hundred dollars from him, we must go fifty and get one dollar from them, we will get the fifty; but the fourteen million dollars will be raised. I only you will do your part of the work.

[The question called for.]

The Chairman: The question before the house is the adoption of the report of the committee that the campaign be launched for the raising of the necessary funds.

[A vote was taken and the Chairman declared that "the Ayes have it unanimously."]

The Chairman: The Chair realizes his limitations in trying to impose upon you the respectful duty which you have assumed for yourselves and those whom you represent here, and with all the solemnity that the occasion requires the Chair contemplates this conference upon having taken the most decisive and the most important step in connection with our deliberations. Recommendation No. 2:

"2. The date of the said campaign is to be between now and March 1, and that each city should get into communication with Mr. Henry H. Rosenblatt without delay, so that the dates may be settled."

Is there any discussion on that recommendation? The Chair might suggest that the recommendation raises the question of whether a universal campaign shall be had throughout the United States on the same date or whether each community shall determine for itself the date of the campaign, provided it is done prior to March 1, 1922.

Mr. Warburg: So as to shorten the discussion on that point I would like to give you the benefit of the deliberations of the committee. It was urged at first that the effect of a simultaneous campaign throughout all the United States might have a driving power and might have a good effect. It was also pointed out that throughout the United States there will be requests for help and assistance; that speakers and secretaries and organizers will be needed and that the number of organizers will be limited, and as it would be a physical impossibility to satisfy the demands that would come from all over if the campaign were to take place on one certain date. It would, of course, be quite possible to have campaigns in certain neighboring districts simultaneously, so that the excitement of competition might be brought into play, but to have all the campaigns on one day would probably make it very difficult. I move that the recommendation be adopted.

Mr. Rosenwald: While I have nothing definite

in mind as to the date that ought to be set, it does seem to me that stretching it over as long a time as that, the tendency will be to put it off, and the result will be that the interest in it is very likely to become lessened from day to day between now and March. I know what that tendency is. If this work is going to be done, it does seem to me that stretching it out over a period of six months will result in almost every city's saying, "We will hold ours in January, or February, or March."

Mr. Daniel Alexander: I feel just exactly the way Mr. Rosenwald does on this particular point and, if you will permit me, while I am discussing the phase of it, I will go just a little further. I am one who came from way beyond the mountains to hear the Wise Men of the East, to learn from them, not so much that we are going to have a drive, because the minute we received Mr. Rosenwald's letter and Mr. Marshall's letter I knew there was nothing else to do but to have a drive, but the question in my mind and in the minds of those who are interested out there and who asked me to take my time and come here is: When is the drive going to be, and how are we going to carry it out? It might seem foolish, in a way, but not, from the small community, to take the time of this convention, but I believe we can save time if we will concentrate our minds as much as possible on the real thing that comes next: Now that we have decided to have that drive, is having it quickly going to make it successful?

Now, gentlemen, this is said without any sense of boasting, but in our whole State we have but three hundred Jewish families. That is all we have, but last year we raised sixty-three thousand dollars. And with but very little exception did we accept a nickel from our gentile friends. I conceive that the quota from my State will be about thirty thousand dollars, and I want to tell you here that before January 1 I will send a check, to the treasurer of my State will send a check, for thirty thousand dollars, if that is the quota. . . .

Let me tell you one little incident that occurred when I went around the State, appealing to the Jewish families scattered throughout the State, to help us on our last campaign. One day a gentile woman walked into my office and she said: "Mr. Alexander, I heard you talking last night at a little farming community a little ways outside of Salt Lake City, and I heard your picture of those poor, little, starving, homeless orphans." And she said: "I would like to help. I haven't got any money; I haven't even got any produce that I can sell and raise money with, but my husband and I are living on a farm that we are homesteading, and we still owe the Government fifteen hundred dollars; we still owe the mercantile institution for produce; we still owe for the horses and the cows that we are buying, but," she said, "if you will send us two of those little orphans, we will adopt them and raise them in our family." That was one gentile woman. Another, whom I know personally, was having her farm foreclosed, a widow with five youngsters, and all the property that she had this was four years minors by the sheriff and others was eight shares of water stock worth $40 a share—$3,200. What did she do? She sent me that water stock and asked me to sell it and send the money to Europe. Now, when I brought those two examples to the attention of the Jews in my community who were lagging, they acted just as though I had seized the entire community and taken them across the water and let them see the whole thing first hand. Within ten days thereafter we had raised our quota.

And now, gentlemen, the only reason I arose was to urge that we do not delay this thing too long. We know it is a mighty task, and the sooner we get at it the greater pleasure we will get out of it and the sooner we will accomplish it. Mr. Chairman, I move that you amend the suggestion of the committee and that the time be fixed as of January 1st, 1922.

Mr. Frisz: I second the amendment for January 1, 1922. The reason I second that amendment is this: I don't believe there has ever been a body of men representing the Jewish people of the country as earnest as the body we have here, and I believe if they go back home now, after what they have heard, they will get to work at once; whereas, if they wait until after January 1, their interest will lag, and therefore I second that amendment.

Mr. Rosenberg: In relation to the form of that paragraph I had understood that it let every community fix its own time, whether that be in January or March, and the reason that was done was so that the speakers and the secretary, etc., could be supplied when they are needed. I rise to inquire whether this purpose is not defeated if the communities fix the time. . . .

A Delegate: I think the last speaker has spoken wisely, because now we are enthusiastic and have been unquestionably enthused by the oratory we have heard. It seems to me that a certain committee should chart the entire country. If it is not practicable to hold one drive simultaneously throughout the country, then the work should be divided by State or section, whichever is the most practicable, and in rapid succession, one section after the other be requested to hold their campaign, and in that way see the whole problem through. . . .

Mr. G. M. Newburger: I would like to state to just a moment that the experience that came to me in the conduct of several of these campaigns, I feel to be no contradiction to what has been said here this evening. We found in our little rural part

of the State that I am here to represent that we were compelled by force of circumstances to adopt a time not entirely within our own desire, but determined by the events that were transpiring in that locality. I might mention that in the time that was allocated by the general committee, several other drives of different character were scheduled to take place in our community, so in consultation with my confreres in that matter we decided to place our campaign at the most advantageous time. . . . Therefore, I think it would be wise on the part of the committee to allow the local committees to handle these campaigns as they see fit. No man who has been here today can go away from here and lose enthusiasm, particularly after such speeches as we have heard from Mr. Marshall and Judge Fisher. I want to say this in passing: I have never been so stirred in my life as I have been by the few remarks made by Judge Fisher, and I am sure, so far as I am concerned, I can speak the same for those other gentlemen, that time will detract not one bit from the enthusiasm which we all have here; but leave it to us, knowing the local situation as to the time in which it can best be done.

Col. Lehman: I don't think it does make any difference when we set the time, whether the first of January or December or the first of March, but I think there is very much to what other people have said in regard to stating the general time limits and letting the local committees decide the exact time for their own campaign. . . .

The Chairman: This committee report suggests that each committee be allowed to select its own date for a campaign, and that the selection be for a date prior to March 1st. Mr. Alexander offers an amendment to the recommendation of the committee substituting January first in place of March first. Are you ready for the question? All those in favor will please signify it by saying Aye. The Noes seem to have it; the Noes do have it and the amendment is lost. The question recurs to the original recommendation of the committee, that the date be allowed to remain March first.

[Motion carried and the recommendation of the committee adopted.]

The Chairman: The next recommendation is that the amount to be raised at the campaign be fixed at fourteen million dollars. That the tentative division of the same be: Five million for Russia; two and one-half million for economic rehabilitation; five hundred thousand for cultural work; three and one-half million for child care outside of Russia; one and one-half million for repatriation; one million for medical relief.

Judge Fisher: I move that the discussion of this subject be deferred until tomorrow morning. I think it is a very important matter.

The Chairman (to Mr. Seelenfreund): Do you want to speak on the motion?

Mr. Seelenfreund: I won't take up much time, ladies and gentlemen, but I want to warn you, to caution you that in these European communities there has arisen a condition that is most preposterous from the standpoint of principles and from the standpoint of morals. In different parts of Poland, certain parts of Upper Hungary, and some parts of Roumania, there are political reasons and economic conditons as a result of which the Jewish people are leaving those lands—they cannot secure any schooling or education; the rabbis cannot teach and the Jewish spiritual and the Jewish educational work are suffering. . . . University professors find it impossible to give lectures for lack of decent clothing to present themselves before the school body. If you think it necessary to save the bodies of our people from hunger it is also necessary to save from annihilation the Jewish spiritual life, the Jewish faith. What of the coming generation if you devote three and a half per cent for Jewish spiritual work and educational work—allow ninety-six per cent for the body and neglect the soul?

Mr. Warburg: I want to call to the attention of the last speaker that though this is a small sum to allot for cultural work, the three committees have the right to withdraw a larger percentage when the collections are made for cultural purposes, and I think they have received a larger amount this last year.

I don't think it would be advisable, if for no other reason than publicity purposes, to set out a larger amount for cultural purposes in this agreement. The gentlemen of the committee are not to be bound by this resolution. It is simply an estimate to indicate what the fourteen millions, if raised, would be used for. If you were to say three millions were to go for teachers, you would find a good many people would say, "Feed the children and get them healthy and let the teaching come later."

Mr. Rosenwald: May I speak just one moment on that subject? It seems to me it is a great mistake for us to say in the campaign anything concerning culture. I don't think the people are interested how much—whether we are going to use one hundred thousand or two hundred thousand, more or less, for any particular phase of the work. If they have confidence in the people who are going to distribute this money, I believe it will only complicate matters and create discord to put in the amount we are giving to any of these various purposes. I move, if it is in order to do so, that that part of the report be eliminated, and the motion limit itself to the total to be raised.

[Motion seconded.]

Mr. Weizenblatt: Mr. Chairman, is it necessary to have an apportionment of these amounts? I speak from an experience of ten years of the petty jealousies connected with Ukrainian, Russian, Lithuanian and Roumanian work, injected into a campaign by the question raised here regarding the amounts allotted to the different countries. Why not leave that entirely out, and have it taken care of entirely by the committee? It has raised a question each time it has come up, and we have had to straighten it out. You are not going to raise that question if you put it squarely to the fourteen million, and it is for European relief, and let the details be settled by the part of the committee.

Mr. Rosenwald: I will withdraw my motion in favor of Mr. Weizenblatt's.

Judge Fisher: I move we gather into court the suggestion that the amounts be left out. I think it absolutely necessary to let people know we intend the relief of Russia to this amount. I think we should let the people know throughout the land. Moreover, it is equally necessary to let them know that we have reached a point where palliative relief comes to an end and specific functional work is undertaken. Otherwise we are going to them with precisely the same questions we were to them with four years ago. It is true some controversy will arise, but you will have much more controversy if it should be thought that we intended to use this money for palliative relief in Poland and other countries, or if it should be thought that Russia will be left out.

The Chairman: Do you want the question? The question is upon Mr. Rosenwald's motion, which deals with the fourteen million dollars to be raised. All in favor of the question say Aye. The Ayes have it. The question will recur on the original recommendation of the committee as amended, that fourteen million dollars be raised. All in favor of the question signify it by saying Aye. Contrary, No. The Ayes have it. Again the Chair emphasizes——

Judge Fisher: May I move an amendment, Mr. Chairman, that we exclude in this the statement that part of this money will be used for relief in Russia?

Mr. Lehman (New York): I agree with Judge Fisher. In the campaign we will have to keep before all of us three things: Russia, child care, and economic rehabilitation. We will mention that, reiterate it a hundred times in the campaign.

The Chairman: Judge Fisher suggests, and the record will so show, and the managing committee will take into consideration, the needs of Russia, and make certain recommendations for the needs of Russia.

The time having now arrived for the conference to adjourn, it has been moved and seconded that the conference do now adjourn to meet tomorrow morning at nine-thirty o'clock. All in favor of the motion signify it by saying "Aye." The Ayes have it.

Session of Sunday, September 25—9:30 A. M.

The Chairman: The conference will please come to order. When the conference adjourned last night it was discussing the report presented by the Chairman of the Committee on Plan and Scope.

The consent of the conference is requested at this time for presentation of views of the B'nai B'rith, their attitude and desire to help in this drive. I am delighted to state to the conference that the National President of the B'nai B'rith has been among those who have asked for this conference, has done his share for the success of the conference, has been with us from the very beginning, is with us this morning, and it is a great pleasure to have all of you gentlemen from all parts of the country see and hear our distinguished co-worker, Adolf Kraus.

Mr. Kraus: Mr. Chairman and Gentlemen—I am glad to be here at the conference this morning. I desire to make a brief statement so as not to be criticized unfavorably hereafter.

At the last meeting of the Executive Committee of the order, held in May last, it was decided to raise money among our members to take care of some of the war orphans. In other words, the plan that has been discussed here was there adopted, that each member who could should adopt one of these war orphans, by paying one hundred dollars a year towards its care and education, and if some of the members did not feel that they could afford to pay that four or five of them club together and adopt a war-orphan. That was during May last. It was published in our official organ, and we have received quite a sum of money already to take care of these children. We notified the different Grand Lodges in Europe that we are going to do that work. We sent a secretary out to make arrangements there so that it could be properly attended to. We can't stop in this work; we have got to go on and finish it—at least to some extent. I don't suppose that we can take care of very many, but will probably raise money enough among our own members to take care of five hundred or a thousand orphans.

Now, as I said, it will be confined simply to our members, but when you go out and do this work I foresee that some will say we are interfering with the work of this organization. We don't intend to interfere; we intend to do all we can to help you to raise the money that you want, but we have been pledged to take care of a certain

number of orphans and we have got to do that. I think it is due, having taken a great part in organizing this committee here, that we should make that statement, so we should not be charged with attempting to duplicate the work or interfering. The Order will be perfectly willing and pleased to notify the Executive Committee of this organization of the particular number of orphans they will take—they are taking care of and at what place, so that there should be no interference. That is the statement I desire to make in justice to our position.

The Chairman: Are there any comments? . . . At this time we will continue the work which was left off where we stopped last night, and consider further the report of the Committee on Plan and Scope. Under our procedure the next question for consideration is Number 4, the question whether the drive should be Jewish or non-sectarian. This question, in the opinion of the Committee, should be left to each community to decide for itself. What is your pleasure?

Mr. Feiss: I think probably that the decision should be left to the Committees, but I think the conference should recommend that open drives be non-sectarian. In other words, it should read that, while the decision shall be left with the local Committees, the Conference Committee recommends a non-sectarian drive. It seems to me that the time has arrived when we shall not on the part of the Jews emphasize the separatist movement. There has been always a criticism that the Jew has been somewhat to blame for his isolation. It seems to me that when men, women and children are suffering the question of their religious beliefs or national character should be forgotten. If the Jews can make any contribution towards the elimination of these lines, particularly in relief matters, we should do our best to further that cause. It is, of course, desirable in certain communities not to emphasize or even attempt a non-sectarian drive, but I believe that in the vast majority of communities a great many Christians will be very glad indeed to make their contribution to Jewish Relief, as they have in the past, and in so doing, express their own appreciation for the generous response we have given frequently to other campaigns.

The Chairman: Mr. Feiss of Cleveland moves that the recommendation of the Committee be amended that it is the sense of the conference that if possible drives should be along non-sectarian lines.

Mr. Rosenfelt: Two years ago Senator Salisbury of Delaware said, "This is not a Jewish movement, it is a human movement." That was the basis of our campaign in 1919, as a result of which we raised millions of dollars on a non-sectarian basis. I think most communities will have non-sectarian campaigns this year.

Mr. Marshall: I ask consent to a modification, to say "where practicable" instead of "where possible." Everything is possible, but, after all, the practicable, fundamental part is that we should encourage non-sectarian campaigns. Our experience has been that certain communities are very adaptable to that idea, and that the people in those communities regard it as a privilege to contribute. . . . Bear in mind that we are not distributing the money we have collected exclusively to Jews. We are now co-operating with the A. R. A. . . . There has not been a time since the beginning of our work that we have not aided non-Jews. I think perhaps the percentage of money collected going to non-Jews will about equal the amount received from non-Jews. But the principle for which Mr. Feiss speaks we think is a principle which every community must decide for itself, whether or not to feature the non-sectarian idea.

Mr. Rosenwald: May I just add one word to that? To my mind my experience here in Chicago proved the effect is beneficial. If I am not mistaken out of a total of two million dollars—two million two hundred thousand—about five hundred thousand came from non-Jews. But to my mind that was the least value that came from the non-Jews. I think the spirit of coöperation makes for a much better feeling in a community. I won't speak of all communities, but I believe it makes for a much better feeling if we say that we are very glad indeed to accept non-Jewish contributions and that we help non-Jews in those countries. That spirit helps very materially in the feeling between Jews and non-Jews throughout the world.

Mr. Rosenfelt: I wish Mr. Rosenwald would say a word about Wilmington, Delaware.

Mr. Marshall: At a subsequent campaign at which I was present, the leading non-Jews of Delaware attended. There also the larger amount of money collected came from non-Jews who insisted on contributing to that campaign.

Mr. Rosenwald: We had non-Jews give as much as $10,000 personally.

Mr. Marshall: At Syracuse, one of the largest amounts was given by one of the non-Jewish leaders. The total amount subscribed was $150,000. He said he would give 10 per cent and he wrote his check for $15,000.

Mr. Benjamin: We have heard the expressions from this conference, from gentlemen from the larger cities, but you have overlooked the fact that in towns of forty to fifty thousand we are handicapped with lack of wealth among our own people. In our last campaign in Sangamon County we

raised approximately $40,000 and $20,000 of that came from non-Jewish sources. I believe all towns from 20,000 to 50,000 will be almost compelled, if they want to come to any sums whatsoever, to go to non-Jews for contributions.

Mr. Block: I regret to have to differ with you gentlemen who have spoken on this question, but I believe that the strength of the Jew in America has been made so from the fact that he takes care of his own. I am interested in the quotation you have quoted in the "Relief News," which I believe says: "The Jew takes care of himself when able to work, and when he is incapacitated his own people take care of him." I am opposed to the non-sectarian soliciting campaign, but I am not opposed to voluntary subscriptions on the part of the non-Jews. I would therefore move an amendment to Mr. Fels' amendment, that voluntary subscriptions be accepted from non-Jews, but no solicitation be indulged in.

The Chairman: Mr. Block moves an amendment to the amendment presented by Mr. Fels, to the effect that the words "accept contributions" be substituted in place of the words "request contributions." . . . All in favor of the amendment offered by Mr. Block signify it by saying Aye. The Noes have it and the amendment is lost. The question comes now to the amendment offered by Mr. Fels of Cleveland, who reduced it to writing (reading): "It is moved that the decision that the local drives be non-sectarian shall be left to the local committees, but that a non-sectarian drive be recommended." Are you ready for the question? All those in favor of the amendment signify it by saying Aye, contrary No. The Ayes have it and the recommendation of the committee as amended is before you. Those in favor of adopting the recommendation of the committee as amended signify it by saying Aye, contrary No. The Ayes have it and the recommendation of the committee as amended is adopted.

The next question is Number 5. The question of a quota for each community should be agreed upon between the director and the different communities. Any discussion on that? [Motion made and seconded.] It is moved and seconded that the conference agree on the fifth recommendation of the Committee on Plan and Scope. Are you ready for the question? [Vote taken.] The Ayes have it and the fifth recommendation is concurred in.

Number 6. The question of a slogan is to be left to the Publicity Committee, of which Mr. Henry H. Rosenfelt is one and suggestions are invited from the floor.

Mr. Block: Mr. Chairman, in order to expedite matters, and to prevent any discussion of the numerous suggestions from the floor, I move those in attendance at this conference who have any slogans to suggest send them direct to Mr. Rosenfelt at the New York office. [Motion seconded.]

[Motion put and carried.]

Mr. Rosenthal: I was going to make this suggestion, and it does seem to me it might go on record, tabooing the word "drive." The time for drives is past, and the time for appeals is on us. Let us not even in our literature use the word "drive."

Mr. Benjamin: I would also like to suggest if there is any other word in our vocabulary where the publicity men can eliminate the word "campaign."

Mr. Rosenfelt: Mr. Chairman, we have done both. We use the word "appeal" in all our drives.

The Chairman: The Chair at this time would like to experience the pleasure of sitting on the other side of the table and ask Mr. Gans to take the chair.

[Mr. Gans takes the chair.]

Mr. Rubens: I am surrounded here by several very wealthy men and each one of them is loath to make suggestions regarding a slogan. Each of these gentlemen—I might name them, Morgenthau, Rosenwald, Billikopf, Davis—are loath to discuss this. Mr. Billikopf suggested one last night. I think it would be well for the consideration of this conference. It is simple, unique, suggestive and may help in this appeal for funds. Mr. Billikopf said: "It can be done" and we suggest to add to that: "It will be done."

Mr. Marshall: Why not "Thy will be done"?

Mr. Harrison: Mr. Chairman, it is a little out of order, and I am not sure how far we will progress in the regular program before I shall be obliged to leave. Therefore I beg the indulgence of the Chair and also of the conference to present a matter for the consideration of the conference which I regard to be of the utmost importance. It is vital to the success of our coming appeal. . . .

Now, we have decided upon a campaign—excuse the term—to raise the sum of fourteen million dollars. We have limited the duration of that campaign to the first of March. We are to have active work done in practically every state of the Union. That means a tremendous problem for any man or for any body of men to take care of. And Mr. Rosenfelt recognizes the fact that in order to accomplish what we have in behalf him as a task it is necessary that he shall always have with him advisory elements, representing that body, representing the American Jewish Relief Committee, who will be at hand so that he may counsel with them, and who may give to him their views as to what should be done, who should be engaged, how the campaign should be conducted,

what literature shall be sent out, and all the thousand and one elements that go to make up an effort of this character. . . .

I therefore move that a committee of five be appointed to act in the capacity of directors, a committee of special managing directors, if you please the term is unimportant, it could only mean that the committee has authority to act, and that it represents directly the body of the conference—who shall cooperate with our general director, Mr. Rosenfelt, during the prosecution of this effort that we are making to get $18,000,000. Now, I shall be asked, "Who shall the chairman of this committee be?" Mr. Billikopf's paper has given the answer. There is only one man who is experienced, by training, I mean in performing that duty and that is David A. Brown. While the conscription act of Congress has been repudiated, nevertheless, we have the right in this war which we are waging against Satan, and therefore to conscript men who shall perform the work. My only is that Mr. Brown shall be chosen chairman [illegible] and next that he shall be permitted to choose his associates. I make suggestions as to who these associates shall be. I see one before me, Mr. Becker. [illegible] Without having to run far, I think, owing to the great interest in the subject, Mr. Goodman of Philadelphia, is another. So that we may get together a cabinet which will consist Mr. Brown and Mr. Rosenfelt who will, I am sure, if it is humanly possible to do it, unite in absolute unanimity of the action of this committee. I therefore move that this conference, having in contemplation a committee of five members, of which we now name Mr. David A. Brown as chairman with the power given to Mr. Brown, in conference with Mr. Rosenfelt, to designate such number of associates as this committee of five may deem proper.

Mr. Henry H. Rosenfelt: . . . We want to assure the success of this campaign and my experience of five years in this work means something, and I heartily and fully approve Mr. Marshall's views. I believe that under the leadership of Mr. David A. Brown this campaign is absolutely certain to be a success, to be the success it ought to be.

Mr. Marshall: I should have said that the number of the committee shall not be less than five, and while I was rapidly going over the list of names I [illegible] who of the numbers came into my mind. I do wish to say that no man is more entitled to be considered a member of the committee than Mr. Charles Richter, of Chicago.

Mr. Rosenthal: I feel that Mr. Brown will be sure of success. I think the work of this conference could go further than the mere selection of the Supreme Council. They should be armed with the mandatory authority that could pick a man from anywhere in America saying that he should go and give his services the same as they are giving their services.

Mr. Marshall: Making it a draft board.

Mr. Rosenthal: I want it to be a Supreme Council. I want it to be a pledge to men in America that at any time and any place during the period of this campaign, assuming, of course, that there are conditions over which they will have no control, which will prevent them from going, that we will have the benefit of their services. Now, Mr. Chairman, if we pass this resolution, I am going to ask that the conference stand up a rising vote and pledge the service of each individual to this Council. If we are going to delegate a great big job to some fellows, let us not go off and then say,

Mr. [illegible]: Owing to naming the name of Mr. Brown, I wish to call attention to the fact that we are having the most serious problem we have ever had confronting us. The sum asked for is smaller, but the obstacles are greater, and we need the inspiring force of a tremendous impetus that can be sent through the entire land and be heard, and that can only be accomplished if there is the right man back of that force, the man to project it. There can be no other man than Brown.

Mr. Rosenfelt: May I say that regardless of any of the names that have been mentioned in connection with war relief, I honestly believe that our war relief campaigns for the last three or four years should never have been nearly as successful if it had not been for the energy and for the enthusiasm that was put into these campaigns, directly and indirectly, by Mr. Brown. I had my idea who Mr. Brown was until I met him in New York three or four years ago, and I tell you I was enthused and everybody was enthused who came under his influence, to work harder, and to my mind he is more responsible for the success of the campaigns in this country than any other one man or probably any other dozen men. I most heartily endorse and second the name of Mr. Brown as the head of this movement.

Mr. Morgenstern: We have committed this body today to the unqualified support of Mr. Brown. May I transgress the rules for a moment and propose a slogan: "Let's do it up Brown."

Judge Asher: Mr. Chairman, speaking for New England, it is very hard, of course, for Massachusetts to acknowledge the superior leadership of anybody coming from any other part of the country, but, nevertheless, we who have been interested in the war relief work in the last couple of years in New England, have heard of the mysterious Mr. Brown. . . . . He is no longer a mystery to us, for we who represent the dynamic force that will put this campaign over. We are now re-

tering upon the days of football. Now let us all, with Brown as our captain, work together, push together, push the ball over the line, so that we can get as many touch-downs as possible, to the end that those on the other side may have a chance to live, a chance to breathe, a chance to enjoy the Happy New Year that we all hope to enjoy.

[Cries of "Brown!"]

Mr. David A. Brown: Mr. Chairman, Ladies and Gentlemen—At some time during this gathering I proposed to get right down to hard tacks and give some of you fellows the inside of money-getting and then I was going to talk about state scenery and all of the other methods of putting on our so-called—whatever we are going to call it—but I find there are other scene painters and scene setters. Perhaps you don't know that my wife and I sail on the Olympic for Europe on November the fifth.

Mr. Marshall: Cancel passage.

The Chairman: Mr. Brown will be in order, please; just a moment, the Chair wants to insist on an orderly procedure. Mr. Brown is out of order. The motion before the house is the one made by Mr. Marshall and it is—the conference will be in order—and it is—Mr. Brown will resume his seat for a minute. The motion before the house is that made by Mr. Marshall and that is, that this conference appoint a committee headed by Mr. Brown, to take charge of the campaign. All those in favor of the motion will signify it by saying "Aye." Contrary, "No." The Ayes have it, the motion is carried unanimously. Now, gentlemen of the conference, I heard yesterday about the passage which Mr. Brown has engaged for Europe. I know of his plans. I know that he is not going to go to Europe, he is going to stay in America and take charge of this campaign. Now, then, the Chair in recognizing Mr. Brown, is going to ask him to back up the Chair in the way every other member has backed him up and Mr. Brown's remarks are limited to words of acceptance and words of direction to us, direction to us of how to start the campaign, and Mr. Brown may expect the gavel to drop if his words are in any other vein. Mr. Brown.

Mr. Brown: Let us be serious. Don't misunderstand me. I certainly feel flattered by even the suggestion of my name, as the Chairman of the coming campaign, but I have worked very hard for a few months and I felt that I was entitled to a rest. My wife has been building a new home for the past year. Now, all you folks who have built a new home know that after you have lived with your wife during the process of a year of building—you know that you need a rest. We are all set to go. My passage is engaged. It will come as a complete surprise to my wife. Personally, I would be willing, I feel sure I would be willing to sacrifice that trip in the interest of this cause if I thought I could do it even the slightest good, but I am a fearsome man and I have a wife.

Mr. Marshall: We will appoint General Davis to see her.

The Chairman: If Mr. Brown will pardon the interruption, I shall be perfectly delighted to go to Detroit tonight. On the question of rest we might as well let him know that he isn't going to spend much time in Detroit. Mrs. Brown will have a splendid time while he is in New York.

Mr. Brown: She has had one experience of that kind. I don't know what to say to you folks.

The Chairman: Mr. Brown accepts the honor placed upon him.

Mr. S. J. Rosenblatt: Delegates, I move that we close the debate.

[The Chairman and Mr. Brown confer.]

Mr. Brown: I don't think I have the right, under the circumstances, to accept a responsibility of this kind, I know how I go into things, if I accept this responsibility it would mean that everything else is dropped.

The Chairman: The Chair has arranged for a long-distance conference with Mrs. Brown, at the conclusion of which Mr. Brown will talk to Mrs. Brown. While we are getting Mrs. Brown on the long-distance telephone, Mr. Rosenwald, on behalf of the Committee on Memorial to Mr. Schiff, reports that the Committee is ready.

Mr. Rosenwald: Dr. Hirsch will present the resolution.

The Chairman: Dr. Hirsch of that Committee will present the resolution and the conference will be in order.

Dr. Emil G. Hirsch (reading): "The memory of the righteous is a source of blessing.

"In this assurance the conference, reminded of the vacancy in the ranks of the workers, caused by the departure from earth of Jacob H. Schiff, by the circumstance that the day of its convening coincides with the first anniversary of this great and loyal Jew's transition from earth to glory, takes courage in the thought that the spirit of the beloved associate is still with us. His heart and mind were in the cause in behalf of which the conference has assembled. He gave without stint to it of his rich experience and his broad, liberal generosity. His hand was open to every appeal made in behalf of the victims of wasting war. His counsel is indeed missed by all who were associated with him in the stewarding of this work. But his soul is marching on. In the spirit we are united with him. His great faith, never shaken in the destiny of his people, in the strength, moral and spiritual, of his fellow Jews, will inspire us, his example will incite us to untiring efforts. We feel that every thought given to this cause is a spray deposited on the last resting place of our unforgotten fellow yokemate, a stone con-

tributed to his memorial. But he needs no tablet of bronze or shaft of marble to be recalled of men. The righteous need no monumental symbol for their life. Their deeds are their imperishable memorial. This Rabbinical observation is amply and tellingly emphasized for us in the record of Jacob Schiff's days and doings. The conference in its first session took occasion to devote solemn minutes to the name of him risen to Olam Haba, Dr. Hirsch reciting the Kaddish.

"Mr. Julius Rosenwald, Chairman.
"Mr. Louis Marshall.
"Dr. Emil G. Hirsch.
"Mr. Henry Morgenthau.
"Mr. Mortimer Fleischhacker.
"Mr. Irvin F. Lehman.
"Mr. Jacob Billikopf"

The following reply was later received:

New York, September 26, 1921.

My dear Mr. Rosenwald:

I am in receipt of the touching telegram sent me by you as Chairman of the Resolution Committee and Mr. Abel Davis as Chairman of the Conference Committee of the Chicago meeting yesterday and thank you and Mr. Davis for your cordial and sympathetic expressions. I appreciate your kind thoughtfulness in sending me this message which means much to me as it is but another evidence of the regard and respect which you felt for my father and is now given to his memory. It is a real consolation to us to know how his great qualities were understood and appreciated.

Sincerely yours,
MORTIMER L. SCHIFF.

Dr. Hirsch: In presenting this resolution, expressing the feelings that actuated us yesterday and are still moving us to-day, I hope that they will be unanimously adopted by the conference. This is really a new pledge that you and I are making that we will do our utmost to carry on the work that we have undertaken to a successful issue. You, friends here, need not be afraid; you are aware of the responsibilities that have come to us. We Jews have always felt that every Jew is his fellow Jew's brother, and here is now again a sad occasion for us to manifest this ordeal. The whole world has always looked upon the suffering Jew as the savior of mankind. That is our historic past; this has been our historic function. The Jews are suffering for sins that they have not committed. I shall not go into the details of the picture drawn for us yesterday by more competent men, detailed to us yesterday by men who have come in contact with this suffering and misery day after day. We must all put our shoulders to the wheel. I am sure that every colleague of mine, and for the moment let me assume that the other rabbis may recognize me as their colleague—that every colleague of mine will take the opportunity during the solemn days that are coming on to recall to their congregations the duty that lies before them. The spoken word will have more effect than the printed word in a campaign of this kind. You need men such as we listened to yesterday to depict to our people the actual conditions, and the Jewish heart has never failed and in this instance it will not fail. Upon the American Jew has come this new duty, and it is a duty we shall not shirk. We shall raise the sum that is needed and I shall do what little I can do. An old, a weak, and a garrulous man, I shall be glad to put myself at the disposal of my chief marshal, Mr. Brown. If at any time Mr. Brown should think that my vocal cords might have some effect in bringing about a touch-down, of which I have heard to-day, he may command and I shall obey. Now, let us take a leaf from the book of our dear friends, the Christian Scientists; they never speak of difficulties; they ignore them; they are always working on the thought that if you believe that a thing is, it is, and if you believe that a thing will come it will come; and so let us go out in the firm belief that we will succeed and then we shall succeed. Let us not think of the hard times. They are hard times, we know, but let us not let that thought come in our range of vision. In recognition of what Mr. Schiff did, let us go out in his spirit, following his example, and let us go to work all over the country and labor to organize. That is our memorial to Mr. Schiff; that is our duty; it is our obligation to the name that we hold as Jews. The Jew must feel that here is an opportunity and the American Jew must know that he has the most sacred obligation and he must know that we shall fulfil our obligation.

Col. Greenberg: It is impossible to say anything more about Mr. Schiff than what we all know. I move that the resolutions as presented by Dr. Hirsch be adopted by the whole conference without any further discussion.

[Motion seconded.]

The Chairman: All those in favor of the motion will please rise. [All rise.] The motion is adopted unanimously by a rising vote.

Mr. Marshall: Excuse me, may I be a disturbing element again?

The Chairman: Mr. Marshall with a report from the front.

Mr. Marshall: I have the honor to report, gentlemen, that we have had a conference with Mrs. Brown. We find that she is a good soldier. She said if Mr. Brown is ready to accept, he will have her blessing. I want to propose three cheers for Mrs. Brown.

[Cheers are given.]

Mr. Rosenwald: Mr. Chairman, may I say that in speaking to Mrs. Brown it almost brought tears to my eyes; she responded so beautifully. I want to congratulate Mr. Brown; I think it answers to the kind of a fellow he is.

The Chairman: Gentlemen of the Conference,

the spirit of the occasion, and the spirit of the hour, our leader, Mr. Brown!

Mr. Brown: Ladies and Gentlemen—I think it means a whole lot for a woman who has had to her credit a most delightful trip to Europe, with practically all of the winter to motor in Italy, at a few moments' notice to say that she is willing to give up her trip and I agree with what Mr. Rosenwald has said, that if I have had any success in life at all, a large measure of it is due to Mrs. Brown. She is a good, game sport.

The Chairman: I am so

Mr. Brown: I know that in going into this effort, she will be right at my side. Now, I want to say one thing to you fellows and you ladies here, that in campaigns I am somewhat of a slave driver, and I am not the diplomat that Mr. Rosenfeld here is. When I talk to you I am on the same side of the fence that you are. As I understand it, in taking this job and being surrounded by Billikopf here and Rubens and the rest of you fellows, everybody who has come to the conference is to play the game, not fifty per cent, or ninety per cent, but one hundred per cent, and woe unto the man who starts to tell me how busy he is, because Nature has endowed me with a very——

Mr. Marshall: ——profane vocabulary

Mr. Brown: One other thing here moves me. I might give you a first-class example of it. I know what this campaign means. I am going into a campaign in Detroit for two million and a half. We have been working on it four or five months. We have raised as high as ten million dollars in Detroit with ease and now we are trying to raise a quarter of it, and we know exactly what we are up against. It is the toughest job we ever had. I know this is going to be a rough job. It will be made easy by the fellows who will put their shoulders to the wheel, not only you men here, but the men who are going to help you. I want to know how many of you men here are going to be with this campaign one hundred per cent.

Mr. Marshall: All of them.

Mr. Brown: Stand up. [All stand.] This is your word of honor, and we are going to hold you to it. Everybody stood up, and with this gang of enthusiasts, this crowd of men who know how to get the money, who are willing to play the game, I don't think there is any question but what with hard work we will get $1[illegible],000,000 and some

Mr. Benjamin: Springfield [illegible] is a small community. We had the honor of giving to this country that immortal Abraham Lincoln and also claim the honor of giving to Chicago the famous Julius Rosenwald. I say that in Springfield and Springfield Lincoln, while we are a small community, we will back up Mr. Brown and will do our share

Judge Asher: While we are in the spirit of Mr. Brown, might I make one suggestion? I propose in the form of a motion that we who are here, filled with enthusiasm and the spirit—Brown's spirit—do so see that that spirit of enthusiasm is not wasted, that we do not go home and forget to carry back business the trials and tribulations of those in whose relief we are here assembled. A suggestion, that I have put into operation in our own city, Worcester, Massachusetts, which is known as the heart of the commonwealth and a good one to be the heart of this relief movement—may I suggest to the gentlemen who are present that immediately upon adjournment they send a telegram to the committee of their community telling them that they must organize for the campaign.

I feel that if we want to carry that spirit back with us, if we want to capitalize it—not for our own benefit, but for those on the other side—I say get busy now, send a telegram of that nature, get your committee to work, organize it, filled with the Brown spirit, with the Jewish spirit, and there will be more happiness in the world for the next year

The Chairman: Is it the desire of the members of this conference that the substance of the telegram as prepared by the Judge be distributed among the members here for their use?

Mr. Marshall: That will be a very useful thing.

The Chairman: All right, it will be so done.

Mr. Rosenfeld: In this campaign I am not going to tell what I am going to do, but I am Chairman of the Middle West Relief Bureau, taking in seven States, about 152 towns, and we are going to support Mr. Brown in this campaign with every dollar that we can raise. Every man who belongs to our community will be with you. You can command us day and night, any time you like.

Dr. Adler: May I take just a few minutes to make a report?

The Chairman: We would not have concluded the conference until we had heard from you, Doctor.

Dr. Adler: No, but it was part of the resolution to approve the reports of the sub-committee, and there is one, a very humble one, but which some of us think most important, that I want to speak of. Yesterday, first Rabbi Hirsch, and afterwards Mr. Seelenfreund, very proudly said that we are taking care of the bodies of these people, what of their souls, their education, and so forth, and since the sum of money mentioned for spiritual work seemed to be very small, I would like to say that since the very beginning of the war relief work we have been doing educational work, we have been doing it as a necessary part of the relief work. When we sent money to Poland for relief, for child relief, etc., naturally there were already schools, and the schools had to be kept open. It was a place where the children could be kept warm, and it was just as easy to keep the schools open and pay the teachers'

observe as it was to have them in the bread line. So for the first four or five years money was expended for relief work—that word "cultural" I hate—but for religious work in the various communities. Sometimes the people in the communities were so anxious for religious work that they preferred it to bread. In Lithuania as high as eighty per cent was spent for spiritual work. In other towns it might be only twenty per cent. You gentlemen know that there are some differences of opinion about religious and educational work. We might have three schools or four schools, but in Eastern Europe they have twelve schools or thirteen schools—I mean parties—and it was very difficult to set down any policy by which education could be controlled from the central office in New York or even in Paris. Therefore, about a year and a half ago it was agreed that each one of the countries-communities might set aside not to exceed 15% per cent.

Mr Marshall: Subsequent to a certain date.

Dr. Adler. Subsequent to the first of January, 1921, I think.

Mr. Marshall: Since the first of November, 1920.

Dr. Adler: Mr. Marshall corrects me—to the first of November. I am desirous of the committee, but he has the better memory. But anyhow, from a certain day 15% per cent may be set aside for religious and educational—or, if you please, cultural work. That means that American Jewry, collectively, with the help of the efforts of the Joint Distribution Committee, can expend one-third of the money collected for such purposes. It should be heard severally and the other conditions warrant it. The other two committees, the Central Committee and the People's Committee, have been carrying on work which I may fairly describe as belonging to their particular set of ideas. The Central Committee in the past has furnished funds for rabbis and yeshivoth, which are carried along on exactly orthodox lines. The People's Committee has furnished moneys for schools, carried on by the working men, and practically that means carried on in Yiddish—that is, from the socialistic point of view. The American Relief Committee has supported all schools which were not supported by the other two committees. The last news we got of attitude in Poland, any attitude in Palestine, and others we have been able to reach. We have to set aside still a very considerable sum of money for this purpose, and I want to assure every rabbi and every other gentleman here that there is no one in the Joint Distribution Committee who has more at heart the success of the expenditure of sufficient funds than I have.

The Chairman: We have got to point No. 7 of the Committee on Plan and Scope:

"7. In the communities where there are war chests or immediate effort is to be made to secure pledges from the People's and Central Committees that no separate appeal should be made."

[Moved and seconded that recommendation No. 7 be adopted.]

The Chairman: Are you ready for the question?

Mr. Fleisher: I would not make this a hard rule, but in some communities the chest will not appropriate sufficient funds which the chairman would require of this community. I therefore would leave it to the several communities to decide for themselves. Sometimes it is necessary to make selections among the Jews to complete the quota.

The Chairman: The committee has practically represented your views. "An immediate effort is to be made." I presume wherever possible.

Mr. Morgenstern: Cincinnati for three years conducted its campaign through the operation of a community chest, and for two years our experience was very happy and very fortunate. For two years the city of Cincinnati contributed to the war chest $125,000, which represented its contribution. The year, however, our community followed a different plan; it decided that before it would contribute any funds to foreign charities, as they called it, they would first fill the budgets of their local organization. The result was that whereas two years ago we contributed $125,000, this year we were able to get through the war chest only $40,000. In other words, it does not always follow that the war chest method, even if practiced in a city, is advisable for cooperation by the organization. I therefore, Mr. Chairman, offer as an amendment to insert the words after "war chest": "and the local Jewish Committee deems it advisable to merge its campaign in that for the war chest," and to have the paragraph read thus: "I would also move to insert the words: "In cooperation with the local committee." I do not believe that the Central Committee ought to undertake this without consultation with the local committee. I offer this as an amendment.

The Chairman: You have heard the amendment offered by Mr. Morgenstern. Is there any discussion?

Mr. Fels: In the first place, I think the reference should be to community chest and not to war chest. All of those that I know about that are still in existence have changed their name.

The Chairman: Will Mr. Morgenstern please follow Mr. Fels' suggestion?

Mr. Fels: I would like to offer as a substitute amendment: "In the communities where there are community chests or immediate effort is to be made to secure pledges from those funds and where such pledges are received the People's and Central Committees shall be requested not to make separate appeals." Is that agreeable to you?

Mr. Morgenthau. I think so, Mr. Chairman. I think that will cover it.

The Chairman. The Chair accepts Mr. Frost's substitute motion for his own.

[Substitute motion amended, put and carried, and recommendation 7 is adopted as amended.]

The Chairman [reading]. "8. It was decided that the question of using some of the material contained in the speeches at this conference be left to the Publicity Committee to use in such form as they deem wise."

[Moved and seconded that recommendation 8 be adopted. Motion put and carried.]

The Chairman [reading]. "9. It has been suggested that a statement be gotten up for campaign purposes, showing the total amount raised over the long-term of the war, and the very small amount it has cost to raise this money, also showing to which countries the most amount had been sent."

[Moved and seconded that recommendation No. 9 be adopted. Motion put and carried.]

The Chairman. It will not be necessary that the report of the Committee on Plan and Scope be adopted as amended.

Moved and seconded that the report of the Committee on Plan and Scope of the conference be adopted as amended. Motion put and carried.

The Chairman. The motion is adopted. The Chair wants to call attention to the fact that the National Council of Jewish Women is to be kept in direct communication with the central headquarters and a division of cooperating in every way possible. The Chair also wants to call attention to the fact that Mr. Rosen requests that every one here who feels that he may be called upon as a volunteer speaker or volunteer helper, etc., outside of his own community, hand his name and address over to Mr. Rosenfels. Please do so before you leave. The Secretary again calls attention to the fact that if any one has failed to register that he do so before he leaves the conference. Your attention is also called to the fact that the Chicago Committee for raising funds has agreed on November 6 as the opening day of its campaign. Headquarters have been established in the Westminster Building, corner of Monroe and Dearborn streets, and all of the out-of-town delegates are requested to spend as much of their time as they can during the afternoon in the offices on the Bank floor of the Westminster Building, where the Secretary has prepared samples of all the literature which the Chicago campaign is going to use. There are enough there so that every delegate who may report there may secure samples, see the exact machinery and see the plans which Chicago has already made for the pending campaign.

The Chair has before him a complete list of all the delegates present, and he has requested Mr. Rosenfels to make a memorandum after every name here as to the extent of the participation of every delegate in past campaigns in order that they may be called upon or presented to the conference. The task is impossible because, as Mr. Rosenfels said, everyone here has carried his seat in the conference by the service which he has given to the cause in the past. So the Chair is going to refrain from what he intended to do, namely, calling upon the key workers. You all seem to be in the same category. If there is anyone here who has anything to suggest at this time, the Chair will be delighted to hear from him. The Chair hears that at this time we have not the final word, but one more word from Mr. Warburg.

Mr. Warburg. I feel it would be very ungracious on our part did we not take the opportunity to thank the people of Chicago, and especially the Chairman, for the extraordinary service of the Council. I also want to thank him and thank the conference for the beautiful action that was taken in memory of Mr. Schiff. I know nothing could be more welcome to the family than to know that the conference has selected Mr. Rosen. That I know is more in the spirit of Mr. Schiff than anything else. Mr. Schiff never missed an opportunity to acknowledge his indebtedness to Mr. Rosen in the services of that campaign in which he took the lead, and in which Mr. Rosen did the major part of the work. I think that the two dates [name] together will mean something. I thank the Chairman and everyone for making this possible. It is also an act which should not be forgotten, and when we rise to adjourn I would like us to rise in a most heartfelt, warm thanks to Mr. Rosen for the added service she has given today and for whatever Mr. Rosen may do in the future. I would ask permission to put that as a motion.

The Chairman. Mr. Warburg moves that the conference rise in its appreciation of their love and affection of every member to Mrs. Rosen for her kindness in permitting Mr. Rosen to accept the trust.

Mr. Marshall. I desire to second that part of Mr. Warburg's motion which has not yet been put, and that is the voicing of our appreciation to those of the community of Chicago for their hospitality, for the spirit they have manifested toward us who have come here, who have made it a pleasure for us to do the work, and I desire to emphasize the extraordinary manner in which you, Mr. Chairman, have presided over our deliberations, the fairness which has actuated every ruling on your part and every statement made by you. It will be a very pleasant memory to all of us. [All rise.] Three cheers for Davis. [Cheers given by all.] This is a time of thrilling and then debating afterward. Now I put the motion. Those in favor will say

"Aye." [All say "Aye."] It is unanimously carried.

Mr. Rosenwald: Mr. Becker has suggested that a telegram be sent to Mrs. Brown, expressing the sentiments of the conference and signed by the Chairman and such members as he desires to have sign it, and I hope that Mr. Warburg will permit that that may be added to his motion, to put this in the form of a telegram.

Mr. May: And I do not think it is out of order to send greetings to Mr. Nathan Straus before we adjourn and report that we are very sorry that he was not with us as he was with us in thought. I make that as a motion.

The Chairman: Moved and seconded that the greetings of the conference be sent to Mr. Nathan Straus, who sent his regrets over his inability to be present.

[Motion put and carried unanimously.]

Mr. Alexander: One suggestion that I wish to make, and I do not want to be misunderstood in making it, and that is if it is practicable I would like the see the names of the delegates to this conference given to the press.

The Chairman: We have prepared a number of mimeograph copies which will be handed to every delegate, and a copy has also been handed to the Chairman of the Publicity Committee.

Mr. Alexander: That is a big part. If practicable I should like to see it given to the press. A great many of us come from small communities, and in our communities it is very much more difficult to maintain a good, strong Jewish organization than it is in Chicago or New York, and we have no Jewish organizations outside of the B'nai Brith.

The Chairman: Do you suggest that through the Associated Press it may be distributed to the different communities?

Mr. Alexander: That is it, so that in our communities we may know that Louis Marshall, Dr. Krass, Julius Rosenwald, and those other men who are outstanding figures of American Jewry who are present at this conference have their hearts and soul behind it. Away on the other side of the mountains those men are known by reputation just as well and are loved and revered just as much and have just as beautiful a monument in the minds of the people as they have here, but the only way our people find out is by what the press tells them. They cannot hear what we say; they cannot see what we do.

Mr. Baron: With reference to the suggestion proposed yesterday and ruled out of order, what is the attitude that we are to take towards campaigns that have been launched in some places by the People's Committee? We have an organization in Sioux City and we want to know what is the attitude of this committee towards the People's Committee. That question was also suggested by several other delegates.

The Chairman: May I request Mr. Marshall to answer that question?

Mr. Marshall: I am glad Mr. Baron has brought this up, because it was a question I desired to discuss yesterday. The American Jewish Relief Committee has from the very beginning sought to unite all action on the part of the People's Committee. We feel that there should never be more than one single campaign in any community, and we have made many concessions for the purposes of accomplishing that result, agreeing for that purpose to a division of credit upon the books of the Joint Distribution Committee of the various funds that are collected in various campaigns, so that there may be no possible ill feeling. We have made every possible concession, and I am very sure that there will be no difficulty as far as we are concerned, and I believe also that there will be very little difficulty on the part of the Central Relief Committee or of the People's Relief Committee to come to an understanding on that subject. We want but one campaign. We cannot afford to have more than one. If the People's Relief Committee goes out on an independent campaign or the Central Relief Committee does the same the chances are that it will cost the cause millions of dollars. They are giving very small sums; we are going out for large sums and small sums, but if you have a campaign which is conducted on the basis of taking anything that is offered, the chances are that in the long run people will be attracted by a sort of Gresham's law to that baser coinage, and we therefore assure you that we will in the future, as before, make every possible endeavor to bring about one concerted campaign in all the work.

Mr. Baron: What attitude shall we take in the year to come if the People's Relief insists on conducting their own campaign?

Mr. Marshall: Well, I think it is the duty of the committee to let the community know that anybody that is unwilling to act with our committee or another committee does not have the approval or sanction of the local committee. That is the only way to treat the organization. Mr. Brown is the leader of the campaign, which is conducted by all the associations, and any association that pulls away, for one purpose or another, or for one reason or another, and is not willing to act in this coöperative movement, that organization is not entitled to the confidence of the community.

The Chairman: The Chair recognizes Mr. Sol Kiser, of Indianapolis. I want to state for all concerned that here in Chicago we have solved the problem by a policy of give and take. We understand each other. When we want meetings we get together to talk it over and we have had no trouble.

The People's Relief are willing to say that we have helped them and they have helped us. There is no difficulty about it.

Mr. Sol Kiser: I only rise to ask Mr. Marshall a question. In Indianapolis last week a representative of the Hias attempted to launch a campaign for the benefit of that organization. Is it the idea of the Joint Distribution Committee to join with them?

Mr. Marshall: We have no relations with the Hias. They deal with the subject of immigration, which is entirely outside of this. That should be understood as distinctly as possible. We cannot be considered as in any way connected with immigration. I want to put it as distinctly as possible, as we in no way have any function to perform with respect to the subject of immigration.

Mr. Hassenbusch: I want to speak on this same subject. What are we to do when this campaign of Hias conflicts with the campaign we have?

Mr. Marshall: Can't your committee control the action in that regard? That is a local matter. You have your committee. You may indicate what your duty is. You have voted a certain amount which you are prepared to give. If under the circumstances they apparently threaten to go into a campaign which will interfere with your campaign, hasn't your local committee the power or the ability to deal with that situation?

Mr. Hassenbusch: I think we have.

Mr. Brown: I just want to say a word about the Central and the People's Relief in connection with the American Relief. It is no new experience with me to deal with those organizations. I think the first activity of mine will be to call those groups together in New York City, and to sit down with them and make them thoroughly understand that unless we work together in behalf of this large fund the drive cannot be a success and as we are all vitally interested in the same thing, I am sure that those men will see the light and I believe they will work in complete harmony with our working organization.

The Chairman: There ought not to be any doubt in anyone's mind what will be done at national headquarters when Mr. Brown expresses his attitude on that.

Col. Lehman: This conference has taken note of and doubly appreciates the broad, humanitarian way in which Mr. Hoover, through the American Relief Administration, is conducting the great work of relief in Russia and elsewhere in Eastern and Central Europe and desires to assure him of its continued support and coöperation.

The Chairman: You make that as a motion?

Col. Lehman: Yes.

[Motion seconded, put and carried unanimously.]

The Chairman: I want to ask Mr. Moe Levy of Norfolk, Virginia, to stand up. Mr. Levy, I want everybody to know you. I know what you have done in the past drives and what you are going to do in the next one. I want everybody to look at you and take inspiration from you. I want Mr. Dave Davidson to stand likewise. Mr. Davidson is from Sioux City. Sioux City and the whole State of Iowa have done splendidly. I wanted to give you about 20 or 30 minutes to tell the conference all about it, but we have not had the time. Mr. Rosenfelt wants me to remember that you raised $70,000 in the last campaign. That is one of the reasons why I wanted all of them to know you. We want everybody here to know that America is just as friendly and has the best of good will for Canada in the same way that we individuals have for the Canadians, and I call upon Mr. Frankel, who is here from Toronto. Mr. Frankel, I want you to tell Mr. Brown what Canada is going to do in co-operation with the United States for this common cause of ours.

Mr. Leo Frankel: May I have a drink, if you don't mind?

The Chairman: Oh, yes, indeed. Best I have.

Mr. Frankel: Mr. Chairman, Ladies and Gentlemen—Canada thanks the Chicago Committee for inviting Canada and I can assure you it has been a pleasure for me to be present, and so far as representing Canada is concerned, I only do this accidentally. My coöperators, that is, the representatives from Montreal and Quebec, have been asked to join this assembly, but to my sorrow I learned when I arrived here that they were not coming. However, as a representative of Toronto and Ontario, may I inform you of what we have done? We did not join you until last year. . . . Our drive was a non-sectarian drive, and Sir William Mulock was the Honorary Chairman of the Toronto campaign, and Sir Edmund Walker was our Honorary Treasurer. We raised $240,000. of which about $100,000 was given by non-Jews. The Jews of Toronto are not very prosperous. . . . In territory I represent as much as all of you together represent, but individually I do not, and I do not want to make it a case of the tail wagging the dog, therefore I shall not say anything, but I must say that my feelings have been entirely in accord with yours. I may say this: The signature of Mr. Rosenwald was also a special incentive to bring me here, largely for the amount of good he has done, not alone for Chicago, but for Jewry throughout the world. . . . I will not keep you any longer. I will bring home greetings from Chicago and I assure you that when my colleagues think the time is ripe we will all do our duty and the St. Lawrence and the Niagara will not be a barrier between your sentiments and ours.

The Chairman: Will you give the Chair the pleasure of dividing the next five minutes as the Chair sees fit? I want to ask Mr. Rauh of Indianapolis please to stand. It is a pleasure to have examples like you. I present Mr. Jules E. Mastbaum, of Philadelphia. He is a splendid fellow and we are proud of him. I want everyone of you to see him and know him. Has Mr. Eisenman left? No, he has not left. Mr. Eisenman. Now, my good friends, the Chair does not want to take honor unto himself to express the gratification and the pleasure of Chicago in having had this opportunity to have a conference here. One of our splendid workers, a fine man and an effective man, is going to say a word on behalf of Chicago, and that will conclude our deliberations. Let me present Mr. Charles Rubens, our honored Chairman. Mr. Rubens, I just asked Mr. Rubens to get up for a second, in order that you may see him. Will Mr. Vorsanger stand up? I want you to see the man who has done such splendid work in Europe. Mr. Rubens, will you speak to the conference?

Mr. Charles Rubens: Mr. Chairman, Ladies and Gentlemen—Up to a moment ago our Chairman, General Davis, conducted these proceedings exactly as I outlined him to do, but when he called upon me to speak he made the first divergence from the program I handed him. I think it was a mean trick to call on me when you are all ready to leave the room and adjourn the conference, but I am grateful for the opportunity of expressing the deep appreciation that we in Chicago have here at all instrumental in bringing about the inspiring, enthusiastic and marvelous deliberation of this most wonderful conference. Chicago geographically is probably as centrally located as any other city that could have been selected, and that so wonderful a result could have come from this meeting fills me, as a Chicagoan, with great pride, and I am sure each one is likewise proud.

I don't think I am saying anything out of school when I say that there were some who came here who were not in perfect harmony with the decisions of the New York Committee and who felt that they had never been called in for any consultation and advice. Notwithstanding all of this, it did not take very long for this antagonism and discord to become amalgamated into the most harmonious and perfect whole. The lukewarm standpatters became the most intense enthusiasts and I feel convinced that the same method that was pursued at this conference will be repeated in the various communities throughout the country and that the same results will be forthcoming through getting your people together and talking things over.

The warm Jewish heart is always looking for an opportunity to respond to any call of distress and send that encomium from their correligionists anywhere. The selection of David A. Brown of Detroit, in my judgment, spells absolute success for this appeal and when he says that the fourteen million dollars shall be forthcoming from American Jewry, it is almost equivalent to having the money ready for distribution.

Before parting, my friends, let me entreat that the enthusiasm that has been radiated through this conference divide with you and that you take it to your respective communities and radiate it there among all your fellow Jews and by so doing, I feel convinced that the call that comes from them over there will again be answered with liberality and promptness as the American Jew has in the past answered every other such call.

The Chairman: When the motion to adjourn is made, you are all requested to walk downstairs to the entrance of the building for the moving pictures and when that is over luncheon will be served on the second floor. Jimmie Becker says that we ought to thank the members of the J. D. C. for their great efforts and say we are behind them to the finish. Now, Jimmie Becker says we ought to put that in the form of a motion. Mr. Becker moves that we think most sincerely and profoundly the members of the Joint Distribution Committee for their great efforts and say to unqualified terms that we are behind them.

[Motion seconded, put and carried unanimously.]

The Chairman: Mr. Knoblobe, will you stand up before we adjourn.

[Moved and seconded to adjourn.]

The Chairman: The motion has been made and seconded that we do now adjourn, subject to the call of Mr. Brown.

[Motion carried.]

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