The Sentinel's

# HISTORY OF CHICAGO JEWRY

1911 — 1961

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2023

*Published By*
SENTINEL PUBLISHING CO.
216 W. Jackson Blvd., Chicago 6, Ill.

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# FOR THE COMMUNITY



IT is a distinct honor for me to extend official congratulations to the Chicago Jewish community on the important occasion marking the publication of The SENTINEL'S "HISTORY OF CHICAGO JEWRY."

This has been a mighty cooperative effort in which ALL elements of the community have united. In addition to the sponsored pages, without which publication would have been impossible, we have had the whole-hearted participation of the 30 chapter contributors, plus hundreds of volunteers whose research and help was invaluable. Thus, we have been able to carry on the Jewish tradition of recording for future generations, the heritage they are receiving from the past.

This is a proud story we are presenting. The saga of Jewish pioneers who helped build Chicago into one of the greatest cities on earth, is one that deserves re-telling. One can hardly walk through the streets of this metropolis without seeing the fruits of their labors. They have thus added another illustrious chapter to Jewish history.

One final word of thanks is due The SENTINEL, its editors, publishers and staff, for having undertaken this project. Without their consistent devotion to the task, their long hours of extra effort, their stubborn determination to do the best job possible, this History would never have been written. The entire community is indebted to them for producing this historical record.

We present this "HISTORY OF CHICAGO JEWRY" for all the world to read. We sincerely hope you will gain a new understanding of: "WHAT THEY BROUGHT — WHAT THEY SOUGHT — AND WHAT THEY WROUGHT."

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Golden Jubilee Committee

# FOR THE COMMITTEE



AS executive vice-chairman of the Golden Jubilee Committee, I welcome this opportunity to convey my personal appreciation to those who by their sponsored pages, have made this HISTORY possible.

Although not obvious to the casual observer, such undertakings—involving far-reaching historical research, editing, voluminous typing, re-writing, typesetting, printing, and a dozen other hidden costs—is a gigantic projects. Few communities elsewhere have ever attempted it on this scale. Our committee however, felt confident that it would earn the whole-hearted support of the entire Chicago community—Jew and Gentile alike—and as events turned out, we were proven correct. This HISTORY is a cooperative effort of organized Chicago Jewry, each segment contributing whatever it could.

I should in addition, like to add a special word of thanks to the Jewish women of Chicago, whom I am honored to represent on this occasion. As usual, they performed their job well. We take special pride in the knowledge that the editor of this volume is herself a distinguished American Jewish historian whose works appear in some 4,000 libraries throughout the land. Jewish women have written an indelible history of their own, adding mightily to the whole saga of Chicago as well as American Jewry.

With this volume, the first half century passes into history. We begin the second, confident that even greater achievements lie ahead. Women, as usual, will be in the front ranks. Whether it is the welfare of our community, our nation, Israel or the world, we will do our part. We shall prove worthy of our heroic past.

**MRS. MEYER GOLD**

Executive
Vice-Chairman

# A FOREWORD

AT the start, it should be admitted with typical SENTINEL forthrightness, that had we known the difficulties and cost of producing this "HISTORY OF CHICAGO JEWRY," in all probabilities, we would not have undertaken it. The problems involved in catalogueing a community as large and complex as our own, with its multitude of organizations and institutions, spread over a period of 50 news packed years, are more than ordinary editors should be expected to handle. Jewish life is unlike any other. It consists of a religion, a nation, a culture and a peoplehood. It is all these things—plus hundreds of thousands of individuals. This we have tried to sketch in less than 300 pages.

A word as to how this was done should prove enlightening.

First of all, we established an Editorial Board, representing a cross section of Chicago Jewry. Fortunately, they took their job seriously. They selected as editor, one of America's distinguished Jewish historians, whose impeccable scholarship is a matter of record. She prepared the main section.

Secondly, they assigned particular facets of community life to 33 experts in the field. Each was given the special task of developing his topic fully. They were given free rein as to material without pressure from any source whatsoever. The undersigned acted merely as technical assistants in producing the work.

All articles, however, including the major survey by Anita Lebeson, were subjected to rigorous editorial review. Each passed through the hands of at least three different editors, all charged with responsibility for checking historical accuracy, eliminating duplication, and compressing more facts into the limited space. In the truest sense, this "History" is a cooperative effort.

Despite this dedicated adherence to stringent objectivity, many will be disappointed. Some who should have been mentioned may have been overlooked. Others perhaps deserved more space than they received. Undoubtedly, many readers will find gaps they feel should have been covered.

Nevertheless, the end result is the first comprehensive picture of what Chicago Jewry has accomplished to be published since 1924. It is the best we could do with the time, financial resources, and ability at our disposal. Perhaps, at some later date, a foundation with unlimited funds available, will undertake a more thorough job.

This, then is the story behind "The History of Chicago Jewry During the Past 50 Years." We entrust it to posterity.

The Editors



# Dedication

*To the Pioneers who Sought Sanctuary –*

*Brought their Faith and Love of Torah to the Plains –*

*Wrought an Enduring Community for the Glory of God and Country –*

*Anita Libman Lebeson*

# *RECALL TO LIFE...*

by
Anita
Libman
Lebeson

*Psalm 66:*

*"We went through fire and water;*

*Yet thou hast brought us forth to a spacious place."*

SWIFT is the shuttle and fragile the fabric of time. How then recall to life five decades of history, hundreds of thousands of people, countless institutions? How tell the stories of destitute men and women, speaking no English, unaccustomed to life outside the little European **shtetl** learning and earning, forging a place for themselves, creating and building synagogues, temples and institutions? How condense into tight little paragraphs the saga of what they have wrought?

The whole story cannot be told. It is obviously too big. There is too much to record because there is so much to recall. Libraries are crowded with books, newspapers and periodicals. Synagogue records are overflowing. Minute books of philanthropic and communal activities exist. Organizations, —fraternal and social—clamor for attention. The Zionist Organization which helped forge a new-old nation and whose American birth was in Chicago, itself deserves a multi-volume story. Museums and monuments abound: The Rosenwald Museum, known because of the modesty of its namesake as the Museum of Science and Industry; the Adler Planetarium; Mandel Hall at the University of Chicago; Cahn Auditorium at Northwestern University; the magnificent Adler dwellings and civic and commercial buildings; the Alfred S. Alschuler buildings, pioneering in the use of re-enforced concrete; the synagogues and temples; the hospitals and research centers; the filled-in shore line of Lake Michigan dreamed and executed by J. R. Sensibar, a genius in earth-moving; all these have changed the landscape of a great city. But there is more—much, much more. While memory lasts and one's ancestors are remembered, so long as family papers survive and trunks spill over with the records of achievement, personal history may still be recorded. And in lonely, forgotten and isolated cemeteries, there is yet another kind of history—the roster of sleeping pioneers.

All this is the data of history. Here are people waiting to be recalled to life. Were there time enough and space what a glorious tale we could spin!

* * *

Down the corridors of time the Jew has fled pursued by his implacable enemy. Sometimes he wore the garb of an Egyptian. Then again he was disguised as a Roman soldier. On occasion he was a sweaty crusader steeped in what he thought was the odor of sanctity. He was a lewd peasant bent on rape and thievery or a bestial soldier ripping the guts of women and children. Or a sadist thriving on bloodshed. Or a wily diplomat plotting devious subversions. Or an Inquisitor sanctimoniously prating love and obedience to the Prince of Peace while ordering the rack and the screw and the auto-da-fe. He wore long robes and walked barefoot in devout humility while stalking his Jewish prey who had, out of fear and terror, sought sanctuary in conversion, outwardly Christian, in his heart still a Jew. The enemy howled in mobs that pillaged and burned. He drooled at spectacles of martyrdom and immolation. He marched heavy-booted, arms swinging to the tune of German martial music. He "heiled" with maniacal frenzy when Satan spoke in market places, ranting from balconies and shouting from the rubble of desecrated synagogues.

So the Jew fled. So he was pursued. So he sought sanctuary. History was a nightmare; yet it was also a miracle. It was a divine act of God that saved the Remnant.

History is a discipline. It is also an act of faith. The avowed historian would like to approach the task of writing Jewish history with Olympian omniscience, with paranormal insight into the lives of others, with wisdom and understanding, with scholarly probity. Nor is that all. The historian would also be the literateur—hoping to write with empathy; in flawless prose.

But neither talent nor time nor space suffice. The historian must define his aims and work within a limited frame of reference.

Simply stated within these pages are to be found some of the answers to three queries which concerned the Jews of Chicago in the past five decades:

WHAT HAD THEY SOUGHT?

WHAT HAD THEY BROUGHT?

WHAT HAD THEY WROUGHT?

What we seek is imbedded in the bound volumes of The SENTINEL from Number 1 to Number 212. In them as in a mirror, the Jewish image of the past fifty years is reflected. To peer into that mirror, to catch as fleeting shadows those

who once passed this way, to recount their moral grandeur as well as their moral decadence with objectivity, humility and compassion — that is truly the historian's "Act of Faith."

THE city sprawled. Chicago consisted of many transplanted bits of Europe. The Swedes clustered in one area, the Poles in another. The Irish and the Germans pre-empted their own section. There were "native" areas of former New Englanders and other descendants of older pioneers. There were Danish enclaves and Mediterranean transplants.

The Jewish areas were separated from each other by barriers, visible and invisible. Life revolved around specific places. Where a man lived, where he worked, what shul, if any, he attended. Where his children went to school. What parks provided space and air for his family. What street cars he rode, or elevated trains he was bounced along. Where he bought his bread, meat and his Yiddish paper. What were his clubs, lodges or union headquarters. Space, location were all important tangible factors.

But there were also the intangibles. Where a man had come from and what memories he brought with him. What he believed in—on both sides of the Atlantic.

And how did all these factors condition his dreams of the future, his plans to integrate into America, to become a voter, a loyal citizen, a **mensch?** That of course, is the gist of our story.

Identification of Jewish status was multi-faceted. Largely, it could be stated geographically. The neighborhood was like the **shtetl** they had left behind. Its aura clung to a man and his family. When you said "Washington Park" or "Jackson Park" you were describing more than a verdant setting whose gravel paths wound between flowers you could not pick. You implied bridle paths, tennis courts, boats and lake vistas. This was true of Lincoln Park, too. When you mentioned "Wicker Park"—a tiny bit of verdure in a teeming city—you were speaking of an area that could have been moved from Vilna, Odessa or Tels for the benefit of Talmudic scholars, their pious wives and their heder-oriented children. Mention "Humboldt Park" and you conjured up little girls lugging wooden coffers in which were encased croquet sets to be painstakingly set up on the grass; or little boys swinging bats with spindly arms more accustomed to holding a violin. Douglas Park, with its band concerts, and Garfield Park with its beautiful shade trees and uncomplicated golf course, were magnets to their immediate communities. They described an arc—visible and invisible around the many **shtetls** of Chicago.

### SYMPHONY OF THE CITY

Street cars, elevated trains and horse-drawn vehicles furnished the transportation in the time before the motor age. People walked great distances, too. Milk was delivered by horse carts. Produce was hawked from the streets in smelly, lumbering wagons. Peddlers collected junk, rags, and bits of old metal, cramming them into burlap sacks which bowed their shoulders and bent their backs. Or they pushed home-made packing cases mounted on wheels. The more prosperous ones rode on the front seats of their vehicles calling their trade. The sing-song of the ice man, the chant of the old clothes man, and the solo of the fruit and vegetable man alerted the housewife. Rumble and sing-song, hoarse cry and chant—these were the symphony of the city . . .

* * *

The first number of The SENTINEL devoted much space to the "Influence of a Park Center on a Jewish Community." Sidney A. Teller, an earnest, round-faced, brooding-eyed young man describes with enthusiasm what West Park No. 2 has done for a community which had been desperately overcrowded. "Ten years ago, these Jewish boys and girls were being born into a neighborhood full of congestion and all the evils that overcrowding means." This was Chicago when a new century—the twentieth—was ushered in.

"Canal Street, with its rag and iron shops, Jefferson Street, with its fish market, Maxwell Street, with its oriental bargaining, Halsted Street, with its cosmopolitan crowds—all bring pictures of the Chicago ghetto . . . narrow streets, tuberculosis, congestion, no place for the children to play, delinquency and race deterioration."

Then came West Park No. 2 and Jane Addams to dedicate it. Here was a neighborhood which counted 57 houses in one block wherein 597 people lived with only one bath tub among them. Teller describes the children rushing from school to the nearby-built public shower rooms, eagerly waiting their turns at the swimming pool, listening to band concerts, attending stereopticon lectures, crowding the circulating library. How they luxuriated in the chance to bathe! In the first year, 130,000 showers were taken. "This shows," says Mr. Teller naively, "that the neighborhood has cleansed itself . . ."

What assemblies were held under the open sky! There was the time when the boys of the Marks Nathan Orphan Home gave a concert and nine thousand voices in the audience mingled in the strains of "Hatikvah" and "America."—"showing the Jew can be a Jew and yet a loyal citizen."

### A WORLD APART

On the South side another world existed. Gardens were geometrically laid out and exquisitely maintained. There were lawns plus both fenced and unfenced yards. Gardeners from the deep South or Ireland were loyal, hardworking, and underpaid. There was decorum, serenity and leisure. This was an area of second or third generation residence, reminiscent of metropolitan centers in Europe. Here Jewish native sons and daughters speaking flawless English heard stories told in guttural German accents of the hardships of the early days—and of the triumphs and rewards which came so easily in the good old days to men of probity and virtue who were not afraid to work. The vast gulf between these earlier settlers and the recent arrivals which the sociologists speak of as "social distance" was insurmountable and impregnable and unassailable. And so it was to be for many decades to come.

* * *

This was the place and the time when The SENTINEL came into being. The date was February 4, 1911. That it was planned, designed, edited, and published for the Jews who were dedicated to what Veblen called "conspicious leisure and conspicuous consumption" goes without saying. Its subscribers came from the areas of the prosperous, and so did its editors, reporters, columnists and early contributors.

The tone was set in countless ways. "We . . . earnestly request the patrons of this paper to become, as far practicable and convenient, the patrons of the advertisers in these columns," reads a notice on page 1, in Volume 1, Number 1.

And the photographs immortalized in the first issues are photos of opulence. Wide-brimmed plumed hats cascading over ample bosoms . . . pearls, laces and exquisite faces . . . bouffant hair and beaded gowns . . . flowing velvet and floral bouquets . . . regal composure and serene ease.

The first editorial statement is from the pen of Abram Hirshberg.

"With this issue The SENTINEL makes its first appearance in the ranks of Jewish journals . . . its sponsors believe

. . . that there is urgent demand for a fearless and outspoken champion of a virile and aggressive Judaism . . . The subtitle reads: "For the American Jew."

The first item in the table of contents of Volume 1, Number 1 of the SENTINEL is a paper on "The Deborah Boys' Club." Another article deals with "The Jew in the United States." Two papers have a prophetic ring: "Are the Jews Drifting Toward Materialism?" and "The Future of Israel." To the first query, the author of the article gives a resounding "No." The discussion of "The Future of Israel" is by Rabbi Julius Rappaport of Beth El Temple, Chicago. Rabbi Rappaport deplores the schisms and divisions that are found among Jews, wishing them less separated by geography and practice. Differences of opinion are legitimate. But not the fences that are built to segregate one splinter group from another, he avers. Thus The SENTINEL was launched.

A picture of Jewish life before the days of The SENTINEL was chronicled by Dr. Joseph Stolz in the Sept. 21, 1933 issue.

Chicago was incorporated as a city March, 1837. Its total population was then 4,170. Most of its 472 buildings were log cabins or one-story dwellings.

The first "authenticated" Jewish settlers came from Bavaria four years later. They were: Benedict Shubart, Philip Newburgh, Isaac Ziegler, and Henry Horner. In 1845 there was a **minyan,** and in a small room over a store Yom Kippur services were observed. The following year, 1846, an acre of land was bought in what is now Lincoln Park for $46.00. It was to be used as a Jewish cemetery.

### IN 1847—K.A.M. IS ORGANIZED

The first congregation was Kehillath Anshe Mayriv, organized Nov. 3, 1847. There were 15 charter members, all German Jews. Ignatz Kunreuther served as hazan, shochet and teacher. Minhag Ashkenaz was followed. Services were held above the store of Jacob Rosenberg, at the corner of Lake and Wells.

On June 13, 1851, a story and a half structure was dedicated as a synagogue . . .

The same year, the Hebrew Benevolent Society was founded, serving both as a burial and philanthropic society.

By 1857 the Jewish population had grown as evidenced by the establishment of Ramah Lodge, No. 33 of B'nai B'rith. Henry Greenebaum, described by Rabbi Stolz as "the most public-spirited Jew of that generation" was its moving spirit. In 1858 the Juedischer Reform Verein was organized. The following year the United Hebrew Relief Association composed of 10 constituent societies was established. Its purpose: "to centralize the relief work, and to create a reserve fund 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."

Says Rabbi Stolz: "There were no Sephardim among the Jewish pioneers of Chicago." The early Jews came mostly from Germany with a trickle from Poland, Hungary and Bohemia. Stratification along geographic-social lines was in evidence from the start.

The Jewish population multiplied. The revolutions of 1848 had spurred some migrants. Legal restrictions and narrowing of opportunity in Europe had moved others to seek new homes. By 1861, there were enough Jews in Chicago to organize a Jewish company of 100 volunteers "who responded in a single day to President Lincoln's call for recruits." The "Chicago Tribune" reported that "the rapidity with which the company was enlisted has not its equal in the history of recruiting."

The fire of Oct., 1871 destroyed 17,000 buildings. Many homes of Jews went up in flames as well as the Jewish Hospital and three synagogues. Men lost their stores and shops—their means of a livelihood. But Chicago recovered and so did its Jews. Others soon came. They numbered an estimated 10,000 in 1880.

By the time of the Columbian Exposition in 1893, an estimated 75,000 Jews were in Chicago. Pogroms and persecution of Jews in Russia and Rumania, rigid economic restrictions, and destitution in Galicia and elsewhere, brought these "huddled masses yearning to breathe free". Many sought out Chicago. In two decades, over 100,000 Jews of Eastern Europe made it their home. Rabbi Stolz reports that a "voluntary ghetto" was established on the southwest side of Chicago.

Says Rabbi Stolz: "They established their own new religious, educational, charitable and social organizations in accordance with the needs of their numbers and in conformity with the ideas, habits, customs and prejudices of the sections of the Old World from which they hailed."

To the Jews of Chicago in 1911 it was a matter of great interest that President Taft had appointed Julian Mack to the United States Circuit Court.

Another significant event was the visit of Dr. Schmarya Levin who, after spending several months in this country on behalf of the Haifa Technical Institute and raising large amounts of money for scholarships, also left many intangible benefits. "The spiritual results of his visit have been left behind and will have a beneficial influence upon the future of American Jewry."

Yet beneficial as was Dr. Levin's sojourn here, there was a residue of editorial doubt about the thorny question of Zionism. "There were many reasons for founding such a national home five hundred years ago, and there may be some reason for founding one five hundred years hence, but there are no sufficient reasons today . . . The Jew . . . is here to stay."

### IN PARIS, LONDON, WARSAW, VILNA

In addition to the local scene, The SENTINEL brought its readers news of the world beyond our borders. So we learn that in Paris, Baron Edmond de Rothschild gave 50,000 francs to the Jewish community of that city "in honor of the marriage of his daughter." In London, a Louis Levy received a Carnegie Medal for heroism displayed during "Sydney Street riots" for helping police put down riots "which greatly affected the Jews." In Russia, high government officials were trying to persuade the Czar "to abolish the Proclamation of April 17, 1904, granting religious freedom." In Warsaw, a fine of 100,000 rubles was imposed on its Jews "for failing to present their sons for their recruiting commissions. In reality nearly all these missing recruits have long ago been driven to emigrate or have died in Russia." Two Jews were elected to the legislative assembly of New South Wales. A dispatch from London announced that "Herr" Ginsburg, the millionaire merchant of Port Arthur, had offered half a million rubles "for the erection of a Jewish University in Vilna."

* * *

Women readers, were being wooed with journalistic blandishments. Their activities were reported extensively every week. A department titled "The Woman and Her Club" was edited by Mrs. Nannie A. Reis. A sturdy woman of less than medium height, she possessed a ringing voice of authority, yet gentle, modest and unassuming in bearing. To her,—woman's "participation in the world's work . . . entitles

her to at least as large a share of attention from press and public as does her appointment at the opera. . ."

In countless ways women tried to associate themselves with philanthropic and communal problems. The "do-gooders" became "the Friendly Visitors" of the women's clubs. Rabbi Israel Klein saluted them: "Now that many ladies have taken upon themselves the most pleasant and satisfying . . . office of becoming an absentee member of the poor family visited, the work of the relief office will be greatly enhanced . . ."

Generally the social work notions, the economic concepts, the literary fragments of The SENTINEL and its readers strike us today in many ways as naive. Poetry, which had a juvenile flavor, such as a poem beginning "Oh mirror dear . . ." was discovered in early volumes. Serious discussions on such subjects as "The Persecuted Fly" are almost unbelievable.

The humane SENTINEL was not persuaded that a campaign to exterminate flies in homes and food-handling establishments was justified — ". . . we do not want to see the fly condemned before trial. . ." it urges.

This naivete was reflected even in its drama reporting. When George Arliss came to the Grand Opera House to play "in the New Comedy of Intrigue" titled "Disraeli," it was billed as "The Story of the Jewish Boy who Became Prime Minister of England." The reporter ignored Disraeli's baptism and conversion in infancy!

### CHARITY BECOMES ORGANIZED

By May of 1911, The SENTINEL was on good enough terms with its readers to take on a hortatory tone, which it maintains in its editorials to this day. Claiming that Chicago Jews now numbered 150,000, the paper maintained that 10,000 could easily become contributors to the Jewish charities "and yet not half of this number has seen fit to make a contribution." In the report of Abel Davis, president of the Young Men's Association of Jewish Charities, some additional light was thrown on the participation of Jews in its philanthropies.

He stated that the Associated Jewish Charities in the year just concluded had 3,723 subscribers. The reason for this lag was simply stated: "In the days when the giver came into personal contact with the recipient . . . it was charity of a more direct kind and charity which held the interest of the giver . . ." Yet the needs continued to be more pressing and the sorrows of the destitute multiplied.

Such evidence was on every hand. It was found in the wills of the wealthy who provided for countless benevolent associations, hospitals and institutions. Groups formed for philanthropy—carried labels such as Jewish Consumptive Relief Society, Helping Hand Circle, Chicago Home for Jewish Orphans, Home for the Friendless and Working Girls. Again it was obvious in the lyrical outbursts about the heartless city:

*"With its thousands of houses untenanted*
*Yet many who ne'er see a bed;*
*Where man has million times all he can eat,*
*While armies has million times no bread . . ."*

Bertha A. Loeb was the conscience of Chicago in her weekly survey of prevailing deplorable conditions. She wrote about the work of the Woman's Trade Union League (to which a number of forward looking Jewish women belonged) and enlisting under the banner of the valiant Agnes Nestor maintained "We shall never be satisfied until we get an eight hour law. . ."

Not only long hours, but the conditions under which men, women and children worked, constituted an unmitigated evil. Sweating of labor is a crime, wrote Miss Loeb, "as heinous as to kill by poison and by deadly weapons. . . a barbarity of decadent days." The campaign against tuberculosis may be waged, she avers, "but tuberculosis is primarily the result of overwork and underfeeding. In fact it is the visible result of sweatshop hours and insufficient pay." In the weekly articles of this impassioned crusader, one read of the tragedy, bleakness and unmitigated horror of many Jews. "One cannot properly understand life in all its complexities unless he visits the tenements of a great city . . ." she wrote. "When one sees miserable beings in the flesh; when one reads in the pinched face of some young man or some young girl, who ought to revel in the springtime of life, the agonizing look of defeat; when one sees old men and women bowed down. . . then the tragedy is poignant . . ."

### EMOTIONAL STOPS PULLED OUT

While these lines were being written, 700 men and women dined with "enthusiasm" and heard Julius Rosenwald state that "The time will probably never come when charity in some form will not be required. . ."

The more the shocking living conditions of the newest arrivals to Chicago were unmasked, the more the secure Jewish women were urged to work for the abused and underprivileged. Sermons were preached, speeches made and articles written.

Dr. Emil G. Hirsch was eloquent on the subject of "the opportunities of the women's clubs." "The influence of Jewish women in the social work of Chicago" was explained at length. So many groups rushed in to fill these communal philanthropic demands that Nannie A. Reis, women's page editor, discussed "psychical research" as one explanation for the similarity of such programs on the part of many women's clubs. And Bertha A. Loeb supplemented these findings by listing "dozens of Jewish women's clubs" all of which were oriented toward the greatly needed philanthropies. All the emotional stops were pulled out. One can almost hear the sentimental music in the background — "If your heart goes out in pity for the friendless at any time, visit the Home . . ." (for Jewish Friendless and Working Girls).

### HEBREW INSTITUTE RAZED

But other emotions than pity paraded in these pages. There were exhortations to return to piety and observance. Said a lead editorial in The SENTINEL of March 18, 1911,— "One of the most lamentable conditions in Israel today is the marked antipathy to the synagogue evidenced by many a rich Jew . . . The heroic past does not exist for him. All the sacrifices and martyrdoms of his ancestors count for nothing."

One of the earliest concerns of The SENTINEL was the Hebrew Institute. A news story on June 16, 1911 told of its significant accomplishments under the presidency of Julius Rosenwald. A recent fire had wrecked the building. Bernard Horwich undertook the task of the total demolition of the wrecked structure, while James Davis was appointed "Chairman of Reconstruction".

An important part of the work of the Hebrew Institute concerned its summer playground plans. It was here that pale, spindly, undernourished children stored up the energy to live through another winter. The chairman of this activity




• *MILK STATION around 1910 at the old Hebrew Institute on Taylor Street sold a glass of cold milk for 2c and for another penny, a package of crackers.*

was a dynamic little woman of exquisite personal beauty, quiet and dignified bearing, with measured, flawless diction — Mrs. Benjamin Davis. Her assistant was Bertha Jerusalimsky, whose work and dedication to Chicago Jews and Judaism are a legend. The "physical culture" program of the Institute was directed by Harry Berkman.

Speaking of the Hebrew Institute Bertha A. Loeb had saluted it as a place for "the creating of good American citizens." She wrote: "The Chicago Hebrew Institute is a great moral force and character builder . . . The English classes are brimming over with enthusiasm . . ." Out of this crucible, our finest communal leaders were to come.

Shortly before, its former superintendent, Dr. David Blaustein had resigned. A native of Russia, he had studied at Harvard, had become a rabbi, and had taught Semitics before coming to Chicago to head the Hebrew Institute. He achieved a reputation as a noted sociologist, later teaching both at Brown and Columbia Universities.

* * *

There is a curious dichotomy in the volumes as they unroll before our eyes . . . Decidedly The SENTINEL is for the well-to-do, the secure and the entrenched Jew. Yet from the first issue the paper has a split personality. It cannot keep out the blasts of disaster heard from Russia, nor the cries of the beleaguered in Poland and other parts of Eastern Europe. Interwoven into its fabric is both the stately procession and the dance of death. There is the tilting at meaningless windmills. There are the legitimate signs of sorrow and despair. There is the aversion to Zionism. There is the voice, insistent and determined, that comes out of the congested, deprived and littered streets to challenge the Jewish conscience.

### IDEOLOGICAL CHALLENGE

The West side and the Northwest side challenge the South side ideologically. The two are as opposite camps of combatants taking each other's measure.

*Like the unyielding beat of a pendulum, now on this side of the Atlantic, now on the far side, the rhythm is constant.*

Jews are lampooned in nickelodeons and held up to ribald laughter on vaudeville stages. "Hebrew comedians" are themselves at fault. "Now is the time for the Jews that either manage these five-cent theatres or those that patronize them to show at least their strength of character by protesting, either in refusing to present or see them." But "nickel shows" are for the poor.

The "Book and Play Club" is formed at this time to promote the interest of affluent members in the legitimate drama, in good books. On the impoverished West side culture also emerges. The "Players Club" of the Hebrew Institute under its able coach, Mr. Alden, announces an ambitious program. Peter Wiernik's "History of the Jews in America" is saluted as "a great book".

Women's clubs are hot in pursuit of culture. By 1912, 37 Jewish women's organizations are known to its woman's editor. The 30th anniversary of the Chicago Woman's Aid is celebrated with a "grand gala affair" at the close of which two members wind up the festivities by rendering the following duets: "Annie Rooney," "After the Ball" and "Silver Threads Among the Gold." Nannie A. Reis delivers a talk at the Hebrew Institute explaining the activities of the 10,000 members of the Conference of Jewish Women's Organizations, which Mrs. Hannah G. Solomon had described as composed of women who are ". . . anxious to do some part in the great work of alleviating human suffering . . ." The Deborah Seniors make semi-monthly visits "to about 200 insane Jewish women at Dunning and entertain 500 Gentile and Jewish patients every month . . ."

### CULTURAL LIFE GROWS

On the Northwest side, at 1917-1919 N. Humboldt, is the Esther Falkenstein Home "modeled on Toynbee Hall in London" which "provides food, clothing, coal, etc. for the unfortunate ones . . . places the sick and insane in proper institutions . . ." On the more cheery side is an announcement of a meeting of "Our Little German Club" to be held at the home of Miss Sophie Buttonmaker at 533 Melrose Pl. This North side group was organized "for literature and social affairs." The members of the Baron Hirsch (sic) Woman's Club are presenting "The Elopers." Proceeds are to support three charities: The Chicago Home for Jewish Orphans; Home for Jewish Friendless and Working Girls; The Ruth Club where working girls are reasonably housed "thus retaining their independence."

There were calls to share in the city's civic life. Club meetings featured recitations and music. Debating societies matched wits on current events. There was the opera, and many plays appeared on the local stages. When Mischa Elman played at Orchestra Hall, The SENTINEL'S heart beat with pride. It was reported under the heading "Mischa Elman Proud He is a Jew." Elman told The SENTINEL reporter, "My grandfather was an ordinary violin player. My father was a Hebrew teacher and could use the violin, and he discovered my genius."

The woman's editor writing to The SENTINEL on "Woman and her Club" from "beautiful Mona Lake" in Michigan, notes—"Rest and beauty, quiet and the full of nature's glory . . ..Let the thought lull us once more into the ability to forget the harrassing knowledge of suffering for a little while . . ." And vacation they do. All over the "Society" pages are notices of long and leisurely "sojourns" while the showers and the fire hydrants cool the denizens of the West and Northwest side. Here is a list of vacation spots in just one issue of The SENTINEL, August 2, 1912, enjoyed by its South side subscribers: Sturgeon Bay; Elkhart Lake, Wisconsin; Pasadena, California; Mackinac Island, Michigan; Charlevoix and Ottawa Beach also in Michigan; Niagara Falls and Buffalo. They also cruise on the Great Lakes and the St. Lawrence.

The amenities abound. A nine course Table d'Hote dinner with wine may be had for a dollar. The Lyceum Theatre advertises "High Class Motion Pictures" for a ten cent admission. Other advertisements proclaim new products. Kimball pianos and down quilts . . . electric cars and autos . . . hotels and resorts . . . theatre ads . . . banks and investment houses . . . Victor records . . . laundries and dry cleaners, . . . undertakers and cemeteries . . . architects . . . refrigerators . . . bonds, stocks, mortgages . . . livery stables . . . pasteurized milk and matzos. All these and more are being made available to SENTINEL readers in its ever-expanding advertising columns. One may safely deduce that there was an active buyers' market. The pages ooze prosperity.

### CONVERT JEWS TO JUDAISM

Yet discontent rests upon the editor's brow. For all is not well when ". . . within the fold of Judaism, there lurks a cancerous animosity of the Jew toward the Jew . . ." The editor approvingly quotes a New England rabbi who urges "that the Jews bestir themselves and organize a movement to convert the Jews to Judaism." The SENTINEL nods agreement for this seems "both in season and quite logical."

Pessimism stalks these pages. Much of it emanates from the pulpits and pens of rabbis. Orthodoxy is without hope in these United States, according to Dr. Leon Harrison of St. Louis, insisting that "American Judaism is as much a product of Jewish consciousness as Rabbinism . . ."

But from the camp of Reform comes a biting challenge by Rabbi Felix A. Levy: "What do **you** do for Judaism?" Reform too is without hope: "The cosmopolitan Jew," writes Rabbi Levy, "is but a variation of the Unitarian Jew . . . in our universalism, let us not bury our Judaism."

Occasionally, when a great scholar from another land visited Chicago, such unhappy symptoms were forgotten. When Dr. Israel Abrahams, co-editor of the London Jewish Quarterly Review and affiliated with Cambridge University, came to Chicago to speak at B'nai Sholom Temple Israel on November 15, 1912, many lay people and luminaries gather to hear Jewish literature "adroitly discussed."

The pages of The SENTINEL reflect much of what concerns non-Jewish and Jewish periodicals. Translations, condensations and reprints from contemporary journals enliven its pages. A story, titled appropriately "Back to Cheder, You Rascals," by Peretz, appears in translation. Dr. N. Syrkin, a member of Poale Zion, nevertheless writes persuasively about "The Jewish Territories." Dr. Abraham Levinson analyzes "Achad Ha'am and his Philosophy."

Gradually and often at the back of the periodical (as if using the service entrance) there appear articles on Zionism. So Leon Zolotkoff presents "The Political Aspect of Zionism" and Max Shulman, "L.L.M., Grand Master Order Knights of Zion" in the same issue discusses "Zionism." Says Shulman: "Zionism is not a call to a few . . . Zionism means the unification of Israel in exile . . ."

The editors are not easily persuaded. They reply: "Rejoice when you have cause to rejoice, which will be when you have converted the whole body of American Jews."

Without editorial awareness or approval, certainly without sponsoring or endorsing it, East European culture, ideologies, dreams, Zionist aspirations begin to vie with philanthropy on the pages of The SENTINEL. Philanthropy is still big news. For as immigration to Chicago increased in the years prior to the first World War, as population pressure on the West side grew greater, as economic problems became more acute—the tempo of gift-giving on the part of many philanthropists was accelerated. To celebrate his fiftieth birthday in 1912, Julius Rosenwald distributed $687,000 in gifts to the community. The Associated Jewish Charities and the University of Chicago each received $250,000.

### THE ROLE OF ROSENWALD

Rosenwald did not limit himself to just giving. Many a time he journeyed to the Hebrew Institute to preside at meetings, to deliver a speech or a report. One Sunday afternoon, March 2, 1913, the Hebrew Institute was overflowing with people who had come to hear Aaron Aaronsohn, scientist, agriculturist and superintendent of the agricultural station in Palestine. He was introduced by Julius Rosenwald as the discoverer of wild wheat, "a man who is an ardent Jew, and one who believes that as a self-respecting citizen a Jew should fight for his rights." Aaronsohn's "gift to humanity is better wheat," said the chairman.

There were other occasions on which Rosenwald emerged more as an involved participant than a princely and detached benefactor. When he gave his "Bar Mitzva Report" as president of the Associated Jewish Charities of Chicago, May 23, 1913, he stated that on the West and Northwest sides of Chicago, 4,700 individuals subscribed to the Jewish charities and "he complimented the immigrant Jews on their initiative . . ."

### WOMEN'S ROLE GROWS

This was indeed a philanthropic landmark for the Orthodox Jews of these areas were supporting a number of institutions which were created to meet their special needs. "The Orthodox Jews of Chicago," said Israel Cowen, "may well be called blessed by their more unfortunate brethren cared for in the Marks Nathan Home, the Home for the Aged, the Maimonides Hospital and . . . the Hospital for Incurable Consumptives." The Sarah Morris Hospital for Children—"a free institution for sick children"—opened facilities for 125 patients. The Ruth Club moved to new and larger quarters—its "one purpose to make the burden on the working girl as light as possible . . ."

Not only the working girl but women in every sphere of life begin to emerge as newsworthy. Jane Addams's "Impressions of Palestine" are featured in an interview, July 25, 1913. "Truly, the Zionist movement among the Jews has accomplished some palpable and beneficial results and more may be expected," Ida Levinson writes on "Impressions of Address Delivered by Miss Henrietta Szold" before the Chicago Woman's Aid. Miss Szold also speaks the same week at Sinai Temple. Her subject—"The New Palestine—Its Hopes and Possibilities." "Miss Szold's description of the new land, with its youthful vigor, its normal life, its modern features, was truly a revelation."

Others were saluted, praised and noticed. "American Women of the Jewish Faith who have distinguished themselves in Literature, Drama, Music, Philanthropy and Society" is one extensive discussion of the role in 1913 of the American Jewess. One of the women on this roster of "great women" was Ray Frank Litman, one of the founders of the National Council of Jewish Women with Hannah G. Solomon and Sadie American.

Rachel Frank Litman is described as author, silver-tongued orator, scholar, founder of many synagogues and congregations in the Pacific Northwest. As the wife of Prof. Simon Litman of the University of Illinois, she became counsellor, friend, inspiration to countless young Chicago Jews attending the University of Illinois. And it was at the Litman home in Urbana that both the Menorah Society and the Hillel Foundation were born.

**PROTEST MEETING FOR BEILIS**

Pogroms and persecutions abroad were becoming top news in many non-Jewish papers. The case of Mendel Beilis pricked the consciences of Christians both in and out of Russia and had become a nightmare to Jews all over the world.

On the eve of Passover, in Kiev, a Christian boy was murdered and the crime was almost immediately solved by the Chief of the Secret Police. The boy had been murdered by a notorious gang of local criminals. The Russian government, however, chose to ignore the official report and falsely accused Mendel Beilis of ritual murder. Chicago Jews took this tragedy deeply to heart. The prolonged imprisonment of the tortured Beilis was constantly in the news.

"Probably every Jew is reading now about the Beilis case," writes The SENTINEL in 1913. "Over in Kiev, Beilis weeps and talks incoherently, a nervous wreck from the strain of two years' unjust imprisonment . . . Acquittal will not restore to this hunted man—hunted because he is a Jew—the strength and health that have already been taken from him . . ."

Led by many Christians with a conscience, prominent among whom was Judge Edward Osgood Brown, a fighting liberal and great humanitarian, "a mammoth meeting" was held in October, 1913, protesting the persecution of Mendel Beilis. Judge Brown spoke and so did Booker T. Washington. Petitions were circulated. The SENTINEL reported in November, 1913, that Woodrow Wilson's refusal to protest to Russia in behalf of this innocent victim came as a great shock.

"Let's get a Jewish vote," urged The SENTINEL, "and not blush for it and throw it away . . . We won't have to beg at the White House for assistance . . ." A week later November 14, 1913, the lead editorial stated: "Beilis has been acquitted. The news has come as a grateful relief to millions all over the world, to Gentiles as well as Jews . . ."

**CONGRATULATIONS TO ORTHODOXY**

Not only the Beilis case focused attention on Russian Jews. Speeches, addresses and articles on the genius of the Russian Jew infiltrated the news. Thus, The SENTINEL reviewed the subject of "The Progress of the Russian Jew" and correlated it to the Chicago Jewish community.

"To one who watches the advancement of the Russian Jew in this country, it will be interesting to note the progress made by the Chicago Jewish community during the last few years . . . Hebrew schools have been modernized, and attempts made to organize charity . . . The Chicago Orthodox Jewish community should be congratulated upon its latest advancement—the Federation of Orthodox Jewish Charities."

The tide of public opinion was turning. The "New York Times" in 1913 was quoted by The SENTINEL as having initiated a new policy: ". . . unless from the context it is necessary to call attention to his religion . . . a person is not to be identified as a Jew." The SENTINEL approved. It also applauded an address given by Dr. Charles W. Eliot, president emeritus of Harvard, at the fifth annual dinner of Harvard Menorah Society—"Why the Jews Have Succeeded in All Generations and All Environments." "I asked myself," said Eliot, "what is this prolonged influence of a single race among many due to and the answer I found was that it is due to the ideals which that leading race possessed and nourished and prolonged."

What were the other important stories and trends in Chicago as the world drifted toward a great and terrible war?




*INCREASED IMMIGRATION brought an increase in men looking for work. Tne Jewish Vocational Service in their old building at Selden and Wood was the scene of this line-up.*

Immigration was accelerated. In Kiev in one week, 137 families were expelled. In St. Petersburg, 78 families. In June of 1913, 13,012 Jewish immigrants arrived in the United States, many of them with Chicago as their destination. "The June arrivals are apparently of the better class," states The SENTINEL in a typical class-conscious mood, "for the New York newcomers brought with them $238,204," thus equating status with money. It was a time of many changes, of adjusting to a new world.

Herzl and Zionism figured in increasing prominence. "Right or wrong, Herzl was a commanding figure and deserves to be mentioned with Moses, Washington, Bolivar . . ." averred the Sentinel. Herzl is described as a figure of "utmost charm" and Nahum Sokolow's description of Zionism as "a miracle" is given much space.

Now the Knights of Zion in Chicago want a Theodor Herzl School. In Chicago there are several public schools honoring Jews — Montefiore, Felsenthal, Kohn. "We hope," states The SENTINEL, "the Board will grant the request of the Knights of Zion, and we congratulate this body on its good work."

Not only in naming buildings were Jews on the Chicago map. Jewish architects had reached great prominence. Dankmar Adler, son of Rabbi Liebmann Adler, had by his death in 1900, become widely known and acclaimed. He had been one of the supervising architects of the Chicago World's Fair. The Stock Exchange Building of Chicago was his creation. Many synagogues and temples, numerous dwellings, still standing are his monuments.

The torch is passed from hand to hand. By March 14, 1913, in The SENTINEL, another architect is described in a cover story accompanying his portrait. "Perhaps no young architect in the United States who has made a specialty of commercial buildings can point to such enviable achievements....as Alfred Alschuler." He pioneers in the use of reinforced concrete. He builds buildings of enduring quality in many parts of the city including "the great West side."

There is no shortage of news. At the Hebrew Institute, reports Judge Philip P. Bregstone, the opening of the Zionist Congress was celebrated with a meeting timed to coincide with the one in Vienna. Labor Day is celebrated at the Hebrew Institute with a large children's festival. And—wonder of wonders—a baby contest is held there. This accent on children and babies is newsworthy and welcome.

The problem of women's dress now troubles The SENTINEL. The editor complains that at first it was "the hobble skirt" and "no one knows what to expect next." Describing an almost-riot in the Jewish section of New York "by the appearance . . . of Jewish girls attired according to the most advanced ideas of the times . . .", the editor is prepared for similar sights in Chicago. "We are simply in a transitional stage . . ." he concludes sadly, "Let's . . . be prepared for the worst."

A Cinderella story involving a Jewish woman is given extensive coverage. It concerns a fabulous career which could have been invented by O. Henry. The SENTINEL enjoys all the romantic implications.

At 16, a little Jewish girl goes to work in the Boston Store—then one of Chicago's largest emporiums. Her name is Mollie Alpiner. Like a true O. Henry heroine she sets her sights on one of the three owners of the store. She marries Charles Netcher who with her encouragement buys out his two partners. "In six years the salesgirl's capability and charm had won the heart of Mr. Netcher and she became his wife," so reads The SENTINEL story of the romance.

"When he bought out his partners and became sole owner the whole policy of the store was fixed by his wife. Mr. Netcher died nine years ago leaving her in sole ownership . . . She holds a $1,200,000 insurance policy, the largest issued to a woman in the world; has engaged in some of the costliest real estate deals in the Loop, and always has been the active head of the Boston Store."

Once having fixed the editorial spotlight on Mollie Alpiner Netcher, The SENTINEL continued to cover her activities. She became a quotable philosopher: "Business spoils a woman for motherhood and wifehood. It gives her a craftiness, an audacity that is not good for her in the role she is booked to play." Thus spoke Mollie. Not having children, she permitted her maternal instincts full play in the direction of animals. A later news item told of her gift of two giraffes to the Lincoln Park Zoo. The giraffes cost $10,000.

She remarries. Her second husband is Sol Neuberger. He is a native of Chicago and a graduate of the Chicago Public schools. He is 43 years old, holding down a job in his father's paint and varnish business. "He is a Mason," reports The SENTINEL, "but is not identified with any social clubs and never has evinced any interest in society."

The wedding took place in Portland, Oregon, duly covered in SENTINEL pages. The party journeying to Portland included Mr. and Mrs. H. H. Hart — Hart being Mollie's brother-in-law and general manager of the Boston Store. Another member of the wedding party was H. C. Levinson—unidentified. What a wedding! "The bride's business career has never been equalled by a woman." Later chapters are lost to our readers.

In the closing hours before World War I, two trends are noticed which will be increasingly prominent. The SENTINEL becomes engaged in a vigorous campaign against the missionary activities of the Chicago Hebrew Mission and urges the Association of Commerce to withdraw its endorsement of its fund-raising campaigns.

In one of The SENTINEL'S editorials, an Episcopalian minister, Dr. E. A. Wasson, is quoted: "What are the Hebrews to be converted to? Not to the Golden Rule, for they have that already. Not to the love of God and their neighbors, for they profess this as fully as we. Not to the moral law, for we Christians learned it from them. For Christians to attempt to convert the Jew is both an anachronism and an impertinence."

On December 5, 1913, another bell is tolled. Many Chicago Jews are attending Christian Science churches. "If this keeps up, we can see the finish of some of our imposing boulevard temples . . . Truly our American Judaism is in a bad way." This lament is to recur again and again.

## ANOTHER DREYFUS

TO the Jews of America who had grieved with Mendel Beilis, another tragic hero was inherited. His name was Leo M. Frank. He was a native of Quero, Texas but educated in Brooklyn, New York. In 1908, having become the superintendent of a pencil factory in Atlanta, Georgia, he settled there with his family. In Apr., 1913, a 14-year-old girl employed in the pencil factory, was murdered. Fingers pointed at Leo Frank.

Incited by the Hearst papers, by latent prejudice against Jews, by mass hysteria, this innocent man became like Dreyfus, a symbol and a target for lies, false testimony and legal plotting to prove him guilty. This was accomplished, and Frank was sentenced to be hanged. Christians and Jews rallied to his defense. Chicago Jews took the case to heart. A huge mass meeting was held to protest and to mobilize for his defense. While measures were being taken to help Leo Frank, a southern mob took the ultimate step. He was lynched Aug. 16, 1915 . . . Southern justice and yellow journalism had their field day.

Again and again The SENTINEL discussed the case. An editorial referring to "the touching devotion of the haggard friends of Frank" could well have described The SENTINEL staff at that time. Sixteen months after the lynching, a Negro witness, husband of the Frank's cook, retracted his perjured testimony against Leo Frank: "Deponent says he is sorry for all the wrong he has done to Mr. Frank . . ." Destiny and time were not the allies of Leo Frank — nor the climate of opinion in Atlanta.

By spring of 1914, Chicago Jews had a hero — Samuel Meisenberg. Under the caption "First to Fall at Vera Cruz", is a portrait of an undernourished boy of 20 who had lived with his immigrant family, in Racine, Wisconsin. He had come to Chicago seeking work. He found it as an operator for Hart, Schaffner and Marx. Soon, he had enlisted in the United States Navy and had become a wireless operator. In the expedition against Vera Cruz, Samuel Meisenberg was the first American to lose his life.

Newspapers took him up, describing his life and death in detail.

Jews of Chicago took his memory to their hearts. School children in the areas of Jewish concentration held parades in his honor. "Dead Jewish Sailor To Have Public Funeral," wrote The SENTINEL. The services were held at Ohave

Sholem Cong., Polk and Ashland Boulevard. Nathan Straus of New York paid a condolence call on Sam's parents. He said, "Jews of the United States are proud of young men like 'Sammy' Meisenberg . . ."

The editor was quick to point a moral. "Truly he is a hero . . . He exemplified the spirit of his people . . .Will the death of this poor immigrant lad help to open the eyes of the immigration restrictionists in Congress and throughout the Nation?"

That Congress did not respond to such a plea is a matter of history.

* * *

*In this kaleidoscopic picture of the life of Chicago Jewry, where the years bring one scene upon another in quick succession, one must perforce be content with momentary flashes of insight—with fleeting impressions.*

From the first days in January of 1914, the "unemployment evil" loomed large. By February Bertha A. Loeb was warning her readers that "A storm is brewing on the West side." Unemployment was not only a threat but a bitter reality to many recent immigrants as well as some not so recent. "Is it gratifying to Jewish pride to read in the papers that Jewish hordes are augmenting in number and in violence daily on the West side and that serious evils may be a result of the distress that is felt in the congested districts?"



• *EMMA GOLDMAN on Her Soapbox*

By March 6, the paper was reporting that 400 unemployed Jews marched to City Hall and that ". . . the hungry, ragged band was driven from the building into the street . . ." Some of the hungry marchers were injured by the police who "ejected" them. Emma Goldman came to Chicago to speak to them. Her photograph shows her on a soap box in the midst of a crowd, "pleading for the unemployed."

In her photograph this anarchist orator looks like a witch. Says Miss Loeb, "Emma Goldman in the drawing room . . . is full of grace and charm. She is a remarkable multiple personality."

Even rabbis were troubled by economic conditions and in countless ways sought to arouse the social conscience of Chicago's Jews. Rabbi Hirschberg excoriated Jewish rent profiteers and real estate operators who "are Jews in name only."

The "Chicago Tribune" exposed such profiteers, Christians and Jews alike. The SENTINEL heartly concurred. "Their religion . . . is that which has success as its temple and mammon as its god (sic)."

Out on the West side, in the midst of poverty, hunger and unemployment, the Hebrew Institute captured the wrestling championship of Cook County delighting its coach, Harry Berkman, and its ragged though enthusiastic partisans.

Meetings continued in usual tempo despite adverse economic conditions, in every section of the city. Temples and synagogues and their auxiliaries were in action. The Willing Workers, Chicago Woman's Aid, Hadassah, National Council of Jewish Women, Eastern Star, South Side Sewing Circle of Marks Nathan Orphan Home, the Free Sons of Israel, Young Israel, Baron Hirsch Woman's Club & Co-workers of Chicago, Jewish Consumptive Relief Society—all had their meetings announced in SENTINEL columns.

Always there were battles to wage both at home and abroad. The lesser grievances are also part of history. One example will suffice. David Warfield came to Chicago with a revival of "The Auctioneer" and Percy Hammond called him "the ingratiating Jew." This did not please The SENTINEL. "We protest against the dark and forbidding portraitures of the Jew, the innumerable Shylocks and Fagins . . . we protest against the vaudeville caricatures of the day . . ." Vigilance on every front . . .

* * *

*Like the rhythmic beat of a pulse, Zionism was felt in Chicago. It trickled through the daydreams of the dispossessed. It made its inroads into the minds of the secure and privileged classes. To believer as well as the detached, it brought awareness of a solution and a hope that involved the persecuted of other lands still needing sanctuary.*

The birth of Zionism in Chicago stemmed largely from its East European Jews. Chicago was the first U. S. city to respond to the Zionist call.

Early in 1896, the two Horwich brothers, Harris and Bernard — with Leon Zolotkoff and Rabbi Bernhard Felsenthal, became custodians of the Herzlian dream. But the beginnings antedate even Herzl. The impact and the horror of the pogroms of 1881 had indelibly marked its victims. The Jews who fled and came to Chicago could not forget those left behind — the living and the dead. "Hibat Zion, Love of Zion" became an active slogan of these earliest of arrivals from the hell of persecution — Russia, Poland, Rumania. By 1886, there was a branch of "Hovevei Zion" in Chicago. Jews from East Europe continued to pour in by the thousands.

Class and geographic lines were rigidly drawn in Chicago. And here is an editorial in The SENTINEL written Jan. 2, 1914 which expresses an ambivalence many others felt. "The Zionists are in our midst . . . The Zionists do not claim to represent any but the rank and file of Jewry — the masses — and consequently they are not free from the errors and the evils of popular movements. However, they can claim that they are the only vital Jewish world organization of our time that has rooted itself . . . in the hearts of all who are sincerely devoted to Jewish interests."

"Now is the time," we read elsewhere in these pages, "for active enlistment in the cause of Zionism by cultured, intelligent and respectable Jews." In the minds of many, "respectability" and Zionism did not go hand in hand until the creation of the State of Israel in 1948. Abraham A. Friedlander, associate editor of The SENTINEL, ever forthright, put it this way: "Zionism bears a resemblance to other significant movements that have had to work their way up from ridicule to recognition."

Recognition or ridicule notwithstanding, when the Knights of Zion met in Chicago in 1914, full coverage was accorded that valiant group: ". . . it showed that Chicago is the logical center for Zionist propaganda . . . It is not unlikely that the future of Zionism in America is to be identified and

even determined by Chicago Zionists . . ." These were the emanations from the editorial office. But dedicated Zionists became journalists and a whole barrage of pro-Zionist data bombarded The SENTINEL office.

Wrote H. L. Meites: "Zionism has become now a well-disciplined, co-ordinated, international organization for the realization of its noble aims." The women were not far behind. Mrs. A. Levinson discussing "The Appeal of the Hadassah Movement to Jewish Women," called it "the great cause of the daughters of Zion . . ."

Decidedly Zionism was not "a small, still voice." It was gradually achieving status and volume.

* * *

The "great West side" was beginning to build its beautiful synagogues, its status symbols, its educated leaders, its spokesmen. Cultural and educational clubs were much in evidence Labor unions developed leaders. There was a ferment of activity. Children were being helped to higher education. Music classes and after-school Hebrew classes were added to the crowded public school programs.

Gradually the West side was coming into its own.

Rabbi Bernhard Felsenthal, whose letters and family papers are eloquent record of the magnetic pull of "the Great West side," many a time crossed the Chicago River to commune with scholars, sages, and other kindred spirits. Many a meeting of the Hebrew Literary Society which he had helped found, did Dr. Bernhard Felsenthal attend.

It was due to his universality of mind and spirit that a noted Christian in Chicago, William Eugene Blackstone, became a Zionist and a pre-Herzlian pioneer for a Jewish state. Dr. Felsenthal helped form the Chicago Zionist Organization. Here is how it was recorded by Bernard Horwich: "A lone member of the German-Jewish group was present — Dr. Bernhard Felsenthal. He spoke in German. He encouraged us . . . he would do everything he could, until his last day on earth, and in the world to come, to further the cause of Zionism." Among the earliest lists, the Felsenthal name stands out vividly.

Some of the other early leaders were M. Ph. Ginsburg, publisher of the "Daily Jewish Courier," Emil Braude, Ben Zion Antonow, Isadore Turner, H. Steinberg, Max and Bernard Shulman and many, many others.

* * *

*As the European world plunges into war and this side of the Atlantic stands on the brink, as news in the press conveys its desolation and horror, the pages of The SENTINEL become the record of black, bleak, cataclysms and catastrophes.*

Its weekly digest of sorrow and affliction fills the homes of Chicago Jewry. Hias reports hundreds of refugees arriving from Poland in July, 1917 who tell of "terrible distress there." "The suffering of the Jews in the Eastern War Zones is indescribable."

On the eve of the High Holy Days, there are at least 500 Jewish soldiers and sailors to be invited to services. Rabbis prepare sermons stressing the desperate needs of Jewish war victims. Julius Rosenwald, heading the Chicago campaign for one million dollars out of a national quota of 10 million, offers to give 10 percent of the total sum collected. Erev Yom Kippur there is a stepped up sense of urgency in the appeals for funds for overseas relief.

Christians are moved by the pitiful pleas. Oct. 5, 1917, The SENTINEL carries a news item about Mrs. Charles Brady of Rockford, who "inspired by the appeal of the Chicago Joint Relief Committee . . . took every piece of jewelry she possessed and gave it up for the benefit of the war sufferers."

The more they gave, the greater the needs of the victims became. "50,000 Jewish school children in Russia need clothing at once," reads one caption. Such appeals are found in every issue. Baruch and Rosenwald are called to Washington. Otto M. Kahn becomes the "first American to volunteer his entire income to the national cause . . . reserving for himself only his living expenses . . ." Liberty Loan campaigns are waged with vigor. Speeches in Yiddish in Chicago factories bring overwhelming response. "The garment workers . . . may have to receive a little instruction in the language of their adopted land, but their example may well serve to teach others . . . the fundamentals of American loyalty."

Then in the midst of the pit, a ray of hope. On Nov. 2, 1917, from the British Foreign Office to Lord Rothschild a letter signed by Lord Arthur James Balfour of the Foreign Office conveys the sentiments that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people. . ."

*Will anyone living then forget the sense of partaking of an authentic miracle? How to convey the universal rejoicing, the upsurging of hope? It is all a matter of history and of indelible record.*

* * *

*It was the beginning of redemption. It was the birth of hope. It was renewal of life.*

* * *

Local events were hard pressed for space. A week after the Balfour Declaration, on Nov. 9, 1918, K.A.M. celebrated its seventieth birthday, "the oldest Jewish congregation in the West," claimed The SENTINEL.



• *SWEATERS And Socks help win the war — Jewish women at the Hebrew Institute sharpen their knitting needles for the long struggle.*

But the big story remains. On Nov. 16, 1917, the editor writes that "The Zionists take a few trenches" and he welcomes the Balfour Declaration with these ringing words: "Every true son of our people everywhere will rejoice at the epoch-making announcement."

Dr. John Timothy Stone of the Fourth Presbyterian Church of Chicago was no less enthusiastic.

Governor Lowden was pleased to accept the invitation of a member of his staff, Col. Edwin Romberg, to be present "at the great demonstration of the Zionists." Over on the South side Dr. Emil G. Hirsch "declared that he might be expected to wish for the success of Jewish efforts to establish a nation in Palestine and that he might even try to help them. . ."

It was a time of contrasts. The issue of Dec. 14, 1917 had a picture of the Wailing Wall on its cover. But there was no wailing on the editorial page. For the Allies had captured Jerusalem! "He must indeed be a worthless Jew no matter what his opinion of Zionism, who cannot rejoice at the significant turn that has taken place in the holy land . . ." And at year's end, Dec. 28, 1917, — "We believe that the overwhelming majority of the Jews of the West are with the Zionists . . ." writes The SENTINEL. This may have been a gross exaggeration — but a timely and welcome one to the "majority."

The war years and the participation of Chicago Jews is a story told elsewhere. Breathlessly trying to keep up with the major events of the year, aware of the surging tides that ebb and flow bringing joy and sorrow, frustration and defeat, we pause momentarily to point out the major events of the passing years. American Jews were becoming integrated. Even men and women who would never master the intricacies of the English language were busy studying the Declaration of Independence, hugging its sentiments to their hearts.

There were citizenship examinations to pass. To be an accepted member of American society, to vote, to belong — these were the dreams of the immigrants, apprentices to naturalization. And the more precious these inalienable rights, the more they were concerned with the barriers to admission to this blessed land. Why should not one's parents, cousins, uncles, and aunts share in this ennobling experience?

**NAMES ARE BEING CHANGED**

Children were being born on American soil — native Americans! And the more importance that was attached to being born over here, the greater became the separation between immigrant parents and their American-born offspring. Conflicts between generations were common. There were many ways of running away.

So an Isaac Timovitzky was transmuted into Isidore Timow and then translated into Irving Tanner. Pollacek became Parker. But where did Lytton come from? And Gainsborough? And Van Buren? This trend was not new.

Rabbi Tobias Schanfarber writing an impressive editorial in The SENTINEL notes how many people are changing their names "for the purpose of eliminating the Teutonic sound." A man named Thalheimer "following the action of his brother-in-law, George W. Ochs" changed his name to Talimer. Some of these changes the rabbi finds thoroughly acceptable. But he questions the change of Rosenthal into Rosevalley, of Schoenberg into Belmont. He missed (and surely he must have known for it was a favorite example of Rabbi Felsenthal's) the change of the name Katz into Filene, planned to be Feline — but at the last minute the letters were happily inverted.

The rank and file continued playing out the drama of their lives amidst the squalor and congestion in which their lot was cast without concern for such things as name-changing. It was more important to find coal and discarded lumber to feed into the bellies of the stoves that cooked their meals; to manage to get a bit of ice in the summer to keep milk from souring.

In July, 1918, a group of 50 men and women banded together to "obtain ice . . . to alleviate the sufferings of the poor" in the "heated" season. An acute lack of funds forced the closing of the Maimonides Hospital on the West side where a hospital was sorely needed. Jewish communal leaders and rabbis felt besieged by pressures for assistance both at home and abroad.

The Central Conference of American Rabbis at its annual session in Chicago in 1918 threw up its hands at the many acute problems confronting the Jews: "It must not be expected that every time the rabbis convene that they will solve the large problems of Israel . . ." they pleaded.

Israel Zangwill's speech on "The New Spirit of Israel" at the London Jewish Demonstration, Dec. 2, 1917, was widely covered in the pages of The SENTINEL. Jews had countless, pressing, unfulfilled needs. Said Zangwill: ". . . it is not only a Jewish national home that our people need. There is the further and not less momentous principle which Jewry has of late united in demanding — equality of rights with their fellow-citizens in every country . . ."

A few months later, Louis Marshall was writing a letter to Governor Harding of Iowa as if to prove Zangwill right. Marshall vigorously objected to a proclamation of May 23, 1918, forbidding the use of "other languages than English .... in public places, including synagogues, churches and schools." To such lengths had hysteria and fear penetrated our country during the war.

It was a grim period that was summarized in The SENTINEL in 1918 — the year of 5679. About the only encouraging item, with the exception of the Balfour Declaration, might be called the Book of Numbers. For the Jewish population, despite war and immigration quotas, was growing.

Chicago's Jews now numbered 225,000. New York had one and one half million. Philadelphia 200,000 and Cleveland 100,000. Their influence also was increasing steadily partly because of numbers, and partly because of whole-hearted participation in the war effort. Their support of Liberty Loan drives, patriotic leadership in their ranks, and the contribution of their leadership to every national cause were vital to the winning of the war.

SENTINEL headlines give us a shorthand version of the war years. "Tells of Efforts of Jews in Winning War." "Massacres of Jews by Poles Confirmed." "Jews Forbidden by Austrian Police to Speak to Soldiers." "Bolsheviks Threaten to Massacre Jews." "Chicago Relief Committee Sends 57 Tons of Clothing to Russia." "German Orders Bar Jewish Refugees." "German Cruelties to Jews Confirmed." "Rumania Has New Scheme to Annihilate the Jews." "Pogroms Break Out in Hungary." More and more pogroms in Poland, Rumania, Ukraine. A never-ending sea of blood. A constant cry of anguished victims.

In the pages of The SENTINEL are photographs and stories telling of American Jewish boys in service, of Chicago Jewish boys winning promotions and medals for valor. On May 10, 1918, we read that "Our boys are showing much bravery and courage on the battlefront . . ." Casualty lists are expanding. The editors of The SENTINEL try in every way to bolster morale at home.

Lieut. Dinsmore Ely, U.S.A., of Winnetka, wrote his parents a short time before he met his death: ". . . if anything should happen to me, let's have no mourning in spirit or in dress . . . it is an investment, not a loss, when a man dies for his country. It is an honour to a family, and is that the time for weeping?"

The editorial comment is worth repeating: "To die for one's country, according to Lieutenant Ely, is not death, but life. Indeed he has achieved a twofold immortality—the immortality of this life and the immortality of the life to come . . ."

Some Jews were turning for consolation to spiritualism. A book review of W. J. Crawford's "The Reality of Psychic Phenomena" is the clue for this search for solace for the bereaved. The reviewer notes "We infer that Miss Goligher (the medium) is a Jewess."

**THE WAR EFFORT**

On the day before the Armistice, Sunday, Nov. 10, 1918, with Louis Marshall presiding, the 12th annual meeting of the American Jewish Committee reviewed the participation of American Jews in the war effort. The figures proved staggering. There were between 150,000 and 200,000 Jews in the U. S. Army. There were 20,000 Marines. Of those so far classified — and the job was far from complete — there were 4,910 commissioned officers. The known casualties (almost four per cent) numbered 2,502.

One saw almost 20,000 men in service from Chicago. Of these 66 received decorations and citations. There were 81 captains, 22 majors, 3 lieutenant colonels and two colonels.

Aside from statistics in the armed forces, The SENTINEL was concerned with attitudes: "The charge has frequently been made that the Jewish boys in the camps want to forget that they are Jews . . . not all Jewish boys in the camps camouflage their religion . . . It is indeed encouraging to note how most of the boys at the camps are devoted to their religion....."

Saluted was the mother of four sons in the service. Mrs. Anna Rose of Calumet had one son in the Marines, one in the Navy and two in the Army. Bits of letters from men away at the front, promotions — as when Lieut. Col. Abel Davis was promoted to the rank of colonel—accomplishments of "Liberty Loan enthusiasts," patriotic rallies, meetings to stimulate every type of war effort tumble over each other in these pages.

**THE BATTALION**

The raging influenza epidemic takes a frightful toll on Chicago's West and Northwest sides. The "West Side Immediate Relief Society" steps up its activities as do many other groups. Rumanian Jews hold a meeting at the West Side Coliseum to raise money urgently needed for relief.

The terrible year of 1918 was grinding out its casualty lists. On the eve of Passover, readers were urged "to pray for those who die in battle." On the last day of Pesach (Achron Shel Pesach), special prayers were announced in all Chicago synagogues for the Jewish war dead.

Comfort had to be found, and it was in the performance of Jews on all Allied battlefronts — especially the formation of the Jewish Battalion.

On the cover of the May 17, 1918 issue of The SENTINEL, under a group photo of doctors and nurses, was the caption "To Save Our Cause in Palestine". The Jewish Battalion included nurses from New York and Chicago.

Yet ambivalence continued to dominate the editorial policy. "The opponents of the Zionist effort . . . are expressing themselves as being satisfied that as many as want to go to Palestine to live should do so . . ." On July 5, 1918, a full statement by Julian W. Mack was given in The SENTINEL, titled "Americanism and Zionism." "I have been asked to tell you why I became a Zionist and what Zionism means to me," wrote Mack, insisting that ". . . there is absolutely no incompatibility b e t w e e n Americanism and Zionism . . . in every country outspoken Zionists have been and are honored by the leaders of the nation. . ."

World issues might have been vague and undetermined but society news about Earl and Lady Reading was beyond controversy. Lady Reading had her picture on the cover of The SENTINEL over the caption: "Awaited by Washington Society." Said The SENTINEL: "Lady Reading is the wife of the new British High Commissioner and Special Ambassador to the U n i t e d States . . . Before marriage Lady Reading was Miss Alice Cohen . . . he was just plain Mr. Rufus Isaacs and a little bit down on his luck . . ."

But all that changed in 1918. In November, announcement was made of a large mass meeting with the governors of 11 states expected at the Auditorium to welcome Sam Gompers back to America. The meeting was scheduled in a historic week. It was to take place Nov. 8!

Other news stories read by the Jews of Chicago dealt with an undiminished tide of "society" events. Two families combined to launch their daughters in a colossal dinner dance. Receptions, parties, rallies, meetings, banquets continued to absorb many columns of space. People went on holidays. Fund-raisers, ladies' auxiliaries, young Israel and "Lovers of Faith" presented a never-ending stream of "talent" at interminable meetings.

It was also the year of a simple item about Charles Chaplin. On Dec. 13, 1918, readers were informed that their beloved Charlie had been married by a rabbi to Miss Mildred Harris, "a demure Jewish girl, 17 years old."

* * *




The Jewish Historical Society of Illinois unveiled a tablet in October to mark the spot where the first Jewish house of worship in Chicago stood. It may be seen today on the old Post Office Building at the corner of Jackson Boulevard and Clark street. "The early history of the Jews of Chicago is bound up with the life of the K.A.M. Cong. . . .It must not be forgotten that the K.A.M. was called into life just 10 years after the city of Chicago received its charter in 1837." It must have been a proud and heart-stirring moment for Chicago Jewry as they stood on the wind-swept corner recalling that historic day in 1847 when newly arrived Jews formed a congregation in this sprawling outpost of the West.

The Armistice came on Nov. 11. Jubilation was universal. For those who survived combat it was a miraculous deliverance. It was a "war to end wars." History had turned over a new leaf. An end to pogroms. A halt to exile. So it was construed for a little while. Wrote Rabbi Tobias Schanfarber: "November 11 has become one of the most memorable, if not the most memorable day in all history of all the world." "Amen" said the survivors.

Eleven days later hope was stilled. SENTINEL headlines resumed the old, old story. "Pogroms Sweeping over Europe." "Finland to Expel All Jews." A dispatch from Zionist headquarters in London read: "Terrible reports from absolutely trustworthy sources are received that the Jews of the whole of Eastern Europe are threatened with the terrible danger of pogroms . . . Judge Julian W. Mack and Louis Marshall, presidents respectively of the Zionist Organization and of the American Jewish Committee have taken steps to prevail upon the great powers to intervene . . ." At a meeting at the Standard Club of the Chicago Federation of Synagogues they recorded "with grief the reported massacres of Jews in Poland, Galicia, Rumania and other lands . . ." In December from Berlin came the pronouncement that Jews had caused the downfall of their empire.

**ROSENWALD SETS EXAMPLE**

In its last issue of the fateful year of 1918, The SENTINEL went all out to plead for relief funds. "The Jews of Chicago will have to do their share . . . Every true Jew should respond to the call . . . To your tents, O Israel. Do your full duty and you will have the proud consciousness that you have done your share in saving many souls from starvation and death."

A banquet to honor Julius Rosenwald that final week of 1918 was turned into an appeal for war victims and post-war sufferers. The princely giver of Chicago was again Julius Rosenwald himself. His benefactions for relief were overwhelming in their generosity. Said the editor: "He not only gives, but he has taught others to give. He has been the most educative force in the line of giving of any Jew in Chicago. Mr. Rosenwald is a true Jew with a true Jewish heart."

Such praise was frequent and well-deserved. Early that year Rosenwald had offered a million dollars to the relief campaign if the total raised were 10 million. Eight and a half million dollars was raised and he sent in a check for ten percent of that amount. "He may waive his legal rights and give the full round million after all," said The SENTINEL.

The Jews of Chicago — especially the South side Jews rallied magnificently to these cries for relief. The issue of Jan. 3, 1919 tells of the women organizing to help in the relief drive. At a luncheon held at the Blackstone Hotel, Mrs. Julius Rosenwald was elected honorary chairman, and Mrs. Henry Solomon made chairman to head a woman's auxiliary of the Chicago Jewish Relief Committee. A noted Jewish social worker, himself once an immigrant from Vilna, Jacob Billikopf, addressed the women moving them by his impassioned appeal and his description of desolation, death and tragedy stalking the Jewish victims of East Europe.

Reporting the event in its Jan. 10, 1919 issue, The SENTINEL stated: "The Jews of Chicago answered the cry of the starving at a huge mass meeting at Sinai Temple . . . Three million Jews . . . are perishing. They are homeless, they are half-clad, they are hungry . . ." There were huge individual donations ranging from $25,000, $20,000, $10,000 down.

The German Jews might refuse to accept their East European co-religionists, socially, barring "integration" on every level, but it is a matter of justice to record that their liberality was not wanting, that their time and money were freely given.

Protest meetings were a normal part of Jewish activity in Chicago as elsewhere. How not protest to headlines like these: "Poles and Bolsheviki Attack Jews in Vilna?" So Chicago Jews met, protested, carried signs and marched through the streets of the West and Northwest sides.




In the issue of May 30, 1919, are typical photographs of protesting marchers. A parade of 25,000 Jews carrying signs against brutality of pogroms marched from 12th and Robey Sts. to a mass meeting at the Auditorium. "Of its own accord, without any leadership, the crowd moved off toward the loop, gathering strength as it went . . . Children marched hand in hand with their parents . . ."

It was Clarence Darrow, Chicago's doughty advocate of social justice, who later gave the main speech of the day.

As warm weather approached, the situation in Chicago became critical. How long would Jews continue to silently read the headlines of those terrible months: "Pogroms In Poland Continue." "Polish Jewish Deputies Indict Poland Before the World." "Czechs Threaten Jews." Jews reacted with a vengeance.

Tension between Jews and Poles of Chicago, always present, became greater. Chicago newspapers fanned the flames of hatred and distrust. The SENTINEL deplored such "scare cry headlines." One story that was circulating stated that the Poles of Chicago would march on the Douglas Park district and turn it "into a miniature Russia or Poland and murderously attack the Jews of that neighborhood . . ." This the Poles of Chicago disclaimed and disavowed. But it was a symptom of the post-war disease and its spread to Chicago.

THE pot-pourri which composed the weekly issues of The SENTINEL continues to astonish the reader of today because of its curious contrasts and almost unbelievable combination of levity and horror.

Thus Edna Ferber was using The SENTINEL pages as a jumping-off place for greener pastures by submitting stories titled "Cheerful — By Request" and similar tales. She was called by this periodical "The Most Popular Jewish Woman Writer" — and she certainly was! Although her earlier efforts were hardly worthy examples of later narrative skill, it was a training school and she used it extensively.

ON the "Society" pages — in the post World War era we again read of vacations in Atlantic City, Connecticut, Charlevoix and various parts of Canada, California and New England.

The Jewish Big Sisters took their charges to Ravinia Park, and planned "to resume their meritorious work" in the fall. The 22nd Zionist Congress held its annual convention winding up with a rally and ball at the First Regiment Armory. Meetings and picnics, balls and rallies, and fund-raising affairs trod on each other's heels.

Sometimes the occasion was far from happy, as when the Zion Literary Society heard Rabbi Daskal eulogize one of its members — David Marcus — "who was killed in the race riots." For in those post-war months Chicago was an area of strife and tension. Negroes and whites were ready to spring at each other and sometimes did.

### EASTERN EUROPEAN TRAGEDY

Oftimes, the occasion was a happy one as when the Lawndale Post of the American Legion greeted Teddy Roosevelt, Jr. "The Colonel was also apprised of the change of Twelfth St. to Roosevelt Rd. in due respect to the name of his beloved father." An automobile parade toured the West side Lawndale area by way of the newly named Roosevelt Rd.

The death of two world famous Jews was duly noted. Aaron Aaronsohn met a mysterious death while flying from London to Paris. This great agriculturist and benefactor of mankind, whose home is now a shrine in Zichron Yaakov, Israel, was a handsome, heroic figure. Another Jewish hero, an adviser to the United States Department of Agriculture, and a great benefactor to the farmers of the world, met his death in Rome that post-war year. He was David Lubin, whose name had been made famous through the Lubin Clubs — a worldwide movement of agricultural co-operatives.

But primarily this was the year of continuing heart-rending stories from Eastern Europe. The SENTINEL informed its readers of the crisis and tragedy, the need for relief and emigration from the hell of Poland and other "Christian" lands. In Vilna, Warsaw, and countless other cities and villages, the Jews were not safe.

Thousands of Jewish families in Chicago began to privately send money from their own meager budgets for the aid of those relatives who had somehow survived. Food package ads began to appear in SENTINEL pages. The captions told the story. "Children Are Dying of Starvation." "Rescue Your Relations, Friends and Countrymen." The Chicago Joint Relief Committee planned to send a ship of food and clothing to Jewish war sufferers. "To this laudable purpose all the monies pledged in the synagogues on Yom Kippur will be devoted."

### A HOMELAND BECOMES A NECESSITY

Toward the end of that year of horror, the Zionist hope and dream was becoming a necessary antidote to the poison stories from Eastern Europe. Wrote Rabbi Coffee "One by one, the anti-Zionist arguments fall away . . . the golden days of King Solomon will be as nothing compared to the future glory of the Holy Land."

* * *

*The speeding years, the turning pages of time, tell a continuing story whose end is not yet known. Within the bound, khaki-colored covers of The SENTINEL are the forgotten stories which made the lives of the Jews of Chicago now bright, now bereaved. In haste we cull from these books, regretting that we cannot linger. There is no looking back — lest the writer turns out a pillar of salt and not a history.*

How wise was the writer in The SENTINEL of December 1920 where in an article on "Jewish Historiography" he wrote:

"Writing Jewish history is a very difficult task because the subject is so complicated, but writing Jewish history at this time is a hopeless enterprise because it is an impossible enterprise. Therefore no serious-minded Jewish historian would dare to come out now with a contemporary Jewish history that could only be the history of a people that is being beaten and a people that is being pogromed and in the best of cases a history of charity."

Clubs and societies multiplied and their conclaves were duly recorded. Under the guise of charity, some joined just to be joiners. Others because they were moved by deep compassion, by pity that knew no limits, and could only find an outlet in action of some sort, be it the Zerubovel Society or the Zombrower Relief Organization.

The American Jewish community was growing up, taking itself seriously. New York, it was said, was replacing Vilna and Warsaw as a center of Jewish culture. Preoccupation with these two cities of vanished glory is frequent. "Vilna is the home of learning, Warsaw the home of prayer . . . Vilna gave us the Haskalah . . . Warsaw . . . has influenced our life . . ."

On adjoining pages — two years and one day after the Armistice, on Nov. 12, 1920 — "Persecution of Jewish students in Vienna continues." "Fleeing Ukrainian refugees drowned . . ." And the League of Nations received a memorandum signed by Nachum Sokolow, Israel Zangwill and Lucien Wolf asking that conditions of European Jews be ameliorated as quickly as possible.

### HENRIETTA SZOLD REPORTS

Hopeful news would occasionally come from Palestine to Chicago. Hadassah, which by 1920 consisted of three groups, heard from Henrietta Szold:

"As I pass down the streets, I . . . can see that good work has been done by Hadassah . . . The doctors and the nurses are all working strenuously. The pupil-nurses are a joy to behold . . ."

In a London interview, Col. House "spoke in most praiseworthy terms of American Jews and their prominence in every walk of life . . ." Yet in Congress legislation aimed at excluding Jews from entering the United States brought frustration and a sense of defeat to every American Jew. In Europe hope was being snuffed out with each Congressional law passed.

There, not only resident Jews, but also the representatives of American Jews were being murdered in cold blood. "Tragic Death of Prof. Friedlander and Dr. Cantor Confirmed" The SENTINEL headlines announced July 23, 1920.

On Dec. 24, 1920, we read that East European Jewish communities "are in a panic" over American legislation barring immigrants. The previous week 18,000 immigrants had reached American shores. American consulates of Poland were "besieged" by thousands seeking to leave that benighted country for America.

Variety was the clue to life among Chicago's Jews. Their sympathies were universal. Jews of Chicago could be expected to grieve for losses outside their ranks. Caruso died in the summer of 1921. And the Jewish opera buffs who had flocked to the boxes and galleries of the beautiful Auditorium Theatre sorrowed for this golden-voiced artist who had brought them many an evening's pleasure. Sorrows and joys were intertwined.

A prominent Chicago bachelor, speaking at a Mount Sinai Hospital meeting, no less a person than Judge Henry Horner, congratulated that institution on the birth of 350 babies during the year just ended. There was a moral to his speech. He pleaded for greater liberality in giving. For modern charity, he urged, rests on the principle that one must "give according to recipient's desires rather than the giver's."

The women of Chicago were never neglected by editorial policy. One issue saluted the work of Mrs. Edwin Romberg for her years of devoted service to Mount Sinai Hospital; another, Mrs. Hannah G. Solomon for her brilliant role in founding and leading the National Council of Jewish Women. Always there were meetings: The Jewish men and women of Chicago met and met. Here is a baker's dozen of organizations taken from one issue, March 5, 1920.

1. Women of Mizpah.
2. Chicago Woman's Aid.
3. Children's Aid of Mount Sinai Hospital.
4. Willing Workers.
5. Young Men's Jewish Charities.
6. Y.M.H.A.
7. Eben Ezra Lodge.
8. Young People's Zionist Auxiliary.
9. Isaiah Lodge, No. 10, I.O.F.S. of I.
10. Institute Women's Club.
11. American Ladies' Aid Society.
12. Baby Provident Sewing Club.
13. United Sisters of Charity.

**INTERMARRIAGE ACCEPTED**

One of the events that made a big splash in The SENTINEL Society pages as well as the general press was a story of an intermarriage. Involved was a name well-known to literate Chicagoans — John Crerar after whom one of the most famous libraries in the country is named. The story dated March 5, 1920, reads in part: "A very much feted bride-elect is Miss Marie Crerar, daughter of Mr. and Mrs. John Crerar, 1900 Prairie Avenue, who will be married to Robert Henry Reid, son of Mr. and Mrs. Morris S. Rosenfield, 2807 Prairie Avenue, on March 20." Many parties were given for the engaged couple, including both Robert Henry's and Marie's parents. The pre-nuptial social events were described in detail and with gusto. A calm acceptance of the intermarriage seemed to prevail on both sides. There are many morals implied. Proximity? Name-changing? Disappearance into the host culture? The leveling influence of affluence? But this belongs elsewhere.

In 1921, Nachum Sokolow presented Winston Churchill with a Torah "as a token of appreciation, on the part of Palestine Jewry, for his efforts in behalf of Zionism. Churchill appeared deeply moved, and . . . reaffirmed his sympathy for the Jewish people." Later Churchill dined with Bernard Baruch.

Chicagoan Albert D. Lasker was appointed head of the U. S. Shipping Board. It was "the first instance in which President Harding has appointed any prominent Israelite to office."

This was the time when Mendel Beilis arrived in America and when Prof. Albert Einstein was expected to reach our shores.

In March 1921, both "The New York Times" and the "American Hebrew" carried an exposure of the infamous forgeries, the Protocols of the Elders of Zion. The SENTINEL gave the story full coverage. Princess Radziwill saw the forgers at work in Paris. She exposed them. Said she: "They did their work with care and cunning . . . with the sole object of attempting to prove that the Jewish people were a gang of murderers . . ."

Henry Ford was oblivious to this exposure of forged documents. He launched head over heels into his campaign of villification and denigration of the Jews in the "Dearborn Independent." The SENTINEL coined a name for him — "America's Greatest Stuporman" — unfortunately, it did not catch on. The first of a series of articles exposing some of the Henry Ford stupidities began in 1921. John Spargo was quoted on Henry Ford: "No more pitiable figure can be found in our history . . . His poverty of soul is so great that he is incapable of partaking of the American spirit. He is poverty-stricken intellectually, morally and spiritually."

As Ford spun his web of calumny about the Jews, The SENTINEL kept up a barrage of rebuttal. Commenting on the damage of Henry Ford's anti-Jewish campaign, a correspondent writes: "It is a gloomy picture, not worthy of a brave Washington and a noble Lincoln. It is a beggarly reward for those brave lads sleeping in Flanders Fields."

These attacks on Jews were responsible for Judge Harry Fisher's trip to the State Legislature at Springfield to plead for the enactment of a law prohibiting any publication from making attacks against race or religion.

A Christian writer, Guy Bogart, was quoted: ". . . as one whose American ancestry dates back more than three centuries, my protest against the silly propaganda of Ford being taken as typical of America . . ." Even in England, friends of the Jews were not immune from attack. Lloyd George, Prime Minister of England, was under constant attack from his critics "because of his friendliness toward the Jews."

Despite "the general depression" prevalent in the early twenties, vast sums of money continue to pour in for the relief of victims of the war in Europe. There are other indications of an easing of life for greater numbers of the residents of the West and Northwest sides. Rabbi Abba Hillel Silver addressing "the tired business man" urges that ". . . there is but one thing that a man can achieve during his few days upon earth which will bring happiness and peace and that is to build for himself a kingdom within himself . . . a kingdom of beauty and goodness and truth . . ."

Rabbi Stephen S. Wise noting a trend among Jews toward Christian Science writes in The SENTINEL that Jews have been alienated by "Synagogue formalism." They want added years, better health and "the annulment and cancellation of death." Rabbi Wise concludes that ". . . Christian Science has not set out to convert Jews, but Jews have been quite extraordinarily susceptible to its influence . . ."

**SPIRITUALISM UNDER FIRE**

There were other deviations. Rabbi Coffee reports on "Spiritualism — the Latest Nostrum," which has gained followers because of the losses of young men in the recent World War. "Judaism will agree," writes Rabbi Coffee, "that our beloved ones live, and that they can influence our lives, but not through the process of a seance . . ."

All of these departures from the ranks worry The SENTINEL "A Jewish generation is on its deathbed and on its way to the grave, and no one sheds a tear . . . This generation of immigrants came here 30 or 40 years ago, lived here its old naive life and is now dying out."

Just as the editors were quick to point out the falling away from the ranks, indifference, or even more craven running away, so did they seek out those instances of heroism, and dedication which brought a glow of pride.



• *IN THE EARLY 1920's the Chicago Hebrew Institute played a magnificent role providing an outlet for the children of the crowded ghetto streets. A hobby class proudly shows its accomplishments.*

When a Chicago Jew, Arthur Franklin, proved a hero in a sea disaster in "the terrible 'Alaska' shipwreck," the story brought a glow to editorial hearts. Children's needs both home and abroad filled many columns. For example, when B. Horwich issued a city-wide plea on behalf of the Chicago Joint Relief Committee, The SENTINEL abetted the plea by stating that "the Jewish orphans are the children of Israel at large." When the children of Minsk insisted that they wanted Hebrew schools, their request found a warm response in Chicago. Again they were quick to seize on a moral for their readers:

**CHALLENGE TO EDUCATORS**

"We have not as yet seen a Jewish child . . . frequenting for years a Jewish educational establishment equipped with some concrete knowledge of Judaism. Not only the Sunday schools, but even the so-called Talmud Torahs . . . are unproductive and the Jewish child graduates from both institutions a first class ignoramus . . . If the continuation of Judaism were dependent on Jewish education . . . Judaism would not last very long . . ."

The Jews of Chicago in the twenties were reading more books. Ben Hecht, Jack Lait, Edna Ferber were popular. So was Jessie Sampter. Hilaire Belloc's "The Jews" was under attack and Dean Inge of London's St. Paul's Cathedral was quoted "We in England know nothing of a Jewish problem . . ." Other names become familiar. Konrad Bercovici. Vladimir Jabotinsky. Waldo Frank. Zangwill enjoyed continuing popularity. Jehoash was translated from the Yiddish. From the Russian came a Cradle Song that might well have been the theme song of two generations:

Not the last one that will perish,
In the dreary wild —
Do not fret thee, for thy father
Was a Hero, child.

For such little survivors, and "on behalf of homeless Jewish children," four thousand members of the Daughters of Zion launched a huge fund-raising campaign.

The SENTINEL was always calling its readers' attention to "Jewish types in American fiction." So Mary Antin's "Promised Land" and Abraham Cahan's "The Rise of David Levinsky" received full coverage. Fanny Hurst's "Gaslight Sonata" was largely for the feminine contingent. In one week the following books were reviewed: "Green Mansions," by W. H. Hudson, "To Let" by John Galsworthy, "The Group Mind" by William McDougall, "Romain Rolland" by Stefan Zweig, "Books and Habits" by Lafcadio Hearn, "Manhood of Humanity" by Count Alfred Korzybski.

Unless The SENTINEL overestimated the interest and literary tastes of its readers, it was indeed an elite group. Sigmund Freud's "A General Introduction to Psychoanalysis" was discussed in another issue. "Psychoanalysis," we read, "is displacing psychiatry which was a make-shift, shallow and wholly wrongminded and caused many mischievous social complexes . . . There's something Judaistic and human to Psychoanalysis . . ." The SENTINEL touchstone always: Was it good for the Jews?

**IS THERE LIFE AFTER DEATH?**

Another year brought the same stories, as if Jewish history were incapable of change. Enemies were named, Christian friends extolled. Institutions in Chicago were aided in their continuing campaigns. Deserters from the ranks were scolded for departing Judaism — This tendency becomes more and more noticeable as the years unroll.

On the cover of the issue of May 4, 1923, we read the following: "Suppose Conan Doyle Succeeds?" by Rabbi Philip A. Langh. Rabbi Langh then discusses the contribution of William James and quotes him on the need to believe in survival after death. "That is the sting of it," writes the rabbi, "that in the vast driftings of the cosmic weather . . . nothing absolutely nothing remains . . ."

In reviewing Conan Doyle's "The New Revelation" and "The Vital Message," Rabbi Langh concludes: "Man will always believe in immortality, because he needs the belief for his own happiness." Curiously in an earlier issue, Zangwill had discussed Abarbanell's mysticism which was "of the mystic Messianic species natural to his age." The interests of the readers apparently were wide-ranging.

**CONVERSION, CHRISTIAN SCIENCE**

In the years following, Chicago's rabbis and journalists wrote more and more about the quest of Jews for greener religious pastures. The SENTINEL asks: "Sensible people wonder why American cities are flooded with 'healers' and ask why so many Jews patronize them." Frederick Cohn writes an article on "Can a Jew be a Christian Scientist?" Impossible, he answers.

Stephen S. Wise's discussion of "The Ethics of Conversion" has this forthright conclusion: "I am much more contemptuous of the church that is willing to accept converts on the basis of insincerity than of the individual, weak and pusillanimous enough to seek to be accepted on such terms."

When Emile Coue' came to America, The SENTINEL expressed its gloomy forebodings: "It has often been noted that the Jewish heart is bigger than the brain . . . Therefore, we are sure that Coue' will enlist many Jewish people on his American tour. We have added to the numbers in Christian Science and Jewish Science; to the Emmanuel movement and spiritualism, why not to Coue'ism as well? . . ."

Jewish Science was a newcomer to the local religious scene. But recently founded by Rabbi Morris Lichtenstein, it seemed designed to keep Jews at least in the vestibules of Judaism. "Is 'Jewish Science' To Be Haven For Jews Leaning to Christian Science?" asks The SENTINEL in caps. This may be a laudable effort, readers are informed — "but the means are perhaps to be doubted."

In reporting a meeting of the Central Conference of American Rabbis, Rabbi Mendelsohn points out this trend: "Thus far we have had too much emphasis upon rationalism . . . religion is not a purely intellectual entity . . . American Judaism is on the threshold of a thoroughgoing revival . . ."

It is not surprising in view of all this to see the temple and the synagogue reflect this tendency. So we note that Horace Bridges of the Ethical Culture Society and Rabbi Louis L. Mann exchanging pulpits. We find that Rabbi Felix A. Levy was preaching on "Freud or the Depth of the Inner Life." We note an announcement that Rabbi Daskal will speak in English on "The Jew in Medicine in Relation to Christian Science." Chicago in the early twenties!

* * *

A sinister name is now found in The SENTINEL pages. "Hitler Wants Jews Held As Hostages." This was in March of 1923. Would that the Jews had noted this and taken a united attitude! They did not hear the tolling of the bells.

* * *

Local notices are revealing. The Hebrew University Society announces that it will meet in the Isaac Levine Studio, Kimball Building, to elect permanent officers. Pearl Franklin organizes Hadassah Juniors in Albany Park. The community is expanding geographically. The "Blossoms of Rogers Park" announce a bazaar. The "Oesterreich Ungarisches Kranken Unterstuetzungs Verein" will give a ball. The Northwest Fellowship Club will give a Valentine Party. Zionist meetings continue in force and frequency, gaining strength and prestige with the years.

Rabbi Jonah Wise denounces the use of Yiddish before a meeting of the Union of American Hebrew Congregations. The SENTINEL quotes the replies of the Yiddish press. "We understand what ails 'Rabbi Jonah' . . . Yiddish is the language of the masses, of the workers, of our world culture . . . Rabbi Wise and those of his school tremble before Yiddish . . ."

Samuel Gompers, also known as "a ghetto-sparrow" is saluted at length. Chicago mourns the death of Emil Gustav Hirsch — "our fallen master."

Finally, the Federation of Polish Jews is in the midst of a campaign to raise $100,000 to erect a statue of Haym Salomon. The campaign is masterminded by a Chicago attorney and erst-while columnist and reporter of The SENTINEL, Barnet Hodes. The SENTINEL dubbing it "a worthy enterprise" wishes the campaign Godspeed.

* * *

We have now followed enough volumes of The SENTINEL to permit a few generalizations.

Social distance persists and exists in the Chicago Jewish community. It is determined by economic prosperity and enhanced by geographic consideration. But the separation is not only spatial. It has a time dimension also. The peddlers who came to Chicago from Germany in the eighteen-forties, fifties, and sixties had just as many callouses, were just as sweaty and insecure as the later arrivals. The earlier immigrants had by that time, however, accumulated a measure of wealth. They had built attractive homes. They had formed communal associations to meet their needs. They were the dispensers of charity.

The newcomers, the recipients, were different because they had a deeper immersion in the Jewish past, a greater identification with Orthodoxy. Each group reflected the customs and attitudes of the larger community — the Great Society — as well as the **shtetl** or metropolis whence it had come.

Prague or Vilna. Hamburg or Kharkov. They had left their mark. On the pages of The SENTINEL, we also note segregation. "Society" pages deal largely with the comings and goings of the German Jews. "Social" pages cover the activities of East Europeans. Zionism too, acts as a dynamo on the West side, and a subject of aversion on the South side. Yet a cultural life that centers around a hope and a dream has an excitement, a vigor, a magnetic pull which stimulates the group and helps it transcend the needs of every day life.

Religion has its camps. "Minhag America" studies other religions and philosophies. There is less fear of contact with other groups. There is greater decorum and greater conformity based on Protestant practices (a subject discussed at length by Rabbi Isaac M. Wise). The Sabbath is dropped while Sunday services are introduced. Pulpits are exchanged. Interfaith cooperation is stressed more and more. The Orthodox and Conservative Jew clings to ancestral beliefs. Nostalgia supercedes adaptation. The handclasp of the past is firmer.

But both groups partake of trends that separate them from their Jewish past. The movements away from Judaism according to The SENTINEL are sevenfold: One — indifference. Two — intermarriage. Three — ignorance. Four — Christian Science. Five — splinter movements, such as spiritualism, Jewish Science, etc. Six — materialism and atheism. Seven — psychoanalysis.

**PAJAMA PARTY MAKES NEWS**

The SENTINEL chides and scolds — bemoans and deplores — subtly trying to change the attitudes of its readers.

A change is reflected in an article titled "Zionism in Chicago," dated Feb. 27, 1925.

". . . Zionism is today ceasing to be a partisan affair and it is fast becoming the pivotal point of interest for all American Jewry . . . Surely, the sentiment in favor of Zionism is constantly growing in this city, as one could readily conclude after witnessing the immense throng of prominent women who gathered last week at the Drake Hotel to listen to Miss Henrietta Szold . . ."

Rabbi Mendelsohn, editorial writer, finds much cause for chiding his readers and many an editorial groan emanates from his cubicle. The Chicago Rabbinical Association is greatly disturbed "by frequent and flagrant violations of the Sabbath in our midst."

The SENTINEL resolves to take action: ". . . we hereby request our correspondents not to send us accounts of affairs given on the Sabbath. Such items will henceforth not be printed." But Sabbath violations continue.

Months later an editorial titled "Idleness and Its Consequences" gives a strange picture of the antics of adolescents. A group of Jewish girls who are banded together under the questionable designation of the "Amoruso Girls" and whose pursuits are in doubt, "informs the public through the medium of a local Jewish newspaper that its members had the time of their lives at a 'pajama party on April 3' (which, by the way, was Friday eve, and is most fitting for such a spiritual experience)." This is what happens "when Jewish girls have no literary, philanthropic, artistic, or religious interests . . ."

Assimilation begins to trouble the Jewish community and Rabbi Israel Goldstein discusses the subject at length in the issue of Feb. 27, 1925.

Julius Rosenwald suggests at the annual meeting of the Jewish Charities that money spent for flowers at Jewish funerals could well be channeled into charity. These self-criticisms were both pertinent and astringent.

Yet all is not lost. A new congregation is formed on Rockwell St. The Hebrew University Friends expands its activities. The College of Jewish Studies is launched. The Women's Committee for Jewish Education is hard at work.

On Apr. 17, 1925, the formal cornerstone laying services of the Hebrew University were described by Jennie Franklin Purvin, a regular member of The SENTINEL editorial staff. "Seven thousand Jewish souls .... tramped up the narrow, dusty road which leads to the University, that they might participate in its dedication. We, too, tramped up that road but a few months ago and in our hearts, as in the hearts of these more recent pilgrims, burned the desire to touch with our prayers the future of this great adventure."

**WISHES STRONGER THAN REASON**

Religious news usually dealt with the rhythms of the Jewish calendar, election of officers, creating of Hebrew schools, building of synagogues and temples. The selection of rabbis, their accomplishments and obituaries were frequently noted. But there were other "religious" items published from time to time.

July 23, 1926 a Miss Rose Goldstein of Newark, New Jersey, entered a Dominican convent under the name of Sister Mary Agnes. Her parents disowned her. "Conversion," says Rabbi Mendelsohn, with conviction, "is as common in our day just as much as in former days . . . We are not familiar with the specific circumstances which led Rose Goldstein to become a nun, but we can safely say that the very parents who disown her have never taken sufficient interest in her Jewish education."

March 5, 1926: religious items become more prevalent. Rabbi Leon Fram asked in The SENTINEL "Do The Dead Live?" "The Great War together with the influenza epidemic brought bereavement into nearly every home in Europe and into many homes here," (mostly the young had died).

"The longings of the bereaved have been so keen that they were ready to believe in anything that seemed to put them in touch again with their dear ones. I even know of a rabbi who seriously believed he was communicating with his departed wife by means of the ouija board . . . Our wishes are stronger than our reason."

Rabbi Fram concluded: "It is good to have a poetic faith in immortality, but it is fatuous to permit it to become a dominating interest."

The obituaries, too, carried a religious orientation, such as the editorial of Aug. 13, 1926: "On Sunday, August 1, the soul of Israel Zangwill was recalled to the Academy on High at the age of 62 . . ." Young people were being lured back to the fold. "The younger generation will not lose its Jewishness if you will allow him (sic) to take only one sip of Jewish Law, the Prophets, the Psalms of King David....."

Poetry exploring religious emotion finds its way into these volumes. An example, one of a growing number, is a poem by Max Boshwitz, titled "There is a God."

"There is a God — the first great cause,
That sways the spheres in endless space;
Who never sleeps — who has no pause,
Whose occult work no mind can trace . . ."



• *THE JEWISH FAMILY SERVICE helped solve the multitude of problems facing everyone during the tumultuous days of the 1920's. Here an immigrant family confers with a case worker, oblivious of the spartan surroundings.*

OVERSIMPLIFICATION is one of the pitfalls of the interpreter of that bygone era. Often in The SENTINEL one finds broad generalizations written in the heat of life's combat. The protagonist addresses himself to a problem and succeeds only in perpetuating it. Again and again one finds references to the German Jews as those who brought philanthropy as a gift, in order to serve, to alleviate, to assuage. They created many of the institutions — the charities and hospitals — the orphanages and shelters. They were here first — and were more or less ready for the deluge — ready with the philanthropic machinery so desperately needed.

The East European brought an ideology which straddled both past and future, immersing him in a total commitment to a way of life both demanding and rewarding. Steeped in nostalgia, tied by innumerable strands to the **shtetl,** upheld by a strength-in-depth, inner resources were his only wealth and substance.

When the creators of soup kitchens met the dreamers of the ghetto, conflict ensued.

* * *

No one can minimize the importance of those social service agencies of the twenties, staggering under an overwhelming burden. The needs were acute and pressing. Both here and in ravaged European communities, people died in their youth of malnutrition and starvation.

A "great gathering of prominent Jews from all over the country" had met at the Standard Club in October, 1926 and unanimously endorsed the United Jewish Campaign, stating that ". . . the heads of the Joint Distribution Committee intend to increase their Palestine activities in the future . . ." What was more important was the consensus on the need for a greater unity in the ranks. "It is tragic that Palestine, the land which gave birth to our Bible, the land of the Jewish past, and the hope of the future should . . . have proved a divisive element in Jewry."

The occasion was also marked by a tribute paid to "two princes in Israel, namely Julius Rosenwald and Jacob M. Loeb." The previous year, Rosenwald's gift of one million dollars for Jewish relief had "electrified all American Jewry . . ." But alas, the needs of the indigent always outstripped the gifts. The turning pages of the twenties reveal more and more acute and desperate conditions in Europe. Little wonder that higher wages were demanded for social workers along with greater communal respect for the dignity of the profession.

Strange and inexplicable things were transpiring in Chicago. While Rumania paraded her anti-Semitism shamelessly spilling Jewish blood, the Queen of Rumania planned a visit to the First Rumanian Cong. Sha'arei Sho-Mayim on Douglas Blvd. and Millard Ave. The "Jewish Daily Courier" protested against such travesty. The SENTINEL concurred. "We are happy not to be included," wrote Rabbi Mendelsohn, "among those who will greet the Queen . . ."

In a later issue Judge Joseph B. David was editorially praised for refusing to be on the welcoming committee for the head of a country guilty of such excesses and outrages against the Jews.

There was no dearth of such stories. In editorials and news columns, The SENTINEL was enlisted on the side of learning, culture, Jewish education, greater support for Palestine, and more and more appeals for philanthropic campaigns.

**HIGHER EDUCATION UNDER ATTACK**

In the closing days of 1926, 300 members of the North Shore Cong. Israel, led by Rabbi Harvey E. Wessel, "who is a scholar and a gentleman," decided to break ground for a synagogue. The name of the architect was Alfred S. Alschuler. "Good tidings" wrote The SENTINEL on Dec. 24, 1926.

* * *

All was far from 'good' however, with American Jewish youth, if countless articles and editorials on their decadence are to be taken seriously.

College students were particularly singled out for their disloyalty to ancient values and traditions. "Blighting apathy is the state of the average American Jew . . . Every Jew who goes to university is lost to J u d a i s m . . ." we read Oct. 6, 1926. Here were the children of transplanted **shtetl**-dwellers who knew the intolerable burden carried by their parents, fully aware of the sacrifices which sent them to college, strutting about the campuses of universities, aping those they envied, deserting faith and tradition, in a mad pursuit of acculturation and adaptation to what they conceived as the spirit of true Americanism.

In December, 1926 Louis Marshall, told Chicago Jews: "We are keeping alive more than one-half of the Jews of the world. But . . . the greatest need of all is the education of the children of the Jews of the United States . . . Fifty years ago, when the Jew was still struggling in the ghetto . . . we had no Jewish criminals . . . Today, despite better opportunities, parents are so busy amassing a fortune that they pay little or no attention to the moral teaching of their children . . . In the days of their prosperity they are throwing away that faith for which for countless ages Jews suffered martyrdom."

**MORE POGROMS IN RUSSIA**

This pessimistic view was not universal.

Rabbi Lee J. Levinger in assessing the situation observed "There are no miracles worked by an outside agent on the unwilling souls of our boys and girls . . . the college Jew is at least as safe to entrust with Judaism as were his mother and father of the same age."

Almost as these words were being spoken, there were new outbreaks of pogroms in Kishineff. President Coolidge asked a government commission "to suspend work on national origins quotas." The law which would bar thousands of Jews from American shores was to become effective July 1. There was always something to celebrate and something to deplore. The SENTINEL was more forthright in deploring decadence than in celebrating achievement.

On Feb. 4, 1927, the editor quotes at length the remarks of Rabbi Louis J. Schwefel of Washington, D. C. who maintains that "The movement of Jews to Christian Science is the greatest defection we have had in centuries. Never in the last five centuries have as many Jews been converted to another religion of any kind as in the last 25 years to Christian Science . . ."

Things are not that bad in Chicago, avers the editor. He forgets the countless editorials which he himself has written.

American Jewish life was coming of age. Boys who had come here in their teens managed, despite untold hardships and overwhelming handicaps, to reach a position of leadership, to attain a measure of competence, to make a place for themselves in Chicago. Biographies clamor for inclusion. Tales that could fire the imagination of novelists tumble over each other as the pages turn.

How overlook Adolph J. Sabath who came to the United States as a boy of 15, studied law in Chicago, eventually became a powerful figure in Congress, dean of the House of Representatives, chairman of the powerful House Rules Committee wielding such tremendous influence?

Or a young boy who came from Poland as a printer's apprentice, Isadore Turner, becoming one of the indefatigable workers in the earliest Zionist efforts in Chicago?

Or "Hyman Steinberg, who has been chairman of the Jewish National Fund in Chicago for many years, (who) was re-elected unanimously for 1927 . . ."? For many successive years thereafter, he led the work of the Keren Kayesod.

**THE SHULMAN FAMILY**

Immigrant Jews were not diarists. Space and time were in short supply and many families discarded all memorabilia, letters, documents. So the pages of The SENTINEL become historically important. The weekly summary of events, personalities that interested, aroused or agitated Chicago Jewry, the rifts that tore them asunder, the differences of opinion which made the leaders of one faction vie with another for power, authority and influence, all these emerge with startling clarity.

Since we have discussed on these pages the saga of one pioneer family, the Rosenwalds, with all the significance of their contribution to the life of Chicago Jewry, it seems important to select at random another family whose East European background offers both contrast and continuity.

The name of Max Shulman makes an impact on the reader from the earliest volumes of The SENTINEL.

He represented not just himself or his immediate family. He was the bearer of the European shtetl tradition.

The Abraham Shulmans and their five children emigrated from Latvia in the last decade of the nineteenth century, settling on Chicago's West side. Max was destined for the rabbinate by his devout parents and he attended both the Jewish Training School and a cheder. But it was the law that attracted him, becoming his life work.

With his brother, Bernard, and his brother-in-law Meyer Abrams, he formed a partnership which permitted him to spend much of his time in communal service.

He had been a Zionist since childhood, becoming a member of Kadimoh Gate as soon as it was organized. When only 20, he organized and helped raise funds through Ezrath N'Dochim for the victims of pogroms in Russia.

He believed wholeheartedly in the need to establish a homeland in Palestine for displaced and persecuted kinsmen. So to Zionism in Chicago, he gave service. He was a leader,

not only of Chicago Zionists but gained world-wide recognition as delegate to the 10th and the 11th International Zionist Congresses. He served as president of the Federated Zionist Societies of the Middle West, as a national director of the Zionist Organization of America, and on the Provisional Committee for General Zionist Affairs.

The list of his communal services, too long to detail, comprised active leadership in the Chicago War Relief Committee and the Hebrew Institute. He helped found both the Federated Jewish Charities and the American Jewish Congress.

He served as a director of the Hebrew Immigrant Aid Society. The SENTINEL published many of his letters and the excerpts of speeches he made in behalf of untold causes and campaigns.

He married a schoolmate, the beautiful Jenny Liebson, and his home became a cultural meeting place of scholars, savants, Zionist leaders, and wanderers who eked out a precarious living collecting money for far-flung institutions.

His younger sister, Hannah Shulman Sager, followed Max's footsteps. As a child, she too, was imbued with Zionism. After hearing Henrietta Szold, she became a lifelong votary of Hadassah. That organization wrote of her: "She was the inspiration of thousands of women through her love and devotion and understanding of the ideals and the services being rendered by Hadassah."

Bernard Shulman, like Max and Hannah, was founder of the Knights of Zion. He helped organize the Young Men's Federated Jewish Charities, and was one of the architects of the American Jewish Congress in Chicago.

Within their orbit, this family encompassed what was best in the East European tradition plus what was finest in the American Jewish scene. It was a blending of cultures and traditions based on memory and adaptation to New World conditions.



MAX SHULMAN



BERNARD SHULMAN



JACOB SAMUEL GRAY

Jacob Samuel Gray like others of his generation had drive and inexhaustible energy. He came to Chicago in 1892 as a boy in his early teens. Firmly fixed in his mind were the patterns of education and the institutions he knew as a boy in Poland.

The Yavnah Talmud Torah, the pioneer in Hebrew coeducation, owes its existence to him. This was the antecedent educational plan which led to the organization of the Associated Talmud Torahs of Chicago, the educational program he helped to found and which he served as president. He organized and headed several synagogues: the Teferith Zion Synagogue, the Melrose Avenue Synagogue, the Kesser Maariv Synagogue.

He threw himself into projects involving the larger Jewish community.

He helped organize and lead the Vaad Hakashruth of Chicago. He campaigned to improve the general management and upkeep of Waldheim Cemeteries. He was co-chairman with Jack Arvey of Jewish Day, observed in Chicago at the time of the World's Fair in 1933.

Another product of our West Side, attorney Justin G. Turner rose to leadership in the late twenties and early thirties.

He was an active Ben B'rith in Chicago, an ardent Zionist and a member of the Executive Council of the American Jewish Historical Society. In addition his cultured wife was the First National President of B'nai B'rith Women.

Turner is an indefatigable collector of Lincoln papers and manuscripts of incalculable historical value. One of these is his recently acquired Mary Todd Lincoln manuscript collection which he donated to the Library of Congress. He moved to the West coast shortly before World War II.

**PHENOMENON OF UNPAID PLEDGES**

Such were pioneers of Chicago Jewry, products of the second stream of immigration which came at the close of the nineteenth century and the early years of the twentieth.

As the nineteen twenties approached their close, Chicago Jews along with Jews the world over, seemed unaware of the cataclysm ahead for the Jews of Europe. If the handwriting was on the wall, its tracings were faint and obscure.

Chicagoans arranged fund-raising parties to see the "Golem" at the Goodman Theatre. The David M. Grodsky Aid had a meeting at the Standard Club — that was a historical first of sorts. The Board of Jewish Education honored Alfred K. Foreman with a dinner at the Covenant Club. The Women's League of the United Synagogue celebrated its tenth birthday, and Mrs. Benjamin Davis spoke on the occasion.

The SENTINEL deplored a new trend, "the unpleasant phenomenon of unpaid pledges." The editors also reacted against many instances of "social discrimination against the Jews of America." "Infantile . . . prejudices and fears on the part of our Yankee ruling caste . . ." they charged in The SENTINEL.

A cartoon in the "New Yorker" drew considerable attention. It depicted a tombstone of an Isadore Cohen erected by his five loving children: Benson Cowan, Samwyck Cain, Jackson Quesne, Maxwell Kane, Davisson Connell.

Culture was stressed. Milton Callner and a group of his friends were looking for a way to serve their community. Why not a culture fund, asked the editor?

**DEBATE ON YIDDISH**

Readers of The SENTINEL were kept abreast of many personalities and movements. They witnessed discussions on the merits of Yiddish. A frequent contributor, Dr. S. M. Melamed, flatly predicted that Yiddish was on its way out. "Yiddish is only a product of galut-misery and disgrace," he averred after consulting his crystal ball.

Modigliani was discussed as was the critical work in art of Bernard Berenson. Dorothy Adlow described a visit with Berenson at Tahiti. She found him "wistfully reminiscent of early childhood in his native Lithuania. He recalls its landscape, which was his earliest awakening to beauty; he revives the memory of its incantations, a sense of poignant experience that outlasts more than half a century."

Local artist Todros Geller was praised and Chicago Jews were urged to become acquainted with his work. William Samuel Schwartz, who had studied art at the Vilna Art School and at the Art Institute of Chicago, was singled out for his talent. Musicians were encouraged.



When Dr. Saul Tchernichovsky, second only to Bialik as a Hebrew poet, visited Chicago, The SENTINEL recalled that "more than three decades ago, when Chicago was still an infant Jewish community, it already enjoyed a reputation as a center of Hebraism."

* * *

By 1930 Chicago could be reckoned as "one of the largest, most prominent, and most influential Jewish communities in the world," Rabbi Stolz wrote in 1933. There were in existence 84 Orthodox congregations, 13 Reform congregations and 8 Conservative congregations.

There were three rabbinical associations and two federations of synagogues. There was a theological seminary, a Board of Jewish Education, a Jewish People's Institute with an annual total attendance of one million. 7,000 Jewish children studied in 42 schools and institutions. A Conference of Jewish Women's Organizations consisted of 86 affiliates. Their total membership was 35,000.

Says Rabbi Stolz: ". . . they grouped themselves into many units, according to religious practices (Minhagim), Landsmanschaften, and the tripartite division of the city . . ." Now they were busy federating, uniting, joining group to group. By 1930 they had to deal with the larger aspects of communal problems.

In the religious field there was a Federation of Liberal Synagogues, the Midwest Branch of the Central Synagogue of America, the Federation of Orthodox Synagogues, the Chicago Rabbinical Association, the Council of Conservative Rabbis of Chicago. But the traditional individualism prevailed when it came to synagogue organization.

• *DESPITE THE CREEPING DEPRESSION, and gathering clouds overseas, Jews still found time to participate fully in the era of the roaring twenties. The gymnasium of the old Hebrew Institute was the scene of this gay masquerade dance.*

". . . in all three groups," wrote Rabbi Stolz, "each rabbi acts independently according to what seems right in his own eyes, and each congregation is absolutely autonomous in the order of ritual . . ."

Our SENTINEL chronicler, Dr. Joseph Stolz observed, "The Orthodox congregations are located in the old "ghetto" of the Southwest side and the newer "ghettoes" of Lawndale and Rogers Park, and are composed principally of the older immigrants from Eastern Europe and Hungary . . ."

But as the Jewish population swelled, changes were in evidence. Now "East European Jews have organized Reform congregations," notes Rabbi Stolz.

It was a time of strange contrasts. The **shtetl** was one jump away from starvation, dependent on collections in America and other more prosperous communities. Yet in September of 1931, The SENTINEL published a long and impressive study on "The Jewish Disease — Diabetes Mellitus." Dr. Benjamin Jablons stressed that ". . . obesity and rich living play an important role in the production of this disease."

That Yom Kippur, Chicago Jews contributed to the fund of the American Joint Distribution Committee the sum of $50,000 for relief of starving kinsmen abroad.

The depression was creeping up on our American economy. But many doughty souls refused to permit the work of relief and rehabilitation to be curtailed. "Morris Rothenberg has dared to defy the economic crisis that is throwing its ugly shadow over Jewish communal life," we read. And at the 17th Zionist Congress which I. T. Feingold and a number of other Chicago Zionists attended in Basle, Switzerland, the delegates heard the valiant Nachum Sokolow declare that there is "No room for despair in Zionism." This was the congress which accorded to Vladimir Jabotinsky a spontaneous ovation joined in by enemies as well as friends.

* * *

In Germany anti-Jewish excesses mounted in violence during 1931. In Ravinia, a suburb of Chicago, Louis Eckstein labored mightily to keep symphonic concerts going. The SENTINEL noted that he had devoted 20 years of his life plus a million dollars of his own, to provide good music for Chicagoans. Clarence Darrow, some of whose best friends were Jews, contributed an article titled "Why I don't believe in Zionism." W r o t e Darrow, Oct. 2, 1931, ". . . if the Jews do have a mission, surely it is not to hide themselves in one forsaken corner of the universe, but to mix with the world, to spread among the goyim."

The previous month Sigmund Freud had contributed to The SENTINEL "My Subconscious Jewishness." It was featured on the cover and commented on by the editor, who wrote "You will never understand Sigmund Freud, unless you read these fascinating recollections."

"My parents were Jews," wrote Freud, "and I have remained a Jew myself."

* * *

From time to time The SENTINEL ran a section titled "Jewish odds and ends" — a sort of waste-basket department for items of more than passing interest. In this section on Sept. 25, 1931, we read that "The world has forgotten that a Jew invented the dirigible . . . David Schwartz, a Yugoslavian Jew, built the first rigid airship in 1890. It had an aluminum frame, the first of its kind, and was flown successfully.

"Schwartz died of shock, 1897 — when he received a telegram telling him that the German government would back his venture. Count Zeppelin purchased the invention from Schwartz widow and since then the general view has been that Zeppelin was the inventor of the dirigible."

A list of seven Jews who have served as United States Ambassadors to foreign governments is given — it is a source of pride to its subscribers.

To Turkey: Oscar Straus, Abraham I. Elkus, Henry Morgenthau, Solomon Hirsch. To Sweden: Ira Nelson Morris. To Persia: Joseph Kornfeld. To Czechoslovakia: Lewis Einstein.

Three outstanding Chicagoans were properly saluted in The SENTINEL in 1931.

July 3, 1931—In the news photos were descriptions of 1) Salmon O. Levinson "Author of the idea of the outlawing of war and whose suggestions have been incorporated in the Kellogg peace pact . . ."

2) Judge Harry M. Fisher "Unanimously chosen Chief Justice of the Criminal Court."

3) Judge Henry Horner "Refunds campaign contributions." He electrified the community by returning to contributors pro rata unspent balance of the Mayor Cermak campaign fund of which he was treasurer.

* * *

Among the social and cultural changes in Chicago, Rabbi Stolz lists developments growing out of "Orthodox immigration from Eastern Europe and Hungary." In 1933 there were two Yiddish newspapers and two Yiddish theatres in Chicago.

The labor movement had become a vital ameliorative force for Chicago Jewry.

We read about "The organization of exclusively Yiddish trade-unions" in the twenties such as capmakers' union, cigarmakers' union, men's clothing workers, "under the forceful leadership of capable organizers like Peter Sissman, Benjamin Schlessinger, Sidney Hillman, who through intelligent organized efforts succeeded in raising the wages, working conditions and standards of living of their co-religionists."

Stolz might have added Abe Bisno who had worked with John R. Commons in formulating a philosophy of trade unionism, as well as helped to organize the needle trades in Chicago.

Finally we learn of the growing strength of "the organization of societies for the spread of socialism and of Zionism."

The Jewish People's Institute was founded in 1903 "and is now located in the heart of the Lawndale ghetto" . . . Its new building was built "by the Jewish community at large" in 1927 at a cost of over one million dollars.

The Hebrew Theological College had been founded in 1919 for the training of Orthodox rabbis. Presided over by Rabbi Saul Silber with a faculty of 16 (in 1929), it had 260 students enrolled in the preparatory department and 135 in its collegiate department. Says Rabbi Stolz, further, "although a degree from a secular university is a requirement for the 'Semicha' . . .", its training "is along medieval lines."

**POVERTY, NEED AND GROWTH**

There were increasing visible signs of Jewish residence. Kosher meat markets, restaurants and delicatessen stores characterized several neighborhoods. The multiplication of Hebrew schools for children could be noted in areas of first and second settlement. The organization of "typical" charities such as "the Free Loan Society" and "Free Burial Society" which had interred over 7,000 in their own cemetery by 1925, were eloquent signs of poverty, need and pressure of population growth.

These developments even though at a distance from the areas of residence of more prosperous earlier settlers were bemoaned by them and loudly resented.

"Duplication of c o s t l y existing philanthropic institutions," comments Rabbi Stolz. "The Eastern Europeans built their own institutions to make possible the observance of the dietary laws which were not and are still not observed by the original institutions founded by German Jews," Rabbi Stolz explained.

Dietary laws may have been an irritant to some Jewish gentry. The SENTINEL, however is not always on their side While it welcomes a distinguished visitor to Chicago in the person of Felix M. Warburg, it is no less happy to welcome Boris Schatz from Palestine. It praises the accomplishments of the Yiddish Scientific Institute of Vilna. It deplores the Alien Registration Law of the State of Michigan and fights anti-alien laws at the national level.

It covers a festive dinner for another famous visitor, Judah L. Magnes, seeking funds for the Hebrew University.

It is pleased to describe Henrietta Szold's visit to Chicago: At 70, Henrietta Szold "bears the charm of eternal youth, her passion for her people growing and glowing with the years."

It announces that Vladimir Jabotinsky is coming to the United States.

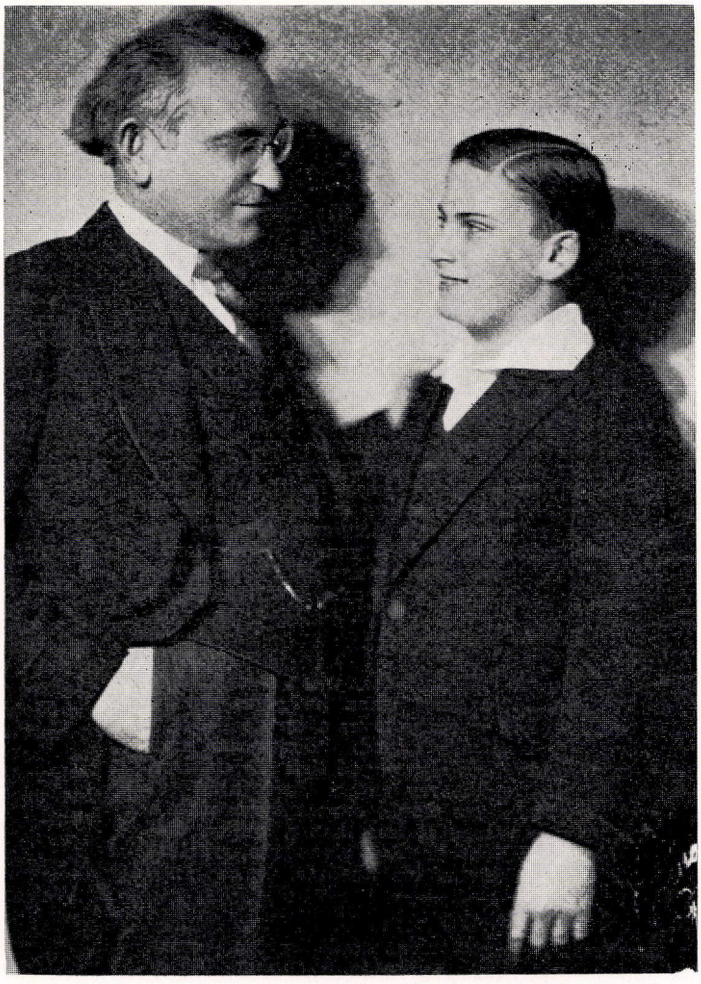
It endorses the candidacy of Barnet Hodes, who has the active support of Judge Henry Horner for alderman of his district.

It is pleased to note that one of its respected contributors, S. B. Komaiko, has been elected vice-president of the Lithuanian-American Chamber of Commerce.

A news item, dated 1931, notes that "Dr. Voronoff once an ardent Zionist," had planned to call a Zionist Congress more than 40 years ago."

In 1889, while a medical student in Paris he and two other students wrote a letter to Dr. Leon Pinsker, secretary of the Hovevai Zion in Odessa, suggesting the calling of a Zionist Congress — an event which came to pass in 1897.

Also in 1931, the editor chides Chicago Jews for their indifference to Enrico Gilcenstein's presence in their city. It scolds Chicago Jews for behaving like the Jews of Chelm toward their Orthodox rabbis who are woefully underpaid.



• *A FATHERLY RABBI GOLDMAN welcomes Yehudi Menuhin on his 14th birthday.*

It records with pride and photos a party given by Solomon Goldman in his home in honor of Yehudi Menuhin's 14th birthday during a concert tour.

It salutes Philip L. Seman of the Jewish People's Institute, chosen president of the National Conference of Jewish Social workers and a member of both the White House Conference and the Governor's Commission on Unemployment and Relief.

It mourns the death of one of its outstanding citizens, Albert B. Kuppenheimer of Chicago — a Harvard graduate and head of a business which became his all-absorbing life's interest. He had never married.

It boasts of Lithuania-born Abel Davis, grown up in Chicago and named national vice-chairman of the annual Red Cross campaign by President Harding. Gen. Davis had been an overseas commander of the 132nd Infantry of the 33rd Division during the First World War.

It eulogizes Nathan Straus, calling him "Our best loved Jew." Quoting his motto: "Life is a stewardship and not an ownership," it refutes the blatant canard of "the Hitlerites in Berlin," who in 1931 claimed that "80% of Chicago judges are Jews." The facts were that 13 of one hundred jurists in all Chicago courts were Jews.

### NAMES TEN OUTSTANDING JEWS

Early in 1931, The SENTINEL cited the 10 nationally outstanding Jews of the previous year, 1930. Heading the list was Felix M. Warburg. Two out of the 10 honorees were Chicagoans. They were Louis Barberger chosen for communal service and Salmon O. Levinson for international peace work.

Levinson had been suggested as recipient for the Nobel peace prize — an award which went instead to Frank B. Kellogg. Born in Noblesville, Indiana, he spent most of his adult life in Chicago. He had studied at Yale, then at Lake Forest College. He had helped draft the Kellogg-Briand Pact. The honors, however, went to Kellogg.

"At the age of 65," writes The SENTINEL, "Levinson" is absolutely free of personal ambition. He is content to play an obscure part though his achievements entitled him to a stellar role . . . (He) sits in his library on Lake Park Avenue in Chicago and from there sends a congratulatory message to Mr. Kellogg . . ."

From one of his associates, Max Swiren, himself a brilliant Chicago attorney, come these reminiscences of Salmon O. Levinson.

"He was an intensive man with the capacity for great concentration. This applied to an ordinary law problem, the reorganization of a railroad, the task of resolving international debt settlements, or attending a ball game. One afternoon I went out to Cubs' Park with Sol. He knew the batting averages of almost every player on the field, and he was busily engaged in managing both ball clubs as the game proceeded. It was both an interesting and a wearing experience.

### ORGANIZE ANTI-NAZI BOYCOTT

"Early in the Hitler days," Untermayer called from New York, asking that Sol organize an anti-Nazi boycott committee. Sol's first step was to bring a number of highly-placed wealthy Jewish friends together at the Standard Club.

"The meeting" was far from encouraging. A multiplicity of problems were raised, and the atmosphere was generally one of reluctance. Sol proceeded, nevertheless, supplying the major financing for the undertaking himself.

"The boycott activity brought Sol into close contact with the mass Jewish population of the lower middle classes. There he found an enthusiasm and dedication and, indeed, the whole framework of Jewish life that had been unfamiliar to him. The West side took Sol to its bosom and his embrace was equally warm. This combination made the boycott an effective weapon in this community.

"Sol enjoyed friendships on the highest level. The leaders of government in England, France and the United States were numbered among his friends. Telephone calls in our office from the White House were not uncommon during the Coolidge and Hoover administrations, and William E. Borah, who was chairman of the Senate Foreign Relations Committee, was one of Sol's most intimate friends."

All of this was recorded in The SENTINEL against one grim and devastating fact. In one decade — between 1921 and 1931 — one million Jews were wantonly killed in Eastern Europe.

Rabbi G. George Fox in his column "From the Watch-Tower" on Jan. 2, 1931 observed: "Hitler still sits on top of the world . . ."

In the same issue of The SENTINEL, we find the story of a brutal attack on Jedda Krishnamurti, young protege of Annie Besant. He was fallen upon in Bucharest because anti-Semitic students alleged that "he had taken his teachings from the Jews." "Things are coming to a fine pass," wrote the reporter of this event in the understatement of the year.

Jews were in the national headlines again. The mounting torrent of newsprint carried its daily quota of unspeakable horror, murder and sadism without end. The bleak twenties were followed by the blacker thirties.

### CHRISTIANS CRY OUT

James G. McDonald, League of Nations High Commissioner for Refugees (coming from Germany) called attention to the staggering total of victims, adding that the Jews of the free world "have risen magnificently to the demands made upon them." They stretched their hearts and incomes to help victims. "Protestants, Catholics and refugees of no religious faith have in many instances been aided and are being helped by Jewish charities," stated Commissioner McDonald, who was ably assisted in his work by Norman Bentwich, a great English Jew.

"Protest this cruel wrong," pleaded poet Edwin Markham. He spoke for aroused Christians everywhere:

"Yes, from the trembling lips of many a seer
The whole wide world has heard, and still can hear
The Psalms, the Torah, and the Talmud speak . . .
Shall not this race whose gifts have been so great
Have some protection from the tooth of hate?
They have not yet their safe place in the sun,
They who knew Egypt, who knew Babylon."

Timely words today!

The finest legal minds, like those of Max J. Kohler, prodded our government to action. Hate movements spawned here were, according to Kohler, "imported from foreign lands." The Dickstein Committee of the House of Representatives issued a report titled "Nazi Propaganda by Aliens in the United States." The virus was spreading. Life was becoming daily more bitter and less bearable.

### RESCUE WORK AT HULL HOUSE

Against this background, with newspapers daily bringing their deluge of horror and disaster, Chicago Jews played out their lives — building more synagogues and institutions, moving into areas of second and third settlement, increasing their participation in campaigns and becoming more deeply involved in the work of rescue, signing of affidavits, finding employment for the escapees from the Nazi nightmare.

The National Council of Jewish Women, through its Service for Foreign Born Committee, had a little office in Hull House. Here thousands of documents were processed and hundreds of immigrants were met. In the office of the indefatigable Minnie Myerson, president of the Chicago section, assisted by Leah Levinson, herself a veteran of Jewish causes — refugees from terror found a bit of solace and reorientation.

Any cause which served to help victims of persecution abroad found ready sponsorship both in the news and editorial columns.

So Rabbi Mendelsohn salutes ORT (Nov. 2, 1933): "Never before were Jews so threatened with total destruction as they are today in Germany . . . The ORT is the first among the Jewish international organizations to offer them help . . . The ORT has a golden record of constructive endeavor in behalf of East European Jewry . . . Chicago Jewry is able to express its interest in this great organization by attending the dinner on Nov. 19."

### THE COMMUNITY CHOMPED AND CHEWED

How many courses, dinners and banquets did one sit through in the interest of worthy causes? As miseries abroad grew, as tragedy multiplied, the community chomped and chewed its way to campaign quotas sacrificing figures on the altar of philanthropy. The age of banquets had set in.

The ORT in Chicago had been founded by Jacob Spitzglass. Its Women's Division included Gertrude Spitzglass, Elizabeth Libman and Anna Stine. From a small group which believed that the salvation of the Jew rested on the need to train him for socially needed and desired occupations — a sound sociological concept — it grew to an international network of schools.

It retrained many professional men and women to practice law, medicine, the arts. Rejected refugees were transformed into workers whose skills were in high demand. Technicians and electricians, seamstresses and skilled farmers could find havens of refuge in lands previously unresponsive to the Jewish refugees pleading for visas.

### UNITED WOMEN'S BODY GROWS

The Conference of Jewish Women's Organizations continued to grow. Mrs. Hannah Greenebaum Solomon, who did so much in the presentation of Judaism at the Chicago World's Fair in 1893, was largely responsible for its development. By 1933 national membership totaled 35,000. On the local scene it enlisted women like Ella Kahn Alschuler, Minnie King Meyerson, Nannie A. Ries and countless others.

* * *

". . . Chicago Jewry has been united by its charitable, rather than its religious organizations," writes Rabbi Stolz, One of these areas of "union" was philanthropy. The United Hebrew Relief Association had been formed in 1859. It comprised the joint efforts of ten different philanthropic organizations. In 1888, the United Hebrew Charities took in an expanding orbit of social service groups. In 1900, the Associated Jewish Charities was formed. It was said to be the first of its kind in America.

### ORTHODOX CHARITIES UNITE

The Orthodox Jews of Chicago, led by a Lithuanian Jew who came from Suwalk, Bernard Horwich, pooled their educational and philanthropic endeavors under the name of "Federated Orthodox Jewish Charities." By 1922, this group mustered 6,000 contributors who collected $200,000 a year. The following year, 1923, under the leadership and eventually the presidency of Julius Rosenwald, the two groups merged into one known as the Jewish Charities of Chicago.

By 1930 this group embraced 26 organizations and had 9,500 subscribers who contributed more than one and one and a half million dollars.

In addition there were large endowment funds. These resources supported:

2 hospitals
2 dispensaries which treated 20,000 people per annum
2 homes for the aged with 200 residents
2 orphan homes accommodating close to 500 children
1 home finding society caring for 325 children
1 tuberculosis sanitorium caring for and supervising 1,200 patients annually
an employment bureau
a social service bureau comprising industrial workshops for the handicapped and a legal aid bureau.

The "Bes Moshav Z'keinim" Orthodox Jewish Home for the Aged was established in 1899 for 145 inmates at a cost of $225,000, to supplement the Home for Aged Jews, dedicated in 1891 for 75 inmates; the "Marks Nathan Jewish Orphan Home," 1905, was built with 306 beds to supplement the Chicago Home for Jewish Orphans reared in 1899 with 125 beds; and the "Mount Sinai Hospital," was erected in 1912 with 200 beds to supplement the Michael Reese Hospital built in 1881, reconstructed in 1890 for 650 beds.

On a note of "togetherness" Rabbi Stolz summarizes the existing situation in Chicago:

"Seventy-six years after the establishment of the one 'Bayerische Kehilla' of 15 members, more than 300,000 Jews hailing from many parts of the world, including the Levant, speaking many different tongues, worshipping God with many different Minhagim, in many different synagogues and temples, are united into one community under the aegis of charity, regardless of whether their ancestors emanated from Central or Eastern Europe, or worship God according to Minhag Ashkenaz, Sfard or Reform."

The leaders of Chicago Jewry are drafted again and again for the same positions of leadership. Bertha Berkman serves for a decade as president of Hadassah. After serving as chairman of the Midwest Zionist Region, and "occupying the office of president of the Zionist Organization of Chicago a number of times Max Shulman was elected without a contest to officiate over local Zionist activity during the coming year . . ." Other veterans were chosen to help him — William M. Katz, A. Z. Halperin, Joel Wolfsohn and John Rissman.

Meanwhile Pierre Van Paassen was proclaiming that "one of the most effective weapons to combat anti-Semitism is a powerful, proud and peaceful Palestine." These voices and others were raised. World Peaceways was organized. Week after week, it bought full page ads in The SENTINEL. "What Lies Behind Hitlerism?" it asked. Came back the answer: "Bigotry, Stupidity, Violence, Hatred . . ."

Christian and Jewish names were listed as sponsors. James G. McDonald, Reinhold Niebuhr, Walter Dill Scott, Harry Allen Overstreet were among others. But it was going to take more than advertisements and academic sympathy to shake the overwhelming apathy.

When Nachum Sokolow visited Chicago in 1932, he endeared himself to Chicago Jewry. The SENTINEL, describing his official welcome by Mayor Cermak and other civic leaders, called him "the beloved leader of Zion." His reception in Chicago was "one of the most whole-hearted demonstrations in the history of this city . . ." When a little boy of seven was introduced to Sokolow, that gentleman bent down and kissed little David warmly. "There," he said, "'now you can always remember that the head of the Zionist Organization saluted you." He always was certain he was a man of destiny.

The editors became aware of a "revitalized Zionism" in Chicago and gave credit to two young men into whose hands the leadership of Zionists in Chicago had passed — Dr. Eliezer Rieger and Dr. Samuel Blumenfield of the Board of Jewish Education. Bernard Horwich and Judge Harry Fisher were the stalwarts whose position as elder statesmen in the ranks gave weight and authority to the work of the younger men.

Another young man whose poetic gifts were laid generously on the altar of Judaism, emerged in the pages of The SENTINEL. In "The Ark of Faith" pleading to Jews to return to their ancient folkways, Ben Aronin wrote: ". . . the whole universe is a symphony of movement and of color, wherein dark and light shades form a beautiful, orderly Pattern, and that Symphony itself is its own Purpose."

A long article by Dr. S. Margoshes, editor of "The Day" reviews the total collapse of Judaism in Russia. Titled "Living Corpses" the writer asserts that only "Marrano-Zionists" are safe in Russia. And in the news melange we find an article on "Mark Twain's Son-in-Law." It deals with Ossip Gabrilowitch "world-known Russian Jewish composer and pianist." In an interview Gabrilowitch expressed his regret at not knowing Hebrew, adding "It's a privilege to know Hebrew."

As the wheels of history turn, a maniac captures the imagination of a so-called "civilized" nation, growing in power and strength, spewing hatred and venom. The Chicago scene presents a curious ability to shut out bad news and to pursue the usual tenor of events. Thus Rabbi Goldman and Clarence Darrow stage a huge debate at Orchestra Hall on "Is life worth living?" with Solomon Goldman taking the affirmative.

**CHAUVINISM PREVAILS**

Henry Horner is credited with wisdom and integrity in administering "the largest court of its kind in the world" — the Probate Court. Alderman Jacob M. Arvey, floor leader of the City Council, is named by Mayor Cermak to serve as a member of the George Washington Bicentennial Commission. Pearl Franklin returning from a year's study in Europe and Palestine is given an enthusiastic reception by Hadassah for ten years of selfless leadership.

Rabbi Solomon Goldman reports to the Jews of Chicago on his observations made on his recent trip to Palestine, at Orchestra Hall, June 8, 1932.

Native American Jews are growing taller. The son stands two inches taller in height than his foreign-born parents. He is also intermarrying at a greater rate. In an editorial on "Judaism and Intermarriage," The SENTINEL comes out for a thorough indoctrination in Judaism for the Gentile mate. Chauvinism prevails. Chicago Jews are thrilled by the exploits of Lena Bernstein, the great aviatrix, called "the Jewish Lindbergh" who files non-stop from France to Egypt in the spring of 1932. She then tries to fly from Paris to Tokyo and over the Sahara. Both attempts fail so she brings "her sensational career to a spectacular close by taking poison."

But at home a Jewess sought fame in The SENTINEL by contributing her photo in a Lillian Russell costume accompanied by a short story. The lady author was called Darling Simons.

A whole school of children was growing up in Chicago Jewish neighborhoods with such exotic names. Cherry Blossom and Ida Joy and Melville and Montgomery romped where little Chayems and Chayes had once played hopscotch.

The depression is engulfing the Jews of Chicago. Samuel A. Goldsmith bemoans "the plight of the Jewish Charities in the year 1932." He counts Jewish unemployed in the city at a staggering 50,000. Summoned to Washington to testify on the effects of unemployment and the depression, the executive director of the Jewish Charities of Chicago "reveals appalling relief need to the United States Senate Committee."

"We insist," testified Dr. Goldsmith, "that persons who come to our agencies, shall have used up all of their resources and come to us empty-handed. We even ask that they borrow on their life insurance policies. These dependents on charity now are people who actually have been reduced to destitution."

At year's end, in a desire to "help" the impoverished Jews of the West and Northwest sides, a vast "Society" event was staged and duly reported in The SENTINEL. "A brilliant social spectacle took its place in the history of Chicago as the charity ball lent a blaze of light to the old Auditorium Theatre, where society danced until an early hour to aid the city's poor and unemployed." Among the "notables" were Mr. and Mrs. Leon Mandel, Mr. and Mrs. Milton S. Florsheim, General and Mrs. Abel Davis, Dr. Joseph DeLee, Mr. and Mrs. Philip D. Block, Mr. and Mrs. Melville Rothschild.



JULIUS ROSENWALD
*A Great And Good Man*

In the midst of the bleakest days of the depression, a great-hearted philanthropist died. On the cover of The SENTINEL, January 8, 1932, is the black-bordered photo of Julius Rosenwald. It was the big story of that winter. The death of this "great and good man" was genuinely mourned by The SENTINEL. News stories and eulogies were prolific in expressing an upsurge of love and admiration to a man who had shared so magnificiently of all of his earthly possessions. He had given not only of his substance but of himself, his time, his energy, and his wisdom. His disbursements were vast, prolific. But they were also wise and well-planned. It was he who chose to have the Julius Rosenwald Fund of thirty million dollars distributed in its entirety in the 25 years following his death. So within one generation it was done.

This was a man whose life and works are unequalled in the history of Chicago Jewry. Much misunderstood and often criticized, he emerges alive and untarnished while his critics and detractors long have been forgotten. A thick volume might be written based only on the activities of Julius Rosenwald as found and recorded in the pages of The SENTINEL, the meetings he attended, the causes he sponsored.

The celebrations he graced with his presence, the financial reports of philanthropic agencies he studied and analyzed, the annual meetings he sat through with endless patience, the readiness with which he met and listened to thousands of applicants for his bounty, the men he selected to head educational and welfare institutions in which he was interested, the orphans he befriended and the old people he assisted. People who knew him intimately speak of his gentle bearing, his unfailing modesty, and never-ending store of sufferance.

Julius Rosenwald is credited with gifts to charity in excess of sixty-two million. His benefactions to Negro causes is well known, the bulk of the Julius Rosenwald Fund having been devoted to them. He established 25 Negro Y.M.C.A.'s and 3 Negro Y.W.C.A.'s. He donated many millions to 4,400 Negro schools. He built a model Negro housing project in Chicago at a cost of almost three million. He gave five million to the University of Chicago and five million to build an industrial museum in Chicago. He gave millions to Jewish causes. As president and honorary president of the Associated Jewish Charities of Chicago, he continued to be its major contributor.

**THREE SCORE YEARS AND TEN**

The Jewish Children's Bureau, headed for many years by Jacob Kepecs, was one of his special projects. He supported the Jewish Agricultural Aid Society and became president of the experimental station in Palestine where Aaron Aaronsohn conducted his research with wild wheat. He helped Shemarya Levin establish a publishing house in Tel Aviv and was a founder of the Haifa Institute of Technology now known as the Technion.

It was a long journey his life encompassed from a small house in Springfield, Illinois, across the street from the home of Abraham Lincoln, where he was born Aug. 12, 1862 — to the beautiful Ravinia mansion where he died Jan. 5, 1932. Three score years and ten had accomplished much. Many lives were enriched and enhanced because he passed this way.

Two simple eulogies from Christians best sum up this man. Said Sewell Avery, chairman of the rival firm of Montgomery Ward and Company of Julius Rosenwald, president of Sears, Roebuck and Company:

"Seldom does a character of such strength and tenderness, of such intelligence and simplicity, of such understanding and sympathy, combine these qualities with his power of leadership in humanitarian service to the world."

Arthur Brisbane stated: "Only one word need be written on the tombstone of Julius Rosenwald — Generosity. The world, passing, will say, 'That must be Julius Rosenwald.' "

* * *

The year 5693 was labeled "The Tragic Year" in a long summary of the traumatic months of blows and defeats that befell the body and soul of the Jewish people. The editor in a Rosh Hashana message for 1933 records, "The Jewish world



• *REPORTS filter through the years of the historic Hanuka Pageant of 1932. 25,000 Jews jammed the Stadium to celebrate the Festival of Lights, despite gathering clouds of horror across the ocean. This was the first Hanuka Festival of the Zionist Organization of Chicago.*

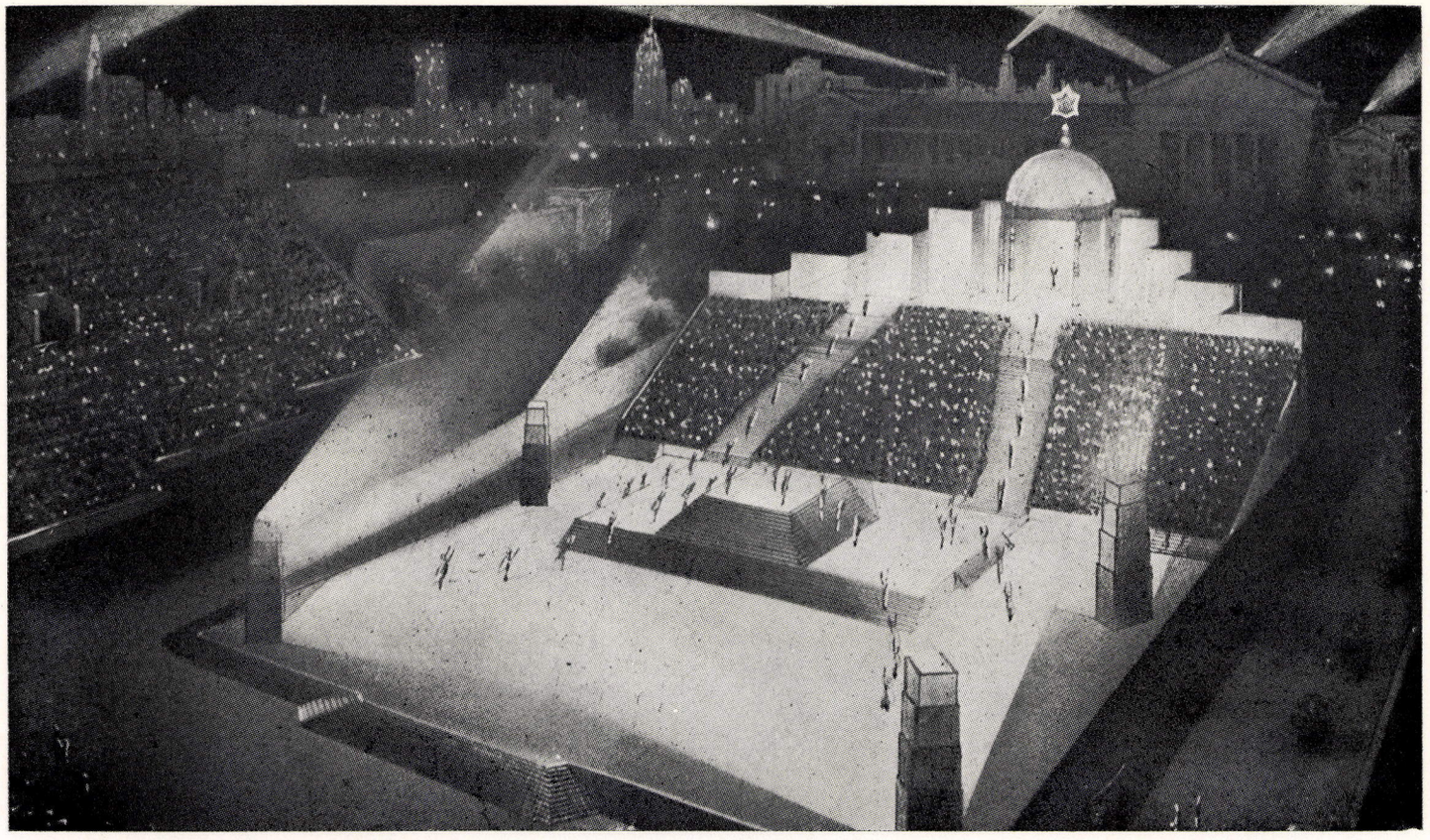
is sick of words, interpretations and commentaries." Just the bare record of events, he maintains, are vital. Here is the gist of the black year's record: "1933 in Germany marks the end of an epoch in Jewish life. It strikes a death blow to a century-old illusion. Emancipation was a word with which Jewish assimilationists tried to frighten and outwit Jewish nationalists. Germany has demonstrated that the Jew has still to prove his right to that equality which the post-Napoleonic era proclaimed all men entitled to."

We read in Ecclesiastes that "For everything there is a season, and a time for every matter under heaven." So the Jews of Chicago, even in the midst of the deluge, took time out to celebrate. The first of the historic events, was the Hanuka Festival of 1932.

Chicago's Jews woke up Monday morning, Dec. 26, 1932, to read on the front page of the "Chicago Tribune," the following headlines: "Rich Pageant of Hanuka Thrills 25,000; Stadium Spectacle Unites City Jews." The spell of the evening extended to the reporter Kathleen McLaughlin who wrote: "Vibrant with the solemnity of its liturgy, stupendous in the sweep of its pageantry, the Feast of Lights . . . united the entire Jewish world of Chicago . . ."

It was largely due to the efforts of the Zionists of Chicago headed by its president then, Jacob M. Braude, that the Jews of Chicago, still staggering from the depression and constantly besieged by appeals from abroad from their destitute and oppressed kinsmen, were able to mobilize a mood of triumph, celebration and light. Working with the committee were Max Shulman, Mrs. Benjamin Davis, A. J. and Joseph Sabath, John Rissman and Meyer W. Weisgal. In addition, a group of "Patrons," headed by Jacob M. Braude, included Anton J. Cermak, Bernard Horwich, Max M. Korshak and Herman Lebeson. "Probably never in the history of the Stadium has been seen so memorable an achievement . . ." wrote The SENTINEL.

The financial report submitted by William Katz showed that the undertaking actually had earned the sum of $450.57 over and above all expenses!



● *"'THE ROMANCE OF A PEOPLE' depicts, in the form of a Pageant-Drama, the faith and destiny of the Jewish People from its beginnings to the present time . . ." So read the opening page of the program from this historic event. The above is the original stage design, also printed in that souvenir program.*

The Jews of Chicago also made memorable history on July 3, 1933. One hundred twenty-five thousand people turned out to witness a moving and heart-stirring spectacle titled "The Romance of a People" at Soldiers Field. It was Jewish Day at the Chicago Century of Progress Exposition. On a vast stage, on a balmy summer evening, a cast of 6,200 people affirmed Jewish vitality. Deeply imbedded in every Jewish heart was the awareness of the tragedy stalking Jews in Europe.

As the audience rose to pledge allegiance to the flag, eyes filled with tears of gratitude to this land of sanctuary. Even the Christians in the audience drank deeply of the shared experience. Without pause, or dimunition of majesty, the mood was sustained etching itself indelibly, imperishably.

For three hours the lyrical prose poem written by Rabbi Solomon Goldman, orchestrated and staged by Isaac Van Grove, brought the glory of the Jewish past and the hope of an undying future, to the rapt and tense audience.

It was, wrote The SENTINEL "an event which will always stand out as one of the most significant in Jewish life and to the everlasting credit of Chicago Jewry."

In the "Herald-Examiner" the next morning, Carol Frink reported "the breath-taking beauty" of the pageant. "A night so perfect," she wrote, "that the brilliant three-quarter moon and every visible star seemed part of the impressive stage setting. A record attendance and a flawless performance made the presentation of 'The Romance of a People' a spectacle never to be forgotten . . . Chicago may never see another theatrical and religious presentation like (it) . . ."

*But it was James O'Donnell Bennett, famous reporter of the "Chicago Tribune," who summarized the evening most beautifully. "The essential note of the evening," he wrote, both on and off the stage, "was a superb lordliness. I marveled that any Jew should ever be other than inordinately proud of his ethical and cultural inheritance, so rich and so ancient. 'Tis the rest of us who are parvenus . . ."*

"Thank God for Jewish Day," wrote Solomon Goldman, ". . . the Jew portrays his eternal Romance — his romance with God, with life, with ideals . . . The sky above our heads is enveloped in a mist, but yonder gleam the twinkling stars! Abraham, Moses, Isaiah, Akiba, Herzl! — are you in those stars? Behold your children! We have suffered, we have wandered, but we have remained unswerving in our faith and loyalty."

The week after his great triumph, Solomon Goldman was elected president of the Histadruth Ivrith. "Goldman is a scholar" wrote the SENTINEL reporter, "and the cause of Hebrew will certainly be advanced by him. Until now it had too few disciples and too many rifts in its ranks."

In other pages Elmer Davis rationalized the exclusion of Jews from summer resorts. He wrote: ". . . my summer neighbors cannot be accused of anti-Semitism . . . they are as indignant as anybody at the behavior of the Hitlerites; they abhor the idea of persecution of Jews, of discrimination against Jews . . . But they will not have Jewish neighbors, even if the Jews are in all perceptible respects like themselves."

While these words were being written, across the Atlantic George Bernard Shaw protested that "Judophobia is as pathological as hydrophobia." It was all in the point of view.

In 1933, a noted Christian clergyman addressed the opening meeting of the Jewish Charities of Chicago. He admitted that "Germany today is a sick nation." But he pleaded for understanding for her "national pathology" because of the successive misfortunes that nation had undergone. In the next breath he pleaded for help, reporting the shocking wave

of calumny and persecution unleashed in Germany against the Jews. He detailed the mass suicides of many Jews who knew only this answer to their unspeakable, unbearable conditions.

Julius Klein, one of the directors of the German-American Citizen's League of Chicago which met at the Northside Turner Hall resigned his directorship of that group "at a stormy meeting."

"A resolution," reports The SENTINEL, "introduced in the form of a protest against the boycott of German goods in this country brought about a heated debate which almost led to blows." Klein insisted that his amendment which called for condemnation of Hitler and anti-Semitism be added to the resolution. Said Julius Klein:

**A FERVENT PLEA**

"Gentlemen: We are American citizens . . . You have not followed the American principle of fairness . . . Those who are being persecuted by Hitler today, and fight back, will some day be feted like Carl Schurz, whose famous letter to the New York Mayor Low, protesting against the Kishinev (pogrom) is history. He called Jewish persecution a dastardly, cowardly crime, stating that citizens of Jewish faith, in all countries have been loyal, patriotic citizens, and that nobody should be persecuted because of his race or religion."

Pierre van Paassen chides Jewish intellectuals in Germany for refusing to stand solidly with the Jewish masses. They "minimized the danger of a coming Hitlerite terror." Noted refugees "are silent — even in exile." A few valiant men like Dr. Chaim Arlosoroff could and did read the handwriting on the wall. He proposed a four-year plan for Palestine to absorb refugees from Germany. A few weeks later he was murdered.

* * *

Other years, other headlines, other battles to wage. The SENTINEL wages a battle for "No Nazi Olympics," as the year 1936 approaches. The calendar continues to grind out bitter news for the Jews day after day, year after year. The covers of The SENTINEL become bulletin boards of evil tidings.

On June 4, 1936 "Palestine Riots Enter 7th Week."

On June 11, 1936 "Pogroms in Poland Are Stepped Up."

"Thousands of Jews Flee City in Wild Panic; Hundreds Reported Hurt."

David Lloyd George pleads for arming Jews in Palestine. "I am glad," said Lloyd George, "that the government is interpreting the Mandate liberally in view of the persecutions in Germany . . ."

Contradictions abound. Aliens are discriminated against in state and in nation. We read in The SENTINEL June 6, 1935, this defense of immigrants:

"Among measures aimed at aliens now before the Illinois Legislature that are more or less spiteful and sinister is one . . . which . . . is as vicious a piece of discriminatory legislation as has ever been proposed in a State that . . . is more closely associated . . . with the nobly human spirit of Abraham Lincoln and Jane Addams than any other . . . this mean-minded measure . . . should properly be called 'An Act to turn Aliens in Illinois over to the tender mercies of morons and maniacs in racial matters." This refers to House Bill 696, restricting the movement of aliens by imposing mandatory registration regulations and complicated citizenship applications. It concludes: "There is absolutely no justification for such brutal and barbaric treatment of aliens in Illinois or any other State . . ."

Often, however, immigrants are praised for the contributions they have made.

The House of Representatives pays tribute to Congressman Adolph J. Sabath on the eve of his 70th birthday which occurred April 4, 1936. "Congressman Sabath has been in the lower house for 30 consecutive years and he is today the dean of his colleagues . . . he has gained the respect and admiration of his constituents at home and his fellow congressmen at Washington. Being an immigrant himself he displayed genuine sympathy with all newcomers . . . and the House of Representatives looks to him as an authority on immigration."

Any week was a busy one in Chicago. Here is an example, for the week of March 28, 1936. The Covenant Club was deep in preparation for a Land Redemption Banquet the following week. Louis Lipsky and Mrs. Irma Lindheim were the featured speakers.

**"JEWISH SCIENCE" SYNAGOGUE**

Hadassah was perfecting plans to welcome Mrs. Edward Jacobs, national president who had been associated with Henrietta Szold in founding that organization.

Adolph Copeland was involved in huge plans marking the Golden Jubilee of Hias.

The Chicago Rabbinical Association was geared to commemorate the 800th anniversary of Maimonides at the Standard Club. Among local speakers were Dr. Meyer Waxman and Dr. A. Levinson.

The 10th anniversary of the founding of the Hebrew University was being observed in Chicago as well as all over the world.

And Dr. Elias Gamze inducted Louis A. Wittenberg as president of the Chicago Loop Orthodox Synagogue.

On May 9, 1935 Rabbi Mendelsohn discussed the proposal to establish a "Jewish Science Synagogue" in Chicago. He noted the efforts of Rabbi Morris Lichtenstein who vigorously pushed this movement, rationalizing his efforts by stating that he wished to stem the tide of masses of Jews who are turning to and joining the Christian Science Church. "Let those who believe in Jewish Science," wrote the editor "attach themselves to the existing synagogue . . ."

Rabbi Lichtenstein's plans never materialized.

**"SOCIETY" VS. "SOCIALS"**

That spring Julia Felsenthal was re-elected president of the Conference of Jewish Women's Organizations then entering its 25th year.

The Orthodox Frauen Verband was planning to have a thousand members sell flowers on the streets of Chicago for the benefit of Talmud Torahs, the sale to take place "in Jewish neighborhoods."

The Well Wishers Auxiliary, Chicago Consumptive Aid, was anticipating a trip to the Fox River Sanitorium.

The Willing Workers of Roseland were preparing a Bazaar at Temple Shonne Hadass.

Under "Society" news, segregated on a separate page from lesser "social" events, one finds a rare assault on social conscience: "Coming summer, anticipations, lazy longings. But there's the other side. Coming down on the elevated impressed us with it again, forcibly. The rather ramshackle back porches and rickety stairs, few trees and sparse grass blades. Washing strung on flat roofs or along porches or using up the little yard there might be. Washing hanging limply in dust laden air. Occasional glimpses into overcrowded and under-furnished rooms. Drawn faces . . . unkempt figures. Gravel school yards . . . figures straggling into line. Constant struggle for just the bare maintenance of body."

"That other necessity — the nurturing of soul-tagging along as best as possible. We dream of gardens. They cherish one wild flower. We think of lakes to swim and sail. And as we dream of a while in some northern pine woods, so they can dream of a while at Camp Wooster or Camp Chi, Sunset League Camp, Council Camp, or another of those blessings that makes life worth living. Hope. A striving to something higher. That's something we must all have in common. Something to look towards . . . to live for . . . Life goes on for all of us — a single band of humanity — one to help the other."

So with this Pecksniffian touch of morality the society editor dismisses the problem.

**THREATEN NAZIS WITH BOYCOTT**

Dr. Oscar I. Janowsky in surveying "The International Scene" Jan. 17, 1935 finds that ". . . fear, distrust self-seeking and violence . . . have brought humanity to the brink of destruction . . . The Nazis are a danger to all Jews because they have spread their anti-Semitic venom throughout the world . . . resignation and despair are not satisfying answers to any question . . . We must seek out the few constructive efforts to solve the problems of the Jew and support them. Palestine is one such effort; Biro-Bidjan another; and minority rights a third; the maintenance of Jewish institutions and identification with the Jewish group are still others."

He concludes by recommending "the boycott against goods made in Germany."

"The Effectiveness of the Boycott" is summarized. Between 1931 and 1933, German exports to the U. S. had dropped 42%. Other results were even more gratifying. The German fur industry had to move from Leipzig to London. The top industry has been drastically reduced, with Japan taking the bulk of that market. The cutlery industry had largely been taken over by manufacturers in Sheffield, England. The surgical instrument industry suffered a 50% cutback. The clothing industry, largely in the hands of Jews, moved to Holland.

America also gained by the boycott. Gloves, combs, toys, curling irons, pencil sharpeners were now being made in the U. S. where formerly they were largely imported from Germany.

The survey of the boycott adds that recent pledges of extending it have come from 120 importers, 132 jobbers, 80 manufacturers and more than 2,000 retailers. They have pledged full support to this swelling tide of economic reprisal against prejudice.

Dr. Israel Goldstein surveys "The Decade 1925-1935."

A "retrospective view" focusing on Russia, Poland, Germany, Palestine and the U. S. is given. In Russia, Goldstein finds "the future of Judaism . . . dismal." "To Polish Jewry, which exceeds three millions, the past decade has brought no abatement of their misery." In Germany for a decade, nazi poison has been disseminated and "the anti-Semitic movement throughout Europe, indeed throughout the world, has gained momentum." Palestine has emerged as a haven of refuge for unwanted Jews. In 1933, 10,000 German Jews settled there. Palestine Jews numbered 70,000 in 1920. By 1934 their numbers had swelled to 300,000. "Events in Germany have . . . vindicated the Zionist ideal."

American Jews were involved in world-wide problems. "A restrictionist immigration policy resulted in a virtual stoppage of Jewish immigration. Jewish communities began to show signs of assimilating their diverse elements and of becoming more Americanized and more homogeneous . . . Magnificent institutions were erected . . ." But beyond buildings and other tangible evidences of rising prosperity, a new spirit was abroad in the land — the feeling of kinship, of passionate preoccupation and overwhelming desire to help the victims of nazi bestiality.

"Well Done, 'Fortune'" is the leading editorial salute in an issue of 1936. Fortune Magazine has just completed a survey, since published in book form, which attempted to assess and analyze the role of Jews in America. The SENTINEL is delighted that Jews are shown to wield little influence in many fields of economic endeavor which the Ku Klux Klan has accused them of dominating.

"Fortune" categorically states, and The SENTINEL is happy to quote, the following: "Examination of Jewish participation in American life might be carried further but the findings would remain the same. Jews do not dominate the American scene. They do not even dominate major sectors of the American scene. They do, however, monopolize certain minor provinces. What is remarkable about the Jews in America, in other words, is not their industrial power but their curious industrial distribution, their tendency to crowd together in particular squares of the checkerboard . . ."

Rabbi Solomon B. Freehof delivered a talk at the Covenant Club which elicited much attention as did most of his lectures. He saw the Jews of the world surviving because their home ties were so strong. "Families were broken up in every land; children going to far off countries, across the stormy seas, and yet sending for the old parents; brothers sending for their brothers. The home fought for life against the forces of nature and cruel humanity. The Jewish home has lived because it had the power to endure."

Other optimistic fragments are found.

**DEPLORES DESECRATING SABBATH**

An editorial in Jan., 1936 on "The Jewish Renaissance in Chicago" calls attention to the "revival of interest in everything Jewish" and salutes the work of the Board of Jewish Education as well as the contribution to esthetics of a resident Chicago artist — Todros Geller.

But items that deplore outweigh those that praise. Often Rabbi Goldman preaches on the lack of moral indignation evidenced by Jewish communal leaders — particularly the rabbis of Chicago.

This sentiment is seconded by Editor Rabbi Mendelsohn who states: "Many of the evils in our communal life can be traced directly to this lack of rabbinic indignation. However . . . even the patience of rabbis is reaching a breaking point . . . one of these days the Rabbinical Association is going to publish a list of Public Enemies of the Synagogues and the first ones to be named will be those organizations which . . . do not have the ordinary decency to cooperate with it by discontinuing affairs on the only sacred evening of the week when the synagogue is making an effort to bring Judaism to our people."

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Beyond the synagogue and outside it are other areas of pride and strife. An example is the political arena.

From 1856 when the first Jew was elected alderman of the sixth ward, to the time Governor Horner occupied the historic mansion in Springfield, many rose to signal prominence in Chicago's civic life. Three names stand out: Judge Samuel Alschuler. Governor Henry Horner. Colonel Jacob M. Arvey.

Judge Samuel Alschuler was a native Chicagoan and a Democrat. He was first elected to the Legislature in Springfield, then appointed judge of the United States Circuit Court

of Appeals by President Woodrow Wilson. His legal talents were often called upon to serve as arbitrator of labor disputes in the stock yards. His administrative ability was recognized by President Warren G. Harding who appointed him a member of the U. S. Coal Commission.

The name of Henry Horner brings a warm glow to every Jewish heart. Here is Chicago's early Jewish history come to life. His pioneer grandfather belonged to the first minyan in Chicago. From his childhood until his death in 1940, his life unrolls as one of selfless dedication of service to his native state.

His law partner was Frank Whitney, son of Henry C. Whitney, an intimate friend of Abraham Lincoln. Horner's association with the Whitney family gave him a lifelong preoccupation — the collection of Lincoln memorabilia. More than 6,000 important Lincoln items were thus assembled. The collection was donated by Horner to his native state, and may now be seen at the library of the Illinois State Historical Society. Carl Sandburg has used the Horner Collection as has many another historian. It was, however, as a judge of the Probate Court of Chicago, a post to which he was elected four times, that he endeared himself to the citizens of Illinois. The court was nicknamed "the busiest court in the world" employing 65 assistants.

Horner was elected Governor in 1932 by the largest plurality ever recorded for that office. Re-elected in 1936, he was the first Democrat since 1870 to achieve this honor. He fought the Kelly-Nash machine with relentless vigor.

"Every known political trick was employed to defeat Gov. Henry Horner for renomination . . . and yet the popular decision was overwhelmingly in his favor . . . Governor Horner has dealt as devastating a blow at dictatorial party rule as it has ever been given in this State or any other," wrote The SENTINEL whose pages had always given him unstinting support.

When he died it was said that he was "a martyr to good government."

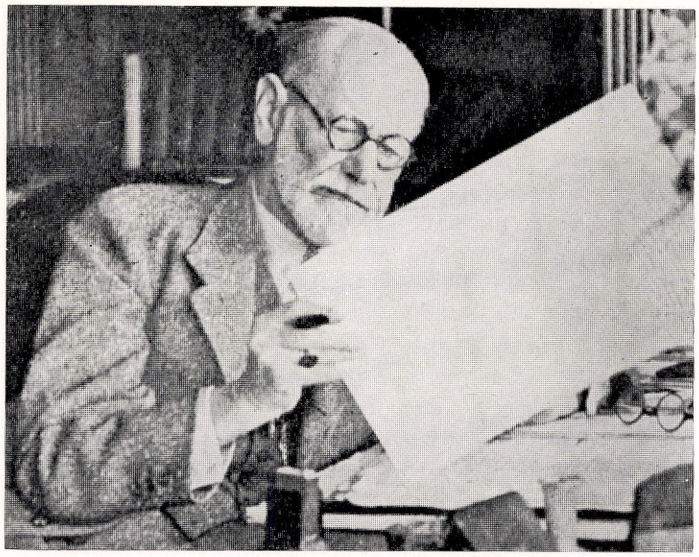
**A PRESIDENT MAKER**

Jack Arvey, a man of many talents and inexhaustible drive, took a long step from the West side of Chicago where he was born and grew to manhood to 1 N. LaSalle where he today shares law offices with Barnet Hodes and Louis M. Mantynband. Prominence in politics earned him a place on the Democratic National Committee, and brought warm associations with some of the great men in that party. He is no stranger in the White House or the Governor's Mansion in Springfield. He has held elective offices as well as those conferred by appointment. He served with the 33rd Infantry Division in World War II. His friends are legion and his influence vast. He has embraced many causes at home and in Israel. An alumnus of many schools, beginning with the Jewish Manual Training School, he has earned many honors. None are as great as the esteem and affection of the "little" people whom he has always served.

The editors were aware of the changing times, of many nuances of thought, of new trends in the communal life of Chicago's Jews. This never fails to startle or to astonish the historian. One seldom sees the landscape while swimming in turbulent waters. Increasing references to the influence of Freud in medical treatment, in psycho-analytic procedure, crop up in these pages.

As early as June 18, 1936 Freud's letter which was written on his 80th birthday is quoted:

". . . Only to my Jewish nature did I owe the two qualities which had become indispensable to me on my hard road. Because I was a Jew I found myself free from many prejudices which limited others in the use of their intellect; and being a Jew I was prepared to enter opposition and to renounce the agreement with the compact majority."



DR. SIGMUND FREUD

*His philosophy as a Jew found a ready audience.*

THE pattern of Jewish history is strange and inexplicable. Its meaning is often obscure. Understanding eludes us because there are no answers. No answers for the extermination of millions or for 20 centuries of homeless wandering.

The history of suffering Jews in the thirties and the forties is the history of the steady descent into hell and a frightening existence in the depths of the pit — the pit from which six million souls were never to return.

In the blackness of the nazi era Jews living in Chicago had thrust upon them a role of rescue and relief, without parallel in human history.

There is neither space nor heart for this narrative. Iibraries are piled high with documents of the decades of mourning in the age of degradation. Plays have caught moments of nightmare. "The Diary of Ann Frank" has become a saga as familiar to Christians as Jews.

It is all in the record. American Jewish history in those years became the story of one vast rescue operation. Even erstwhile enemies of Zionism realized this was no time for dialectics and quibble. What counted was rescue and a place to send those snatched from the burning ovens. America had adopted a policy of exclusion. The rescued needed an address. That address could only be Palestine.

Chicago became a beehive of activity. HIAS, ORT, YIVO, National Council of Jewish Women, Hadassah, Pioneer Women, Landsmanschaften, Farband, Mizrachi, B'nai B'rith, Labor Zionists, American Jewish Congress, and the Jewish Charities of Chicago. Every branch and splinter of the Zionist Organization plunged into the work from the very young to the aged.

This was their finest hour. Obliteration of petty rivalries and geographic curtains of separation brought moral grandeur to Chicago Jewry.

Men and women transcended anything they had ever accomplished. Their role in the creation of the State of Israel reaffirmed their kinship with the Maccabeans of ancient days.

The years unroll. They bring their burden of trials at home and tragedy abroad. The SENTINEL is a sieve, screening out Jewish news all over the world. It is a bell tolling the death, exile, degradation of millions. It prods the conscience of the Jew.

Gradually the editorial tone changes. A sense of urgency causes a measure of stridency. Anger replaces the more reflective tone of the first three decades. Gradually the older newsmen are replaced — always with the exception of the doughty columnist, Rabbi G. George Fox whose column continues with undiminished vigor until the last day of his life.

Any year and any issue will do to call attention to the bleak harvest of Jewish history until the year of miracles — 1948. Just a decade before the State of Israel was created, lies and calumny by the enemies of the Jews flooded the U. S. The Nazis circulated a malicious canard, one of thousands, which had to do with a forged Benjamin Franklin prophecy supposedly made before the Constitutional Convention in 1787-1788.

**RABBI GOLDMAN SUCCEEDS STEPHEN WISE**

He is alleged to have predicted that unless Jewish immigration to the United States were not restricted, the Jews would ruin the country.

No less an authority than Prof. Charles A. Beard categorically stated that "the alleged Franklin document is merely a forgery and a crude one at that." He went on to add that Franklin always had a high regard for the Jews. Corroboration of this also came from Dr. John Musser, Dean of the Graduate School of New York University and a recognized Franklin authority. But the lies persisted.

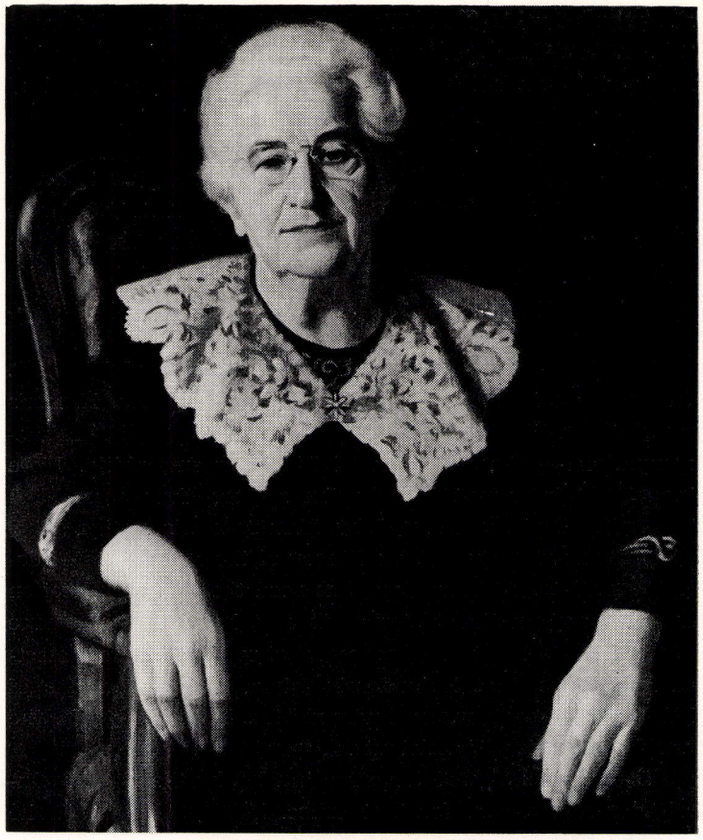
During the week of July 7, 1938, Rabbi Solomon Goldman, of Anshe Emet Cong. was chosen to succeed Stephen S. Wise as president of the Zionist Organization of America at the 41st annual convention. This was the first time this distinction had been conferred upon anyone outside of New York. Archie H. Cohen was elected president of district No. 6 Grand Lodge of B'nai B'rith. Arturo Toscanini was a guest of Chaim Weizmann at his home in Rehovoth, Palestine. Governor Horner was chosen a member of a national committee to observe the seventy-fifth anniversary of the Battles of Chickamauga, Missionary Ridge and Lookout Mountain. Ambassador to Germany, Dr. William E. Dodd "reliably learned that the Nazi regime has allocated $30,000,000 for propaganda purposes in this country."

It was the week that the editorial page was used by Ludwig Lewisohn to discuss "Leadership." He found the American scene grim: "There are a thousand men of good will. There are no leaders . . . Among the men of the older generation we have Louis D. Brandeis and Julian Mack.

"The younger generations have fled from us. Our ablest men are alienated even in this disastrous age. They act as though they were not Jews. It is a frightful and a calamitous thing, and unless the teaching of history means nothing it will invoke its own Nemesis." The handwriting is on the wall.

**SALUTE TO MARY ZIMMERMAN**

That same week the principal of John Marshall High School, George A. Beers, writing in The SENTINEL salutes Mary Zimmerman. "In these days of racial antagonism, class struggles, selfish propaganda, martial nationalism and international alliances for unholy purposes, it may hearten the dismayed and discouraged idealist to learn the rather astounding success that has been the reward of a 40-year period of faithful devotion to idealism at the John Marshall High School." He was referring to a member of faithful teachers



MARY ZIMMERMAN

*Contributions On All Fronts*

who had taught on the West side for two generations. Chief among them, and most beloved was Mary Zimmerman — "Aunt Mary, as she is affectionately called by the alumni. . ."

For more than 40 years this dedicated woman taught Latin to generations of all faiths and backgrounds. After her retirement she went on to raising scholarships for the Hebrew University of Jerusalem, as she had done for her Marshall students.

In Jerusalem and Rosh Pina, Arab gangsters fired upon Jews, killing with impunity. A young Jewish hero, a member of B'rith Trumpledor, was hanged by the British in Acre prison. "No rabbi attended him," reads the news dispatch, "and no Jews were present in the death chamber." "I am proud to be the first victim for the Jewish nation and the Jewish people," cried 25-year-old Shlomo Ben Yosef from the gallows.

Britain had clamped a curfew on the Palestinian Jews while Arab snipers roam Palestine at will.

**DEAN OF ORTHODOX DIES**

The first week of July, 1938, found thousands of Chicago's Orthodox Jews mourning a revered leader — Rabbi Ezriel Epstein of Cong. Beth Hamedrosh Hogodol U'Bnei Jacob Anshe Luknik, Douglas Blvd. and St. Louis Ave. This Vilna-educated savant and Talmudic scholar was an ardent Mizrachi Zionist. For more than a decade he was "dean" of the Orthodox Rabbinical Assembly of Chicago. He would be greatly missed.

At the same time, the Evian Refugee Conference opened at Evian-Les-Bains in France. Some wag appropriately referred to it as "Naive" — Evian spelled backwards. The designation could not have been more appropriate. Thirty nations met for "deliberations" which were sabotaged before they even began. A news dispatch from Geneva, dated July 6, reported that "Britain and France are making efforts, so that the Evian refugee-aid conference does not arrive at any final decisions and concrete results."

At the close of that year of persecution abroad and growing anti-Semitism at home, a Catholic advertiser of The SENTINEL, Clement E. Zuercher, took his pen in hand to object to "your one-sided attitude regarding Father Coughlin." He quotes from an article written in the "Daily News" of Dec. 9.

"It was," he writes, "a strong condemnation by a Catholic priest of the rotten corrupt Catholic leaders, of which we have too many in this country. We all must admit that, no matter of what race we may be or what religion we may profess, we are all sinners to some extent . . . There is room for improvement in all camps . . ." And so invoking charity for all, he concludes "Trusting you will receive these remarks with a broad mind . . ."

The SENTINEL however would not mitigate its attacks on this vicious priest who spewed hate without let-up.

Nothing had changed. The situation had deteriorated. The sufferings of those in flight from terror had become more intensified. Chicago local relief and assistance groups stepped up their efforts in behalf of the arriving refugees. The 300,251 Jews of Chicago, out of a population of more than 3 million were powerless to do more. They were holding frail fingers in the dikes.



*GOEBBELS enunciated his "Creed of Anti-Semitism". "If one wears the Jewish Star of David he thereby is marked as the people's enemy . . . Jews are the enemies' emissaries among us. The Jews have no right to pose among us as equals . . ."*

Dr. G. George Fox, as president of the Chicago Rabbinical Association, issued a plea to his fellow-Jews to keep their New Year's Eve merrymaking within bounds and "not to forget the sufferings of the refugees and act accordingly." The Alfred M. Cohen Colony (of B'nai B'rith) was being readied in Palestine to accommodate one hundred refugee families.

Remarks of historian Salo W. Baron are summarized on Aug. 1, 1940 in an article called "The Future of European Jewry." After prefacing his statements with a quotation from Isaiah—"Comfort ye, comfort ye, My people," Professor Baron finds a measure of comfort in statistics: ". . . nearly two-thirds of the entire Jewish people now live in the United States and the Soviet Union, which, at least for the time being, are outside the range of direct hostilities . . . As to fascism, one cannot help feeling that, notwithstanding its great temporary successes, it will sooner or later go down in the insoluble contradictions of its capitalistic and nationalistic doctrines."

The outlook at the beginning of Oct. 3, 1940 was dismal. "We are a people at home in 4,000 years in five continents," wrote Dr. Leo Jung, "whose memory of sufferings and good registers in ample numbers the prototypes and imitators of Hitlers and Balfours, Coughlins and F. D. Roosevelts. We have been aware of suffering in the darkest ghetto, as well as our pride in Maimonides' high position . . . our enemies . . . when not misguided fanatics, were of the lowest type of human depravity."

On Oct. 9, 1941, a news dispatch from Geneva gives a brief resume of what has happened to Vilna, jewel of Lithuanian Jews — "The city is almost dead, with all Jewish shops closed, little food available, and few Jews seen in the streets . . . life seems to be at a standstill . . . Once the source of the waters of learning, of piety — it is a ghost city mourning its past."

On Nov. 2, 1941 Maurice Samuel is scheduled to make his first Chicago appearance at K.A.M. Temple. Appropriately his lecture-sermon was titled "If we live through this."

As Thanksgiving Day was about to be celebrated the overseas news mounted in intensity of tragedy and sorrow. Goebbels enunciated his "Creed of Anti-Semitism." "If one wears the Jewish Star of David he thereby is marked as the people's enemy . . . Jews are the enemies' emissaries among us. The Jews have no right to pose among us as equals . . ."

Yet still another drama was being enacted with non-Germans as villains. "Fate of 86 Refugees in Hands of Britain" read the headline over a story recounting the wanderings of 86 shelter-seeking Jewish refugees. Refused admission by Argentina, Brazil and Uruguay, they were on the high seas about to be dumped in Spain and returned to Germany, unless England permitted them to debark at Trinidad. "The government of Paraguay offered them asylum, but neither Brazil nor Urugay would grant them transit visas . . ." So on the tragedy ship, "Cabo de Hornos", 86 men without a country were being weighed against the conscience of the world — a blunted unfeeling and heartless conscience.

* * *

On Dec. 4, 1941 "The New Nazi Deportation Atrocities" is the main editorial page story. Written by A. A. Freedlander, long a familiar name to SENTINEL readers, it summarizes the unbearable agony of the nazi captives.

Christians are moved to outbursts of moral indignation, and to appeals for support of all rescue efforts. Pierre Van Paassen states: "We believe as Christians that anti-Semitism is our concern and not merely the concern of the Jews."



*NEWS OF NAZI atrocities fill The SENTINEL pages during the early 1940's. Bleak stories arouse a helpless world that writhes in frustration, as the world powers turn their backs on the plight of the Jew in Hitler Europe.*

Three hundred Protestant ministers in Switzerland urge their congregations "to pray for suffering Jewry and to do everything possible to relieve their suffering." And Winston Churchill in saluting the "London Jewish Chronicle's" centennial says: "Assuredly, in the day of victory, the Jew's sufferings and his part in the present struggle will not be forgotten."

Dec. 18, 1941 writing from the Hampstead Nursery Colony in England, Anna Freud, daughter of Dr. Sigmund Freud, gives her impressions of the first year of caring for the little orphaned victims of the continuing German pogrom.

The following month, in "A Challenge to American Jews" Rabbi Solomon Goldman views the Jew under stress in America.

**THE STRUMA EXPLODES**

"The Jewish adult is very tense and explodes at the least provocation. Anti-Semitism particularly nettles him . . .He is nervous, confused and illogical. He thinks that a Jew with a long talis in a synagogue on Delancey Street or Douglas Boulevard attracts more attention than a beauty parlor beauty with a $25,000 sable coat on New York's Park Avenue or Chicago's Gold Coast . . . He is surprised that in these terrible years of Hitlerism there hasn't been some sort of a blackout in the synagogue, but he is resentful of the least suggestion to make the drunken New Year's party at his club a little less hilarious."

The big story of the year is the horror-packed explosion of the Struma. "750 dead In Struma Explosion" reads The SENTINEL headline. The Jewish Agency places the blame squarely where it belongs — "at the door of the Palestine government and the British Colonial Office."

A ghost ship full of Rumanian refugees seeking shelter was refused permission to land in Turkey. Unseaworthy to begin with, the boat was overcrowded and almost lost in a storm. Finally it crossed the Black Sea under untold hardships only to be ordered back to Rumania by the Turks. Five miles north of the Bosporus it was blown to bits.

It must have been plotted in hell — that voyage. Two of its passengers went insane even before reaching Turkey. It was not the first nor last tragedy on the high seas. "Still fresh in Jewish memory is the tragedy of the S. S. Patria which sank in Haifa harbor after the refusal of the Palestine administration to let the passengers land." The city of Tel Aviv declared a period of mourning, and the hearts of Jews everywhere were wreathed in black.



*THE NAZI boot was felt throughout Europe, and the world trembled. "Chicago Jewry Unites In Mass Protest Against Hitler Atrocities", reads a headline in The SENTINEL, but the killing continued.*




*THE JEWISH PEOPLES INSTITUTE, long the center of activity for Chicago Jewry melted its many trophies for the scrap drive. From left to right: Dr. Philip L. Seman, David Blair, and Emil Gollubier.*

A century of Jewish life in Chicago was to be celebrated Saturday May 2, 1942 at the Standard Club. Jewish communal agencies were invited to share in the "Melaveh Malkah," (Sabbath Farewell). "The event will launch a series of activities . . . which will commemorate 100 years since the beginning of the Jewish settlement in the city of Chicago." The principal speaker was the president of Dropsie College of Philadelphia, Dr. A. A. Neuman.

On July 30, 1942, we read "Chicago Jewry Unites in Mass Protest Against Hitler Atrocities." Rabbi Isaac Alkalay, chief of the Yugoslavian rabbinate who had escaped from a nazi concentration camp, stirred 10,000 Chicago Jews to deepest compassion by appealing to the youth of his audience to "be like David and bring the modern Goliath down." This dignified patriarch spoke with the eloquence of the prophets.

With him on platform were the mayor of Chicago, Edward J. Kelly, Senator Claude Pepper of Florida, Dr. Nahum Goldman representing the World Jewish Congress and the two co-chairmen of the meeting — Louis Kaplan, heading the Chicago B'nai B'rith Council and Milton J. Krensky, president of the Chicago Division of the American Jewish Congress.

Now the war was being fought on all fronts. Jewish boys from every section of Chicago were enlisting in the armed forces of the nation.

**THE WAR EFFORT TAKES PRECEDENT**

1942 was "A Year of Jewish Heroes". The roster in The SENTINEL began with the mention of "the No. 1 and No. 2 heroes of America's Second World War — Captain Colin Kelly and Corporal Meyer Levin." There were others . . .

In August of '42, Ensign Ira Weil Jeffery who died in action at Pearl Harbor had a destroyer named for him — "the first time, so far as is known, a Jew has been so honored in American naval history." Barney Balaban was named to take a leading part in the billion dollar War Bond drive. Judge Samuel I. Rosenman was assigned to masterplan a war on inflation. Both Philip Murray and William Green, noted labor leaders, insisted "upon the immediate creation of a Jewish army of stateless and Palestinian Jews." The American labor leaders sent this appeal to their fraternal labor leaders in Britain.

James Becker of Chicago was named to be one of two Joint Distribution Committee representatives to distribute United Jewish Appeal funds.



*JANE ADDAMS (left) thought enough of the work of Hannah Solomon (right) to join in the 75th birthday party given for the leader of the National Council of Jewish Women.*

The SENTINEL, at the close of 1942, recorded the passing of Hannah G. Solomon. This woman, who had inspired literally thousands of others to civic service, was born in Chicago, Jan. 14, 1858 to Mr. and Mrs. Michael Greenebaum.

In addition to her founding the National Council of Jewish Women she made her personality felt in countless ways.

She battled with the Chicago city fathers to compel regular garbage collections. She worked with other women to create public sanitary facilities in Chicago. She and others, dressed in the long sweeping gowns of that period and carrying lacy parasols to shield them from the sun, inspected the garbage scows and the slums. This writer well remembers her reminiscences presented before the Council of Jewish Women in the late thirties. She was dressed in the costume of that day, looking like a Royal Doulton porcelain figurine as she talked with humor and sparkle. She would be missed by Chicagoans of all faiths.

The Chicago City Council "by unanimous vote" designated Jan. 6, 1943 as Haym Salomon Day in Chicago. "The celebration will center about the massive bronze and granite monument at Wacker Drive and Wabash Avenue which was unveiled on the 150th anniversary of the Bill of Rights, Dec. 15, 1941." The occasion was a day of pride for Barnet Hodes, author of the project, erstwhile SENTINEL columnist and noted civic leader.

* * *

The Bermuda Conference which began April 19, 1943, to consider the horrible plight of the Jews "accomplished nothing," according to SENTINEL editor, A. A. Freedlander. Representatives of American Jewish organizations were barred from attending. It was a sham and a fizzle from every point of view. Jews everywhere were crushed.

Many Christians were outraged. A "Day of Compassion" for the Jews was being advocated by these men of goodwill. Their prayer read: "Almighty God, our Heavenly Father, Who hast made of one every nation of men, who plead before Thee the cause of the Jewish people, maligned and harrassed, condemned to exile, harried from land to land, subjected to cruel indignities, and slaughtered by the thousands. Hear the prayers that rise to Thee from their extremity, and raise up advocates who shall secure for them justice, tranquility and the common rights of man." Says Freedlander: "Although the Bermuda meeting has failed the Jewish refugees . . . they await the answer to this prayer."

But no answer was heard.

A full page ad written by Ben Hecht, appeared in The SENTINEL, sponsored by the "Committee for a Jewish Army of Stateless and Palestinian Jews." It was a vain cry for help. In huge headlines, the legend — "FOR SALE TO HUMANITY, 70,000 Jews GUARANTEED HUMAN BEINGS AT $50 A PIECE." "Seventy thousand Jews are waiting death in Rumanian Concentration Camps," read the appended news item. Rumania had placed a price on their heads and would deliver them to "any refuge assigned by the allies."

An accompanying letter stated:

"To the FOUR FREEDOMS
Care United Nations' Leaders.
My Dear Noble State of Mind:

I know you are very busy, too busy perhaps to read the story on the left hand side of this page. For that reason I am writing an ad. Ads are easier and quicker to read than stories.

Your admirer,
Ben Hecht"

It may have been under the impact of Hecht's call to conscience that A. A. Freedlander, an editor of The SENTINEL, in a full page editorial supported the idea of a Jewish Army. Freedlander commended "the moral earnestness and humanitarian zeal" of Senator Johnson, (D. Colo.) leading advocate of the project.

He quotes Freda Kirchwey of "The Nation" who wrote: "We are tired of statements from Washington and London deploring the mass murder of the Jews by Hitler and declaring that the moral conscience of the world is shocked thereby. The truth is that the moral conscience of the American and British governments, always flexible, is not so much shocked as blunted. For when definite measures are proposed to help the victims of these horrors, the State Department and the British Foreign Office, though ever so politely, turn away."

**WAS THE STATE DEPARTMENT STALLING?**

Two years after the war is ended, former Secretary of the Treasury Henry Morgenthau, Jr., writing in "Collier's", charges "Officials of the State Department, either through stalling or deliberate suppression of information, sabotaged U. S. efforts to save tens of thousands of Jews from German-occupied Europe. Apparently, Washington knew as far back as August, 1942, that the Nazis were planning to exterminate all the Jews of Europe, but State Department inaction and hostility prevented anything from being done until January, 1944."

The war was being waged on every front. Rabbi Morton M. Berman of Temple Isaiah Israel was called to active duty as chaplain in the Navy, during the summer of 1943. Samuel A. Goldsmith temporarily resigned his post at the Chicago Jewish Charities to serve as a major in the United States Army.

"Staff Sergeant Herman Sachnoff, 26, of Chicago, flying radio technician, wounded when his bomber flew through a wall of anti-aircraft fire in Tunisia, is a six-medal man. Now home on leave after 10 months of air combat and bearing the scars of battle, Sergeant Sachnoff holds the Distinguished Service Cross, the Air Medal, three Oak Leaf Clusters to the Air Medal, and the Purple Heart." He was one of those who "outlived four planes . . ." During the same month we learn that Prof. Albert Einstein has been assigned by the Navy to "work on the theory of explosives."

On Nov. 18, 1943, Jack I. Fishbein, became editor of The SENTINEL. His message cast a long shadow felt to this day. "For more than 32 years," wrote Fishbein, "the publishers of The SENTINEL have attempted to bring to the Jewish community of Chicago the finest interpretation of all important news happenings . . . of interest in Jewish life . . . The SENTINEL has never once relaxed the high moral and ethical standards set by its founder . . . "The unparalleled atrocities and the unbearable sufferings of the Jews, the weight and responsibility of war demands combine to create a crisis and an acute sense of doom and urgency in Jewish life."

So Fishbein pledges to carry on with vigor and integrity "in the holy struggle of all free men against the menace of Axis oppression . . ."

Fishbein wrote: "On this Thanksgiving Day, we can do no better than to re-emblazon on our hearts the words of wisdom offered by the Chief Rabbi of Palestine a year ago. Anyone who does not voluntarily fight Hitlerism with everything he has, is not worthy of being called a Jew.' "

* * *

The community is mobilized on the civilian as well as military front. Photographs of women in Red Cross uniforms abound. Other organizations in and out of uniform count it a privilege to serve.

The issue of Jan. 4, 1945, recorded that the City Council of Chicago passed a resolution anticipating the anniversary of The SENTINEL'S 35th Birthday, stating that "Throughout the thirty-five years of its existence The SENTINEL has . . . by means of its progressive, courageous and outspoken editorial policy . . . designed to make Chicago a better place to live in . . ."

At the testimonial banquet marking the occasion, there were telegrams from President Franklin D. Roosevelt, Vice-President Henry A. Wallace and Illinois Governor Dwight H. Green. Presiding was Max Bressler, who was then head of the Chicago Division of the American Jewish Conference. Judge Harry M. Fisher at the height of his influence in the Chicago Jewish community, was among the guest speakers. Dr. Louis Mann of Sinai Cong., former editor-publisher; Louis S. Berlin; its young incumbent, J. L. Fishbein, and Congressman Sol Bloom, head of the Foreign Affairs committee of the House of Representatives, all spoke. Said Rep. Bloom, "The SENTINEL is the trade Journal of Chicago Jewry. Without it the Jew is lost."

That winter, Alvin L. Bear, president of the "Back of the Lines" sent a telegram to Capt. Adell Garfield, care of MacArthur Service Men Center, 5242 Hyde Park on Feb. 22, 1944 "GREAT OVATION DUE MACARTHUR CENTER PERIOD CIVILIANS CAN IN HUMBLER MEASURE COMPENSATE FOR LIVES AND SACRIFICES OF DEAR ONES IN ARMED SERVICES PERIOD SINCERELY HOPE WILL CARRY ON AFTER HEROES RETURN FROM WARS PERIOD WILL NEED MOTHERLY HELP HOSPITALITY EVEN MORE THAN NOW PERIOD NEIGHBORHOOD FOLK WILL CONTINUE SUPPORT PERIOD."

It was Alderman Bertram B. Moss who had alerted the community to the needs of the center, and to the devotion of the canteen workers led by a Jewess — Capt. Garfield. She was one of many who in Red Cross, Travelers Aid, USO and other war-dedicated agencies served in aiding the war effort.

Touching tributes came in from distant places. One black-bordered letter from a bereaved father in Philadelphia (dated Dec. 1, 1942) stated: "If the parents of all our boys could but witness or participate in one of your festivities, as was our privilege last week, it would be needless to say the atmosphere about the home with a vacant chair would entirely change." The letter was signed by Charles L. Swartz who lived at 534 Chew, Philadelphia.




*A JOYFUL community joined The SENTINEL in celebrating its 35th year.*



*THE TRAGEDY OF Europe left its mark on those that survived.*

Casualty lists mounted. The bereaved withdrew for a while with the memories of their loved ones as their only consolation. They shared, however, the knowledge that the war had given the Jewish soldiers the opportunity to avenge, liberate and create a new and better world—an end to genocide! A new address for the rejected stepchildren of mankind was in the making.

It was a time of contrast, of bereavement, of telegrams from the War Department announcing the deaths of loved ones, of Jews flocking to the offices of the Chicago Red Cross to donate blood for the wounded, of J.D.C. lifesaving parcels being packaged, shipped and distributed. There were a few brighter notes.

Under a photograph of liberated Jewish children we read the following caption: "It was a happy day at Jewish Orphanage No. 6, in liberated Vilna, Lithuania, when Russian War Relief clothing arrived. Rose Kaplan is trying on her new sweater knit by an American friend . . ."

* * *

The SENTINEL announced an "Historic Conservative Synagogue Conference" on Apr. 19, 1945 designed to answer the question "Whither the American Jew?" Featured as the keynote speaker was Rabbi Solomon Goldman.

The following week, Fishbein was writing exultantly under the caption "Berlin Has Fallen'." "The lair of the Beast has been stormed and captured," wrote the editor. ". . . Soon a new world will arise from amidst the dust and dirt of his ashes — a great new world that will be fit for men to live in."

**SENTINEL STAFF GROWS**

Leafing through the pages of that historic year of 1945 one finds a variety of news and new editorial content. The articles, anecdote stories of S. B. Komaiko become a regular feature of The SENTINEL. Esther Fire, a former Yiddish journalist with the "Courier" becomes a columnist. Under the heading "Torah-Tradition-Faith" she delves into the deeper levels of folklore recalling the Jews of Chicago to a past which they have in many instances discarded. "Any time a sinister force tries to stifle or obliterate the influence of the commandments, be it known that it is a boomerang," she cries out in the dark days of the war and in the midst of the nightmare of extermination.

It was the voice of a mystic Hassid, and it drew many adherents from the ranks of SENTINEL readers who had known the wells of mysticism in their own native European villages.

More and more eye witness reports are published describing the holocaust of the war years.

"The Ruins of the Warsaw Ghetto" was graphically and meticulously described by a Red Army captain, Efim Gekhman. Capt. Gekhman will be remembered, reads an editorial prefatory note, "for his earlier report from Riga, which revealed the murder of historian Simon Dubnow by the Nazis in that city." Capt. Gekhman spoke to a few survivors. He picked up a handful of human ashes from a funeral pyre where 35,000 were burned. His guides in Warsaw were living ghosts.

"I looked these men over and suddenly realized the full horror of their experiences. Special moral qualities and age old traditions were required to sustain persons under such conditions. How have they preserved their human aspect, their belief in mankind, habits of civilized human beings?"

Relief was in the forefront. Lithuanian and Polish Jews had many meetings to collect funds. A battery of speakers was always at hand. Often they spoke to standing room only audiences. One such meeting was sponsored by the Federation of American Jews of Lithuanian Origin addressed by Rabbi Ephraim Epstein. He delivered "one of the most stirring addresses ever heard at a Farband meeting." Present were Kovner and Tavriger and Mariampoler and Vilner Jews.



*A FEW JEWS reach the soil of Eretz Yisroel . . . while thousands of others languish in camps throughout Europe.*




*COMMUNITY PROTESTS WERE THE ORDER OF THE DAY. Angry marchers showed their determination to see a Jewish State despite any and all opposition from the big powers.*

It was May, 1945. "The Beast is Dead'," proclaims the editorial page in justifiable exultation. "After 12 long, terrible years, the beast that was Nazism lies humbled in the dust... The worst is now behind us. We have come out of the valley of death into green pastures. Before us lies the hope of a great new world. We must make sure that we meet its challenge."

The long night had ended. It was the dawn...

Less than two months after VE Day, The SENTINEL carried the following headlines in heavy black, block letters—PALESTINE "D-DAY" APPROACHING. Below in somewhat smaller type the legend: "Gurion Gives Notice To Fight 'Repressions' of White Paper." Ben Gurion stated that "Palestine's Jews are ready for the test... and ... will not permit any one to bar them..." Thirty thousand fighting men and women, all Jewish volunteers, had fought in Palestine. They were determined and unyielding to hold the line at all costs.

In the early months of 1947, activities of national and local importance were coming to fruition. The threshold days were upon us. Yet communal activities went on apace.

Rabbi David Graubart was chosen president of the Ecclesiastical Court of the Council of Conservative Synagogues of Chicago—the Bet Din. Three rabbis comprised the court hearing cases involving divorce, conversion and similar problems.

Dr. Shlomo Kaplansky, president of the Haifa Institute of Technology, Technion, was honored in Chicago by a dinner tendered him by a group of scientists of this area. Herman Lebeson and Joseph J. Tumpeer, co-chairmen of the dinner, arranged tributes from the outstanding scientists of the city.

**THE SENTINEL IS SUED**

The SENTINEL made the news in other ways. Here is the story as told by the editor, Jack Fishbein:

"In May, 1947, The SENTINEL and its publishers were sued for libel by 10 of the original 26 defendants in the Washington mass sedition trial of World War II. The suit arose from the publication of a telegram which the SENTINEL had received from the "National Committee To Abolish Anti-Semitism" urging the government to continue the trial suspended because of the death of the trial judge.

The case opened on Nov. 24, 1947 in Superior Court. For two weeks Chicago Jewry was treated to a barrage of anti-Semitic utterances, reminiscent of the early Hitler days. Witness after witness rose to defend his right to defame Jews and other minorities. Judge Donald S. McKinley, apparently unwilling to halt the tirade, permitted notorious anti-Semites like Joe McWilliams, Elizabeth Dilling and others to spew their venom. Hitler was called, "the greatest man who has lived since Jesus."

The jury returned a verdict of guilty, assessing a fine of $26,000 against the SENTINEL for criminal libel.

The Chicago Jewish community, quickly recovering from the shock that this could happen in a Chicago courtroom, organized "Defense Against Anti-Semitism, Inc." with Max Bressler, general chairman and Maxwell Abbell, chairman of the finance committee.

Huge rallies were staged all over the city and money was raised to cover the bond required for instituting an appeal. A legal committee was formed, headed by Max Swiren outstanding attorney.

After months of legal preparation, the appeal was filed. The Illinois Court of Appeals unanimously reversed the lower court's decision on Nov. 18, 1948 declaring, "We have found it difficult at first, to believe that the evidence and arguments

form a part of the transcript of the record of trial in an American court."

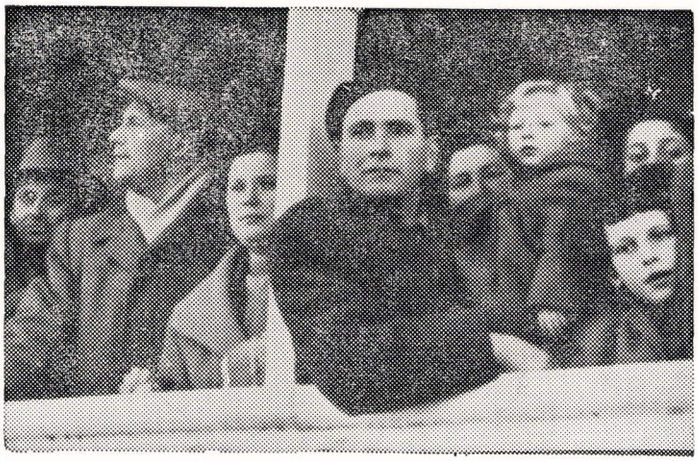
Justice Kickham Scanlan, speaking for the Court of Appeals, said, "the testimony of the plaintiffs consisted of wild attacks on Jews, their religion and Jewish organizations, although there was not the slightest competent evidence to warrant such attacks. The arguments on behalf of the plaintiffs were mere vicious rabblerousing appeals to religious and racial passions and prejudices." The harm done to the defendants, he added, was greatly aggravated because the lower court remained silent while they were made, although the arguments constituted a serious affront to justice. "We are satisfied that there was a grave miscarriage of justice in this case," he concluded.

The dynamic lawyer who handled the appeal, was one of the new generation of leaders in the Jewish community. Max Swiren was born in Iowa in 1904, and attended the University of Chicago. He was associated with Salmon O. Levinson's law firm from 1927 to 1944. He served for nearly two years as a special counsel to the director of the Economic Stabilization and Price Administration.

He helped organize the Educational Fund for War Foster Children, a group interested in securing scholarship funds for young Jewish students who had survived the war in Holland. For seven years, he served as counsel of the group donating his talents and services unsparingly. He worked with the Histadrut in Chicago. He was identified with ORT, being one of the first Americans to visit the liberated survivors of the concentration camps and to report on the newly reconstituted ORT schools in Europe. He was close to many of the Zionist leaders, working to secure money and material for Haganah.

"We can never be grateful enough to Max Swiren," said the editor of The SENTINEL, "for having given of himself so generously, for having worked so unceasingly. His only compensation — that justice won."

**THE "EXODUS 1947"**



*REFUGEES, their only hope to get to Palestine, crowd the rail of any vessel willing to make the journey.*

*Hope alternated with despair these crucial years. It was as if some giant pendulum beat out a cosmic rhythm—now marking a time of sorrow; now one of rejoicing. Here are a few scattered items which reveal the strange tapestry that history wove in the post-war years.*

"Some 4,300 Jewish refugees who set out for Palestine aboard the Exodus 1947, early in July, were mercilessly attacked and subdued on the high seas by the British navy, transferred to three British prison ships, kept afloat for more than two months, and finally returned by force to the Gehenna of Germany," The SENTINEL reported.

Perfidy on the high seas! And the answer of the Jews in the United States as elsewhere was to pray for sanctuary for the dispossessed. "As Jews all over the world went to prayer at Rosh Hashana services last week, there opened at the same time the session of the United Nations Assembly, which will have among the main points on the agenda the problem of Palestine, and the problem of the Jewish refugees, of which the Jews of the Exodus were a part."




**MODERN WAILING WALL**

On Sept. 18, 1947, a cartoon, titled "Modern Wailing Wall" by cartoonist Herb Kruckman, shows mourning Jews bowed in prayer before a wall whose bricks read — "Six Million Jewish Dead at Hitler's Hands." "Hanging of Jewish Youth." "British Terrorism." "Pogroms." "Homeless DP's." "Murdered Jews." "British Oppression in Palestine."

The wall of bricks erected by masters of double-talk was growing higher and higher.

The week of Sept. 25, 1947 we read that Dr. Joseph C. Schwartz "explaining J.D.C.'s refusal to assist in the landing of the Exodus deportees," stated that it was "a military operation" and so could not be undertaken by the J.D.C. "The main job of caring for the refugees must be done by the British who are entirely responsible for their passage there (Hamburg)."

France, to her everlasting credit, had offered the refugees a haven. A British "Foreign Office spokesman . . . refused to comment" and declined action. The mills of the gods grind slowly . . .

On June 4, 1947, Col. Jacob M. Arvey was pictured on the cover for his role as chairman of the Associated Talmud Torahs fund raising dinner.

Colonel Arvey, however, was slated to play a more historic role.

Here in the words of Max Swiren is that moment of miracles, the beginning of a new era for Jewry.

"Late Wednesday afternoon, the day before Thanksgiving in 1947, I came into the office of the Jewish Agency and found a deadly quiet. Isadore Stone and Peggy Leberson were sobbing softly, as if in mourning for a close relative. Tearfully, they told me that the President had absolutely refused to see any more of those "New York Jews," and they thought that the resolution in the United Nations assembly was lost.

"They pleaded with me to find Jack Arvey and enlist his help. Telephone calls to Chicago were unavailing.

"I flew home that evening and located Judge Fisher on the telephone who, in turn, found Jack Arvey. As a result of his vigorous intervention, Senator Scott Lucas — then the majority leader in the Senate — went to the White House Thanksgiving morning and stayed with the President until he agreed to support the resolution. There was considerable debate, and I understand that both Lucas and the President spoke to Arvey on the telephone.

"Finally, the President agreed to support the resolution. Fortunately, he selected Mrs. Eleanor Roosevelt as his emissary to other nations. She accepted the assignment enthusiastically, and on Saturday, the November 29th resolution establishing the independent Jewish state was adopted by the assembly."

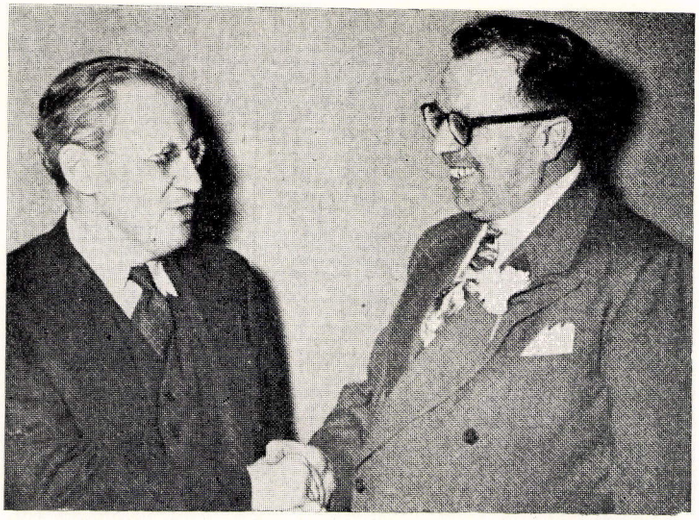
On Dec. 4, 1947, a guest editorial by Ben Zion Ginsburg, then president of the Zionist Organization of Chicago, proclaims "The Jewish State long in gestation is being born again. We in Chicago have particular reason to be overjoyed, for it was here, 50 years ago" that the first official unit of the Zionist Organization of America was created."

Writes Ginsburg:

"The dream of 2,000 years has been realized. The prayers of millions have been fulfilled. The vision of Herzl has been accomplished . . . a Jewish State . . . We Jews who have lived to see this day, and through the grace of God, have been given that privilege, are indeed a fortunate generation . . . We send our brotherly greetings to the stalwart citizens of the Jewish State in Palestine and to our less fortunate, but equally heroic brethren in the displaced persons camps of Europe and on



*"PREPARED TO defend homes and children against attack," reads the caption on this photo which appeared in The SENTINEL. Palestinian women in tableau from pageant "The Seed and the Dream" were portrayed by (l. to r.) Sheila Schmidt, Peggy Middleton and Roxy Garcia. Children in the scene are (l. to r.) Ira Heller, Rosemary Fosco and Del Olken.*



*DR. EMANUEL NEUMANN (left), president of the Zionist Organization of America during those historic days is congratulated by Chicago Zionist president Ben Ginsburg after speaking at the 50th anniversary celebration at the Civic Opera House.*

Cyprus who will soon become citizens of that State. Their suffering and patience has not been in vain."

In every Jewish heart there was an answering echo.

Now the Zionist Organization of Chicago really rolled up its sleeves. On Sunday, Dec. 21, 1947, "to celebrate the fulfillment of 50 years of Zionist aspirations" (1897-1947) in drama, pageantry and music the story of Chicago's share of the history-making events now transpiring was to be told. The place — the Chicago Civic Opera House.

Mischa Elman, world famous violinist, was to play. The Halevi Choral Society was to sing. Anshe Emet contributed its cantor, Moses J. Silverman. Morton Wishengrad had written a play titled "The Seed and the Dream" based on the striving, sacrifices and planning of early Zionists.

Honored names they were: the Horwich brothers, the Jerusalemsky sisters, the Shulman family, the Kaplans, the Isadore Turners, the Steinbergs and the Zolotkoffs of Chicago.

It was a festival to remember for as long as one lived — an occasion for rejoicing without restraint. And the Jews of Chicago really celebrated!

The SENTINEL records these festivities in many photos. Scenes from the Golden Jubilee Festival show Zionist leaders wreathed in smiles, exchanging congratulations, unrestrainedly recording their joy. Here is Bill Katz, past president of the Zionist Organization of Chicago, forgetting for an hour the many cares, long days and months of hard work which had culminated finally in victory. And Dr. Emanuel Neumann, president of the Zionist Organization of America, after finishing an unforgettable address being warmly congratulated by Ben Ginsburg, the Chicago president. Women wearing flamboyant hats read cables, accept orchids. "That we have lived to see this day . . ."

In that hour of destiny, Max Bressler wrote on "History's Call to Action." ". . .the United Nations — will by its decision, either put an end to Jewish homelessness and misery or compel the long-suffering people of Israel to continue along the persecuted path they have trod for so many centuries . . .

"In this hour of decision, when the fate of Israel is on the scales of international diplomacy at Lake Success, we still witness the tragic drama of divisiveness in the ranks of our Zionist leadership . . . We can either rise to the fulfillment of our fateful trust . . . or . . . invite failure and submit to the cruel punishment of history."

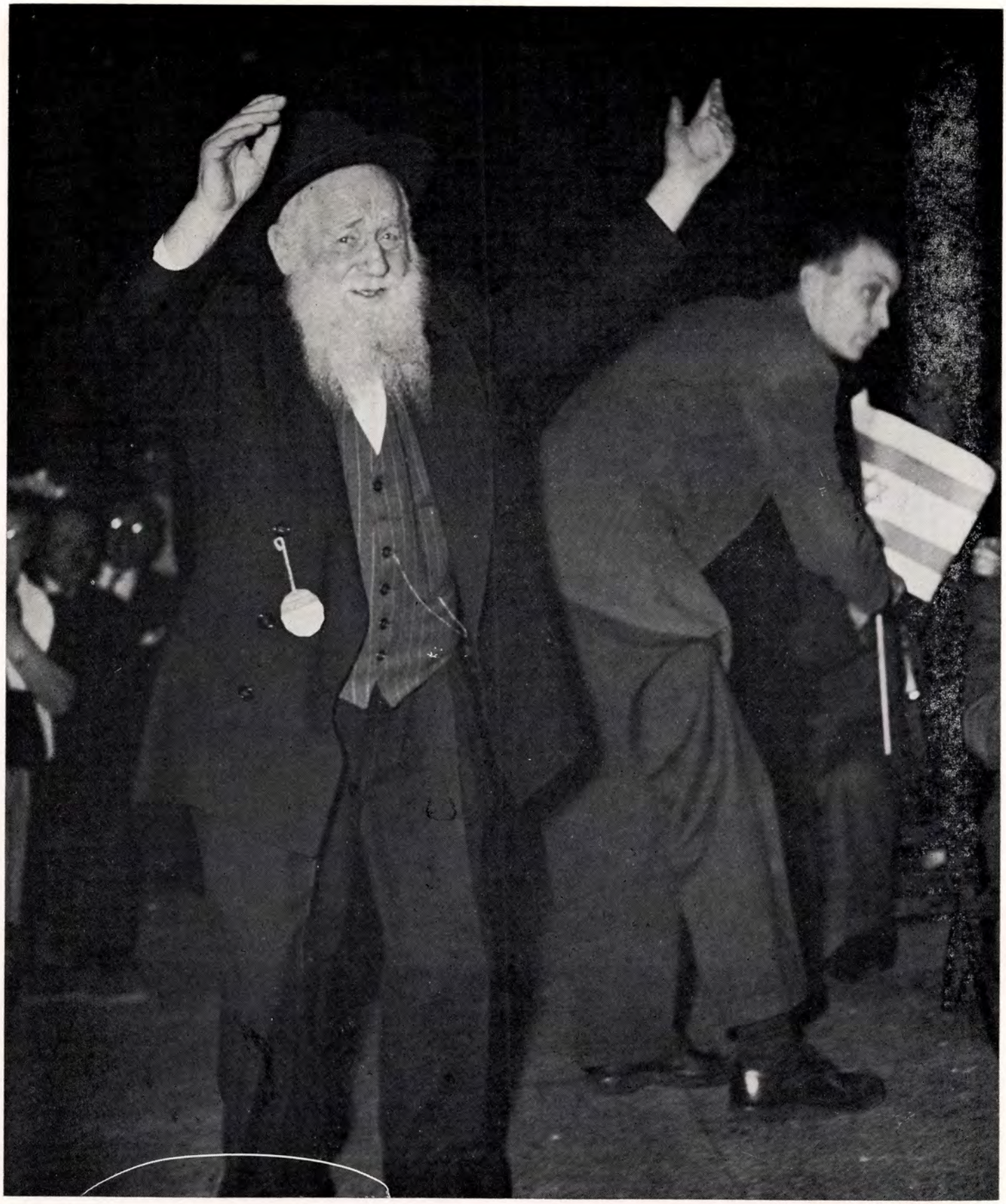


Photo Courtesy of The CHICAGO AMERICAN

*JOY UNRESTRAINED reigned as 25,000 Chicago Jews crammed the Stadium to the rafters at the May 16th celebration of the founding of the State of Israel. Typical was this Chassidic Jew in his 80's who broke into a spontaneous dance as the proclamation announcing the reestablishment of the State was read.*

Finally, it came. It was a simple news dispatch after all. A masterpiece of understatement for a story 2,000 years in making. Just a few brief paragraphs under the dateline TEL AVIV, ISRAEL. "The State of Israel was born here late last week, when the Provisional Jewish Government, meeting in Tel Aviv on the eve of the Sabbath, on the fifth day of Iyar, 5708 — May 14, 1948 — announced the Proclamation of Independence . . ."

The SENTINEL had anticipated the historic announcement. On the cover of the May 13, 1948 issue, was a photograph of three men and a jeep. The jeep was destined for Israel. Max Swiren was at the wheel and Morris Bromberg

and Morris Alexander, wreathed in smiles, had their hands on it. It was a present to Israel with love from the Jews of Chicago. The first gift of many for the new State.

The full story was spread inside. It was quite a drama. Max Swiren was chairman of Americans for Haganah of Chicago. The other two were helping with the most memorable event in Chicago's celebration of the creation of the State of Israel — the "Salute to the New Jewish Republic" to be held at the Chicago Stadium Sunday, May 16.

In the editorial office of The SENTINEL there was no time to celebrate. Unless there were "Arms For Israel," thundered its editor, we could jeopardize the very life of the new state.

"Although President Truman's recognition of Israel represents an important step forward, its effects will be meaningless unless carried to its logical conclusion . . . Unless our government can be persuaded to immediately set aside its shameful embargo on the sale of arms to Haganah, Israel's fate is pre-doomed."

Therefore, on May 16, 1948, another historic campaign was launched in Chicago.

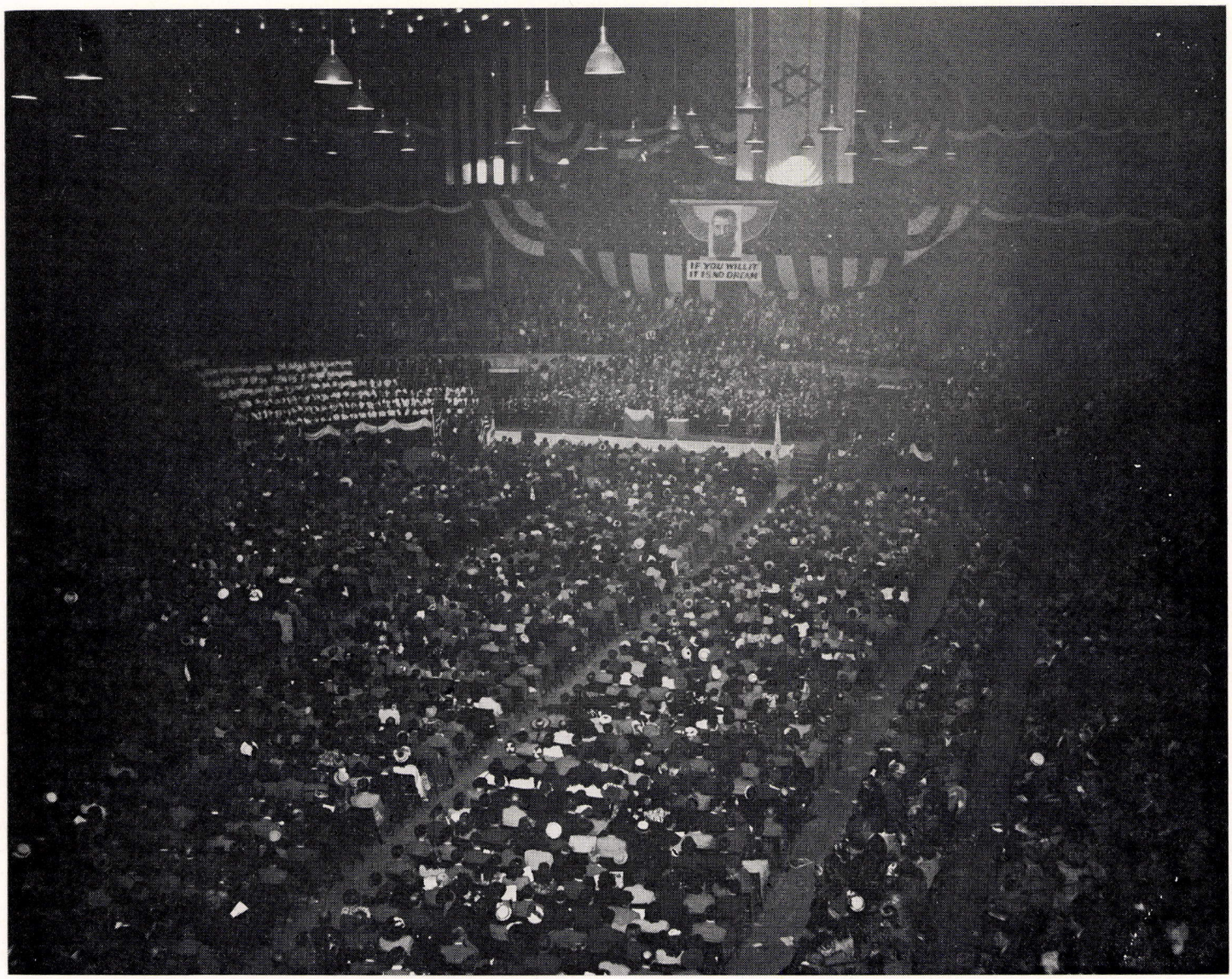
Who can ever forget that day? Not this eye-witness nor the thousands of others who were present. Emotionally surcharged people swore a miracle had taken place before their eyes.

Had not the giant portrait of Herzl suddenly come to life? Did not his eyes move and his mouth smile? He almost spoke. There **were** his spokesmen present in great numbers. For Herzl had many voices in Chicago. The older men had known the beginnings of Zionism in Chicago. They had dreamed dreams — and the dreams had come to pass. **Blessed be this day . . .**

The younger men and women to whom they had turned over the leadership of the Zionist movement, who had inherited the dream and the vision, they were there too. They stood up to be counted. "If you will it, it is no dream," said Herzl.

"Mazeltov!" cried Bartley Crum and his voice shook the rafters of the Stadium. "Thank God that we have lived to see this day" said Rabbi W. Gold of Jerusalem, president of the World Mizrachi Organization.

Max Swiren presided and Judge Harry M. Fisher lit the



*IF YOU WILL IT—IT IS NO DREAM, said Theodor Herzl, and his picture smiled down on the crowd. The Stadium "Salute to the New Jewish Republic" witnessed Chicago Jewry weeping unashamed as they saw for the first time the flag of Israel as the concrete symbol of a reborn Jewish homeland.*



• *The struggle for statehood was fought in many ways — A lonely sentry guards a barren stretch of land.*

seven candles in the "Shecheyonu" ceremony. And 25,000 voices breaking with sobs sang Hatikva. . .

Rabbi Fox writing a week later, recalled the scene. "It was an unforgettable meeting," he wrote selecting incidents which others had missed including the "old patriarch, who must have been in the 80's, and overcome by his emotion began to dance a Chassidic dance in the aisle, while tears ran down his cheeks."

The same issue of The SENTINEL carried a photograph of Chicagoan, Morris Bromberg, his sleeve rolled up, donating the first pint of blood which Hadassah was collecting for the Haganah. A war was being fought that the new nation might exist.

A 17-year-old Chicago boy, Abraham Sacks, son of Rabbi Menachem Sacks of Chicago and the grandson of the chief rabbi of Jerusalem, then a student at the Hebrew University, vividly described "the fierce, unrelenting battle."

"Barely had the Jews of Palestine the chance to celebrate their momentous victory at the U.N. Assembly, when Arab guns began to spit . . . Haganah members . . . are guarding every Jewish city and every Jewish home . . .

"Four thousand Jews in the Old City of Jerusalem are standing against an Arabic population of close to 40,000 and are holding fast. Not a dunam is being given up and not the slighest concession being suggested. Every Jew here is ready and willing for the hard test for they know that sometime soon the wandering Jew will find his home."

**AMERICANS FOR HAGANAH**

History continues to erupt with events that stir pulses. Every day brings the unbelievable and unpredictable to pass. Recognition. Partition. War. Survival. This is the daily bread of the Jews. Haganah mobilizes in Palestine and conducts a campaign for "a million friends" in America. On the national scene "Americans for Haganah, Inc." enlists powerful friends, Jews and non-Jews alike.

On the vast stage of world history in an ancient land far from Chicago—a new nation—a new pride—a new posture transform us! A generation of heroes redeems the ancient land and the redemption elevates the stature of the Jew everywhere.

Israel was established through the continuous efforts of dreamers who lived, struggled, sacrificed and labored that this should come to pass. Chicago's cemeteries contain the sleeping pioneers who opened the gates of Zion for the generations yet unborn.

In the years following the war of independence, the Chicago Jewish community followed the pattern of Jews throughout the world. They channeled the best of their leadership resources toward building and strengthening the State of Israel. The Combined Jewish Appeal was organized. The Bond drive was launched. New names appeared. Old ones faded.

**A GREAT LEADER IS DEAD**

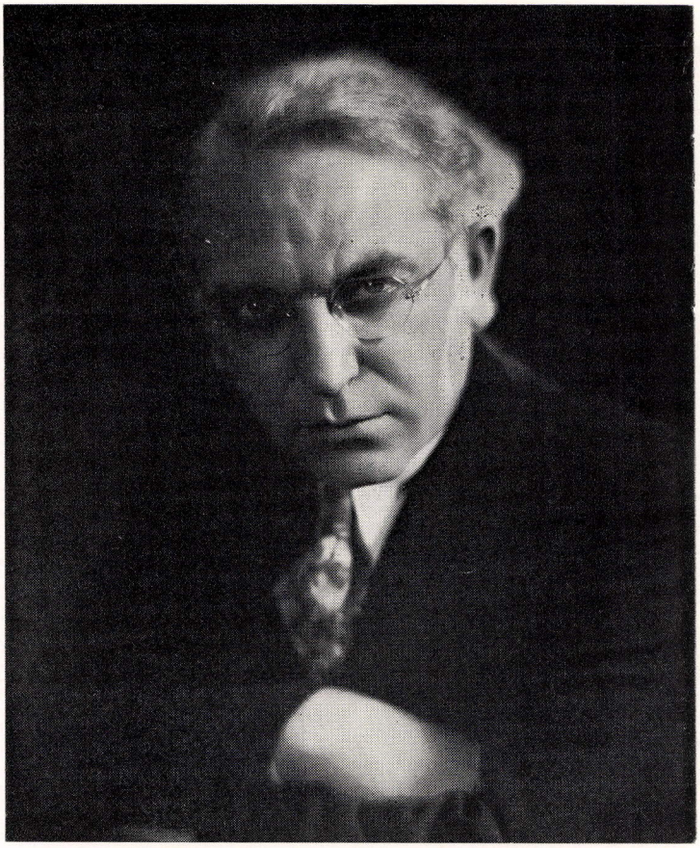
When Rabbi Solomon Goldman died in May, 1953, Editor Fishbein, in an unprecedented two page editorial called it "an irreplaceable loss."

As leader of Anshe Emet Synagogue, one of the largest congregations in America, as a Jewish leader and scholar, as former president of the Zionist Organization of America, Rabbi Goldman had occupied a position in Jewish life "unequalled by any of his contemporaries."

"A scholar of such profound magnitude, it is difficult even to attempt to estimate his achievements," Fishbein wrote. "Equally at home in a score of languages, his agile mind covered the whole field of human knowledge. Rabbi Goldman was the author of many important books in the field of Bible and Jewish scholarship." At the time of his death he had been working on a 13 volume series on the Bible entitled, "The Book of Human Destiny."

"From a membership of 88 families in 1929," Fishbein pointed out, "Anshe Emet has grown so that today it ministers to more than 3,000 men, women and children.

"In recent years Rabbi Goldman carried on a vigorous campaign within the Conservative movement to reorient its



RABBI SOLOMON GOLDMAN

philosophy and revise its practices so that they more nearly met the needs of modern Jewry.

"Rabbi Goldman's greatness flowed not only from his pre-eminence as a great scholar and teacher. He was above all a great human being, whose compassion for people was endless. The week before preaching his famous sermon on 'The Cicero Riots' he urged his congregation: 'Be sure to bring your Negro friends next Friday night.' And, in typical Goldman style, he admonished them: 'If you don't have Negro friends, it's your own fault. You haven't tried to make any.' "

Change was in the air. It was marked and unmistakable. Like fireworks it seemed to go off in all directions.

It began with physical movement. With change of address went many subtle transformations of manner and habit, of name and affiliation. Acculturation or escapism — or call it what you will — the Jew of the thirties, forties and fifties was becoming an image of his Anglo-Saxon neighbor. It was not a slow and subtle change. It was social explosion in seven-league boots.

To be sure all of America was changing. Whole populations were on the move. From the South to the North—notably whole areas of Southern Negro communities, were being lured to Chicago, Detroit and other northern industrial cities. Tennessee and Kentucky mountaineers, Elizabethan in folkways, speech and mores came in great numbers. They took over whole areas which once had been the crowded dwellings of the Jews. So the Jews moved.

The severance with old ties and old neighborhoods comes hard. Nostalgia and filial pietism overtake them. So, many of the exurbanites who move to distant suburbs retain their old synagogue ties and affiliations.

A notable example is Cong. B'nai Jehoshua which still remains at 1920 S. Ashland, on the West side. Rabbi Raymond Weiss lives on the South side while his congregation commutes from many outlying s u b u r b s and distant areas throughout the city. Old habits cling. Witness the suburban commuter wearing Brooks Brothers clothes who stops each day at Devon and Western to buy a Yiddish paper along with his Chicago Daily News.

Or take the fashionable suburban housewife fatigued by her mincing on high heels down Chicago's Magnificent Mile who winds up in a kosher delicatessen buying lox and bagels for supper on her patio in Highland Park. Penthouse dinner parties are served with Emily Post propriety and topped with postprandial stories whose punch lines are in Yiddish.

In other ways the Jewish community is expanding. Where once the community itself lived largely off itself, buying and selling, creating jobs within its own orbit for those who would be consumers in that area, Jews are now finding occupations in the "great society." They are achieving status in academic and professional circles. They are intermarrying more. Their leisure-time activities are indistinguishable from those of non-Jews. They are in pursuit of education and learning but less and less in Jewish disciplines. Their socio-psychological mobility is even more marked than their geographic dispersion.

The old immigrant generation of East European Jews is disappearing. Their c h i l d r e n are losing old associations, foreign accents and mannerisms. Decorum is replacing piety in the synagogue.

A walk down State St. where for more than a century Mandel Brothers stood cheek by jowl with Marshall Field and Carson Pirie Scott is mute evidence of change. That emporium founded by German Jewish immigrants has been erased as a city landmark. Now the Goldblatts, children of East European Jews, have taken its place as a leading mercantile enterprise.

For Jews, says C. Bezalel Sherman in his recent study, "The Jew Within American Society" — "a point is reached, when further accommodation is impossible without assimilation . . . The first generation resided in America but largely lived, emotionally, psychologically and culturally, in the lands



MAXWELL ABBELL



PHILIP M. KLUTZNICK

from which it had migrated. The second generation . . . was a marginal, in-between generation . . . The third generation is thoroughly acculturated."

By and large this is true. But the Jew is a man of many moods and many contradictions. Examples abound by the hundreds of a new phenomenon — the American Jew who represents the best of both traditions.

It is upon such men that the mantle of leadership has fallen at mid-century. Upon their shoulders will rest the destiny of the American Jew in the next millenium. Let us consider some representative profiles of this midcentury Jew.

Consider the case of the late Maxwell Abbell born in Poland in 1902, and brought to this country at the age of three. Educated in Chicago Public Schools, he worked his way through Harvard University, where he was elected to Phi Beta Kappa, receiving his degree magna cum laude. He went on to graduate work at Northwestern University, then to a law degree from Loyola University cum laude.

After a short career as a social worker in the Jewish Charities, he became head of his own legal firm. Despite the manifold activities involved in his professional work, plus the responsibilities of rearing five children, it was to the causes held dear by his parents that he gave his greatest devotion.

As president of the United Synagogue of America from 1950-1953, he completely reorganized and expanded the Conservative movement. He served as a director of the Jewish Theological Seminary from 1949 until his death. Chancellor Finkelstein called him "the greatest Jew since Hillel." He was chairman of the Board of Governors of the College of Jewish Studies of Chicago, served on the Board of Jewish Education, was active in the Chicago Zionist Administrative Council and the Jewish National Fund Council. His name was honored in Israel as it was at home. He served the President's Committee on Equal Employment Opportunities.

When he died at the age of 56, it was the consensus of the community that he had spent himself in communal, congregational and relief work for the Jewish people in Chicago, the nation and Israel.

One of our most articulate contemporary leaders is Max Bressler. Between Bressler and The SENTINEL there has existed a fraternal bond which has been evidenced again and again. Over the years he has proved himself the unfailing friend, counsellor and servant of the Jewish people. Today, he serves as a member of the World Zionist Actions Committee, occupying with distinction the presidency of the Zionist Organization of America.

He was one of the leading figures of the American Jewish Congress in Chicago, acting as head of the United Jewish War Effort in the forties. He was the man most responsible for establishing the Jewish University of America in Skokie, performing the impossible in raising $3 million for the new campus. He was named "Immigrant of the Year" in 1960 by the United Hias. He was a founder of the first Israel Bond Campaign in Chicago, and was its indefatigable chairman.

Now in Israel near ancient Jerusalem a new city is being built. Kiryat Menahem honors a distinguished Chicago Jew.

Another mid-century American Jew is Philip Klutznick, Born in Missouri, he achieved fame and a national reputation in Chicago. Having practiced law and served on a number of housing commissions for the government, he established a law office in Chicago in 1946. Two years before he had served as a commissioner to the Federal Housing Authority, appointed by President Roosevelt.

He masterminded the development of Park Forest, a suburban community that has made sociological history.

In 1954, Klutznick was elected international president of B'nai B'rith. He was active in the Conference of Jewish Material Claims Against Germany. He was affiliated with many Israeli campaigns and causes including a term as national



MAX BRESSLER

chairman of the United Jewish Appeal. A silver-tongued orator, he was a familiar figure to Chicago Jews and the entire nation, advocating measures of philanthropy, amelioration, and rehabilitation of the war-ravaged victims of the Nazis. The list of his honors, the causes to which he gave dedicated service, the staggering amount of work he accomplished cannot be summarized.

President Kennedy has recently conferred a justifiably earned accolade upon this man appointing him Ambassador to the Economic and Social Council of the United Nations. He is typical of the modern American Jew who has added so much to his city, his own people, America and the world.

**TOWARD AMERICA**

From its earliest beginnings more than a century ago one unifying thread runs through the history of the Chicago Jewish community. It is the thread upon which every experience is strung like a gleaming jewel. It is the love of the Jew for his country. Fervor and patriotism belong alike to the native and foreign-born Jew. It is repeated endlessly in the prayers heard in synagogues and temples. It is a part of our heritage.

In 1951 this author wrote a prose poem, "A Jewish Historian's Tribute to America." It was read into the Congressional Record by the Hon. Congressman Louis B. Heller of New York.

"Long before America was discovered and located on a map it was a place etched on the hearts of Jewish wanderers," it begins. ". . . America began as a dream and ended as a reality . . . a place where men and women could be free . . ." There then comes a survey of the saga of America from the days of exploration and discovery and early settlements in which Jews played a vital role. It concludes:

"America is a holy experiment of many people who came from many places all working out their plural cultural destinies, all ready to die for the land they love and for its free institutions . . .

"America is a state of mind — of growth and idealism and of renaissance, — of hope and altruism and brotherhood, of dreams of human dignity and of peace and of security and of moral grandeur. It is a well of life-giving waters from which all may drink and be renewed. A land of faith, of vision, a becoming."

* * *

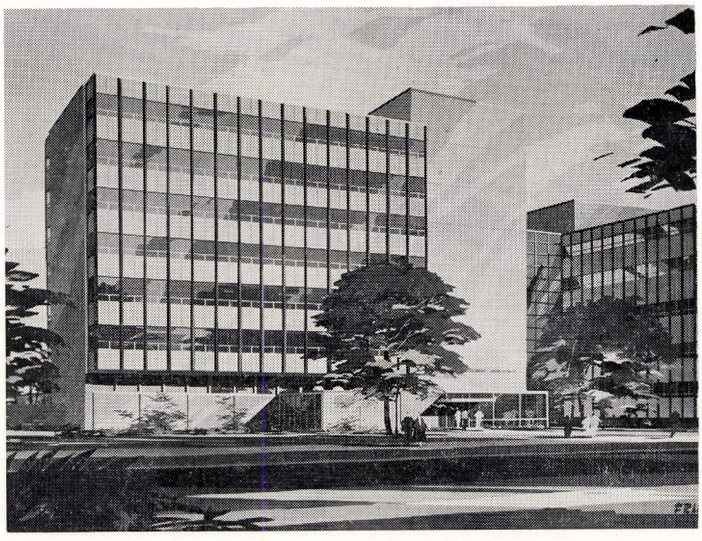
Imperishable as is the past which in this work we honor, so is the future invaluable to us. History is all that memory records. The future is the substance of all our dreams and hopes and goals. Tomorrow beckons us. We will be judged by what we do today.

We know that vicarious living is not enough. Charity is not enough. Twentieth century America has created new problems for the American Jew. To survive the Jew must face reality.

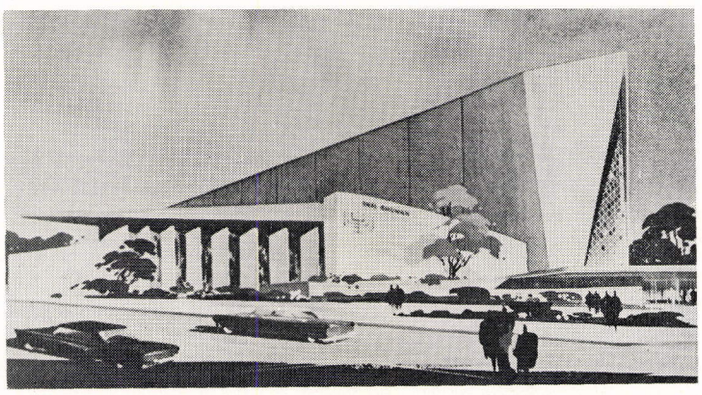
What are our goals? What do we wish to preserve here in America? What do we owe to the past, to the future? What is our role in history? We are the custodians of a living past. But what of the future? Who will write the Jewish books? Who will read them? Who will make our music and paint our pictures? Who will cherish our way of life, preserve it and magnify it? Who will write our histories and celebrate our centennials? Who will carry the Torah for the generations to come?



*WHO WILL carry the Torah for the generations to come?*



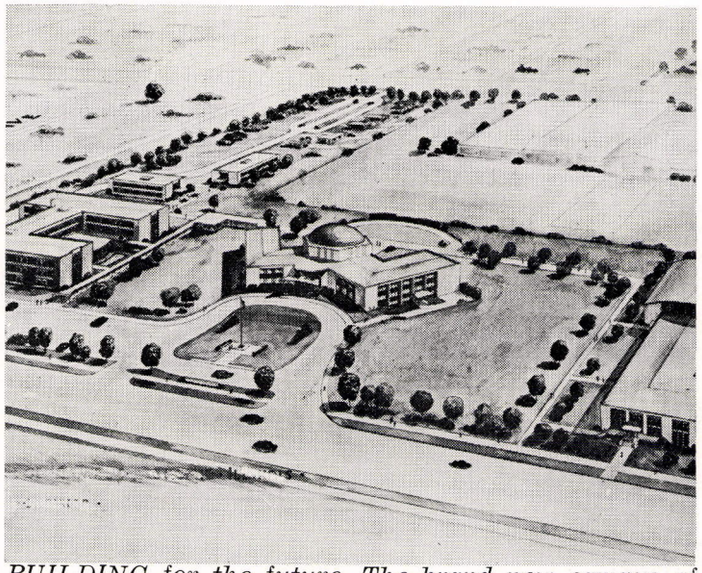
*PART OF THE new Michael Reese Medical Center . . . a proud monument to Chicago Jewry.*



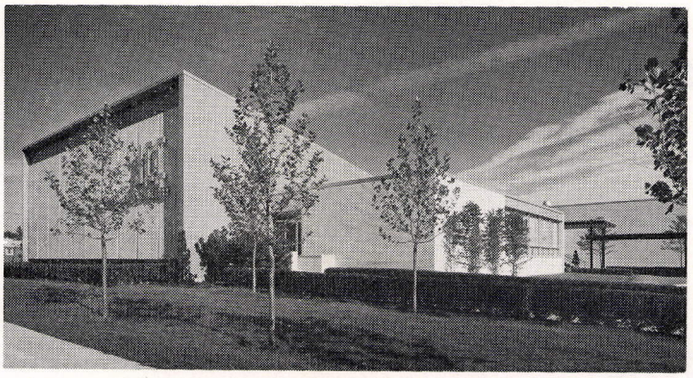
*RISING houses of worship . . . proof of the spiritual vitality of an ancient people. Congregation B'nai Emunah of Skokie symbolizes the hope for the future.*



*THE MODERN synagogue in the B.M.Z. Orthodox Home for the Aged.*



*BUILDING for the future. The brand new campus of the Jewish University of America in Skokie.*



*THE NEW $3,000,000 Horwich Community Center where the modern Jewish family finds cultural and recreational activities to fill every need in the spirit of contemporary Judaism.*

We have asked ourselves three questions!

*WHAT HAD THEY SOUGHT?*
*WHAT HAD THEY BROUGHT?*
*WHAT HAD THEY WROUGHT?*

* * *

A walk through the city, a ride through its streets. What do they show in the landscape that is the work of Jewish hands, the contributions of the talents and the genius of our co-religionists?

The sleeping pioneers are here. Some in unmarked and in obliterated graves, for a bit of Lincoln Park was once a Jewish burial ground . . . or crumbling tombstones, collapsed or overturned, neglected, weed-covered, upon which rapacious hands would seize to turn them into gas stations, for they lie in "the path of development" . . . or the cemeteries and memorial parks whose little plots of ground, remembered or forgotten, are still consecrated, still "God's Acres." Here lie the earthly remains of those who once wrought homes and synagogues, temples and institutions. And the thoughts that fill the heart are those which Penina Moise, the blind Jewess of Charleston once chanted;

"Pilgrim, thy house in order set.
Thy soul for other climes prepare,
Ere thou to cancel nature's debt
Art transferred to another sphere."

As we saunter through the city we note beautiful buildings, saluting with justifiable pride the names of their architects and builders. There are religious edifices, office buildings, theatres, movie houses identified with Jews of the past 50 years. Names of donors to civic institutions, the opera, symphony, Art Institute are legion. Everywhere are Jewish names.

On Sept. 26, 1960, "Time" magazine ran a story under the heading "Hear, O Israel . . ." They described the curious, dramatic procedure at the leading stained glass studio in Paris — Barillet's. There an "intense, wild-haired American artist," Abraham Rattner, had been at work since 1958 on "a majestic stained-glass window that is to be dedicated after Yom Kippur in the new synagogue at 16 S. Clark in Chicago's Loop." Jews brought their gifts . . .

Elsewhere in this volume specialists in their fields have detailed these individual contributions. Even then it is almost impossible to compress into this short space the manifold contributions in a half-century filled to overflowing with individual deeds of Jews who wrote one of the most eventful epics in all history.

* * *

We walk through the streets among the hurrying throngs of Chicago's citizens of all creeds, faiths, and colors. Included are the saints, the sinners, the dreamers and the doers, the successful and the failures, the grasping and greedy ones, and the gentle souls content with little.

We have considered the activities of our pioneers. We have not sat in judgment like Olympians. For we, like they, are weak and our goals are out of reach. Some day, when other landmarks in time are celebrated, our frail and small accomplishments will pass in review. And other voices will ask "WHAT HAVE THEY WROUGHT?"

*Ours are the threshold roles—extending one hand fraternally to the past and another to the future. We are but the link in time, uniting past and present, the continuum of history, of eternity.*

# The Contribution of Chicago Jews to the American Community

- **Government**
  Elmer Gertz
- **Jurisprudence**
  Harry Barnard
  Samuel J. Baskin
- **Commerce and Industry**
  Nathan E. Jacobs
- **Labor**
  Joseph M. Jacobs
- **Armed Services**
  Maurice J. Nathanson
- **Medicine**
  Samuel J. Zakon, M.D.
- **Sports**
  Irv Kupcinet

## Jews In The Service Of Their Government

# From Alschuler To Shapiro

By ELMER GERTZ

IN the beginning when Jews in Chicago first won elections or received appointments to offices, their names were Greenebaum, Salomon, Jonas, Kohn, Kaufman, Solomon, Hamburger, Goldzier, Epstein, Emerich, Morris, Manheimer, Plotke, Loeffler, Harris, Horner, Foreman, Merinbaum, and Kraus.

The greatest of these perhaps was Adolph Kraus. His service began in the 19th century and extended well into the 20th. A B'nai B'rith lodge perpetuates his name.

Kraus' offices were not exalted ones —corporation counsel under Mayor Carter Harrison, the Elder, member of the Chicago Board of Education, president of the Civil Service Commission. His political influence, however, was wide, as lawyer, as publisher of the original "Chicago Times," as leading spokesman of his generation for Chicago Jewry.

Long before a North Carolina speculator named Baruch was heard of, Kraus was adviser to Presidents. He talked with emperors; Austria-Hungary made him a knight of something or other. But Kraus never failed to identify himself with his fellow Jews, including those who come in rags and tatters during the great influx from Eastern Europe.

He was international president of B'nai B'rith and president of his synagogue, when he died in October, 1928.

When Kraus was nearing the end of his career, another Chicago Jewish politician was rising. By 1933 Henry Horner had been elected Governor of Illinois. Federal Judge Samuel Alschuler, Democratic candidate for Governor in 1900, almost had preceded Horner in the Governor's Mansion. Others before Horner left marks as public officials. Among these, perhaps the most important was the Bohemian immigrant, Adolph Joachim Sabath.

At the time of the Altgeld centennial celebration in 1947, Representative Sabath proudly related that he was probably the only surviving appointee of Illinois Governor John Peter Altgeld. Sabath's commission as Justice of the Peace bears Altgeld's signature years after his admission to the Illinois bar, he was appointed police magistrate. In 1906 he was elected to Congress for the first time, and served continuously in the United States House of Representatives until his death in 1952—23 terms, a record in U. S. history.

At various stages in his career, Sabath could be described as an organization politician. For six years he was chairman of the Cook County Democratic Committee. For 40 years—from the era of William Jennings Bryan, he was a delegate to all Democratic national conventions. He first achieved national prominence during the administration of Woodrow Wilson because of his work on the Committee on Immigration and Naturalization. He also sat on the Committee on Foreign Affairs, being one of the few to serve on two major committees of the House. Then, in the 1930's, long after most congressmen of his age would have retired, he became chairman of the powerful Rules Committee. As he grew older, the label of "machine politician" faded. He is remembered now as a foe of McCarthyism—a champion of Jeffersonian principles.



LIEUTENANT GOVERNOR SHAPIRO

There were periods when Sabath seemed almost alone in Congress in defense of social welfare, basic freedoms and democratic rights. During the administration of Franklin D. Roosevelt, leading Democratic congressmen were expected to support the New Deal legislation. However even before Roosevelt's death, many Democrats forgot FDR's social vision. Not so Sabath.

Among the "Jewish sections" of Chicago in Sabath's era, the most important was the old Douglas Park-Lawndale district, spawning ground for the earliest Jewish political chieftains. They were sometimes Republicans, as is the cases of Alderman Leonard Grossman, State Senator Solomon P. Roderick, Sanitary District Trustee Morris Eller, and Judge Emanuel Eller. But more often they were Democrats. The Rosenberg brothers, Michael and Moe, wielded more power than any of their predecessors in this area. They built up the famous 24th Ward Democratic Organization.

Michael Rosenberg held public office, being a trustee of the Sanitary District at the time of his death. Moe Rosenberg, his successor as ward committeeman, held no public office. But Moe "made" many public officials —particularly in the 1930's, the era of Bohemian Mayor Anton Cermak. At this time, with the help of Moe Rosenberg, Horner was elected Governor.

Moe Rosenberg was the "brawn" of the Democratic organization in the old 24th Ward. The "brain" was a lawyer named Arvey.

Jacob M. Arvey, after serving as an assistant State's Attorney, became al-

*Elmer Gertz is a Chicago lawyer, community leader and writer. His articles have appeared in "The Nation," "The Progressive," "American Mercury," Chicago Daily News," Chicago Sun-Times," "The National Jewish Monthly," "Facts," "Journal Of The Illinois Historical Society," and in many other publications. He has written for the "Encyclopedia Britannica" and the "American People's Encyclopedia." Among the topics he has covered are literature, politics, history, law and other subjects. Several books, pamphlets and plays by him have been published. He has frequently spoken on a variety of subjects. He has received awards from his Alma Mater, The University of Chicago, and from Roosevelt University, The Decalogue Society of Lawyers, The Chicago Council Against Discrimination and the "Chicago-Sun." He is a well-known lawyer; his best known case being the successful parole application of Nathan Leopold. He is legal counsel for the Auditorium Theatre Council, president of The Chicago Council of The American Jewish Congress, a founder and president of The Shaw Society of Chicago, The Civil War Round Table and other organizations. He was one of those responsible for both the Shaw and Darrow Centennials. He is the publisher of "The Paper," a new Chicago weekly magazine, and is the editor of the "Newsletter" of The Shaw Society of Chicago.*



derman of the 24th Ward in 1923. By force of personality, resourcefulness and organizational skill, he became Democratic floor leader in the City Council when the reform Democrat, William E. Dever, became Mayor. From then on Chicago was increasingly aware that Arvey was a master of political strategem.

During the thirties, his quiet power in the party's inner circles burgeoned. As head of the City Council's finance committee, he was crucially responsible for restoring the city's credit which had sunk under the weight of Mayor "Big Bill" Thompson and the depression. His mastery of the municipal budget and his prestige among his fellow-aldermen, made him indispensable to Mayor Cermak. After Cermak was assassinated by a bullet meant for FDR, Mayor Edward J. Kelly found Arvey equally valuable.

In 1936 Arvey made a decision that has been called the best and worst of his career.

The Democratic organization revolted against Governor Horner. When the party refused to re-slate him (following the will of Mayor Kelly instead and choosing Dr. Herman Bundesen), Horner decided to run anyway, splitting the Democrats.

As other Jewish leaders in the Democratic organization, Arvey faced a decision.

Naive persons sometimes picture that choice as one between Good and Evil, or gratitude and ingratefulness. But in politics, as in business, neat choices are seldom permitted. Kelly on balance was a good mayor, albeit with faults. Of Horner, a fellow Lincolnian scholar and friend, Carl Sandburg, said: "In an age flagrant with corruption he was among those who came through clean and unspotted." But of course Horner, while deserving the Sandburg tribute, was not flawless; no man, perhaps particularly no politician, is.

As for gratitude, the scales, some thought, were about even. Arvey, Barnet Hodes, Judge Harry M. Fisher, Sportsman Ben Lindheimer, Lawyer Charles P. Schwartz, Judge Jacob M. Braude, as examples among Jewish political leaders, had as much to do with "making" Horner Governor, as Horner had in "making" them. Some stayed with Kelly.

Lindheimer, on Horner's Commerce Commission, and Schwartz, on Horner's Tax Commission, stayed with the Governor. Judge Fisher, who wrote many Horner campaign speeches, perhaps eying a Supreme Court appointment, stayed with Kelly. Hodes, who was Mayor Kelly's corporation counsel, stayed with Kelly, and incorrectly bore the brunt of newspaper punditry to the effect that singlehandedly he had picked Dr. Bundesen to replace Horner as Governor.

As Kelly's City Council leader, Arvey stayed with him. Personal devotion to



**COL. JACOB M. ARVEY**

Horner, he reasoned, had to be secondary to loyalty to the organization.

Rabbis of the 24th Ward called on Arvey in a delegation to urge that he change his mind. After all, Horner had been a good Jew, as well as a good governor. He had been director of the Home for Aged Jews, Michael Reese Hospital, Jewish Aid Society, Young Men's Associated Jewish Charities, etc. But even most of the rabbis apparently voted for Bundesen (whom Julius Rosenwald often had supported politically), since Arvey carried the ward by a ratio of 10 to 1, an amazing feat under the circumstances.

Horner beat the rest of the machine and was re-elected. But Arvey's loyalty to the party and his amazing show of personal political strength led to his acceptance by Kelly and "Pat" Nash as an equal. From then on, until the passing of Nash and then Kelly, the Democratic organization in Cook County became known as the Kelly-Nash-Arvey machine. Arvey became chairman of the Cook County Democratic Central Committee, then Democratic National Committeeman of Illinois.

His political career was interrupted by the second World War. He had



**ADOLPH KRAUS**

missed one conflict through sickness. In 1941, although he was over age and by no means in perfect health, he determined not to miss the second. Like Paul Douglas, he turned down a job in Washington, and went off. His was not front-line service, but it was something vastly different from a chairborne command on the Potomac.

He was with the judge advocate-general's department of the 33rd Division, Illinois National Guard, stationed in the Pacific and emerged with the Bronze Star and the Legion of Merit.

When he returned, it was to enter a hospital. He was 50. The rigors of army life had been no trifle. He underwent an operation. It took him well into 1946 to recuperate. When he returned to Chicago from a prolonged convalescence, his wife's determination that he should get out of politics for good was almost as great as his determination to get in much more deeply, and on a higher level, than ever before.

Mayor Kelly, in 1947, was then close to 70, and the Democratic party was in despair. The chairmanship of the Cook County Central Committee was Arvey's for the asking, and, as he did not ask for it, he got it on his own terms—that he would be free to make decisions beneficial to the city, the state, and the nation. A new Arvey had emerged.

The problem of getting Kelly to break a 12-year habit of being Mayor was not easy to solve. Arvey was able to do so because Kelly trusted him. When the Colonel publicly announced he would support Kelly if he decided to seek re-election, the newspapers were vitriolic. Kelly got the point and retired. Arvey had Martin Kennelly waiting in the wings.

In 1948, after first toying with the name of Dwight Eisenhower, who had not publicly announced his party affiliation, Arvey helped throw the weight of the Illinois Democratic Party behind the renomination of President Truman.

In 1952, when Governor Stevenson was struggling with his decision, three men, and there may have been others, persuaded him he was receiving an authentic, not to be denied, call to national duty. One was Senator Scott W. Lucas, majority leader of the United States Senate. A second was Hodes, a ward committeeman. The third was Arvey. Governor Stevenson yielded and became the Democratic candidate for President.

Incidently, it was Hodes, with Arvey seconding it, who persuaded Mayor Kelly, then the "boss", to accept Douglas, a professor of economics at the University of Chicago and identified up to 1933 with the Socialist party, as the Democratic party candidate for alderman of the Fifth (Hyde Park) Ward. Thus Arvey and Hodes started the Douglas career as a real political force. Michael Greenbaum of Glencoe was Douglas' first manager.'



**REP. ADOLPH SABATH**

Four years earlier, when Truman beat the pollsters, another Democrat also won a hot election. Sidney R. Yates became the second Jew to represent Illinois in Congress in 50 years. Unlike Sabath, Yates is Chicago-born and educated, an athlete, a veteran of the Navy in World War II, highly articulate and almost literary in his form of expression. He has been elected continuously since 1948, from a North side district which used to switch constantly back and forth between parties. Yates has served on the Appropriations and Small Business Committees and is one of the whips of the Democratic party. He has fought for better housing and neighborhood conservation, for civil rights, for the needs of our aging citizens and social security generally, and is invariably on the progressive side of every public issue.

His greatest victory has been his successful fight to win a promotion for Hyman G. Rickover from captain to rear admiral, after the Navy brass had twice refused to promote him. This would have meant that the father of the atomic submarine would have been forced to retire.

In 1960, Otto Kerner became Governor of Illinois. He is not Jewish, but if he has picked a good administrative team, he will owe a good deal to Jewish associates—particularly to Lieutenant Governor Samuel H. Shapiro. Shapiro was, successively, City Attorney for Kankakee, state's attorney of Kankakee County, and a member of the State House of Representatives for 14 years. There he served on such committees as the Judiciary, Appropriations and Executive Committees.

In 1959, he became chairman of the Public Aid, Health, Welfare and Safety Committee, which grew to be his special passion. He co-sponsored the Illinois Mental Health Code, the Commission on Mental Health and other progressive mental health legislation. In the 1961 session of the Illinois General Assembly, he worked through a compromise Fair Employment Practices Commission (FEPC) bill.

Other Jews in high office in the Kerner administration include Theodore J. Isaacs, Director of Revenue (who ran Kerner's campaign), Samuel C. Bernstein, Acting Director of Labor; Joseph S. Gerber, Director of Insurance; Jacob R. Cohen, Assistant Commissioner of Placement and Unemployment; and Judge Maurice Perlin, of the Court of Claims.

In the years before he became a judge of the Superior Court, A. L. (Abe) Marovitz was Democratic leader of the State Senate, sometimes literally alone in sponsoring liberal measures. Marovitz began his career as a Republican, but through the intervention of Arvey, he became a Democrat and in the 1950's emerged as one of the important members of the Daley organization, on a personal, rather than a political level.

Serving in the State Senate at the present time are Robert E. Cherry, Seymour Fox and Marshall Korshak. Abner Mikva, Robert Marks, Nathan Kaplan, Bernard Peskin, Michael Zlatnik, Bernard Neistein, and Esther Saperstein were in the State House of Representatives in 1961.

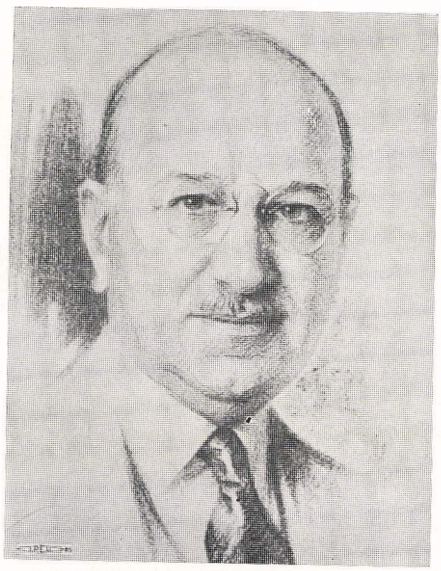
Mrs. Saperstein has led many civic battles, particularly for better schools. None works harder for the mentally sick and the retarded. Zlatnick, on the other hand, has done much for the aged and has fought the Sunday Blue Laws.

Although most of the Jews in the General Assembly have been Democrats, one of the most respected of all Republican State Senators for years was Edward P. Saltiel, whose cousin, William, became City Attorney of Chicago.

At least one Jew usually serves on the Cook County Board of Commissioners. Sidney D. Deutsch held this office until his death in Oct., 1961. Formerly the post was held by Fred Fischman from 1935 to 1939, and Arthur X. Elrod, from 1946 to 1959. Mitchell C. Robin was Clerk of the Probate Court from 1927 to 1937. Harry A. Lipsky served on the Election Board from 1923 to 1951. Abel Davis was County Recorder from 1904 to 1912. Ludwig D. Schreiber was City Clerk from 1939 to 1955. Morris B. Sachs was City Treasurer from 1955 until his death in 1957. Irvine Levy was City Sealer from 1947 until his death early in 1961. H. L. Meites, served as Superintendent of Water from 1931 to 1939.

Sidney T. Holzman is chairman of the Board of Election Commissioners, and Dr. Samuel L. Andelman is Commissioner of Health.

Chicago aldermen of the Jewish faith now serving are Harry Bell, (41); Leon M. Despres, (5); Morris H. Hirsh, (48); Thomas Rosenberg, (44); Seymour Simon, (40); Philip A. Shapiro, (39); Jack I. Sperling, (50); and Paul Wigoda, (49). (In late Oct. 1961, Simon resigned his aldermanic position to take the place on the Cook County Board of Commissioners left vacant by the death of Sidney Deutsch).



**GOVERNOR HENRY HORNER**

Joseph D. Lohman, also a Jew, is one of the most interesting men who ever entered politics in Chicago. Like Senator Douglas, Lohman is a college professor turned politician. A criminologist, he has been consultant to police departments in Denver, Louisville, St. Paul, Washington, Gary, Pittsburgh, New Orleans and Chicago.

Governor Stevenson appointed him chairman of the Illinois Parole and Pardon Board. In 1956, Lohman was elected Sheriff of Cook County. In 1960 he was elected State Treasurer. Then, almost before taking office, he decided to seek the governorship. The party decided otherwise, and chose Judge Kerner. Lohman entered the primary and was defeated. Without waiting for the end of his term as State Treasurer, he resigned in 1961 to return to teaching.

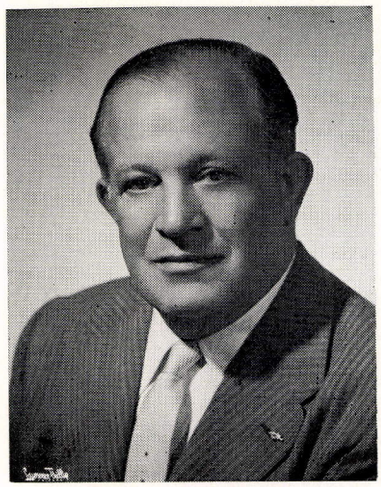
Chicago Jews played a role in the election of the nation's first President of the Roman Catholic faith, John F. Kennedy. Hyman Raskin, Arnold Maremont, Editor Leo Lerner, Louis Kohn, Secretary of Labor Arthur J. Goldberg, Undersecretary of Commerce Edward Gudeman, Chairman of the Federal Communications Commission Newton Minow and Philip Klutznick, named to the United Nations Economic and Social Council and an alternate delegate to the United Nations, were among important Kennedy campaigners. In Washington, the former Chicago newspaperman, Joel D. Wolfsohn, Under-secretary of the Interior in the FDR administration, also was important.

There have been complaints that Chicago's Jewish community is not as well represented in public offices especially in the City Hall as it was in an earlier era.

Perhaps more avenues for advancement besides government are now open to Jews than was true in the earlier 1900's. But Chicago Jewish leaders continue to exert influence on government at all levels.

# THE ARTHUR X. ELROD STORY

## 1900 – 1959



The late Arthur X. Elrod was perhaps the most "ideal" political figure in the history of Chicago, "ideal" in the sense that with every fibre of his brain and heart, he believed in helping his fellow man. A rough exterior belied the golden heart of this man who "could not refuse" any worthy Jewish cause and whose list of donations represented a compendium of organizations belonging to a Jewish community council, if there were such a thing in Chicago.

Born in Chicago in 1900, he lived and worked here all his life. After graduating high school and attending De Paul University Law School for two years, he was employed by the First Trust and Savings Bank for three years.

He had been a member of the 24th Ward Regular Democratic Organization since 1925 and was a Chief Deputy Bailiff of the Municipal Court. Longtime secretary to Col. Jacob M. Arvey when he was alderman of the 24th ward, "Artie" Elrod held such positions as Sergeant-at-Arms of the Chicago City Council, before becoming the only Jewish member of the Board of Commissioners of Cook County in 1945, a position he held until his death.

In his long stewardship as a County Commissioner, he was helpful to the Jewish section of Oak Forest Infirmary and aided other Jewish leaders in maintaining the kosher kitchen and provisions at the institutions. As chairman of the County Hospital Committee, Commissioner Elrod was instrumental in getting the new internes' home built and in securing various other improvements made at County Hospital. He also sponsored the $6.000,-000 bond issue for the rehabilitation and improvement of all county institutions.

While he was secretary to then Alderman Arvey, he had the job of providing thousands of Passover food baskets for the needy of the 24th ward, and he personally aided many synagogues and other organizations in providing Mo'es Chitim money. Always interested in Jewish employees of the various agencies with which he was connected, he helped secure days off to celebrate the Jewish Holy Days for them. He helped provide matzos at Passover time for inmates of the County Jail, County Hospital and of course, Oak Forest.

He aided many charity drives and gave personally to the general and special funds of many synagogues. He was active in the Chicago Loop Synagogue, Temple Sholom, Anshe Emet, Lakeview Anshe Sholom and the old Kehilath Jacob, where he served as president of the Hebrew School.

In 1955, the Greater Chicago Committee, State of Israel Bonds, honored Commissioner Elrod for his great service to the Jewish community and a most successful dinner resulted from this tribute. He was a member of the board of directors of the Covenant Club and aided the Associated Talmud Torahs, Mount Sinai Hospital, Combined Jewish Appeal, where he was chairman of the governmental agencies division; Dr. Jerome D. Solomon Memorial Foundation and Orthodox Jewish Home for the Aged.

His bountiful heart stretched out to non-Jewish causes as well. Commissioner Elrod was chairman of a Catholic Youth Organization Boxing Tournament, under Bishop Sheil, was active in the Lawndale District Red Cross and was an honorary director of the Northwest Home for the Aged.

He belonged to the Masonic Order, holding a 32nd Degree, was a member of Medinah Shrine, the Elks and the Moose. He was also a member of the City Club of Chicago, Northwestern University Club of Chicago, the Irish Fellowship Club and the Chicago Real Estate Board.

One of the proudest moments of the late Artie Elrod's life was when he first stepped on the soil of Israel in 1955 as a member of a Jewish National Fund group. He visited many Jewish families in Israel who were poor and generously aided them with food and money.

The list of Arthur X. Elrod's generous gifts would fill many more pages in this book. Many times he remained anonymous in his gifts, and there are hundreds of people in Chicago, Jew and non-Jew alike, who have received his help at a time of need, without fanfare or publicity.

Daily his office was beseeched by requests for aid; rarely did he turn down a worthy cause—no one went away empty-handed. He believed that he was placed on this earth to share what he had with others less fortunate, and he indoctrinated many of his friends and political associates with the same feeling and desire to do service.

Today, wherever his name is spoken, it is with the reverence and respect given to a man of great deeds. To his family—his wife, the former Della Glasser, whom he married in 1924; to his daughter, Gloria Sheppard, and son, Richard Elrod, he left a legacy of years of service to his people and to his community.

It was not only his generosity and ardent service that endeared him to the thousands who were touched by his deeds; it was the manner in which he performed these deeds. He did not give or work grudgingly or reluctantly; he was sincere and he had his heart in his work.

The too few words on this page are inadequate to fully depict the life and deeds of Arthur X. Elrod. In a greater measure, his example of giving and serving will help write the histories of the future of the Jewish people, because even today, there are those in our community who are following in his footsteps.

He will always remain an inspiration to Jews who want to serve our people and all mankind. If we can do it as effectively as Arthur X. Elrod has done it, our reward will be the same—the esteem and love of all who have known him.

Sponsored by Friends of Arthur X. Elrod.

# COL. JACOB M. ARVEY

## The Symbol Of Jewish Sacrifice

**by Robert Gale**



COL. JACOB M. ARVEY

The life of Jacob M. Arvey, considered by many to be Chicago's first Jewish citizen, typifies the lives of many of our Jewish leaders—it is a life complete with the type of sacrifice that has made our people so great from the time of the beginnings of our heritage.

Jacob M. Arvey—or Colonel Arvey, as so many are addressing him since his meritorious service with the Armed Forces during World War II, sacrificed an ambition to become Mayor of Chicago.

This greatest sacrifice was so that his people—the Jewish people—would not have to suffer so deeply as a result of the anti-Semitism that was rising in Hitler's Germany in 1933. During that year, the Democratic leaders were looking around for a successor to Mayon Anton J. Cermak, who was felled by an assassin's bullet some say was destined for Franklin Delano Roosevelt. All fingers pointed to the candidacy of the brilliant young attorney, Jacob M. Arvey, alderman and Democratic committeeman of the 24th ward, who continuously demonstrated his prowess in political battle. In fact, President Roosevelt later said of the 24th ward, "It is the strongest Democratic in the country." Why not, after bringing ten-and twenty-to-one lopsided landslides for Democratic candidates in the ward?

When the late Henry Horner, then Governor of Illinois, heard the rumors of Arvey's candidacy for Mayor of Chicago, he telephoned him and convinced him that a Jew in the statehouse and another as Mayor of the country's second largest city, would add fuel to the growing wave of anti-Semitism that was sweeping Germany and extending to other lands.

So Arvey bowed out of the race and Edward J. Kelly became the Democratic standard-bearer and eventually Mayor.

Born Nov., 1895 in Chicago, he was deeply steeped in Orthodox Jewish tradition. His parents came from a town near Mir, in Lithuania, where the famous Mir Yeshiva was located and supported the synagogue and other Jewish causes in the city.

His was a life of sacrifice since he was a small boy, working in his father's small dairy store on Pacific St. now La Salle St. Who would know that Jack, helping out father Israel, president of Congregation Beth Hamedrosh Hagodol, one of Chicago's first synagogues, would have an office high up at One North La Salle St., some 50 years later?

But Jack, already accustomed to hard work (he rose at 4 each morning to make the dairy and bakery rounds in horse and wagon) was to sacrifice more when shortly after his Bar Mitzvah, his father died as a result of an accident.

He pitched in and helped his mother continue the business, together with other members of the family. There were brothers, Louis, Rueben, David, (now living in Los Angeles), Mrs. Rose Malkin, Mrs. Reba Cohen and the late Samuel B. Arvey.

He worked after school hours during his education at Crane High School and John Marshall Law School where "Jack" Arvey proved a brilliant student. The late Judge Harry M. Fisher noticed the work of Arvey and took him under his political wing. In 1918, Arvey became an assistant States Attorney for Cook County, and in 1923, was elected for the first time as alderman of the 24th ward.

He grew rapidly in the political picture and resigned as alderman and ward committeeman to enter the armed services, which he left with a rank of colonel, a bronze star, Legion of Merit medal and other decorations for service in the Pacific theatre of operations. Returning from service and desiring to retire, he nevertheless sacrificed his health and took the post of Chairman of the Democratic County Central Committee, which he held from 1946 until 1950 when he was elevated to the post of National Democratic Committeeman from the State of Illinois.

He still serves in this post and is senior partner in the firm of Arvey, Hodes and Mantynband at the One North La Salle St. address. Married to the former Edith Freeman in 1916, (she was the daughter of the late Samuel Freeman, a well-known shochet and b'aal T'filah), they have two sons, Erwin B. and Howard, a daughter, Mrs. H. Harry Bresky of Boston, and 6 grandchildren.

Honorary chairman of the Greater Chicago Committee, State of Israel Bonds, since its inception in 1951, Jacob M. Arvey was helpful in striking an important blow in Israel's war of independence. In 1948, when Israel was proclaimed a state, he was instrumental in convincing President Harry S. Truman that the United States should be the first great nation to recognize the statehood of Israel. He has sacrificed many hours and much money to the cause of Israel Bonds, as well as American Jewish Congress, Combined Jewish Appeal, Hebrew University in Jerusalem, Hebrew Theological College, Brandeis University, National Conference of Christians and Jews, Young Men's Jewish Council, Jewish Federation of Chicago, Marks Nathan Jewish Orphan Home, Joint Defense Appeal, Jewish Home for Orthodox Aged (BMZ) and many other great causes.

Continually honored for his humanitarian and sacrificial work in behalf of his people, he was named "First Citizen of Chicago's Great West Side," by a group of Jewish lay and rabbinical leaders, and in 1950 won the Decalogue Society of Lawyers award for "distinguished service."

He is a member of Anshe Emet Synagogue, Chicago Loop Synagogue and Temple Emanu-El in Miami Beach, Florida, where the Arveys have a winter home. In 1953, he was one of 10 outstanding Jews invited to visit Israel to study their economic progress.

He looks like a professor—holds an honorary Doctor of Law degree and was once referred to as "the Jewish architect of our time." He has given of his intelligence, his great store of friends, his time and his means for his fellow Jew—truly a sacrificial undertaking by "one of the great Jews of our age."

**Sponsored by Friends of Col. Arvey**

# Oh, How Love I Thy Law It Is My Meditation Of All The Day

**Psalms 119:97**

**By HARRY BARNARD and SAMUEL J. BASKIN**

IN 1855, 19-year-old Edward S. Salomon came to Chicago from Schleswig, Germany. Two years later, while working as a clerk in a store, he was admitted to the bar. He was elected alderman in 1860. When South Carolina seceded from the Union after Lincoln's election as President, Salomon (a Stephen A. Douglas Democrat) was a sponsor of a resolution of allegiance to the Union. He helped organize a Jewish regiment to fight for the Union and marched off with it as a lieutenant, fighting at Gettysburg. Back in Chicago after the war, Salomon, then a general, was elected County Clerk (1865). President Grant named him Governor of the Territory of Washington. Possibly, he was Chicago's first Jew to become a lawyer.

But even more distinguished as a lawyer was bookish Julius Rosenthal. A Jew from Baden, Germany, he settled in Chicago a year before Gen. Salomon's arrival. In 1854 Rosenthal was working as a clerk in R. S. Swift's banking house, "reading" law at the same time. In 1856 he helped found the Republican Party in Illinois and served as secretary of the Fremont Club to back its first candidate for President. On his admission to the bar in 1860, he was picked by Melville Fuller (the later Chief Justice), Judge Lambert Tree (later American minister to Russia) and William Goudy (who became the first president of the Chicago Bar Association) to run the Chicago Law Institute as its librarian. Rosenthal made the Law Institute "the greatest law library west of the Alleghenies." Later, he headed one of the germinal Jewish law firms in Chicago that specialized in probate practice.

Two sons, James and Lessing, began distinguished legal careers with Julius Rosenthal's firm. James was the first secretary of the Young Men's Hebrew Charity Association and became a member of the Chicago Board of Education. He later joined with Adolph Kraus and Alexander Jackson Hirschl to form another law firm—all Jewish. Lessing became senior partner of Rosenthal, Hamill & Wormser. Wormser was Leo F., who, in addition to handling a large corporate practice, was Professorial Lecturer at the University of Chicago Law School, served on the Committee on Development of the University, and was a trustee of the Jewish Charities of Chicago.

### SAVED CHICAGO LAKEFRONT

Urbane and social, Lessing Rosenthal was also active in civic affairs. He was president of the Law Club of Chicago, of the Civil Service Reform Association, and of the Municipal Voters League. As head of the Citizens Committee for the Lake Front-Illinois Central Railroad Settlement (1912), he was largely responsible for the preservation of Chicago's famous lake front. His firm continues as King, Robin, Gale & Pillinger, which includes Sidney Robin, for many years general counsel of the Federated Jewish Charities of Chicago.

There was also Moritz Rosenthal. As a Chicago lawyer (he later went East), this Rosenthal was defense counsel in three of the most important big business cases in American history. They were the 1907 anti-trust action against the Standard Oil Company, (which produced Judge Kenesaw Mountain Landis' famous $29,000,000 fine); the meat packers' "immunity trial" of 1905; and the Standard Oil dissolution lawsuits of 1907-1910. The Allin Property Custodian Department of the federal government was organized by him.

Then there was Max Pam of Pam and Hurd. An immigrant from Carlsbad in the 1860's, elder brother of Judge Hugo Pam (patriarch in the 1960's of the Illinois judicial system), he counselled the fabulous "Bet-a-million" John W. Gates. He also helped organize American Steel and Wire and finally U.S. Steel. Other Pam clients included International Harvester, Allis-Chalmers, National Packing, International Nickel, Kansas City Southern Railroad and Chicago Title & Trust. Indeed throw an egg in his era at most any large industry in the Middle West—the really big banks, big manufacturers, big commercial houses of one kind or another—and it would hit an enterprise counselled by Pam, or another lawyer of Jewish descent.

It is a toss-up as to whether Pam, who founded Notre Dame University's school of journalism, or Levy Mayer was, from the standpoint of big business practice, the "biggest" lawyer in Chicago. Mayer may well have been. Aside from representing huge corpora-

*Samuel J. Baskin, attorney and trial lawyer, was only 43 years old when he was elected President of the Covenant Club and served for two years. He is an able writer whose law articles have been widely published, and he was featured by "Life" in a complete story on trial procedure in Cook County. He is a past president of the South Shore Temple and the Men's Club and a member of the Board of Trustees of the North Shore Congregation, Glencoe. He has been vice president of the Board of Jewish Education and a governor of the College of Jewish Studies, director of Jewish Family and Community Service and the chairman of the Self-Support Committee. He served as vice-chairman of the American Jewish Tercentary Committee for Chicago, board member of the Chicago chapter of the American Friends of the Hebrew University. He is a frequent speaker on Jewish education; belongs to Pi Gamma Mu, Honorary legal fraternity, and Nu Beta Epsilon Fraternity. He has been an active leader in the Greater Chicago Committee for Israel Bonds and is a member of the Board of Governors. A vice-president of the Chicago Federation of Union of American Hebrew Congregations, he is on the National Board of the Union of American Hebrew Congregations.*



*Harry Barnard brings a wealth of newspaper, literary, political; public relations and research experience to his readers. Starting as a cub reporter in Colorado, his native state, he has been on the editorial staffs of such newspapers as the Chicago Times (chief editorial writer), Chicago Herald-Examiner, Chicago Sun, and Detroit Times. He has contributed articles and reviews to the Chicago Tribune, Chicago Daily News, The Saturday Review, The Nation, Young Republican, Maclean's Magazine. His column, "Liberal at Large," became nationally synadicated within four weeks after it was started—a record in journalistic history. In addition to his writing, Harry Barnard has acted as public relations adviser to a number of political figures and also to business organizations. He has been director of research of press relations for the University of Chicago.*



tions, including some outside the United States, Mayer organized the Illinois Manufacturers Association and other industrial groups who tried, unsuccessfully, to check the growing labor movement of the 1890's and early 1900's. Some considered handsome Mayer the most influential corporate attorney in America. Edgar Lee Masters, the poet, no less, did his biography. Until 1960, Northwestern University's law school was wholly housed in Levy Mayer Hall. On his death in 1922, his brother, Isaac, became head of his firm, the influential law firm of Mayer, Meyer, Austrian & Platt.



**ADOLPH MOSES**

There was also Salmon O. Levinson, of Levinson, Becker, Schwartz & Frank. He was adviser to George Westinghouse. His clients included the St. Louis & San Francisco Railroad and the Chicago & Eastern Illinois Railway. At the end, this "Liberal Jew" (as he described himself) was happiest to be known, like an ancient prophet, as a man of peace. For he was author of the "Levinson Plan for Outlawry of War"—the basis of the Kellogg Peace Pact.

Abel Davis (like another Jewish lawyer, Milton J. Foreman, a general in World War I) shaped the destiny of the giant Chicago Title & Trust Company. Elmer Schlesinger, before becoming a New Yorker, counselled the United States Shipping Corporation—and also the "Mr. Big" of the advertising world, Albert D. Lasker. Albert Loeb counselled Sears, Roebuck.

Harry N. Gottlieb counselled the investment firm of S. W. Straus & Co. He also headed Gottlieb, Schwartz & Markheim. Out of this law firm came Charles P. Schwartz, close adviser to governors and two noteworthy judges. One was Appellate Court Judge Ulysses S. Schwartz, whose well-written opinions recall Benjamin Nathan Cardozo. The other was David Bazelon of the U.S. Circuit Court of Appeals, Washington, D.C., whose liberalism and boldness for legal trail-blazing, project him as a judge of national stature.

Before Max Pam, or Levy Mayer, or Salmon Levinson became big names, there was Adolph Moses. He led all the other Chicago Jewish lawyers into the promised land of big business clientele. This Moses (father of Joseph Washington Moses, president of the Chicago Bar Association in the 1920's) was the first Chicago Jew to attain special prestige as a commercial lawyer. Founder of a law firm from which still other large Jewish firms of eminence sprang, Adolph Moses early caught the meaning of the Age of Corporations.

In 1891 Moses founded the "National Corporation Reporter." He also began the firm of Moses & Newman. (The Newman was Jacob, later head of Newman, Poppenhusen, Stern & Johnson.) Then his firm became Moses, Newman and Pam—the great Max Pam, of Pam & Hurd, who himself had started as a law clerk to Adoph Moses. Still later, Adolph Moses' firm became Moses, Rosenthal & Kennedy—the Rosenthal having been Moritz of the $29,000,000 Standard Oil anti-trust suit.



**LEVY MAYER**

Salmon Levinson started with this firm. Jerome Frank started with Levinson, and so it went. After Adolph's death in 1901, the firm became Moses, Kennedy, Stein & Bachrach. In short, lawyers linked with Adolph Moses, including his sons, Joseph W. and Hamilton, formed an elite guard of Chicago's bar.

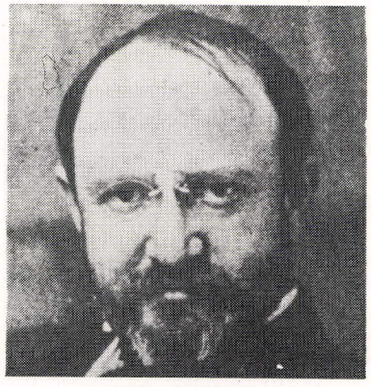
Often legally opposed to Adolph Moses was Adolph Kraus. Civically, and especially in Jewish affairs, he was even better known. Kraus was the first of three Jewish lawyers to hold the post of Corporation Counsel of Chicago. The second was Samuel Ettelson of the Thompson era. The third, who held the post longer than any other corporation counsel in Chicago's history (14 years), was Barnet Hodes of Arvey, Mantynband & Hodes. Joseph Grossman and Leon Hornstein were also identified with the city's law department as First Assistant Corporation Counsel.

Of Kraus, Mayer & Stein, the Stein was Philip. He was the first Jew to be elected as judge in Chicago (in 1891). The Mayer was Isaac Henry, older brother of Levy. One may almost assume that the big business firms in Chicago during the 1890's and early 1900's that did not retain Moses, Rosenthal & Kennedy, or Pam & Hurd, certainly retained Kraus, Mayer & Stein.

In 1901 this firm became Kraus, Alschuler & Holden. Alschuler was Samuel Alschuler, formerly of Aurora. In 1900 Alschuler was Democratic candidate for Governor of Illinois. President Wilson appointed him in 1915 judge of the United States Circuit Court of Appeals.

Not all Chicago Jewish lawyers of distinction were—or are—corporation lawyers. In the old days (as in later days) where there were corporations, there was also the labor question—and Jewish lawyers in Chicago were on both sides of it.

In the 1880's, Moses Salomon represented the Central Labor Assembly of Chicago. In 1884, another young Jew, but lately from Silesia, took an office with Moses Salomon. He was Sigmund Zeisler. There emerged the firm of Salomon & Zeisler, whose clients were mainly labor people or labor unions—probably Chicago's first labor law firm. In 1886, Salomon and Zeisler found themselves defense counsel in the most dramatic labor case in American history: the Haymarket Bomb Case.



**MAX PAM**

Certainly in the opinion of liberals, Salomon and Zeisler added to the honor and glory of the bar. They confirmed the American ideal—that even revolutionaries, regardless of guilt or innocence should have some lawyers to protect their rights. They expected to be ruined forever by the hate stirred by the Haymarket case. But Salomon and Zeisler in fact prospered. Zeisler brought up three distinguised sons (including Dr. Ernest Zeisler, Chicago trail-blazer in a form of group medicine). He went on to a strikingly useful career: Lecturer on Roman Law at Northwestern University Law School, Professor of Constitutional Law at John Marshall Law School, contributor to leading national law journals, leader in the Anti-Imperialist League, etc.

Peter Sissman was long the dean of Chicago's labor lawyers. An immigrant from Minsk, he began in Chicago as a cloakmaker in 1886. He took part in a strike. In 1890, Sissman organized the Chicago branch of the Socialist Party. One of his first law cases concerned a 1905 Russian revolutionist—Rudovitch—who had been arrested for deportation at the Czar's request.

With the aid of Clarence Darrow, Sissman won this case. He thus established more firmly than ever the right of refugees to political asylum in America.

Sissman had started in Darrow's office. When later Darrow was nearly a broken man, pretty generally shunned because of his near-conviction on a bribery charge in the Los Angeles bombing case, he was ready to quit the law "to become a book agent." Sissman then repaid Darrow his favors, for it was Sissman who persuaded Darrow to enter his office. They formed Darrow & Sissman in 1914. So the ex-cloakmaker from Minsk saved the career of the lawyer from Kinsman, Ohio. Other Jews associated with Darrow were Milton D. Smith, Matilda Fenberg, and (in the Loeb-Leopold case) the Bachrach brothers, Walter and Benjamin.

### IN CRIMINAL LAW

Walter Bachrach, noted as a corporation lawyer, started as a clerk with Moses, Rosenthal & Kennedy. He lived to see that germinal firm proliferate into Moses, Kennedy, Stein and Bachrach.

Almost as celebrated as Darrow himself as a criminal lawyer, was Benjamin C. Bachrach, Cook County Public Defender for many years.

In the field of criminal law, other Jewish lawyers — including Charles Erbstein, Charles Bellows, and Harry J. Busch — have played significant roles. Bellows was president of the National Association of Defense Lawyers and has been active in the recodification of the Illinois criminal code.

By the 1930's labor law, as a development allied with Franklin Roosevelt's New Deal, became both respected and more complex. No longer was labor law preempted by crusaders —men and women, mainly liberals, Socialists, or even more "left." Such lawyers still existed in Chicago after the 1930's. But the labor lawyers of the new dispensation mainly have been practitioners who brought to labor law the sedateness and legal finess associated usually with the well-barbered, clubman type of corporate lawyer.

Outstanding among such Jewish lawyers in the 1920's was David Eli Lilienthal. In historian Anita Lebson's words, Lilienthal later was "one of the men of our times in whose hands the greatest powers are concentrated." He was director under FDR of the T.V.A., and later the first chairman of the U.S. Atomic Energy Commission. A relative of Henrietta Szold, this native of Morton, Illinois, began with Donald Richberg in the 1920's and collaborated with Richberg in the authorship of the Railway Labor Act.

Brilliant Arthur J. Goldberg became Secretary of Labor in 1961. (His associate, Abraham Brussell, Steelworkers Union regional counsel, became Circuit Court judge one year before). Secretary Goldberg, while practicing law in Chicago, appeared as principal counsel in many of the most important labor cases of 1940's and 1950's. In Textile Workers v. Lincoln Mills, a landmark case, he successfully argued in the face of an 84-page dissent from Justice Frankfurter that the Taft-Hartley Act authorizes federal courts to fashion a body of law for enforcement of collective bargaining agreements. Many cases in which Arthur Goldberg was counsel for labor reached the United States Supreme Court.

### COLLECTIVE BARGAINING

Alfred Kamin, chairman of the section on labor law of the American Bar Association, State Senator Marshall Korshak, Joseph Jacobs, Lester Asher, Leon M. Despres, O. David Zimring, and Alex Elson also have contributed to the growth of collective bargaining and the rights of labor in general in Chicago and the nation.

Allied spiritually, so to speak, with the city's labor lawyers among Jews have been the keen-minded men (and women) who have gained recognition for dedication to general socio-economic-political causes.

The list may well begin with Jacob Gedaliah Grossberg, born in Kovno. A partner of Senator J. Hamilton Lewis and later of Grossberg, Haffenberg & Kopald, Grossberg was special counsel for Mayor Dunne on traction matters. As president of the Public Ownership Leagues of Chicago and Illinois, attorney for the State Board of Arbitration and leader in Illinois of the "Teddy" Roosevelt Progressive movement, he blazed a trail for control of public utility monopolies.

Associated originally with Lilienthal, in public utility work pro bono publico, was Harry R. Booth. For years (at first with Professor—later Senator —Paul H. Douglas), Booth has been the principal Chicago watchdog of utility corporations. He authored much of the revised Public Utilities Act of Illinois in the 1930's. His associate, Joseph C. Swidler, was appointed a member of the Federal Power Commission in 1961.

Herbert J. Friedman organized the first National Conference for Reformation of Criminal Law. He was a delegate to the 1910 International Prison Conference and pioneer in housing legislation. With Federal Judge William H. Holly and Secretary of the Interior Harold L. Ickes, he defended civil liberties. Others involved in civil liberties issues have been Charles Liebman, for many years counsel of the Chicago Civil Liberties Committee, Elmer Gertz, Pearl M. Hart, Charles K. Schwartz, and Paul Annes.

Perhaps historic among Chicago's Jewish social trail-blazers was Aaron Sapiro. A legal sputnik who practiced in Chicago five years (1923-1927), he specialized in cooperatives for farmers. As author of the Standard Cooperative Marketing Act adopted in some 40 states, Sapiro deserves to be called the father of the American farm cooperative movement. He was also the lawyer who, by starting in 1926 a celebrated libel suit, forced Henry Ford to junk the anti-Semitic "Dearborn Independent" and apologize to world Jewry for sponsoring the discredited, so-called "Protocols of Zion."

### CHICAGO BAR PRESIDENTS

Four Jews, as of 1961, have been chosen as presidents of the Chicago Bar Association — Joseph Moses, Herbert Lautmann, Harry Gottlieb, and Jerome Weiss.

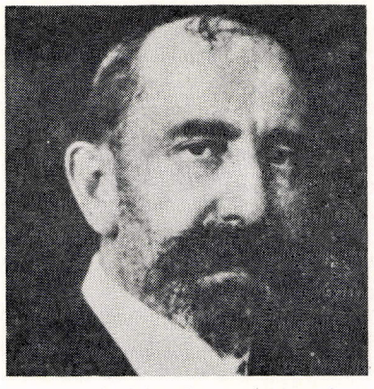
Going from "A" for Jacob M. Arvey (see another chapter), to "Z" for Sigmund Zeisler, any list of attorneys



SALMON LEVINSON



JULIAN MACK



SIGMUND ZEISLER



ARTHUR GOLDBERG



JUDGE HARRY FISHER



JUDGE JULIUS MINER

who have attained prominence in various fields would necessarily include among others, Charles and Ely Aaron, Max Abbell, Alan J. Altheimer, Norman Aron, Sam Berke, Joseph Braun, Isadore Brown, Jacob Gordon, David Jacker, Solomon Jesmer, Albert Kegan, Max Korshak, Frank Marshall, Albert F. Mecklenburger, Phillip Mitchel, Bertram B. Moss, Herbert Portes, Lester Reinwald, David Silbert, Max Swiren, Maurice Weigle and Michael Zlatnik. The list also would include per se the leaders of the Decalogue Society, whose aim is attaining the highest Jewish standards for legal and civic responsibility.

Perhaps the most original lawyer ever to practice in Chicago was Jerome N. Frank. He entered Salmon O. Levinson's firm in 1912, remaining there for 13 years. A colleague for a while there was equally able David Levinson, Sr., of Sonnenschein, Berkson, Lautmann & Levinson. In 1933, Frank became a New Deal innovator as general counsel to Secretary of Agriculture Wallace. Later he was with the Reconstruction Finance Corporation, then chairman of the Securities and Exchange Commission. In 1941 he became U. S. Circuit Court of Appeals judge in New York. A legal meteor, a juridical comet, Frank will be longest remembered for a book, "Law and the Modern Mind." Its purpose: to relate Freudian psychology to the law. Among others, Judge Bazelon, after he, too, became a liberal judge of the Circuit Court of Appeals, was influenced by Frank's book. An example was Bazelon's landmark rule on insanity in the Durham case.

Other Jewish lawyers in Chicago have mounted the bench. Philip Stein, as noted, was the first. Bernhard Frank, perhaps the most expert of brief writers—a "lawyer's lawyer"—par excellence — began in Stein's office. Another judge was Henry Horner, grandson of a former Chicago grocer also named Henry Horner. Largely on the basis of his humanitarian record as judge of the Cook County Probate Court, he was elected Governor of Illinois in 1932 and reelected in 1936.

### A SALUTE FROM JUDGE HAND

Most distinguished among Chicago Jews on any bench doubtless was Julian William Mack. Of this Chicagoan Judge Learned Hand once said:

> "He was one of the most distinguished judges of his time: incisive, swift, at ease in every subtlety, but never infatuated with the results of his own ingenuity, or misled into reliance upon logic alone. A brother judge, who knew him intimately, and whose opinion is worthy of the highest respect, has called him the ablest living American judge; and that too while Holmes, Brandeis and Cardozo were still on the bench. Whether that was extreme, it was certainly a tenable opinion."

Born in San Francisco in 1866, a graduate of Harvard Law School in 1887, Mack was founding editor of the "Harvard Law Review," aided by a lawyer named Brandels. In Chicago, he joined Salomon & Zeisler. He was later with Julius Rosenthal. It would take a massive biography to set down the Mack career that followed first in Chicago and later in New York. He served in the Circuit Court, Juvenile Court, Illinois Appellate Court, and finally in the U. S. Circuit Court of Appeals by appointment of President Taft. He defended Jewish rights, was an early exponent of a Jewish state in Palestine, fought for civil rights, arbitrated labor disputes, formulated policy in World War I on the rights of soldiers and of conscientious objectors, and carried out philanthropic works. He was Professor of Law for many years at both the University of Chicago and Northwestern University, and an overseer of Harvard. He handled cases of national importance: the Sugar Trust prosecutions, the Oil Pipeline Cases, and the New York subway reorganization.

### ON THE FEDERAL BENCH

Humanitarian and a boon companion, Judge Mack exemplified the idealistic concept of a judge, especially one of Jewish faith. For he was not only judicial, but also devoted to scholarship. His summations have been called "marvels of accuracy, comprehensiveness, and fairness."

Five other Chicago Jews have reached the federal bench in the 50 years since the Mack appointment. They are Alschuler (1915), Frank (1941), Bazelon (1950), Julius J. Hoffman (1953), and Julius H. Miner (1958). Hoffman taught at Northwestern University for 30 years before he became judge of the Superior Court and then of the U. S. District Court. He also had been associate editor of "The American Journal of Criminal Law and Police Science."

Miner may well be remembered as a fruitful innovator of judicial reforms. To many persons it was a source of special satisfaction that Federal Judge Miner was foreign-born — the first such in Chicago to sit on the federal bench. A lawyer of ability and energy for translating ideas into practical instruments, Miner was the judge of the Circuit Court who fathered a 60-day "cooling off period" in divorce actions. Other states have adopted "his" law, designed to prevent "quickie" divorces. Miner's constant quest for improvements in justice have resulted in textbooks and articles on a wide variety of legal subjects, his "primer for jurors," and reforms to meet the problem of court congestion.

### BACKBONE OF JUDICIARY

The Jews of Chicago take pride in their other representatives on the bench, on the state and local level, past and present. Joseph B. David, ebulliently brilliant (his son, Sigmund David carries on as an able lawyer and Jewish leader); Joseph B. Sabath, a modern Solomon in thousands of divorce actions; Michael Feinberg and Hugo Friend, the Olympics athlete, both quietly learned in appellate cases — these with Judge Harry Fisher and Benjamin Epstein in a large sense formed the backbone of the Cook County judiciary in the first decades of the 20th century.

Samuel Heller served as judge of the Municipal Court for 21 years (1926-1938, 1941-1950). In 1933 he engaged in the only successful election recount contest in the history of Chicago when he proved to have been one of the few Republican candidates who broke through the Roosevelt Democratic landslide of 1932.

If special mention is to be made of a jurist for brilliance, the late Harry Fisher would be singled out. He earned commendation for his role in bringing about constructive changes in the administration of justice, relating to evidentiary rules and to many changes in

criminal trials procedures. Many of his decisions, such as Thompson v. "Chicago Tribune" on the question of community libel, have become milestones in Illinois law. Judge Fisher also was one of the most eminent Jewish leaders in America, especially on Zionism.

In the second half of the century, Henry Burman of the Appellate Court stands as a Jew whose incisive opinions have earned him the reputation as an able jurist. Judge Marovitz's record as a legislator, soldier, political leader, and jurist has won him acclaim. Also noteworthy are Superior Court Chief Justice Samuel B. Epstein, who has gained the confidence of colleagues in unprecedented measure; Joseph B. Drucker, outstanding expert on delinquency; conscientious Harry G. Hershenson, Jacob M. Braude, David Canel and Irving Goldstein. On the Municipal Court are Hyman Feldman, Norman Eiger, Irving Landesman, David Lefkovits and Benjamin Nelson.

Chicago's Jewish lawyers, judges, and professors have contributed much to legal literature. Judge Braude of the Circuit Court has written for national magazines, including a humanely perceptive article in "The Atlantic Monthly" on juvenile delinquency, "I Like Bad Boys." He is also author of best-selling speakers' handbooks.

Four books have been published by Barnet Hodes. As Illinois State Tax Commissioner and then as head of the city Law Department, he authored "It's Your Money," a popular study of taxes; "Illinois Labor Law;" "Essays in Illinois Taxation;" and "Law and the Modern City." Northwestern University in 1961 cited Hodes as a credit both to the bar and to the University. Hodes has lectured there on municipal corporations.

Other lawyers (not including teachers) who have made literary contributions via the written word include Nat Kahn, with probate law articles in the "Illinois Bar Journal," and Benjamin Weintroub, editor of the "Decalogue Bulletin" and "Chicago Jewish Forum."

Teachers of the law from among Jewish lawyers of Chicago have made important contributions to jurisprudence in America. Foremost for years was Professor Ernst Freund of the University of Chicago Law School. His book, "Police Power" (1904), was the national standard. A good deal of the grandeur of the University of Chicago Law School in fact, has been due to the contributions of Freund and other Jews, including two of its highly regarded deans, Wilbur G. Katz and Edward Hirsch Levi (son of one rabbi and grandson of another). On the faculty in 1961 were Phillip Kurland, Stanley Kaplan, and Sidney Schiff.

Jews who have lent distinction to the faculties of other law schools include Harry Abrahams of De Paul, Rubin Cohn of the University of Illinois who has been a legal adviser to the executive and legislative branches of the state government, and Abram J. Chayes of Harvard Law School. Chayes was president of the "Harvard Law Review," law clerk to Justice Frankfurter, and legal adviser to Governor Bowles of Connecticut. By appointment of President Kennedy, he became a legal adviser to the State Department in 1961.

At Northwestern University Jewish lawyers have made contributions, beginning with the early period when Sigmund Zeisler taught there. A leading professor there since 1945 has been Nathan Louis Nathanson. At Yale, he was editor-in-chief of the "Yale Law Journal." He was legal assistant to both Julian Mack and Louis Brandeis. Nathanson's career includes service as attorney for the Securities and Exchange Commission (successor to William Orville Douglas), associate general counsel for the wartime Office of Price Administration, Visiting Professor of Law at Leland Stanford, associate of Sonnenschein, Berkson, Lautmann, Levinson & Morse and trustee of the Anti-Defamation League and of the Chicago Division of the American Civil Liberties Committee.

It may be prophetic that Nathanson, whose field is administrative law, began his career with Julian Mack, who in his turn began with Salomon & Zeisler. Perhaps Nathanson symbolizes the beginning of a new cycle of distinction by Jewish lawyers of the Chicago area — distinction marked not only by success in a personal sense, but also service to community and nation. If so, the circumstance would be in the best tradition of the ethnic experience of the Jew since the origin of the Torah itself.

From Edward Salomon and Julius Rosenthal of the 19th century to Arthur Goldberg and Nathanson in 1961, Chicago lawyers of Jewish faith have perpetuated this continuity of service to the cause of social and legal justice.

Their contributions to law have not always been Jewish contributions. Yet one may find a common strain that characterizes the role of outstanding Jewish lawyers. With the Old Testament as a background, the Jewish lawyer is (or should be) conditioned to express the spiritual ideals and ideas that have been his heritage for 3,000 years, comprising a passion for social justice, for democracy, for human dignity and for equality. With the Torah as his personal source of inspiration, the dedicated Jewish lawyer — who may well be most American when most Jewish — should be possessed with the compulsion to develop the law, in order to translate ideals into reality. This heritage, part of the happy pluralism of American culture, finds expression in the story of Chicago lawyers of Jewish background — and especially in the last half century. The story is still unfolding as the younger lawyers — each of the authors of this chapter has a son at the bar — take their places in the practice of the law.

## JEWISH JUDGES

**U.S. DISTRICT COURT**
Judge Julius Hoffman
Judge Julius Miner

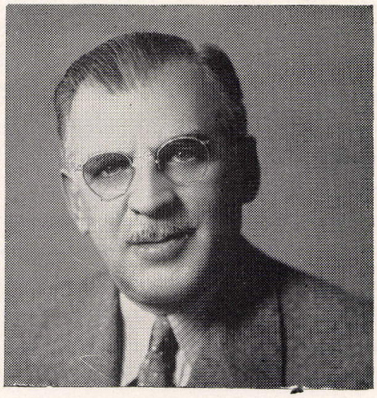
**ILLINOIS APPELATE COURT**
Judge Henry L. Burman
Judge Hugo M. Friend
Judge U. S. Schwartz

**ILLINOIS COURT OF CLAIMS**
Judge Maurice Perlin

**SUPERIOR COURT OF COOK COUNTY**
Chief Justice Samuel B. Epstein
Judge Abraham Brussell
Judge David A. Canel
Judge Irving Goldstein
Judge Harry G. Hershenson
Judge Abraham L. Marovitz

**CIRCUIT COURT OF COOK COUNTY**
Chief Justice Jacob M. Braude
Judge Joseph J. Drucker

**MUNICIPAL COURT**
Judge Norman N. Eiger
Judge Hyman Feldman
Judge Irving Landesman
Judge David Lefkovits
Judge Benjamin Nelson



JUDGE SAMUEL EPSTEIN



JUDGE HENRY L. BURMAN



BARNET HODES

# HARRY M. FISHER

## Beloved Jurist and Jewish Leader

1883



1958

In the fall of 1958, a Prince in Israel fell, and with his passing the winter's gloom settled on Jewry everywhere, never to quite lift.

Harry M. Fisher, Judge and Jew, lived a life of dedication to all that is finest in our American-Jewish heritage.

Unlike many others who threw themselves only into the building of Zion, "The Judge", as he was affectionately called, interwove his dynamic personality into everything the Chicago Jewish community undertook.

He was a founder of Mount Sinai Hospital, a leading figure in the Combined Jewish Appeal, board member of the Jewish Welfare Fund and a former chairman of the Board of Jewish Education. He was a founder of the Jewish People's Institute of Chicago, a charter member of the Covenant Club, a Ben B'rith of long standing and an early co-worker with Stephen Wise in the American Jewish Congress.

No facet of Judaism was beyond his intimate concern. Ardent Zionist, who more than anyone else mobilized public opinion for the Jewish state, he used his enormous influence with Jews and non-Jews alike. The important meetings involving community action just before and immediately after the historic proclamation in 1948 were held in Judge Fisher's chambers.

After Israel was established, he spoke at literally thousands of U.J.A. and Israel Bond rallies, cheerfully exhorting his endless stream of friends to give and give again. The Jewish National Fund, in recognition of his tremendous contribution to the State of Israel, established a village in his honor in 1955.

In the fifty odd years that the Judge toiled tirelessly in the vineyards of creative Jewish life, he met and molded thousands upon thousands of Chicago men and women. Most of those who came under his spell remained disciples in the fullest sense. On his 70th birthday, a grateful, loving community tendered him a testimonial dinner in which practically every important personage identified with civic life as well as Chicago Jewry, was present.

The Judge arrived in the United States in 1893, as a boy of ten. With only four grades of grammar school as his formal education, he persevered in his study of law by attending night school.

In 1912, he took his place on the Municipal Court bench and in 1922, he moved to the Circuit Court. It was the accepted practice for other judges to visit him in his chambers in order to gain incisive counsel on matters of law. In 1956, he became motion judge for both the Circuit and Superior Courts.

His outstanding contributions to society and to the law were publicly recognized in 1952 when the Decalogue Society of Lawyers presented him with its Award of Merit.

In his nearly half-century of service as judge, he labored tirelessly toward a better administration of justice. Among the legislation credited to his fertile creative legal mind were the Revision of the Juvenile Court Act; The Pandering Act; The Adoption of Children Act; the act relating to the treatment of feeble-minded persons; the act consolidating the state penitentiaries and placing commitments in charge of the Department of Public Welfare; the act creating diagnostic depots in penal institutions. In addition, he co-authoried the Uniform Judicial Review of Administrative Agencies Act, Civil Practice Act, Rules of the Supreme Court and the Gateway Amendment. Until his untimely passing, he fought valiantly for the passage of the Judicial Article.

The Jew and the Judge never wavered in devotion to the cause of liberty and equality. The memory of the Jew and Judge will live in the annals of the United States as the creative blending of the best of an age old religion with the dynamic spirit of a democratic America. The immigrant boy who never forgot his heritage, honored its riches and tradition and sought to serve his adopted land as a molder of its legal codes—Judge Harry M. Fisher will long be remembered by a grateful community and country.



# BUILDING A GREATER CHICAGO

## The History of Chicago Jews in Commerce and Industry During the Past 50 Years

By NATHAN E. JACOBS

THE history of Chicago Jews in commerce and industry during the last half-century continues to give prominence to the descendants of pioneer families who came to our frontiers in search of fame and fortune.

Many new names also have reached the heights, since the door of opportunity always is open to those who seek and work for the advantages of success.

The severe limitations of space allotted to this chapter only permits a listing of names. For the most part I shall not enumerate the many causes, to which our business leaders have given so much of their energy, effort and funds.

One important leader has participated in more than 30 organizations as a member of non-compensating boards and committees. It is not uncommon to find executives with deep interests in 10 or more organizations. Their achievements and accomplishments will be recorded in other chapters in this volume.

Unquestionably, many persons have been omitted. Some have failed or refused to answer inquiries. Perhaps, modesty still exists in this land of imagery. To those whose names should appear herein but are unreported, I ask for your forgiveness and understanding.

### ARCHITECTS AND ENGINEERS

To build a city and to add to its dizzy heights with skyscrapers, marinas, apartments, temples and other structures requires the services of architects, engineers, construction executives, promoters, as well as attorneys (with whom I have no dealings in this chapter) and real estate specialists.

Although his fame precedes the last 50 years, the influence of the legendary Dankmar Adler of Adler & Sullivan remains a vital factor in the architectural face of Chicago today. He is best remembered for his work on the Auditorium Theatre building. Alfred S. Alschuler began his professional career with Adler in the offices of Adler & Treat, which later became Treat & Alschuler. In 1907, it became the firm of Alfred S. Alschuler, Inc. Among his outstanding designs was the London Guarantee Building, for which he was awarded the annual gold medal of the Lake Shore Trust and Savings Bank. A score of other well-known Chicago buildings memorialize his skill. He was the first architect here to use reinforced concrete in building. Among builders he is known for several other inventions widely used today. Surviving him are two sons, Alfred S., Jr., and John Haas Alschuler, making their marks in the architectural firm of Friedman, Alschuler & Sincere.

*Nathan E. Jacobs, president of Bozell & Jacobs, Inc., public relations and advertising agency, was born in Omaha, Nebraska, on December 21; 1901. He was in charge of public relations for Father Flanagan's Boy's Home from 1925 to 1934, and with his brother, created the name "Boys Town" and its internationally known slogan, "He's not heavy, Father; he's m' brother".*

*Mr. Jacobs is a member of Mayor Daley's All Chicago Citizens Committee, the Legislative Committee of the Illinois State Chamber of Commerce, and the Public Relations Committee of the Chicago Association of Commerce and Industry.*



*He is active in American Jewish Committee activities having been chairman of the Chicago Chapter from 1959 to 1961, a member of the National Executive Committee, and a member of the National Mass Media Education Committee. He was general chairman of the 50th Annual Observance of the AJC.*

*He was chairman of the Combined Jewish Appeal public relations committee in 1956 and 1957 and is a member of the Board of Directors of the Jewish Welfare Fund. He is a member of the Executive Committee of the Joint Defense Appeal, the Chicago representative to the Large City Budgeting Conference, the steering committee of the National Conference of Christians and Jews campaign, the campaign committee of the Jewish Federation of Chicago.*

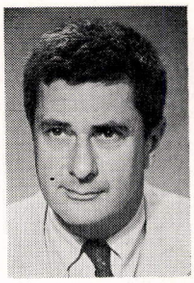
Another of Chicago's famous architectural families is that of Henry L. Newhouse, a specialist in theatres, including the Roosevelt and McVickers. He is survived by architect son, Henry.

Dean of Jewish architects today is David Saul Klafter, formerly of the firm of Klafter, Klaber & Grunsfeld, who has spent more than 50 active years in his profession. He designed the first moving picture theatres in the city. Among the many services he has performed for his community was his position as Cook County Architect from 1941 through 1948. Associated with him for the past 40 years has been his brother, Joseph H. Klafter.

Architect Ernest A. Grunsfeld, Jr., began practicing in Chicago in 1923, and designed such buildings as Adler Planetarium and the Whitehall. He was a visiting lecturer in architecture at the University of Illinois in 1950, and for two years served as visiting lecturer at Stanford University. In recent years, he has lived in Paris where he devotes his time to painting.



**David Saul Klafter**



**Bertrand Goldberg**



**A. Epstein**

A son, Ernest III, carrying on the family tradition, is now associated with Wallace Yerkes. He is interested principally in residential architecture.

Among other pioneer architects were Simeon B. Eisendrath, Chicago's Building Commissioner at the turn of the century, and Henry L. Ottenheimer, who designed Winfield Sanitarium.

Jerrold Loebl and Norman Schlossman, of the firm of Loebl, Schlossman & Bennett, have pioneered shopping centers and planned cities, the most famous of which is Park Forest. Loebl and his associates also designed the Old Orchard shopping center, Louis A. Weiss Memorial Hospital, buildings at Michael Reese, and many others.

Bertrand Goldberg is known for his designs of pre-fabricated houses and for the construction of entire town projects. He was also the designer and engineer of patented laminated plastic freight cars.

His most recent work in Chicago has included the Happy Medium Theatre, Astor Tower, and Marina City. The last, a $36,000,000 project, consists of two 60-story buildings, a 16-story office building and a large theatre at Wacker and State. It is certain to become one of Chicago's most famous landmarks.

The recent death of A. Epstein was a loss to the business and communal life of our city. Raymond and Sidney, his two sons who worked with him for many years, are carrying on his work. Epstein started his firm in the '20's. He claimed that he weathered the great Depression with an assist from the Stock Yards fire of 1934, whose reconstruction he handled. Among the better known Epstein buildings of the several thousand in this country and Canada are the Borg-Warner and LaSalle-Jackson office buildings, Mount Sinai and Gottlieb Hospitals, Chicago Medical School, Fansteel Metallurgical Corporation and Kentile, Inc. Epstein also specialized in grocery warehouse projects throughout America. The firm, employing some 200 people, is regarded as the seventh largest in the country.

Sidney Morris is noted for his design of shopping centers and Maurice Barancik for his residential architecture.

Among the most outstanding of the Horatio Alger personages today is the vigorous and alert 71-year-old J. R. Sensibar, president of the Construction Aggregates Corp. He has built a multi-million dollar business from zero since 1907. It is today one of the five largest engineering and excavation firms in the country with headquarters in Chicago, and offices in Mexico, Venezuela, Brazil and Israel.

Sensibar and his father went to work leveling sand dunes for U. S. Steel on the site of what was to become the company's largest works. They found other Chicago firms needed sand track elevations, paving beds, etc., and started their own firm to service them.

J. R. developed the "Sensibar Sand Fill Method" in 1916 during his contract to supply the fill for the site of Chicago's Museum of Natural History. This innovation consisted of using a ship to suck up sand and water from the lake bottom, then pumping it into a diked area.

Presently his firm turned 44,000 acres of swampland in the Lake Huleh region in Israel into fertile farmland.

**AUTOMOTIVE**

The automotive world of Chicago manufactures no automobiles, but many leading Jewish citizens are in allied automotive fields.

The oldest of these firms is the Maremont Corporation which began in a Chicago blacksmith shop in 1877. Since that time it has become one of the leading automotive replacement companies in the country. Its big business was in the leaf spring replacement part until 1954, when coil springs replaced the older type. It began to feature the manufacture of replacement mufflers, pioneering in alloy coating of mufflers inside and out. In addition to exhaust systems, Maremont produces brake linings, brake blocks, clutch plates, and related parts.

The company is headed by Howard E. Wolfson, chairman of the board, Arnold H. Maremont, president and Jerome M. Comar, executive vice president. All are third generation descendants of the men who started the blacksmith shop in 1877.

Maremont became the majority stockholder in Saco-Lowell Shops in 1960. Saco-Lowell, founded in 1813, has been identified intimately with the growth of the textile industry in America. More than half of a certain type of textile machinery is manufactured by this company. Saco-Lowell also produces military ordnance, as well as automotive and tractor parts.

Another muffler replacement company, started in 1938 as the International Automotive Parts Corp. by Nate H. Sherman, came into great public prominence in 1956 with the advent of its Midas muffler franchised shops.

A national advertising campaign under the direction of Gordon Sherman, a son, who actively heads the Midas organization, was sensationally successful. The result was that this new concept of muffler distribution now is established in nearly 400 Midas Shops in the U. S. and Canada.

International Parts Corp., recently moved to a 10-acre plant, is also the parent company for Powell Mufflers and the Muffler Corp. of America.

Another company in the replacement field is the Universal Battery Company whose president is Albert H. Cohen. He started as a salesman in 1921 with Coliseum Batteries, acquired a half interest in that company in 1938, and, when Coliseum and Universal merged, became president. In 1944 he acquired the remaining half interest. Cohen is now the largest independent battery manufacturer in the country.

Among the best known of the automobile dealers in the country is Z. S. Frank, who started his business in Chicago in 1936. He has since become the world's largest Chevrolet dealer as a result of his program to "Z" Frank before you buy!" In 1938, he became president of Four Wheels, Inc., a firm specializing in the leasing of cars on an annual basis to large national concerns. He also heads the Laurie James Corporation and Five Wheels, Inc., real estate investment companies engaged in buying and erecting buildings to be leased. Active in the car leasing business with Zollie Frank is Armund J. Schoen.

Peoples Pontiac, one of Chicago's largest Pontiac dealers, was organized in 1922 by Harry Rosenstein and was located at Ogden near Kedzie before moving to its present site at Peterson and Western in 1957. Al Rosenstein, a son, entered the firm in 1930 and is now president.

Fohrman Motors first opened its doors at a State St. location under management of Benjamin Fohrman in 1912. In 1928 it moved to the present location on West Madison St. Sons, Sidney and Ed, are also in the business. The firm is a Dodge distributor.

Jack Levine of Drexel Motors is another dealer of importance, particularly active in trade association work.

Also in the automotive field, specializing in financing, is Howard Mesirow of Anchor Finance Co.

Other firms known through the country are Perfection Gear Co., which David Daskal headed and brought into prominence, now under the leadership of Samuel R. Wolff; Felt Products, a leader in gaskets, under the management of the late Albert Mecklenburger, and now headed by Elliott Lehman and Lewis C. Weinberg, vice presidents; Jack Bell and Charles Bell of Bell Chemical, serving the automotive industry with various chemicals.

**BEVERAGES**

The only brewery company in Chicago of national importance is the Pabst Brewing Co. Harris Perlstein, one of Chicago's top Jewish leaders, is chairman of the board. Employed first as a chemical engineer, he became a partner in the Singer-Perlstein Co. in 1917. Later he entered the business field with the Premier Malt Products Co. of Peoria, becoming its president in 1927. When the malt company and Pabst merged in 1932, he became president of the combined companies, a post he held until 1956. He is chairman of the Hoffman Beverage Co., Pabst's soft drink subsidiary. His positions have been numerous as an officer in many national and state trade associations and as a member of boards of important corporations outside the brewery industry.

Oscar Getz with Lester and Morton Abelson form the triumvirate which has been so successful in the operation of the Barton Distilling Co. The Barton story is outstanding in its field, claiming the greatest rate of gain in sales during the past decade. Barton is an old distilling company in Bardstown, Ky., which was purchased by the Abelson-Getz combination in 1946, Lester Abelson becoming chairman of the board and Getz, president. It has started a unique Barton Museum of Whiskey History at Bardstown, one of Getz' favorite brainchildren. His interest in whiskey history has led him to his present task of writing a book on that subject. Few have been better ambassadors of goodwill for their industry than Getz.

Leo and Harold Lederer, brothers, have brought local prominence to their Tavern Pale Beer.

In 1933 two brothers-in-law formed the California Wine Co., marketing mainly a brand known as Barloma and one called, Mogen David, a sacramental wine primarily for the Seder table at Passover.

Mogen David not only became popular with those observing Jewish holidays, but also with non-Jews. Starting in Chicago and spreading across the nation, it is today the largest in the world, with sales annually in the millions of dollars.

It's no secret to nearly everyone in Chicago that the two brothers-in-law are Max Cohen and Henry A. Markus, respectively chairman of the board and president.

Another Chicago winery that has achieved success is Crystal Kosher wines, owned by Abe Finkelstein and his two sons, Harris and "Buddy." Their main operation consists of bottling Roma Wines in this area. The family is known for its dedication to Jewish causes.



**Max Cohen**



**Harris Perlstein**

A great empire, particularly in the bourbon family, has been built by Harry Blum, assisted in recent years by his son-in-law, Everett Kovler. Blum has made the James Beam Distilling Company into one of the nation's leaders with "Jim Beam." He is board chairman and Kovler is president.

The late Henry Morgen, of Morgen & Co. on Chicago Ave., was one of the largest distributors of Schlitz beer in the Chicago area. The business began in 1933, just after the repeal of the Prohibition Amendment.

Another large distributor, this time of wines and spirits, is Continental Distributing Co., Inc. also located on West Chicago Ave. Abe Cooper, president, started the business at 444 W. Grand on Dec. 6, 1933, just after repeal. The business prospered and grew. Today it is regarded as one of the largest in the Middle West.

**COSMETICS**

Among the most prominent of the new Chicago millionaires are two brothers, originally from the Twin Cities of Minnesota, Neisen and Irving Harris, who rocketed to fame on the Toni Home Permanent Wave. Neisen started the company on a $5,000 shoestring in 1937, adding the Toni operation in 1944. He was a young man not yet 30 years old. The Toni Co. was purchased four years later by the Gillette Safety Razor Co. for $20,000,000, one of the amazing quick growth success stories of the century.

Irving, who took over the direction of their father's finance company in Minneapolis, converted a deficit into a large profitable operation. He moved to California, but returned in 1946 to take charge of the research and advertising for Toni. He is given credit for the famous slogan, "Which Twin Has the Toni?" Both brothers joined the Gillette organization, from which they later resigned to head numerous business and investment companies in which they are interested.

The Gidwitz family has had a spectacular rise in the business life of this community and nation, having widely diversified interests with amazing growth patterns.

Heading two companies as chairman of the board is Gerald A. Gidwitz with his brothers, Willard, as president, and Joseph L. Gidwitz as vice president.

Helene Curtis Industries, is regarded as the third largest organization in the field of cosmetics and toiletries. It is the largest manufacturer of supplies to professional beauty salons. Annual sales have risen to $54,000,000.

The cosmetics industry is but one of the Gidwitz interests. Another, the Continental Materials Corp., also has a diversification program. At the present time it has a mining division operating uranium properties, a gas furnace division and subsidiaries in the field of building materials.

Two Chicago women added dazzling names to the cosmetic industry. One was known as Lady Esther, whose famous estate on Sheridan Rd. next to the Lake Shore Country Club was recently sold to the North Shore Cong. Israel for its new edifice.

Lady Esther, Ltd., was founded by Syma Busiel and her brother, Alfred, becoming the largest face powder producer and the second largest face cream manufacturer in the world.

Alfred died in 1951 and the company was sold to other interests in 1953.

A company that grew to be a giant in the cosmetics industry, Princess Pat, Ltd., got its start in a little South side Chicago drug store where Martin Gordon worked as a chemist and registered pharmacist. The company, one of the first large cosmetics companies in Chicago, was founded a few years before World War I.

Gordon developed formulas for several cosmetics, including rouge, face powder and lipstick, which he manufactured in his drug store. His wife, Patricia, became the star salesman for the company of Gordon and Gordon, Ltd. The company later changed its name to Princess Pat, Ltd.

Working together, the couple built the company into a leader in the cosmetics field. Martin Gordon died in 1955 and his wife continued to head the company until her death in 1960.

## CLOTHING

In the men's clothing world Chicago is generally recognized as the "Quality Market" of the world. It was here that a number of manufacturers established a reputation in the early decades of the century for fine quality merchandise. That reputation has been carried down to the present day by four of the pioneers and leaders in the industry — B. Kuppenheimer & Co., Hart, Schaffner & Marx, Society Brand, and Oxxford Clothes Co.

Oldest of the firms is B. Kuppenheimer & Co., which has been "in the family" since its founding in 1876 by Bernard Kuppenheimer and his two sons, Jonas and Louis. The Kuppenheimer brothers headed the firm until the mid-20's.

In 1913, Jonas' son-in-law, Bertram J. Cahn, entered the firm and became a dynamic force in the company's growth and success. He was named president of the firm in 1927 and chairman of the board in 1932, guiding the company until 1959 when he died.

Today, the company's future rests in the hands of two new members of the family. Chairman of the Board J. Robert Cohler and President Lester E. Frankenstein, who have taken over the role of management from their father-in-law, Bertram Cahn.

The largest of the companies is Hart, Schaffner & Marx, another pioneer in the manufacture of quality clothing. Although the firm did not begin manufacturing until the late 1800's, it grew out of a retail clothing store on State St., started by Harry Hart and his brother, Max, in 1872. Marcus Marx, a brother-in-law of Harry's, joined the firm in 1879. In 1887, Joseph Schaffner became a partner. The four partners pioneered in several fields, being the first to advertise their product nationally. They featured an "all-wool policy," developed the first tropical weight suit, and undertook a series of innovations in labor relations which became a model for the industry nationally. This has resulted in 50 years of uninterrupted peaceful collective bargaining.

It was in the labor relations field that Meyer Kestnbaum started with the company in 1921, beginning his rise to the presidency of the firm, which he held from 1941 until his death in 1960. During the Eisenhower administration, he served as special assistant to the President.

In 1955, another name in the quality clothing field became associated with Hart, Schaffner & Marx when Society Brand joined the family. The firm, founded by Alfred Decker and Abraham Cohn, dates back to 1902, and it, too, was partially responsible for the development of Chicago as the "Quality Market" in men's clothing.

Newest member of the "Big Four" in Chicago is Oxxford Clothes Co., which produces the most expensive men's suits manufactured in the world today.



*DURING THE early decades of this century many workers who were later to rise to fame began their careers in the Jewish Charities Industrial Training School.*

The firm was founded by Louis A. Weinberg in 1913 with the goal of "producing the finest suits in a wholesale way and doing it better than individual tailors could do." Weinberg gathered specialists in each phase of tailoring in order to maintain high standards.

Still the active head of the firm, becoming chairman of the board in 1958, he is capably assisted by his son, Stanley L. Weinberg, who now serves as president.

During the early 1900's, a number of manufacturers helped to build Chicago's reputation for highest quality suits and coats. Among them were such firms as Rosenwald and Weil, founded by Julius Rosenwald of Sears Roebuck & Co., the House of Kaufmann, Stratford Clothes by the firm of Abe Cohn and Henry Rissman, and H. L. Lindenthal and Sons, maker of L System Clothes.

Schenker, Michel and Weinstock was founded in 1922 by Lou Schenker, Morris Michel and Max E. Weinstock, as a suit and coat manufacturer. It changed its name to the Rothmoor Corporation in the late 20's. In 1947, it became a publicly-owned corporation. Today, Max Weinstock is president.

Chicago also lays claim to eminence in another area of clothing manufacture. Known as "tailors to the trade", the made-to-measure suit enabled small town merchants to give their customers variety and perfect fit. This business was introduced by Chicago manufacturers. Today, M. Born & Co., founded in the early 1900's by Moses Born, is the largest company of its kind in the nation. Other pioneers in this field were Abe Lamm of Lamm & Co. and Abe Meyer and Henry X. Straus of Meyer & Co.

The name of Florsheim is synonymous with shoes, beginning in 1892 with the founding of the Florsheim Shoe Co. by Milton S. Florsheim, who is said to have been the first to brand shoes and sell them under a company name. His son, Irving S., became president of the company following his father's death in 1924. He became board chairman when his brother, Harold M., was elected president in 1946. The company became a part of International Shoe Company in 1953 and Florsheim remained as its president and a director of International.

## COMMUNICATIONS

In the field of communications, one name stands above all others — Albert D. Lasker.

While it is not known whether Lasker ever wrote a piece of advertising copy, his philosophy has remained part of the advertising bible, particularly his belief that "advertising is salesmanship in print." He came to Chicago from Houston in 1892, starting with Lord & Thomas, advertising agency, at weekly wages of $10. In 1904 he became its sole owner and before he retired in 1942, he had placed more than three-quarters of a billion dollars of advertising for clients.

Among those who are vice presidents at Foote, Cone & Belding, the agency's present name, are Robert Koretz and Milton Schwartz.

In the advertising agency field, Chicago has many leaders. Among them are Arthur Meyerhoff, Irving Auspitz, Edward Weiss, Don Nathanson, David Stoddard, Earle Ludgin, Maurice Bronner, Charles Lillienfield, Harry Lazarus and Arthur Holland. And, of course, in mentioning names, I must include Alvin D. Reiwitch, Philip Rouda and Alan Jacobs in the firm which it is my pleasure to head. Among those men who deal exclusively in public relations are Daniel J. Edelman, Morris B. Rotman, Lee Schooler, Howard Mayer, Herbert Kraus, Lawrence Selz, Julius Klein and Aaron Cushman.

## ENTERTAINMENT

In the field of entertainment, the Jewish community has held a predominant position since the early days of the 20th century.

Among the first in the theatre business in Chicago was Carl Laemmle, who built one of the first movie theatres in downtown Chicago and then moved to Hollywood where he founded and became president of Universal Pictures.

Aaron Jones, a concessionaire at White City amusement park, joined with Linick and Schaeffer in building the old McVickers Theatre as well as others in the city.

One of the real pioneers was Alfred Hamburger, who built the earliest circuit of theatres in the city, later expanded by the Ascher brothers — Nathan, Harry and Max. Harry Lubliner and Joseph Trinz gained renown as builders of larger theatres in the community.

The famed Orpheum circuit which brought vaudeville and moving pictures to audiences in Chicago and throughout the Midwest was the child of Mark Heymann and Joe Finn. Other names well-known as exhibitors in the early part of the century were Arthur Spiegel, Harry Gundling and Louis and Meyer Marks. Herman Schoenstadt founded the Schoenstadt chain. His sons, Henry and Arthur, succeeded him.

Of course, no story of the theatre business in Chicago would be complete without the names of two of the most successful circuits still in operation today . . . the Balaban and Katz theatres and the Essaness theatres.

Five Balaban brothers — Barney, Abe, Max, Dave and John — joined with Morris Katz and his son, Sam, in founding the B&K chain in 1912. They introduced the deluxe motion picture palaces to the Chicago scene and the country, brought big stage presentations to audiences here, and were the first in the nation to air-condition their theatres.

Barney Balaban became president of Paramount Pictures and Sam Katz became a production executive at Metro-Goldwyn-Mayer in Hollywood. However, the Balaban family continued to take a leading role in the Chicago entertainment field. With the introduction of television, B&K entered the field with its station WBKB, the first commercial TV station in the nation. Heading the B&K enterprises in Chicago today is David B. Wallerstein, who is recognized as one of the nation's leading theatre men.

Other members of the Balaban family who have made a significant contribution to the scene are Harry and Elmer Balaban, who developed a circuit of motion picture theatres in Chicago, and then expanded their operations into radio and television stations in Illinois and other states.

In the early 30's, Edwin Silverman, Emil Stern and Sidney Spiegel formed the Essaness Theatres Corp. At one time the chain contained more than 30 theatres. Today eight carry the name.

Perhaps best known in radio and television in Chicago are the Atlass brothers, H. Leslie and Ralph. They were pioneers in Chicago radio, as founders and owners of WIND and WBBM. H. Leslie Atlass later became a vice president of the Columbia Broadcasting System in Chicago, heading its television and radio operations here. Other members of the family have continued an active role in both radio and television.

The name of Charles Erbstein is in the earliest accounts of radio's development in Chicago.

The growth of industrial motion picture production, as well as motion pictures for television commercials finds two Jewish leaders playing an important role. Irving Mack, head of Filmack Studios, has been a pioneer for over 40 years and took the lead in the movie trailer field.

Jack Lieb was among the first cameramen in news reel and then progressed to motion picture production. Pioneering in the transcribed radio program was William Klein, head of United Film Recording Studios.

One of the most famous Chicagoans is Michael Todd, who gained recognition as producer of "Streets of Paris" and the introducer of Sally Rand at the Chicago World's Fair of 1933. Todd later went into the night club business here and before his death became world famous as a movie producer.

Among the most famous night club entrepreneurs was the team of Mike Fritzel and Joe Jacobson, who built the Chez Paree into one of the nation's outstanding clubs and then opened famed Fritzel's Restaurant. Jacobson has remained at the helm since Fritzel's death.

## FINANCIAL

The American National Bank and Trust Company, founded in 1933, succeeded the Straus National Bank and Trust Co. formed in 1928. Straus, in the meantime, had absorbed the Franklin Trust and Savings Bank. Melvin L. Straus, son of Leo Straus, was executive vice president and Morris E. Feiwell, vice president of the trust department, and later, senior vice president.

Lawrence F. Stern, who headed the investment firm of Stern, Wampler and Company, became chairman of the bank's executive committee in 1939, president in 1940, and chairman of the board in 1955. Robert E. Straus, who was elected executive vice president in 1949, became its president in 1955.

American National Bank and Trust moved into the Foreman State Bank building, built in 1929 by the Foreman banking family. The Foremans have been prominent in Chicago banking circles since Gerhard Foreman founded his first bank in 1893. The family continued its banking interests until the early thirties.

Edgar Heymann heads the Exchange National Bank, started by George D. Sax, a man of varied interests in Chicago and Florida. It has over a hundred million dollars in deposits.

It is the only LaSalle Street bank controlled and operated by Jewish interests in the upper echelon of the Chicago financial world. When Sax, chairman of the board, took it over, he created the world's first drive-in bank which has over 11,000 copies throughout the country. The Exchange Bank has over 22 Jewish officers and board members, some of whom are:

Dr. Harry Benaron, Samuel M. Bergman, Seymour Berman, Isidore Brown, David J. Fischer, Harry A. Goldson, Irwin A. Goodman, Charles C. Kaplan, Seymour Kaufman, Irving H. Kirschbaum, Gen. Julius Klein, William J. Klibanow, Arthur Larschan, Abraham Lecker, Robert L. Leopold, Maurice J. Mettel, Harold Z. Novack, Paul M. Oberndorf, Morry Rapaport, Edward Sax, Jerome M. Sax, Samuel W. Sax, Milton J. Silberman and Joseph Stral.

Walter Heymann, vice chairman of the board of the First National Bank of Chicago, one of the largest financial institutions in the country, is among the best known bankers in the country with a long record of successes to his important post. A second generation is represented at the First National by a son, Robert Heymann.

David Sweet, who was one of the outstanding vice presidents of the City National Bank and Trust Co., has become vice president of the Continental Illinois National Bank and Trust Co. of Chicago, which merged this summer with the City National.

Herman Waldeck was another Jewish banker who distinguished himself by becoming executive vice president of the Continental. Another banker is Henry Kohn, vice president of the Harris Trust and Savings Bank.



**George D. Sax**



**Frederick Straus**



**Walter Heymann**

Although Jews are a small minority in the brokerage business, they have made a major contribution in this city's rise as the nation's second largest financial center.

One of the oldest brokerage firms, probably one of the most respected in the nation, is that of A. G. Becker & Co., founded by Abraham G. Becker, and now headed by his son, James H Becker. Other pioneers in the company's growth and success were Robert Schaffner and David Stern, partners in the firm following the death of A. G. Becker. Joseph Levin is currently its executive vice president.

Freehling, Meyerhoff & Co. was founded by Irving E. Meyerhoff. Norman Freehling is now senior partner. Another prominent firm for many years following World War I was Faroll Brothers, founded by Barnett and Joe Faroll. John H. Newman, now a partner of David A. Noyes & Co., was a partner of Faroll Brothers before it ceased operation.

Morton Cahn today holds the distinction of being the oldest member of the Midwest Stock Exchange.

Among those of revered memory in the brokerage business is A. Richard Frank.

One of the leading investment banking firms in the city is Straus, Blosser & McDowell, headed by Frederick Straus. It was started in 1933 by S. J. T. Straus as the Straus Securities Co., later changed to Straus and Blosser in 1944. It joined the New York Exchange, then adding McDowell to the firm's name in 1951.

The late Charles Sincere, formed the brokerage firm of Charles Sincere Co. His son, Charles, remains as a partner in the firm.

Partners in other firms are Robert Pollak of H. Hentz & Co., former dramatic critic for the Chicago Sun-Times; L. Montefiore Stein of Bear Stears & Co.; Melvin Emerich of Hallgarten & Co., and Julian Meyer of Salomon Bros. & Hutzler. A newcomer is Seymour Fishman, partner in Divine & Fishman.

Outstanding contributions have been made to the growth of Chicago from the earliest days by Jews in mortgage banking.

The Greenebaum name has been associated with community service since 1855. Elias Greenebaum and his brother, Henry, founded the firm in that year. Today, it is the oldest mortgage banking firm in the nation. At the time of his death in the early 1900's, Elias Greenebaum was respected widely as the patriarch of the mortgage business. His son, M. E., took over the presidency of the Greenebaum firm upon his father's death and added to the family prestige by founding the old Bank of America which merged in 1928 with Vice President Charles Dawes' Central Trust Co. to form the City National Bank and Trust Co. of Chicago. It recently merged with the Continental Illinois National Bank and Trust Co.

In 1928, Edgar Greenebaum continued the family tradition by becoming president. He served until 1952. He served as one of the founding fathers and president of the Chicago Mortgage Bankers Association. In the Greenebaums' 106-year history, the company has had only four presidents, the fourth being Stephen G. Cohn, founder and president of his own firm, First Mortgage Corp., prior to joining the Greenebaum company. Under his guidance, the firm led the way financing shopping centers.

S. W. Straus, closely identified with the banking and investment fields in the early part of this century, was founder and president of S. W. Straus and Co.

Two other Chicago men who contributed greatly to both residential and business building were Irvin Jacobs and Herbert F. Philipsborn. Jacobs, who formerly headed his own firm. and was particularly active in residential mortgages, now serves as a mortgage consultant. Philipsborn still holds the presidency of H. F. Philipsborn & Co.

Among others well known in mortgage banking are Ferd Kramer and Maurice Pollak, both former presidents of the Chicago Mortgage Bankers Association, and Edgar Bibas, all of Draper & Kramer; Harry Salk, founder and chairman of the board of Salk, Ward & Salk, and his son, Erwin, now president of that firm; Sam Tavalin, president of General Mortgage Investments, Inc.; Maurice Levinkind, president of Kahn-Levinkind, Inc.; Milton J. Krensky, president of Milton J. Krensky & Co.; and Michael Greenebaum, vice president of Lake Michigan Mortgage Co.

Walter E. Heller, who founded the Walter E. Heller Co. in 1919, made his initial venture in the automobile financing business. In 1924, he expanded into commercial financing, dealing in home products such as furnaces and appliances. This became such an important part of his business that in 1932 he discontinued auto financing completely. He further expanded into rediscounting for small finance companies. Today, this company, which began operation with a capitalization of $100,000, is the largest diversified finance firm in the nation. Its capitalization is $42 million and it does a volume business in excess of one billion dollars a year in loans. Heller became board chairman in 1960.

Sidney Feuchtwanger is chairman of the board of Commercial Discount Corp., and a member of the board of directors of Automatic Canteen Co.

He organized and incorporated Commercial Discount Corp. in 1932. He was primarily responsible for the corporation's growth from $25,000 in receivables outstanding in 1932 to more than $25 million in receivables at the end of 1960. The company did an annual volume of more than 125 million dollars in 1960.

Commercial Discount Corp. became a subsidiary of Automatic Canteen Company of America in 1960.

The world's two largest commodity exchanges are located in Chicago — the Chicago Board of Trade and the Chicago Mercantile Exchange. Jews have made important contributions to the growth and success of these commodity businesses.

Among the pioneer Jewish names in the grain business were Morris and Joe Rosenbaum, who founded the original Rosenbaum Brothers firm. Joe subsequently formed the Rosenbaum Grain Co., which is now headed by his sons. Manning and E. F. Rosenbaum. Morris was succeeded as head of Rosenbaum Brothers by his sons-in-law, Ed Glaser and Harvey Austrian.

One of the nation's leading grain brokers today is the Uhlmann Grain Co. Fred Uhlmann was vice president of the Rosenbaum Grain Co. for many years prior to the formation of his own firm. In 1923 he and his son, Richard, now chairman of the board, founded the present company. Richard Uhlmann was the first Jew ever elected president of the Chicago Board of Trade. Jack A. Benjamin was a partner of the Uhlmanns until his death in 1960.

Two other leaders in the Chicago grain movement today are Julius Mayer and Harry Shere of the Continental Grain Co. Mayer also has served as president of the Board of Trade.

One of the most famous Chicago grain traders and speculators has been Ed Lichstern. The story of how he amassed millions of dollars through grain trading and then lost it during the early part of the century is a legendary part of the history of grain in Chicago.

At the Mercantile Exchange on North Franklin St., names like Ludwig D. Schreiber, Michael Weinberg, Sam Katz, Elmer Falker, Miles Friedman, Harry Field and Hy Henner are heard repeatedly in stories of the growth of the 42-year-old exchange. Schreiber was one of the guiding lights in its formation and is one of its past presidents.

First Jewish president of the Merchantile Exchange was Harry Field, who served from 1930 to 1932. Others who have held the top post, now titled chairman of the board, are Miles Friedman, Michael Weinberg and William S. Katz, the present chairman.

One of the oldest Jewish firms in the field is Weinberg Brothers, founded by the late Max and Louis Weinberg. Max's son, Michael, now heads the firm. Also in business for 60 years is the Katz family. The firm was started by Samuel Katz and his son, William, now president of S. K. Produce Co. Hyman Henner and his two sons, William and David, also are prominent in the business, along with Sam and Saul Schneider and Sol Rich.

## FOOD AND DRUGS

Former Canadian Nathan Cummings founded and today is board chairman of Consolidated Foods Corp., one of the largest and most important names in the processing, distribution and retailing of foods in the U. S. Originally, in the shoe business with his father in St. John, New Brunswick, he purchased C. D. Kenny Co. in Baltimore. He became interested in Chicago through the purchase of Sprague-Warner in 1942, Reid, Murdoch in 1945, and Royal Blue in 1952. The Cummings rocket then really went into orbit, annexing more than 20 companies in the food field with total current annual sales of more than $430,000,000.

Cummings is a majority stockholder of another corporation, Associated Products, which owns Rival Packing Co. and 5-Day Deodorant. Two sons are also busy in the food field. Herbert is president of Consolidated's International Division, and Alan is president of College Inn Foods, owned by the Cummings family.

A part of the Cummings Empire is the "Kitchens of Sara Lee," which he purchased in 1956, now turning out more than a million cream cheese cakes, coffee cakes and other pastries a week in a new $4,000,000 automated bakery in Chicago.

Charles W. Lubin, who organized the Kitchens of Sara Lee in 1951, had been in the baking business since he was 14. Sixteen years later, in 1935, he started a small bakery for specialty items, culminating in the Sara Lee success story. He is regarded by all as a perfectionist in quality control. For example, he uses only the finest 93 score grade A butter, more of it than any other bakery in the world.

Jacob Cohn, who founded the Continental Coffee Co. in 1915, came to this country as an 11-year-old boy. While in his teens, he sold coffee house-to-house from a horse-drawn wagon. After four years, he decided to sell restaurants exclusively and with $200 capital started his own firm.

Continental's new plant, erected in 1957, now serves 26,000 restaurants, caterers, institutions and vending machine operators as the leading institutional purveyor of coffee. More than 750 are employed, with Cohn as chairman of the board. Alvin, his son, succeeded him as president in 1959.

Labor and industrial leaders alike speak in praise of the late Erwin O. Freund, who founded the Visking Corp., manufacturer of synthetic sausage casings. His research and pioneering in cellulose sausage casing led not only to leadership in the industry, but to the merchandising possibilities of sausages. The famous "skinless" wiener is a dream he made into reality. Freund started with the Oppenheimer Casing Co. and then became vice president of the Independent Casing Co. The Visking Corp. was started by him in 1926.

The Vienna Sausage Co. was founded in 1893 by Samuel Ladany and his brother-in-law, Emil Richel, as a small sausage manufacturer. He headed the company until his death in 1925. His son, Jules, who entered the business in 1922, became president of the company until his father's death. William, who joined the company in 1931, became executive vice president. They have expanded to three factories.

The Best Kosher Sausage Co. dates back to 1890 when the father of Harry and Philip Oscherwitz began making sausage in Cincinnati, where he still is in business. In 1926, the two Oscherwitz brothers and their brother-in-law, Samuel A. Broida, came to Chicago to establish a kosher sausage business here. In 1936, they named the company Best Kosher Sausage Co., with Broida as president, Philip Oscherwitz as vice president and Harry Oscherwitz as secretary-treasurer.

The third generation also takes an active part in the business with Jerry Oscherwitz and Sheldon Sternberg, son and son-in-law of Philip Oscherwitz, and John Mann, Broida's son-in-law, in executive positions.

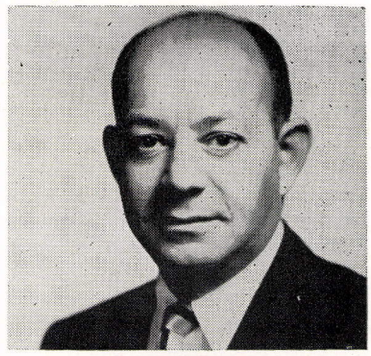
Kosher Zion Sausage Co. is affiliated with the oldest sausage manufacturing company in the Chicago area, heralding back to 1848 when David Berg came from Germany and started his small "wiener" manufacturing plant, learning the trade in his native land. Today the firm is operated by David Manaster and his family. In addition to the Kosher Zion label, they have a separate company operating under the name of the founder, David Berg & Co.

What is now Sinai Kosher Sausage Manufacturing Co., at 1000 W. Pershing, had its antecedent in 1904 when Kosher Star Sausage Manufacturing Co. was organized at 14th and Jefferson by Samuel Levin and Harry Levitetz. In 1910 the firm moved to 1010 W. Maxwell and was located there until 1933. However, in 1921 the group merged with Sinai Kosher which Charles Pozin, Jack Levin and Harry Katz had organized in 1912 at 3351 S. Halsted. The move to the present plant was made in 1959 and 1960. Jack Levin is president, with Sam Pozin and Richard Loewenstein in executive positions. It occupies several blocks and manufactures kosher products only.

Irvin Swartzberg, in 1935, changed from a struggling advertising salesman into a struggling lemon juice manufacturer. Since that time he has influenced millions not to say lemon juice . . . "Say Realemon." In 1954 he added "Realprune" and then "Realfig." He was among the first to enter the frozen lemonade and limeade business. This required millions of dollars invested in buildings and advertising. The result is that Realemon-Puritan Co. is one of the largest in the field.

Bresler Ice Cream Co. was started in 1930 with $1,500 capital by William Bresler, president; Harry O., general manager, and four other brothers, Henry, Dave, Fred and Charles. They purchased their first ice cream in bulk from a company that permitted them to use its premises after 5 p.m. to package ice cream bars. Called the Good Time Ice Cream Co., they began to vend their bars at outdoor affairs, originating the ice cream vending boxes now seen at sports events, parks and beaches. This company now produces and sells many million gallons of ice cream annually.

The Olin family this year is celebrating the golden anniversary of Goldenrod Ice Cream Company, which it acquired in 1913. Louis B. Olin, father of Edward L. and David K. and father-in-law of Philip Sang, was president of the company until his death in 1942, when Edward became president and David, treasurer. Sang is vice president.



LOUIS ZAHN

In 1930 the Olins started the Service Stores in the drug field. In 1945 they purchased Humiston-Keeling & Co. of which David is president.

The Stine family's interest in the drug field ended with the sale of its phenomenally successful Stineway Drug chain, built by Max and H. A. Stine. They could not, however, remain inactive and entered into the retail field with an outlet in Highland Park.

The Stineway operation, now a part of Ford-Hopkins, is headed by Seymour Nordenberg.

Among the most outstanding men in the wholesale drug field is Louis Zahn of the Louis Zahn Drug Co., winner of the Horatio Alger Award in 1957. He started his business with $225 in borrowed capital 30 years ago, building it into one of the largest in the Middle West with annual sales of more than $15,000,000. During this period, he has been an active community leader.

Gardner H. Stern, president of Hillman's, has devoted his entire business life to the expansion of the company formed by the merger of Chicago's two famous retail food organizations, Stop & Shop and Tebbetts & Garland in 1928. Stern's program called for a steady, substantial growth, which has resulted in a chain of 16 retail outlets, a complete bake shop, candy factory, warehouse, and all other facilities necessary for such a large integrated food chain.

## FURNITURE

When Max Goldenberg died on his 93rd birthday, Sept. 13, 1961, an era ended in the retail furniture business.

Goldenberg was considered by many as dean of the Chicago Furniture industry.

In the early 1900's, Max and his brother, Samuel, joined their mother, Mrs. Elise Goldenberg, who had founded the Goldenberg Furniture Co. in 1878. Max became president in 1906, a position he held until his death. Goldenberg was one of the 17 founders of Rotary International in 1905 and its last surviving founder.

Principal competitor of the Goldenbergs early in the century was L. Fish Furniture Co., which originally was located next to the Goldenberg Store on South State St. The company, now headed by Milton Fish, a nephew of the founder, is probably the largest retail furniture operation in the area. It is famous throughout the nation as a pacesetter in many areas of retailing in the furniture business.

Another leader in the industry is Howard Joseph, president of City Furniture Stores in Chicago, Chicago Heights, Hammond and Indianapolis. Joseph was a leader in the development of the Better Home Furnishings Council of Greater Chicago, serving as its president.

Amber Furniture was founded in the early 1900's by Abe Bernstein and his seven sons.

In the bedding spring products business, national leaders are Nachmann Corp., headed by Fred, Sr., and Fred, Jr., and the Chicago Spring Products Co., headed by George Taylor and his son, Allen.

Lawrence K. Schnadig, president of the Schnadig Corp., manufacturers of International, Karpen, and J. L. Chase Chairs, heads the second largest upholstered furniture company in the world. Karpen dates back to 1880 when it was founded by the nine sons of Moritz Karpen.

Schnadig's personal furniture background stems from the Pullman Couch Company, of which his father, Jacob L., was co-founder.

He operates ten plants with a million square feet of manufacturing area. He has a major financial interest in Aldens, Inc., where he is chairman of its executive committee.

Joseph Robineau founded the Dearborn Co. in 1914, which he still actively manages. He is assisted by two sons-in-law, Arthur Margolis and Lawrence P. Gates.

Other prominent manufacturers are Morris Futorian, founder of Futorian-Stratford Furniture Co.; Milton Cohn, who heads Douglas Furniture Co., makers of kitchen furniture, and Harry Bergman of Butler Specialty Co.

Chicago is a leader in bedding with several prominent manufacturers, including Morris Kaplan of Sealy mattresses; D. C. Hirsch of Serta mattress, who succeeded his father, Dan Hirsch; the Lurie family of Royal Bedding Co., which features Restonic mattresses; Abe Brandwein, founder of A. Brandwein & Co., and Ira Pink of Englander mattresses.



**Henry Crown**



**Joseph L. Block**



**David Borowitz**

In the lamp manufacturing business, four names stand out . . . Stiffel, Bradley, Dinkelspiel and Rembrandt. Samuel L. Dinkelspiel, was known as the "father of the lamp industry." Prior to his death in August, 1961, he had been engaged for over 50 years in the production of top quality, custom-designed and hand-made lamps. His daughter, Mrs. Jane Lieberman, has taken over management of the firm.

Another quality name is that of Stiffel lamps, founded by Theophile A. Stiffel in 1932 and still operating under his direction.

David Borowitz has been so occupied with philanthropies, civic programs, rare books and other cultural activities that one might believe he has little time for his lamp business. However, as founder of Bradley Manufacturing Co. in 1929, he remains its active president, and recently announced the most extensive merchandising program in Bradley's history. From the manufacture of paper parchment shades, he has expanded Bradley into one of America's leading quality lamp manufacturers.

Among the largest manufacturers is the Rembrandt Lamp Corp. This company was formed in 1924 by Albert Witz, Louis Brosilow, and William Markoff, in a consolidation of two companies. Witz was president of Rembrandt from 1924 to 1931, followed by Brosilow from 1931 to 1937. Markoff then headed the firm until 1948 when he retired. The late Murray R. Lewis was president from 1948 until 1951, when Ben Glassman, brother-in-law of Markoff, was elected president.

Bernard Horwich founded the Chicago Curled Hair Co. over 50 years ago, dealing in animal hair for mattresses and upholstery. He died in 1948. As his three sons reached maturity, they joined the company and assumed increasing responsibility. In 1931, General Felt Products Co. was formed for the manufacture of rug padding. Another important subsidiary is Wayne Cotton Products, which manufactures felt mattress materials.

Heading the companies is Arthur N. Horwich, president, with Phil, vice president, and Theodore, treasurer. Today, the third generation of the family is taking an active role in the company with Arthur's son, Leonard, and Philip's son, Franklin, holding executive positions.

**GENERAL INDUSTRIAL**

Among the most outstanding of all business executives in Chicago today, recently elected president of the Chicago Association of Commerce and Industry, is Joseph L. Block, chairman of the board of the Inland Steel Company, eighth largest in the nation.

He started to work for Inland in 1922 and was joined in 1924 by his brother, Leigh B. Block, vice president and in 1928 by a cousin, Philip D. Block, vice chairman of the board and president of Inland Steel Container Co.

These men are the grandsons of Joseph Block, who came to Chicago in 1893 from Cincinnati to revive the inactive Chicago Steel Works. Their knowledge of the industry comes from hard work in many of Inland's divisions, gaining experience that has been most valuable to the growth of the company.

Joseph L. Block became president of the company in 1953 and board chairman in 1959. He has received many honors for his outstanding contributions to the nation's welfare.

Henry Crown has a place all to himself in any history of Chicago commerce. This dynamic personality is a merger of endless energy and outstanding ability.

Recently Crown sold the Empire State Building after 10 years of ownership. This does not mean that vacation days are here, for Crown is chairman of the executive committee of giant General Dynamics, board chairman of Material Service Corp., vice president, member of the executive committee and second largest stockholder of Hilton Corp., director and member of the executive committee of the Chicago, Rock Island and Pacific Railroad, chairman of the board of Freeman Coal Mining and director of the Waldorf-Astoria and Hertz corporations.

Henry and two brothers, Sol and Irving, invested $10,000 to start Material Service in 1919. Henry became treasurer. Sol, who was president, died two years later, and Henry became president at the age of 25. From this start, Crown built his sand and gravel empire.

Crown has two sons, Lester and Robert, in his industrial empire. Another son, John is an attorney.

The Bensinger family has contributed much to the growth of bowling as



**William H. Rubin**



**Morris R. DeWoskin**



**B. E. Bensinger**

a national pastime. Much of the credit goes to two brothers, Benjamin E. Bensinger, Jr., president, Brunswick Corp., and Robert F. Bensinger, board chairman, great grandsons of the founder, John Brunswick.

Robert succeeded his father, B. E. Bensinger, Sr., as president in 1931 and was elected board chairman in 1950. His brother was made chief executive officer in 1954.

Bensinger has led the program to acquire several additional companies, making Brunswick a leader in the manufacture and distribution of other recreational products, such as boats, golf, baseball, fishing and hunting equipment.

It has acquired a school equipment division and Aloe Medical Supply Division.

Roger G. and Peter B., two sons of B. E. Bensinger, are active in the continuation of Brunswick's growth.

Another industrial giant in Chicago who started as a young man with an investment which would buy only 10 shares of his company's stock today was Max Epstein, who made industrial history with the General American Transportation Corp. He died in 1954.

Epstein made his investment of $1,000 in 1898 in a company called Atlantic Seaboard Dispatch and a new idea of renting refrigerator cars. In 1902 he incorporated the company, which has always been identified as GATX.

Epstein remained president from 1898 to 1929, when he became board chairman. Elias Mayer, an attorney, became president for two years. Lester Selig became president in 1931, then vice chairman in 1945. Sam Laud became president in 1945 and chairman of the executive committee in 1961.

Frank L. Sulzberger is president of the Enterprise Paint Manufacturing Co. where he joined his father, Solomon, in 1905. He became a vice president in 1909, president in 1931, following the death of his father, and board chairman in 1951. He was succeeded as president by his son-in-law, Arnold L. Wolff.

Sulzberger has been president of the American Paint & Varnish Manufacturers Association and chairman of the board of the National Paint, Varnish and Lacquer Association.

Founder of Revere Camera Company, Sam Briskin, who died on May 15, 1961, received national acclaim as both a great industrialist and philanthropist. He came to America 53 years ago from Russia as a 17-year-old sheet metal worker. In 1920 he opened a small auto radiator repair shop. Ten years later, doctors told him he had six months to live, but he refused to accept the verdict and had 12 operations before he was cured. Shortly thereafter, he formed the Revere Camera Co. and became one of the leading manufacturers of amateur movie equipment and a supplier of magnetic tape recorders.

He was board chairman of Revere until its sale this year to the Minnesota Mining and Manufacturing Co. Theodore S. Briskin, a son, is vice president and general manager of Revere.

Briskin founded the American Cancer Society's Babe Ruth Cancer Fund with a $100,000 contribution when the home run slugger died.

In 1890, A. S. Schulman started, in Cincinnati, the electrical contracting firm that still bears his name and is managed by his family. He contributed several significant inventions.

By the time he moved to Chicago, in 1912, Schulman had undertaken large contracts throughout the nation. Among the company's major projects here have been the Merchandise Mart, Field Building, New Post Office. The company did extensive electrical installations for the Atomic Energy Commission at Oak Ridge, and built numerous generating and transmission facilities for public utilities.

Harry M. Schulman, a nephew, is now president of the company.

George Barr, president and founder of G. Barr & Co., manufacturing chemists, is a pioneer in the aerosol field and the country's leading producer of private label aerosols. He has given employment to the physically handicapped since 1935. At that time, he began to serve the cosmetic and drug industry. In 1951 he received the President's Trophy for his outstanding efforts in developing employment opportunities for the physically handicapped. He has been chairman of the Governor's committee for nine years and a member of the President's committee interested in this program.

The Golden family is the largest manufacturer of scratch pads in the country. It is among the biggest converters of paper for school and office used in the Chicago area. Joseph Golden started the present firm 50 years ago in Chicago with a capital of $100.

Today, the ultra-modern Mohawk Tablet plant is a showplace of the industry. The company is headed by Joseph's son, Alex, in partnership with his brothers, Mitchell, David and Morris. Several grandchildren are carrying on the family tradition in the firm.

Aaron Scheinfeld, co-founder and chairman of the board of Manpower, Inc., is a former Milwaukee attorney, who started in the temporary help field 13 years ago, opening more than 250 offices in the U. S. and overseas. Scheinfeld is also president of Salespower, Inc., a companion company.

**HOTELS**

During the last 50 years, and especially within the past decade, Jews have displayed a significant interest in the hotel industry.

Much of the interest is in the financial and promotional segment of the industry rather than in its management and administration. However there has been an increasing interest in management, too.

As mentioned before, Henry Crown is a major participant in hotel investments as vice president of Hilton Hotels, which includes the Conrad Hilton and Palmer House.

Albert Pick, Jr., president of the Pick Hotels Corp. which includes the Congress Hotel and a chain of hotels and motels throughout the country, joined his father's hotel equipment and supply company, Albert Pick & Co., in 1917. After the company was sold in 1926, he was part of a group which became the Pick Hotels Corp. He brought many innovations and new life into the Congress Hotel.

The Sherman House returned to Chicagoans when John J. Mack and his associate, Raymond Sher, purchased the operating lease on the hotel from Webb & Knapp of New York. The Sherman and the Ambassador Hotels were previously operated by the late Ernest Byfield. The Jewish community felt a special relationship to the hotel because of the indefatigable Leo Nellis who was its sales manager until his death in May, 1961.

Morris R. DeWoskin started in the hotel field as a bellboy at the age of 18. Four years later he became hotel manager. He went into the hotel brokerage business in 1925. His first hotel was purchased in 1932. Today he owns Lake Shore Drive Hotel and is one of the principals in the operating group of the Executive Houses in Chicago, Washington, Memphis and Scottsdale, Arizona.

In 1945, he negotiated a 30-year lease for the Condado Beach Hotel in San Juan, Puerto Rico. A $3,000,000 expansion program is now in progress to make it the second largest on the island. He also operates the International Airport and El Barranguitas in Puerto Rico, Aruba Caribbean Hotel & Casino on Aruba in the Netherlands West Indies, and a new resort being built in Suriname, formerly Dutch Guiana.

He is active in every phase of communal endeavor and is known as "Mr. Israel Bonds."

William H. Rubin, owner of the Morrison Hotel, has been a major factor in the hotel business for years. Others include Lou Silver with his Gold Coast hotels, Max Dresdner with the Shoreland and Sovereign, Max Schwarz at the Bismarck, Joseph Stein and the Alexandria, Solomon Harrison and David Zaransky with the Hamilton and Harrison, Ed Blonder of the Knickerbocker, Howard Wallach with the Webster and Ohio House, Louis Lanski of the Sands and Sherry, Seymour Logan of the Associated Hotels. The hotel investment groups contain men with financial ability like Nathan Schwartz, Philip Pekow, Robert Levy and Alex Spare.

Jerrold Wexler is an example of a young man taking leadership in the commercial life of Chicago. He is president of Jupiter Oils, Inc., a holding company with diversified interests. Among his most sensational projects at the present time is the proposed $25,000,000 apartment project over the Illinois Central tracks, the first step of a $250,000,000 enterprise. He is also a director of Allied Radio Corp., Nickle Rim Co., Lathrop-Paulson, Stearnes, Imperial Kitchens, Milwaukee Manufacturing Co. and Milwaukee Chair Co.

**INSURANCE**

Discuss the insurance business in Chicago, and, invariably, you will be referred to Alan Wolff, a veteran of over 60 years. Wolff started with his uncle, Conrad Witkowski, a partner in Witkowski & Affeld, a leading insurance firm in Chicago 60 years ago.

He later became partner in Coffee, Wolff & Co., then had his own firm as Alan Wolff & Co. He became a partner in Klee, Rogers, Loeb and Wolff, the forerunner of Associated Agencies, incorporated in 1931 and which he heads today as senior partner.

Alan Wolff was one of those who drafted the State of Illinois insurance code in 1937 and worked for its adoption. He was the first Jew to serve as president of the Chicago Board of Underwriters, a post he held in 1923, and was the first Jew elected president of the National Association of Insurance Agents in 1933.

One of his partners in the old Klee, Rogers, Loeb & Wolff firm was James Loeb, one of the best known insurance men in the early years of the century.

Wineman Brothers was founded by Jake W. Wineman and his brother, Milton, in the early 1900's. The company is now headed by Jake's son, John. The latter's son, John, Jr., is an associate.

Among the largest insurance firms in the early period of this century was Adolph Loeb & Son, general agents, specializing in German companies. Associated with him were his son, Leo, who succeeded his father as head of the company, and Louis Becker, a son-in-law, who later founded his own agency. Another son of Adolph Loeb, Arthur, became one of the leading life insurance men in Chicago as a partner with Charles Stumes in Stumes and Loeb. Before forming his own company, Arthur Loeb was associated with George Pick.

The name Loeb is prominent in another firm, though the principals were not related to either the James Loeb or Adolph Loeb families. Jacob M. Loeb, a brother of Albert Loeb, vice president of Sears Roebuck & Co., joined with Jacob Eliel in Eliel and Loeb early in the century. Loeb's son, Hamilton, headed the agency following his father's retirement. The founder's grandson, Hamilton, Jr., currently leads the agency. He is currently president of the Jewish Community Centers of Chicago.

Henry S. Moser, an attorney who became an authority on insurance law, was one of the men responsible for the state's insurance code. He helped organize the All-State Insurance Company, of which he was secretary.

Allan S. Blank, president of the Reserve Insurance Co., is one of the younger men in the insurance business. In 1949, at the age of 25, he formed the National Security Insurance Association, an automobile insurance company. In 1952 he organized an investment group and purchased the Reserve Insurance Co. with which he merged National Security. He became president of the Market Insurance Co. after its formation by Reserve in 1961.

Louis Breskin, who headed the Sterling Insurance Co., was one of the leaders in the use of radio and direct mail.

Others who have been leaders in the insurance business through the years include Emil Lederer, a founder of Stewart, Keater, Kessberger & Lederer and a former president of the Chicago Board of Underwriters; Ed Summers of A. F. Shaw & Co.; Benjamin Auerbach, a pioneer in management in the first half of the century; S. Henry Foreman and his son, S. Henry, Jr., of Mutual of New York; Ed Eichengreen of Rollins, Burdick and Hunter; Joshua Glasser, the popular civic leader who came to Chicago from Dublin, Ireland, an agent of Continental Assurance Co., and Walter Hiller, representing Penn Mutual.

**MERCANTILE**

Among the most outstanding "businessmen" in Chicago's history was a girl of 16, who was a clerk in the Boston Store, owned by Charles Netcher. Her name was Mollie Alpiner. Success did not come to her because she married Netcher in 1891, but only after she became its active head following her husband's death in 1904.

Her great sense of merchandising resulted in an increase of annual sales from $6,000,000 in 1904 to a peak of $23,000,000 in 1923. She continued the real estate acquisitions started by her husband, gaining control of a square block on State St. In 1915, she built the Boston Store building on the northwest corner of State and Madison. In 1946 she sold it for $13,500,000. She died in 1954.

Another famous name to leave State St. is Mandel Brothers Department Stores. Its roots go back to 1848 when Simon Klein started one of Chicago's first department stores shortly after his arrival from Germany. Klein married Caroline Mandel, whose brother, Solomon, came to work in the store as a clerk. The store later became known as Klein and Mandel, changing to Mandel Brothers upon the retirement of Klein. Col. Leon Mandel was the last of the Mandel family to head the store before its sale to Wieboldt's.

When Maurice L. Rothschild opened his first store in Chicago in 1904, he was already a successful merchant in Kansas and Minnesota. The store grew under the direction of this veteran merchandiser, who died one day before his 77th birthday in 1941, and his successor, David Mayer, Jr. In 1957, Mayer retired as president and soon began planning and building McCormick Place, Chicago's convention and exposition center on the lake front. He had been appointed the first president, serving without salary.

Mayer was succeeded by Robert Mayer, who had started as a stock boy. He is also a director of the Consolidated Foods Corp.

Among the leaders in women's high fashion are Blums and Bramson's. Harry H. Blum and his wife, Becky, founded their first shop in 1910. Today the Blums still head the firm, with two stores on Michigan Ave. and one in Evanston. The first Bramson store was founded in Oak Park in 1931 by Leo Bramson, chairman of the board. There are now six Bramson shops, Martha Weathered and the Little Bramson Shop in his chain.

Morris B. Sachs, a name which was to become well known in political and philanthropic circles as well as merchandising, got his start in 1910 as a door-to-door peddler of dry goods in Chicago's Back-of-the-Yards section. Following World War I, he opened his first store at 63rd and Halsted, the site of the company's present headquarters. Another store is on State St.

Noted for innovations, Sachs became one of the pioneer radio advertisers when he sponsored the Morris B. Sachs Amateur Hour from 1934 to 1957. Sachs also gained fame early in World War II when he sent a paid-up statement to every customer of his store entering the armed forces.

Following his death, his son, Morris B. Sachs, Jr., became president.

The story of the rise of the Goldblatts in the commercial life of Chicago is another saga of young men with a few dollars and a vault filled with vision and enterprise. Maurice and Nathan Goldblatt decided in 1914 to open a small store at 1617 W. Chicago. They felt the people in the area would patronize a store selling at lower prices and staying open during hours when working people had time to shop. Two

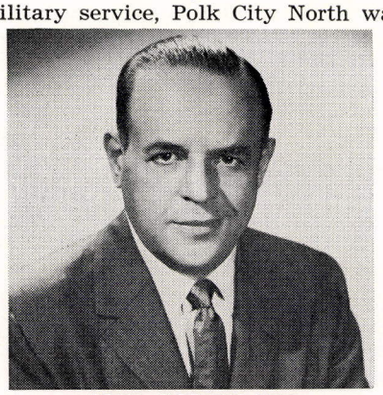
more brothers, Joel and Louis, joined the venture, and year after year the business grew. The brothers began to build and purchase stores. During the early '30's they were given the title of "America's fastest growing department store chain."

In 1936 they realized their greatest ambition, moving to State St. with the purchase of the Davis Store . . . In 1944, Nathan, who had become one of Chicago's most dynamic citizens, died of cancer. Maurice decided to devote most of his energies and time to the eradication of the d sease.

Today 25 Goldblatt stores with more than 6,000 employes do an annual sales volume of more than $110,000,000.

The advent and rise of discount house merchandising in Chicago is the result of the ingenuity and vision of Sol Polk, president of the successful and expanding P o l k Brothers. He opened his first retail operation on North Central Ave. at the age of 19 in 1935. It grew until it included his four brothers, Sam, Morrie, Harry and Dave, and a sister, Goldie, on its staff. All remain as executives, with the exception of Dave, who died in 1955.

In 1947, following Sol's return from military service, Polk City North was



**JOEL GOLDBLATT**

opened, and additional stores were started in other parts of the city. To the merchandising philosophy of selling large volume at lowest possible prices, Polk added the policy of giving customers service and convenience, such as staying open seven days a week, including evenings. Today Polk has 1,400 employes and an automated warehousing procedure and electronic data processing. Polk has been honored as the "Appliance Store Brand Name Retailer of the Year" in 1961. It is considered the largest in its field.

A young man who pioneered in the self-service discount department store is Lawrence Goodman, who, at the age of 21, opened a shop in 1945 to sell one item, shirts. Today Goodman heads an organization of nearly 20 large discount department stores in Chicago and suburban areas. His promotional program in the field of discount merchandising has been closely observed by leaders everywhere.

The growth of sporting goods retailing has been noteworthy, particularly during the last 10 years with the advent of the Mages Brothers, who built a chain with a large promotional and advertising program, and the increase in Klein's Sporting Goods Stores to seven locations. Milton Klein joined his father in 1931 at a Halsted St. location with a sales volume of $10,000 that year. He started a mail order department and also edited and published "The Gun Digest." The stores now boast an annual volume of more than $5,000,000.

The rise of modern day merchants in Chicago is exemplified by the man who opened a one-room fur shop in Chicago 21 years ago and today heads the largest retail fur business in the world with annual sales exceeding $9,000,000.

A. L. Meltzer, was graduated from Pennsylvania University via the night school. After working for $12 a week during his school years, he moved to Chicago. With his brother. Herman. he opened the Evans Fur Co. Herman has retired to become a dollar-a-year advisor to the Israeli government, trying to establish a fur industry in Israel. A. L. has been joined by his son, David. Their promotional sense has resulted not only in their great phenomenal growth, but also in leased departments in leading department stores in Boston, Lynn, Providence, Milwaukee, Des Moines, Omaha, Sioux City, Portland and Salem.

Perhaps no family in Chicago has had a longer association with the fur business than the Silbermans who moved to Chicago in 1886. Founded by three brothers, Ferdinand, Sigmund and Adolph, the Silbermans dealt in both wool and furs for many years.

During the 1920's, the Silberman Fur Co., formed as a separate company by Sigmund's son, David, began handling all furs for Sears Roebuck & Co. It became the largest buyer and seller of furs in the world, with offices in London, Paris, Milan and Leipizg, as well as in the U. S. and Canada.

David, Jr. joined the company in 1945. In 1953, he became president of the firm, a position he still holds.

Among others in the industry are Harold Goldsmith of Irmasam Furs, George Rosin, Harry Starr, Max Alper of Alper & Sulak, Adolph Richman and N. H. Rosenthal.

### MAIL ORDER

The man who probably earned the greatest respect in addition to having the most successful business career is the revered Julius Rosenwald. His interest in Sears, Roebuck & Co. began in 1895. He devoted his business life to making Sears one of the country's greatest industries.

He was responsible for many innovations, among them the policy of "your money back if not satisfied."

Another was the employee's savings and profit-sharing pension fund, which has resulted in many substantial estates for those who have retired, and today has an important position in stockholder activities.

Albert Loeb, who was important in the Sears organization, is given much credit for the inauguration of the pension program.

Following World War I, Rosenwald risked a large personal fortune to protect stockholders by returning $21,000,000 of his personal Sears stock holdings to the company treasury in order to permit Sears to readjust its finances without injury to stockholders.

The Negro has never had any one more interested nor more helpful in his welfare than Rosenwald, whose contributions dotted nearly every county in the 15 states of the South.

Rosenwald, who died in 1932, was succeeded as chairman of the board by his son, Lessing, who held the position until his resignation in 1939. Max Adler, a brother-in-law of Julius Rosenwald, long identified with him in business and communal programs, also resigned as vice president in 1939.

Edward Gudeman, who was appointed under secretary of Commerce, was vice president in charge of merchandise at Sears before his resignation in 1960.

Julius Rosenwald II, and Edgar B. Stern, Jr., two grandsons, represent the large Rosenwald interests on the board of directors of Sears.



**SOL POLK**

Alden's was founded around 1900 as the Chicago Mail Order Millinery Co. by Samuel H. Rosenthal, to sell millinery supplies via mail order to "parlor milliners," women who made hats in their homes. In the early years, he diversified the business.

Rosenthal controlled the business until 1915, when a group of five, including his brother, Benjamin J., Emanuel M. Schnadig, Jacob L. Schnadig, and Julius Kramer, took over the firm. Benjamin Rosenthal became president of the firm, now known as Chicago Mail Order Co., and Emanuel M. Schnadig was named vice president and general manager. B. J. Rosenthal served as president until 1928, when E. M. Schnadig took the helm.

Among the energetic young men brought into the business was Edgar H. Schnadig, a nephew of the two Schnadig brothers. In 1939, he was named president, and has been credited with several innovations which helped build the company into one of the largest mail order firms in the nation. He was responsible for changing the company's name to Alden's.

Inc., in 1945, and he developed a retail stores program for the company.

Schnadig remained president until 1945 when he was named board chairman. In 1946, he resigned to take over the ownership and management of the Boston Store until its liquidation in 1948. He subsequently became a Professor of Business at Notre Dame University and Loyola University. Currently, he is a business consultant with offices in Chicago.

Lawrence K. Schnadig, son of J. L. Schnadig, is now chairman of the executive committee of Alden's, and another member of the Schnadig family, Victor, heads the style department.

Early this year, the company bought Shopper's World from its founders and has extended its retail operations into the eminently successful discount department store field.

The Shopper's World, since its founding in 1956, has had a meteoric rise. It was started by Alvin D. Star, a young Chicagoan who was graduated from Harvard and went to work for Filene's in Boston. He met Jerome B. Spier and together they opened a discount store on Chicago's Northwest side. They formed a partnership with Alvin's older brother, Hyman, who was working in the Star Store, founded by their father. By 1960, their sales



**A. L. MELTZER**

volume had skyrocketed to over $19,000,000, with six stores in Chicago and suburbs. It operates as a separate division of Alden's.

While the history of Spiegel, Inc., began with a small furniture store in Chicago six years before Mrs. O'Leary's conflagration, it grew to prominence under the leadership of its current board chairman and president, Modie J. Spiegel. Starting as an account clerk in 1922, he became general manager in 1932, added the presidency seven years later, and then chairman of the board in 1954.

Spiegel's annual sales volume is $268,000,000. This mail order company distributes the largest volume of general merchandise ever handled from one integrated plant in one city. Spiegel ranks third among mail order organizations.

Spiegel was elected president of the Mail Order Association of America in 1942, and has held that position for 20 consecutive years.

Chicago is "capital" of the wholesale mail order world, leading the nation in bringing fast service and wide selection to the small town merchants. Sales run into hundreds of millions of dollars every year.

Among the oldest wholesale mail order companies in the city is Harrison Wholesale Co. now in its 50th year. Since 1925 the firm has been under the guidance of Albert L. Arenberg and his associates. Louis Susskind. now president of Harrison, Ben T. Crane, Walter F. Gips and William T. Keith, vice presidents.

Two other pioneers were Harry Alter, who founded Harry Alter & Co., which became a part of the Harrison company in 1929, and Nathan Cohen, founder and president of Triangle Industries until his death in the 1940's.

Other prominent wholesale mail order houses are John Plain and Co. whose chairman of the board and president is Harold Lachman; Continental Products, Inc., headed by the Grawoig brothers; Garrison and Allen; Atlas-United Co. of which Sid Wexler is president; and Coop Electric Supply, headed by Julian Roseth.

A revolution in marketing by mail has been created by Albert E. Sloan, president of Sloan-Ashland Co. They do $30,000,000 business a year via the post office without handling any mailing themselves.

Sloan has developed a simple method by which he learns what people want and then obtains it for them. Manufacturers are contacted to supply the merchandise. Sales organizations, from department stores to book publishers, are obtained to handle the mailings. The incentive to buy is created by promotion in a direct mail brochure.

**PUBLISHING**

Charles Liebman, attorney and real estate investor, entered the publishing field in 1947 under the title of "The Free Press." and in 1950 incorporated the firm with Jeremiah Kaplan as vice president and editor and Liebman as president.

The Free Press published volumes in the field of the social sciences and in 1960 was purchased by Crowell-Collier. Kaplan became president of the division, The Free Press of Glencoe, and vice president of the Macmillan Co.

Leonard S. Davidow came to Chicago in 1937 as president of Consolidated Book Publishers. Under his direction, it has grown into a complex of book publishing and sales companies in reference and educational books. encyclopedias, atlases. Bibles for all faiths, cook books and other publications of general appeal.

In 1954 Davidow became the publisher of "Family Weekly," a Sunday newspaper supplement with over 5,300,000 circulation. In January, 1959 he launched "Suburbia Today," a national monthly supplement for 230 community newspapers totalling 1,500,000 circulation in selected suburbs.

Robert Rothschild, who has been connected with Davidow for nearly a score of years, was recently elected president of American People's Press, a division of Grolier.

**REAL ESTATE**

If I were to devote all the space required to tell the story of Chicago's men who have changed the face of this city, it would take much more space than allotted to me.

Among the realty giants is Arthur Rubloff, who started to learn the business in 1919 and established Arthur Rubloff & Co. in 1930. His interests are in many parts of the world, but Chicago is home and headquarters.

Rubloff began his giant steps in 1947 by sponsoring the "Magnificent Mile" development, a $200,000,000 success story on North Michigan Ave. Two years later he created the $25,000,000 Old North Town Redevelopment Project, as well as the Evergreen Park Shopping Plaza.

The Charles Swibel story reads like another Horatio Alger tale. A Polish refugee from Hitler, he joined Marks and Co., as an office clerk at the age of 19. Within a few years he became assistant to Ellis Marks. In Feb., 1959



**ARTHUR RUBLOFF**

when Marks died, Swibel became president of the firm. Today, at 35, he is building the 60 million dollar Marina City; is a member of the Chicago Housing Authority and is active in all Jewish communal affairs.

Four men with vision and know-how added their courage to a large financial investment and undertook one of the most successful developments in the country, a completely new satellite city with a population of 30,000 — Park Forest.

They were Nathan Manilow, veteran realty investment leader; and two newcomers to Chicago from Omaha — Philip Klutznick and Sam Beber, attorneys, who had married sisters; and Jerrold Loebl, Architect.

Park Forest has 3,010 rental dwelling units and more than 3,000 single dwelling homes, as well as a major commercial area. It has its own churches, schools, shopping center, sewage system — in other words, a complete city.

Klutznick, who gained his experience as director of the Federal Housing Authority, used it well to establish Park Forest and currently a similar development in Israel.

At present, he is Ambassador Klutznick, one of Adlai Stevenson's principal associates at the United Nations in New York.

Beber is president of the Bank of Park Forest.

No realty history would be complete without Arthur X. Strauss, one of the most famous realtors in Chicago's history. It was during the early part of the century that Strauss was involved in some of the most important real estate transactions in the Loop, particularly along State St. Strauss represented Marshall Field and many of the important estates in those days.

Another pioneer was David Simon, one of the great brokers of the early 1900's, as was Murray Wolbach, who represented many of the industrial giants.

Adolph Kramer, who was co-founder in 1893 of Draper & Kramer, was the first Jew to become president of the Chicago Real Estate Board, elected to the post in 1920. The company he founded has continued to expand. Others who were presidents of the Board were Harry Goldstine, often called "dean of the real estate appraisers in Chicago," and Mark Levy, active in this field for more than 50 years.

Fredric P. Kirschner and Herbert H. Schoenlank probably hold the distinction of operating the oldest firm in the city still managed by the founding partners.

**RESEARCH**

One of the most important facets of industry today is research. Many Jews are found in this work, so vital to the creation of new products and improvement of those already on the market.

Among those directly concerned with research is Dr. Leonard Reiffel, director of physics research at Armour Research Foundation of Illinois Institute of Technology. He was named one of the ten outstanding young men in Chicago by the Junior Association of Commerce and Industry in 1961. He has a long list of achievements in the important field of nuclear physics and instrumentation. 115 scientists are on his staff, one of the largest independent physics research groups in the country. He is responsible for the world's first industrial nuclear reactor.

Another leader in research and development is Dr. Herbert Friedlander. Dr. Friedlander did radiochemical research for the Manhattan Project under the direction of Dr. Enrico Fermi and Dr. Herbert Anderson. Since 1948 he has been at the Whiting Laboratories of the Standard Oil Co. (Indiana) where he is now research associate in the Polymer and Plastic Research Division of Amoco Chemicals Corp.

Others who have become important factors in industrial research are Dr. Ellis K. Fields of American Oil Co., who holds more than 60 U. S. patents; particularly in the field of additives; Dr. Edmund Field of American Oil Co. whose work has been in catalysis; Dr. Herman Ries of American Oil Co.; Dr. Herman Pines of Northwestern University, consultant to many industrial firms; Dr. Nathan Sugarman, University of Chicago, who has been active with products from radio-active field; Dr. Bernard S. Friedman, Sinclair Oil Co., currently president of the Chicago Chapter of the American Chemical Society; Dr. Herman Block and Dr. Louis Schmerling, Universal Oil Products, who do much basic work in the modification, purification and improvement of petroleum.

Of course, any recording of noted scientists in Chicago could not be made without listing the internationally known Nobel prize winner, Dr. A. Michelson, who first measured the speed of light.

Others who have been important in chemical research in the past have been Dr. Julius Steigletz, who headed the Department of Chemistry at the University of Chicago for many years, and Dr. Morris Kharasch, one of the leading organic chemists who discovered and developed merthiolate, the antiseptic used throughout the world and who also did early research in seed disinfectants.

**TRANSPORTATION**

The transportation world has been startled by the tremendous success made by Ben W. Heineman as chairman of the Chicago & North Western Railway. Mr. Heineman, who made a splendid record in Chicago as an attorney, also served as assistant general counsel with the Office of Price Administration in Washington during the war and as legal advisor and assistant director of the North African Economic Board in Algiers in 1943. Ben was on the Civil Affairs Staff of General Eisenhower, and assistant to the Ambassador to France. Incidentally, he did the research resulting in the reversal of judgment in the famous "Sentinel case" of 1943. He was Max Swiren's partner.

Heineman became chairman of the executive committee of the Minneapolis and St. Louis R. R. Co. in 1954, resigning his position two years later to become chairman of the Chicago and North Western.

He has served as a member of the board of directors of the Association of American Railroads, and is a member of the board of directors of the Indiana Harbor Belt R. R. and of the Packers Car Line. His success with the Chicago and North Western Railway is particularly noted in Chicago because of his vastly improved commuter's service.

In 1918 with 12 used Model-T Fords, 22-year-old Walter L. Jacobs began Hertz Corp. which has become the world's largest car and truck rental leasing corporation. In 1923 John Hertz purchased the company which Jacobs started, but Jacobs remained with the company as vice president in Chicago, later assuming responsibilities in other cities as they were added to the Hertz System.

He became a General Motors executive with responsibilities for the Hertz operations when General Motors purchased the Hertz properties in 1926. In 1947 he was made president and general manager. Hertz properties were purchased from General Motors in 1953 by Omnibus Corp. of which another Chicagoan — Benjamin Weintraub — was its chief executive. This was the corporation which sold the Chicago Motor Coach System to what is now the CTA. Jacobs became president of all holdings when the name of Omnibus was changed to the Hertz Corporation.

John Hertz, who is another of the legendary tycoons, was active both in the ownership and management of many firms including the Chicago Yellow Cab Co., Yellow Truck & Coach Mfg. Co., Chicago Motor Coach Co., the Omnibus Corp, the Hertz Drive-Ur-Self System, Fifth Avenue Coach Co., New York City Omnibus Corp. and others. The influence of Hertz with his vast holdings was widespread.

One of the veterans of the local transportation field, who passed away in 1961 at 83 years of age, was longtime B'nai B'rith national vice president Benjamin Samuels.

Samuels became president of the Chicago Yellow Cab Co. in 1932. He joined the Yellow Cab in 1918 as an attorney. His activities were many and varied. He organized the Greater Chicago Safety Council in 1925, and was its president for four years. He was active in national taxicab owner associations and was regarded as one of the top experts in the local transportation field.

**IN SUMMATION . . .**

The part Jews play in the commercial and industrial life of the city is an important one, but it must be noted that they are mostly owners, rather than executive managers. From studies being made on executive employment by the American Jewish Committee, the "five o'clock shadow" is quickly spotlighted, particularly in specific areas such as heavy industries, banking and insurance.

For example, in a recent survey in Chicago, only 2% of all insurance employers were Jewish, other than agents and brokers. Likewise, Sylvia Porter in a recent syndicated column reported only two thirds of 1% of executives in heavy industries were Jewish, and this appears to relate to Chicago as well as it does nationally.

Perhaps, someone writing the history of Chicago Jews at the end of this century will note a major change in this area of discrimination. I hope so!

# From Gompers To Goldberg

By JOSEPH M. JACOBS



• *Conditions in the early sweat shops forced the workers to organize Labor unions. Jewish workers were most active in fighting for better working conditions.*

### BEGINNINGS

On Wednesday, May 5, 1886, 400 Jewish immigrant garment workers inaugurated the "Jewish Labor Movement in Chicago." Suffering under the intolerable conditions of their ghetto sweat shops, they banded together at the DeKoven Street Hall to demonstrate their need for emancipation.

These were the Chicago Cloak Makers assembling for their first public "picket line." As they marched out of their ghetto toward the Loop, without specific leadership, they felt that somewhere, somehow a way must be found to fulfill the promise of American life in their new homeland. As they reached the bridge at Van Buren and Market, however, they were confronted with converging patrol wagons and policemen swinging clubs. They were beaten and clubbed unmercifully.

Completely confused and bewildered they were driven back to their ghetto. In their hearts was bitter disillusionment with what, to them, was another "pogrom" in a land of broken promise. The Jewish Chicago Cloak Makers had received their "baptism of fire."

*Joseph M. Jacobs of Jacobs and Gore, received his law degree from John Marshall College of Law, and was admitted to the Illinois Bar in 1931. He served as special counsel for the Chicago Federation of Labor in 1935, President of the Chicago Labor College, 1934-36; General Counsel and Attorney for numerous international unions, joint boards and local unions affiliated with the A.F. of L throughout the United States; lecturer on labor law Northwestern University University of Chicago, John Marshall College of Law He is General Counsel for Amalgamated Meat Cutters and Butcher Workmen of North America, Upholsterers International Union of North America, and Cap and Millinery Workers Union.*

*He owns one of the largest collections of Rooseveltiana in the world, and has contributed articles on labor and public affairs to numerous labor publications.*



1886 was a year of social ferment and widespread organized and unorganized protest. This was the year in which the 8-hour strike movement began in America. Only a few days before the Garment Workers' experience on the Van Buren Bridge, all Chicago had been shocked by the so-called Haymarket riot during which a bomb exploded, killing one and wounding many other persons.

Although the American labor movement dates back to the revolution, the American Federation of Labor did not actually come into being until this same year of 1886. The Federation was organized by Samuel Gompers, an immigrant Jew born in London in 1850. The son of a cigar maker, Gompers also was a cigar maker. He was to become president of his international union. Under Gompers' undisputed leadership, the first convention of the Federation was attended by 42 representatives of 25 unions. The original membership was 150,000. The first headquarters of the AFL was in an 8x10 office containing a kitchen table with crates for chairs. During the next 38 years until Gompers' death in 1924, he led the movement.

On March 5, 1890, Illinois issued a charter to the Chicago Cloak Makers Union. It was the city's first formal Jewish trade union. Charter members were: Abraham Bisno, president; Isaac Levin, treasurer; and Peter Sissman, later to become a famous labor lawyer, secretary. The meeting place was at 449 Old Canal.

During the next 20 years the organization of Jewish workers in the needle trades developed spasmodically. Jewish immigrant workers generally were regarded by labor as unsatisfactory "candidates" for union membership. Although they worked under far more oppressive conditions than other American workers, their unions had little sustained continuity. Union programs were largely confined to a series of strikes to redress immediate grievances. After the turn of the century, however, a new Jewish labor movement came into being. The Waist Makers in New York in 1909 and the Cloak and Suit Makers a year afterward, staged mass uprisings. Widespread strikes were organized by the Men's Clothing Workers' Union in New York and Chicago between 1910 and 1913. Finally, with the organization of the Chicago Joint Board of the Ladies' Garment Workers' Union on Aug. 10, 1914, and the simultaneous establishment of the United Hebrew Trades in New York and Chicago, the Jewish labor movement was launched as a dynamic entity.

During the next 40 years, beginning just prior to the First World War and continuing through the years following the Second World War, the Jewish labor movement, confined to a small number of specific industries consisting of Jewish immigrant workers,

grew and became of age. Though relatively small in number and confined to only the largest industrial centers, it indelibly influenced the character of the American labor movement.

Certain unions are characterized as "Jewish" unions because the membership and leaders of said unions have been Jewish. This includes, for the most part, the three great needle trades unions, the International Ladies' Garment Workers, the Amalgamated Clothing Workers, and the United Hatters, Cap and Millinery Workers. Of course there were others such as the Luggage and Pocketbook Workers, the Fur and Leather Workers, the Hebrew Typographical Workers, and the Jewish Painters, Carpenters, Bakers, Meat Cutters and Schochtim.

**THE UNITED HEBREW TRADES AND THE "JEWISH DAILY FORWARD"**

Throughout the developmental years Jewish labor found leadership in the "Jewish Daily Forward" and the United Hebrew Trades. The "Forward" became the chief spiritual guide and the Hebrew trades acted as the spokesman for the burgeoning unions.

From the first day of its establishment, in 1887, under the leadership of Abe Cahan, the "Forward" was a medium of communication to the Jewish immigrant workers in New York and Chicago. It exercised powerful influence in orienting the Jewish workers in the American economic scheme of things.

It is difficult today to comprehend the brutality and inhuman oppressions in living and working conditions suffered by ghetto workers in those days of industrial feudalism when the United Hebrew Trades began amalgamating the masses of Jewish workers into permanent organizations. The "Forward" printed the clarion call to the Jewish immigrant workers to join the crusade for economic justice. Day in and day out it provided news, editorials, and feature articles by spiritual leaders of the Jewish community emphasizing the moral and ethical justification of trade unions as an instrument to destroy exploitation.

Commencing with the early days of the century, the United Hebrew Trades was the center of all activities in the Jewish trade unions. It effectively coordinated labor, organizational and cultural groups in the Jewish community. It served as a potent force in the life of immigrant workers, attempting to bring order out of chaos in their new industrial occupations. Although, in its inception the United Hebrew Trades was completely divorced from the rest of the general labor movement, it soon sent delegates to conventions of international unions and meetings of central labor federations. In this activity it functioned in an "ambassadorial" role.

In disputes between unions and between union officials it frequently acted as umpire. During the 1920's, United Hebrew Trades decisively aided various unions in the garment, millinery and cap trades, in their internal struggles against Communist party infiltration and domination.




• *15,000 Clothing workers staged a protest parade in Oct. 1915. Women bravely hoisted banners in defiance of established custom.*

Men who later became national labor leaders in the American community received their lessons in inter-union cooperation and inspirational encouragement in the United Hebrew Trades. Such men were Sidney Hillman, Frank Rosenbloom, Samuel Levin and Sam Smith of the Amalgamated Clothing Workers Union and Morris Bialis of the International Ladies' Garment Workers' Union.

**THE FEDERATION OF JEWISH TRADE UNIONS**

In 1930 a factional fight developed in connection with Chicago political issues and other matters. In that struggle, the leader of the group seeking new orientation was Morris Seskind, pioneer and veteran labor editor of the "Forward."

In his early days, Seskind was a cigar maker. He became an editor of the "Labor World" and later transferred to the "Forward." He was a prolific writer and indefatigable organizer in the Jewish trade unions. He was everywhere. It was a rare meeting, regardless of size, which he did not attend and report on in the "Forward."

As a result of the split, a new organization was born, named the Federation of Jewish Trade Unions. Its first president, Max Novak of the Ladies Garment Workers, led the Federation from 1930 to 1938 and again from 1941-43. A dynamic leader, he played a major role in organizing Jewish workers in the jurisdiction of the Amalgamated Meat Cutters and Butcher Workmen of North America. He became president of the local union and later rose to the vice presidency of the international union. When Novak died in 1952, his work in the Amalgamated was continued by Walter Stachnik and Max Weinstein.

Others who served as president of the Federation (in the order of their service) were Harry Ruter of the Garment Workers; Morris Seskind; Solomon Simkin of the Hebrew Typographical Union; Nathan Sugarman of the Amalgamated Meat Cutters, and Sam Winn of the Cap Makers Union. For many years prior to the New Deal era, Leon Hanock was the Federation's organizer. Leonard Axelrod of the Garment Workers has been its secretary for many years.

A long roster of Jewish labor leaders have devoted their energies to the Federation's humanitarian projects. They worked in all branches of the men's and women's clothing and garment industries as well as neckwear, boot and shoe, fur and tanning, luggage and pocketbook, drapery, mattresses, shoe repair, sausage-making, bakeries, clothing sales, butcher shops, carpentry, painting and many others.

Some of the outstanding leaders in addition to those described in other paragraphs were Nacham Lerner of the Hebrew Typographical Union, Charles Holzman of the Jewish Carpenters, Samuel Laderman of the Pocketbook Workers, Ben Abrams of the Cleaners and Dyers, A. Green of the Jewish Painters, S. Etkin of the Schochtim. The Garment Workers were always well represented by leaders such as Rebecca Eisenstadt, Samuel Glassman, Abe Plotkin, M. A. Goldstein, Meyer Barkin, Sol Flak, Meyer Friedman, chairman of the Joint Board and his successor, Harry Messer.

These Jewish men and women of labor received no pay for their "work." With them, their Federation activity was a natural self-expression of their dedication.

American economists have attempted to evaluate the character of American trade unions as "bread and butter unionism", as "non-ideologic." Whatever truth there may be in any such characterization, it must be recognized that the Jewish trade unions from the outset have had a moral and ethical rationale and a spiritual aspiration. In the speeches and writings of all Jewish labor leaders and publicists, unionism has been recognized as an instrument for the protection of the dignity of human beings and for the promotion of the social and economic welfare of all people. Throughout their strikes, so frequently against insuperable odds, they demonstrated a stubborn courage and tenacity of purpose which demanded unbelievable individual sacrifices. It is no exaggeration, as Jewish Editor J. C. Rich points out, to say that in those early days

> "the Union was as holy an institution as the synagogue had been to their fathers. Only this kind of devotion could have carried them through the long and bitter strikes marked by hunger, cold and brutal assaults by police and hired thugs."

**CHICAGO LABOR COLLEGE**

The Chicago Labor College was organized in 1934. This was the first institution of its kind. At its peak, housed in a Loop office building, it had a staff of more than 20 teachers and a student body of several thousand members of various local unions in many different trades.

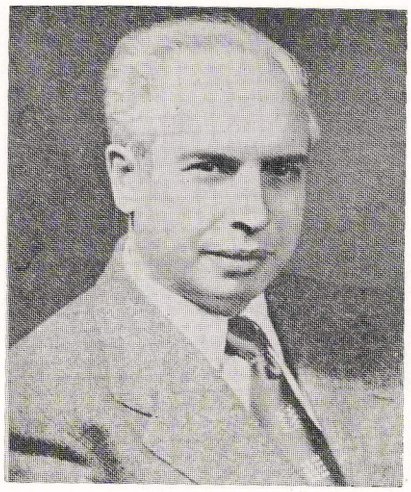
At the first convention of delegates establishing the Chicago Labor College, this writer, then a young labor attorney, was elected president. The Board of Directors elected by the convention included outstanding Jewish trade unionists such as Morris Bialis, Morris Seskind, Jacob Roberts of the Millinery Workers, and Samuel Laderman.

One of the instructors at the Chicago Labor College was a young lawyer, Leon Despres, who is now alderman of the 5th Ward in Chicago. The director of the College was Samuel Berger. This was Berger's first job in what was later to become a brilliant career. Later, he joined the State Department as a labor attache and then became assistant to Averell Harriman. He joined the permanent ambassadorial ranks of the State Department, and in the summer of 1961, President Kennedy appointed him United States Ambassador to Korea, a post which he is serving with great distinction.

**CONTINENTAL CONGRESS**

In April, 1933, when the economic machine of industrial America almost had ground to a halt, new cures were being sought for the ancient evils of unemployment and starvation. In the midst of this economic crisis, when the first steps were being taken by President Roosevelt in closing the banks of America to prevent catastrophe, a group of delegates assembled in Washington. They were from labor, fraternal and farmer organizations, responding to a call to a "Continental Congress for Economic Reconstruction."

In the convention which ensued, the Continental Congress for Workers and Farmers was created. It is strange, indeed, that histories of this period have, unfortunately, omitted reference to



**MORRIS BIALIS**

this most significant organization. The convention was attended by 4,000 delegates from throughout the U. S. Characteristically, the leadership was provided by David Dubinsky, president of the ILGWU and Sidney Hillman, president of the Amalgamated Clothing Workers of America.

In the Chicago Chapter, organized after the national convention, the leadership was assumed by Nachum Lerner, of the Hebrew Typographical Union, Local 904. The Chicago Congress soon established itself as the most dynamic trade union force of many decades in the labor movement of the Midwest. As a result of its activities, many unions and fraternal organizations lent financial and organizational aid in the building of unions throughout the needle trades and small industries. Young people were enlisted in trade union activities.

In 1937 this organization, like the Chicago Labor College, became a victim of the split in the labor movement when the CIO separated from the American Federation of Labor.

During its existence, the Chicago Congress was primarily peopled by the social democratic elements of the Jewish labor movement. Those active in the Chicago Congress was a veritable "who's who" of Jewish labor and fraternal groups. All of the officers and leaders of the Federation of Jewish Trade Unions, described in previous paragraphs, were active in the Congress.

Through the Congress, Jewish labor leaders exercised a potent influence in the general Chicago labor movement. Outstanding liberals in all walks of life were enlisted in the various programs carried on in connection with civic affairs and social legislation, as well as organizing workers. The Congress was the only "integrated House of Labor." Joining in its activities were AFL and CIO unions, as well as the traditionally independent Railway Brotherhoods. In this period, Nachum Lerner and other Jewish labor leaders also spearheaded the organization of the Illinois Labor Party. This was a short-lived excursion into independent political action.

**THE NEEDLE TRADES UNIONS**

The chief characteristics of the Jewish labor movement are to be ascertained from the activities and accomplishments of the three principal unions in the needle trades — the International Ladies' Garment Workers' Union, the Amalgamated Clothing Workers' Union, and the United Hat, Cap and Millinery Workers' Union.

In the history of Chicago Garment Workers, Morris Bialis has been its outstanding figure. Born in 1897 in Tiktin, Poland, the son of a cloak operator, his union career began in 1912 when he joined the Garment Workers' Union in Chicago. In 1922 he became manager of the Chicago Joint Board and in 1928, he was elected vice president of the international union. His activities ranged beyond the confines of his own union.

In the early days of the NRA he represented his union on the Industry Recovery Board. In 1935 Governor Horner appointed him to the State Advisory Council of the Illinois Employment Service and in 1938, Mayor Kelly appointed him to the City Relief Committee. Between 1938 and 1941 he served as a labor member of the Wage and Hour Division of the United States Department of Labor.

Still later, in 1945, he served as a member of the Appeals Committee of the Chicago War Manpower Commission. In this same year, he served as a member of Kelly's Commission on Human Relations and became a founder and trustee of Roosevelt University. William Green, president of the AFL, appointed him to serve as a representative in Puerto Rico to bring about a merger of longshoremen's unions.

In subsequent years, he represented the garment workers in the organization of the International Garment Workers Federation in London. He was a member of Governor Stevenson's Rent Advisory Board. He was chairman of the Trade Union Division of the Chicago Histadrut campaign. He was founder and trustee of the Garment Workers Chicago Health Center. He served as a member of Mayor Daley's Board of Directors of the Municipal Tuberculosis Sanitarium, and, for many years, he has been a member of the Executive Board of the Chicago Federation of Labor.

It was a fitting recognition of Bialis' community activities when, on March 3, 1958, Mayor Daley awarded him a Civic Medal of Honor for his contributions to Chicago.

In August 1933, Morris Bialis led a strike of garment workers at the La Mode Garment Company, Inc. In the course of the strike the Company applied for an injunction to restrain all picketing. The employer charged that the employees were being threatened and intimidated and were being coerced by the union.

However, when the case came on for hearing before Judge Harry M. Fisher of the Circuit Court of Cook County, the union established that the women in the shop had been compelled to work from 55 to 60 hours a week for total wages of $3.00 to $5.50 per week; that at times, the girls were required to punch out their work cards at 5 p.m. and then continued to work until 11 p.m. without pay.

The judge found that the working conditions constituted a sweat shop system. Judge Fisher issued an historic decision in which he ruled that the company was not entitled to an injunction because it had not come into court with "clean hands." He stated that the working conditions were violative of the NRA and the minimum fair wage standards. In fact, the judge signed an order requiring the company to eliminate discrimination in the shop and requiring it to establish fair working conditions. The judge agreed with the union that the welfare of the nation required protection of the individual worker against economic forces over which he had no control.

Education has always been a prime concern in the Garment Workers' Union. Workers Education in the ILGWU included parliamentary law, English, citizenship, trade unionism, current events, economics, dancing, painting and other arts and crafts, concerts and lectures. As early as 1916 the local unions formed educational committees. In Chicago, additional facilities were provided by special arrangements with the Board of Education.







• *GENERAL EXECUTIVE BOARD, Amalgamated Clothing Workers of America, 1920-1922. (Above) Samuel Levin, later to head the Chicago Joint Board, (left) Sidney Hillman, general president, (right) Joseph Schlossberg, general secretary-treasurer.*

The Amalgamated Clothing Workers of America was established in Chicago as a result of the 1910 strike against the Hart, Schaffner and Marx plant. In that strike Sidney Hillman, then a cutter apprentice in the shop, first became active in the Union. The Amalgamated actually was established in 1914 and Hillman became its first general president. This was the beginning of a long and spectacular career.

During the next 32 years Hillman's path led from the Chicago West side picket line to the White House in Washington as an advisor to President Franklin D. Roosevelt. From a Chicago ghetto he became one of the nation's most influential citizens. Few men in American life have been more influential in the cause of their fellowman. Under his leadership, the Amalgamated pioneered in many far-reaching social and economic inventions which have been profoundly beneficial not only to the clothing workers and their employers, but also to other labor organizations everywhere. Hillman was regarded as a labor statesman.

Out of the early struggles of the clothing workers in Chicago came a number of other Jewish labor leaders who have made their social contributions in the rich tradition established by the Amalgamated. Morris Spitzer, Hyman Schneid, Joe Kaminsky, Ruben Block, and Sidney Rissman are among those who had "enlisted for the duration." Frank Rosenbloom, an early pioneer, became secretary-treasurer of the Amalgamated in 1946. Jacob Potofsky, who had been secretary-treasurer, was elected president of the Amalgamated in 1946.

The activities of two Amalgamated leaders particularly deserve public recognition. Strangely enough, they were both born in Moghiloff, Russia. The first, Samuel Levin, was born there on Christmas Day, 1884. He was manager of the Chicago Joint Board until 1952. His successor, Sam Smith, was born there on May 1, 1895 (a day established by the early revolutionary movements in Russia as "May Day").

Samuel Levin was one of the Hart, Schaffner and Marx strikers. When the Amalgamated was organized he became the first manager of the Chicago Joint Board and served continuously until 1952 when he retired. In the Amalgamated he was a national vice president. Under his leadership the Chicago Joint Board firmly established the principles of industrial democracy in the men's clothing industry.

In the Joint Board's collective bargaining programs, Levin was singularly successful in maintaining the highest standards in terms and conditions of employment and in the maintenance of maximum job security. In 1922 the Union founded the Amalgamated Trust and Savings Bank of Chicago.

This was the first labor bank in the

U. S. It was a tremendous achievement in a general labor movement which was, at that time, primarily concerned with establishing wage and hours standards. The bank made available small loans to protect workers from usurious loan sharks. Workers everywhere throughout the entire labor movement benefited from the bank's services and protections.

Levin was the first chairman of the bank's Board of Directors. Later, in connection with the welfare program of the Amalgamated he became and remained president of the Amalgamated Health and Life Insurance Co. and, also, of the Amalgamated Social Benefits Association.

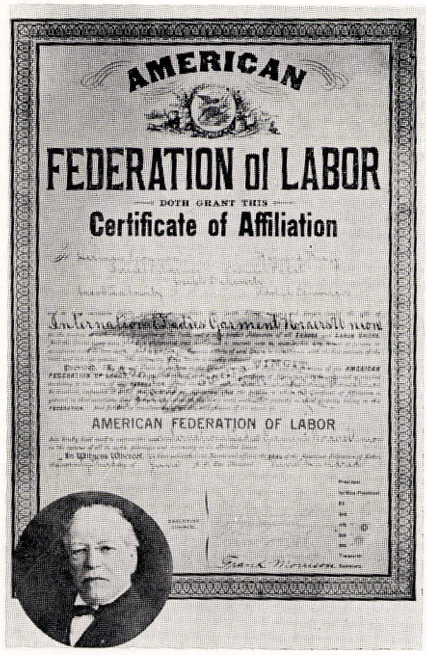
As in the case of other outstanding Jewish labor leaders, Levin participated in a prolific variety of civic and community activities. He was president of the Illinois State Industrial Union Council in which post he engaged in active planning and support of every organizational campaign carried on by the CIO throughout Illinois. In the field of philanthropy, his activities included his participation as a member of the Board of Directors of the American Red Cross, of the Community and War Fund, of the Jewish Welfare Fund, of the Illinois War Finance Committee, and of the Veterans' Information Center. He was a member of the Chicago Board of Education. He rendered service in the USO and served continuously as a member of the War Labor Board.

Sam Smith has been manager of the Chicago Joint Board since 1952. He, too, was one of the Union's pioneer organizers.

Like Levin, Smith, too, has a long and varied record of achievement in the Union and in civic community affairs. He is vice president of Health and Life Insurance Co. as well as the Social Benefits Association. He is president of the Amalgamated Center which owns and operates the large building at Ashland and Van Buren, long a landmark in the Jewish labor community. In 1954 the Amalgamated established the Sidney Hillman Medical Center. Smith became its first president. Smith is fond of recalling that it was the Amalgamated Clothing Workers who, in 1919, donated $100,000 for the relief of the striking steel workers.

In the field of education the Chicago Joint Board, under Smith, has maintained an intensive and broad workers' education and cultural activities program.

In the Amalgamated Center, union members have not only attended meetings — they have also attended lectures and symphony concerts. Smith was a founder and active supporter of Roosevelt University. He has served on the Board of Trustees of the University of Illinois and on advisory boards of Loyola University and other educational institutions.


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• *THE CHARTER of the International Ladies' Garment Workers' Union from the A.F. of L., and Samuel Gompers, its president.*

For more than 20 years he has served on the Illinois State Appeals Board of Selective Service, for which he has received citations from three Illinois governors and from Presidents Roosevelt, Truman and Eisenhower. Under Governors Stevenson and Stratton, Smith served as a member of the Illinois Commission on Atomic Energy Study. At a recent dinner held in his honor, Smith was described as a labor leader who was both an able administrator and a dedicated humanitarian. Throughout his career he has maintained the highest traditions of Jewish ethical trade unionism.

In Chicago the workers in the cap and millinery industry were separately organized by Cap Makers Local No. 5 and by the Millinery Workers Joint Board, later designated Local No. 52, both under the auspices of the United Hatters, Cap and Millinery Workers Union — the third of the "Big Three" in the needle trades.

Total organization in the millinery industry in Chicago was first effectively accomplished during the early 30's. Under the direct leadership of Max Zaritsky, president of the International Union, a general strike resulted in a market-wide agreement providing vastly improved working conditions. Immediately thereafter, Zaritsky, one of the outstanding labor statesmen in the councils of the American Labor Movement, established an industry stabilization program under which suicidal competitive practices were effectively discouraged.

The Chicago cap shops were organized during the early period when the Jewish labor movement took shape. Organization of the larger cap factories succeeded after a series of strikes in the middle 30's, under the leadership of Sam Winn, president of the Cap Makers Union. The first 40-hour week in the entire needle trades industries in Chicago was established by Local No. 5 for the Cap Makers in 1925.

Sam Winn, an old time cap maker, was born on June 5, 1894, in Ponevezez, Lithuania. He joined the Union in 1913. He served as business agent, executive board member, recording secretary, and finally was elected chairman of the local in which post he has served continuously for more than 20 years. He was elected a vice president of the international union in 1954.

The Cap Makers Union was one of the charter members of the United Hebrew Trades. In fact, one of its members, A. Fisher, served as an earlier president of the United Hebrew Trades. Winn, as a representative of the Cap Makers, vigorously participated in the activities of the United Hebrew Trades and after 1930 in the Federation of Jewish Trade Unions. In 1954 he was elected president of the Federation.

His co-worker, Sally Fields Sherman chairman of the Millinery Workers Union, participated in the great millinery strikes in New York City and thereafter rose to union office. During her many years of service, she was active in many committees and participated in organization campaigns and strikes in New York and Chicago. She succeeded Sam Hershkowitz who had been chairman of the Joint Board in Chicago for many years.

Hershkowitz, a pioneer leader of the Capmakers Union and a vice president of the international, was one of the prime movers in the establishment of a dynamic labor management cooperation program in the needle trades industry. He inaugurated the famous promotion campaign in which, for the first time, a union united with the employers in a nationwide campaign to promote the sale of the products of the industry. Carrying on in this tradition, Sally Sherman has been successful in a series of style promotion campaigns in which labor and management participated.

Winn and Sherman as representatives of the Cap and Millinery Workers Unions, have participated jointly in philanthropic and community programs in a manner particularly characteristic of all Jewish trade union leaders. As in other Jewish trade unions, the Cap and Millinery Workers has actively participated in campaigns and drives of the Red Cross, USO Canteen, Denver and Los Angeles Sanitariums, City of Hope, Histadrut, Community Fund, War Relief, Jewish Labor Committee, Labor's League for Human Rights, Community Chest, Hebrew Immigrant Aid Society, and innumerable others.

The history of the needle trades unions has been one of "war and peace." Their strikes have been long and bitter. The sacrifices made by

their members and leaders were desperate. Their struggles were against intolerable sweat shop feudalism. They fought not only for wage increases but for human dignity and self-respect. They fought against industrial dictatorship and management chicanery.

Their leaders, imbued with a social democratic philosophy, saw, in the economic exploitation and social degradation of their members, ample justification for their socialist aspirations. And so, they strove for immediate betterment in working and living conditions and prophesied a workers' victory in terms of a socialist commonwealth dream. However, it is an historical paradox that after achievement of union recognition and collective bargaining power, the Jewish trade unions inaugurated the most constructive program of management-labor cooperation in the history of industrial society.

For example, in 1910, when Louis D. Brandeis, later Justice of the United States Supreme Court, promulgated the famous protocol in the garment industry, its acceptance established a new era in labor relations. Only one single earlier instance of industrial arbitration is recorded. The Brandeis protocol established industrial arbitration as a permanent institutional substitute for continuous strikes and stoppages in the settlement of the daily grievances and disputes in the shops. Acceptance of this innovation was a paradox, indeed, in that it was adopted and effectuated by Jewish labor leaders whose earlier experiences had taught that a "class struggle" created an unbridgeable gulf between management and labor.

Despite such political orientation, the Jewish labor leaders were sufficiently far-sighted to recognize that the new program had far reaching possibilities in their struggle for economic salvation. In this earlier period, when industrial arbitration was established in the garment, clothing, cap and millinery trades, it was unknown in the general American Labor Movement. The principles then established, today, constitute the foundation of labor-management relationships throughout industrial America.

In Chicago in the garment industry, Federal Judge Julian Mack acted as arbitrator under the protocol. After his death, he was succeeded by Judge Harry Fisher, who, in turn, was succeeded by Barnet Hodes.

What has happened in the needle trades industry is that the unions without usurping any of the characteristic managerial responsibility have, nevertheless, participated with management in the elimination of waste and inefficiency and in the promotion of the sale of the industry's products. In the garment workers union, Dr. William Gomberg, a management engineering genius, established a program



**ARTHUR J. GOLDBERG**
**Secretary of Labor**

which has revolutionized production methods. He has served as consultant to the European Cooperation Administration and wrote a famous treatise on "A Trade Union Analysis of Time Study," published in Chicago in 1945. Today he is a professor at Wharton School of Finance. His protegee, Hy Fish, has been a consultant in the Chicago market of the garment trades.

One of the great pioneering achievements of the needle trades unions was the establishment of unemployment insurance in the Needle Trades. The program was established by collective bargaining in the cap trade in Chicago as early as 1919, and in the garment and clothing industries in 1923. At one time, Henry Horner, then Judge of the Probate Court, acted as a trustee in the garment union program. The needle trades unemployment insurance programs paved the way for the social security law promulgated by President Roosevelt in 1936. One of the factors convincing President Roosevelt as to the practicability of unemployment insurance was the long successful experience in this field demonstrated by the needle trades unions.

The Jewish trade union record of achievement in fulfilling the principles of industrial democracy is impressive, not only in terms of the working and living conditions of its members, but also because of its signal contributions to management welfare and industrial stability. The success thus far achieved in the never-ending struggle for social justice has been due, in no small part, to the creed of the Jewish labor leaders that management and labor have mutual obligations in promoting the social and economic welfare of the community and the dignity of each human being.

### JEWISH LEADERS OF NON-JEWISH UNIONS

There is a long list of Jewish men and women who gave leadership to Chicago unions which could not be identified as Jewish unions having had few Jewish members. Jack Spiegel has been director of organization of the Shoe Workers Union for the past 25 years; Sid Lens served the Building Service Union; Victor Gotbaum with the State, City, Municipal Union; Harry Kurshenbaum the Textile Workers Union, and Julius Crane, an organizer for the Shoe Workers Union. Michael Mann served as secretary of the CIO Council for many years.

Other outstanding labor leaders were Ralph Helstein, president of the Packinghouse Workers Union; Lillian Herstein, organizer of the Teachers Union and one of the dynamic leaders of The Chicago Federation of Labor, serving on its executive board for many years, and Morris Yanoff, formerly Chicago director of the Office Workers Union.

### LABOR'S CODE OF ETHICAL PRACTICES AND ARTHUR J. GOLDBERG

In recent days when the charge of corruption was leveled against certain American trade unions, no Jewish unions were among the targets. This, of course, could be anticipated. In the evolution of the Jewish trade unions, the moral and ethical concepts which motivated the leaders could not have permitted the "morals of the market place" which, in some instances, resulted in the tragic disclosures of unethical and venal conduct of some of labor's representatives. When the AFL-CIO adopted its Codes of Ethical Practices of 1957, Alex Rose, president of the Millinery Workers' Union, David Dubinsky, president of the Garment Workers' Union, and Jacob Potofsky, president of the Clothing Workers' Union, could point out that the codes contained provisions which had long been practiced by the Jewish trade unions. One of the principal architects of the codes was chief counsel of the Ethical Practices Committee, Arthur J. Goldberg, then serving as general counsel for the Industrial Union Department and as special counsel for the AFL-CIO.

Goldberg, born in Chicago on Aug. 8, 1908, was admitted to the Bar in 1929. In his practice, he has established a most illustrious record of labor advocacy. As general counsel for the CIO and as counsel for the United Steelworkers of America and many other unions, he fought zealously and successfully as a champion of labor's rights. When President John F. Kennedy appointed his cabinet in 1961, he designated Goldberg as his Secretary of Labor. In his new post, Goldberg has served with great distinction and has won the high esteem of management, labor and the public everywhere. Numerous awards, citations and honorary degrees attest to the nation-wide recognition which the accomplishments of this most distinguished citizen of Chicago have earned. In Goldberg, the demand for economic and social justice, the basic tenet of Jewish trade union philosophy, has found its most eloquent exponent.

# In Defense Of Country

**By MAURICE J. NATHANSON**

FROM the Revolution, through World War II and Korea the American Jew has fought alongside his countrymen to defend his country.

"The Jew in American Wars," by J. George Fredman, published by the Jewish War Veterans of the United State, Washington. D. C. contains an abridged account of Jewish participation in the nation's defense up to World War I.

Fredman tells how Asser Levi fought, not only against the enemies of New Amsterdam under Stuyvesant but for the right to participate in its defense. The succession of accounts involves such names as Haym Salomon, David and Isaac Franks, Rabbi Gershon Mendes Seixas, John Ordronaux, Uriah P. Levy, Judah P. Benjamin, Edward S. Salomon, Sydney G. Gumpertz, Sam Dreben, and Ben Kaufman.

Early American history abounds with stories of the contributions of Chicago Jewry. Herman Waiss was for years a man of Jewish affairs, a respected real estate broker who found time for the Jewish community, synagogues, Zionism, Hias and other such avocations.

I recall as a child seeing "Captain Waiss mounted on a white horse, leading a parade, marching along Taylor St. toward the old Chicago Hebrew Institute. It was a Zionist parade. For fully 35 years I had the fixed idea that the "Capt." which always preceded the name of Waiss, was an honor bestowed by the Kadimah Gate, an early Chicago Zionist group.

Not until his death was it publicly revealed that Herman Waiss was a full captain in the U. S. Army, having served valiantly in the Indian Wars of 1888.



*Maurice J. Nathanson is past state and regional commander of the Jewish War Veterans, veteran of World War I, and formerly assistant corporation counsel of Chicago. He is a non-rabbinic graduate of the Hebrew Theological College as well as John Marshall Law School. The formation of the Loop synagogue began as a minyan in his office. He was president of the synagogue for seven years, and has held office in a number of Jewish and civic organization. In addition he helped establish a kosher restaurant in the Loop.*



*EVEN LITTLE boys felt the need to defend their country, though only in play. The above photo was taken during the First World War at the old Chicago Hebrew Institute.*

**CHICAGO'S CONTRIBUTION**

Chicago's Jews fought to preserve the Union and in the war with Spain. They fought the Indians and distinguished themselves in both World Wars. Approximately 11,000 of them served in World War I. A full compilation of casualties and medals earned has not been made.

**WORLD WAR II**

"American Jews in World War II", issued by The National Jewish Welfare Board, tells the story of 550,000 fighters for freedom. At least 175,000 additional names could have been added if accurate data had been available.

In World War II, out of a total of 330,000 Jews living in Chicago approximately 45,000 men (women are not included in this total) wore the American uniform, a ratio in excess of 11.1% of the Jewish population as against 10.6% for the total population of Chicago. Almost 1,000 known Chicago Jewish men died in service, and 1,400 were wounded in action.

More remarkable is the actual record of sacrifices made by Chicago Jews in both World War II and the Korean War. In excess of 2,100 Purple Hearts were issued to Jewish fighters for wounds received in action. More than 9,000 medals and decorations for various forms of bravery were issued both World War II and the Korean War. Again, these figures are meager since the War Department does not keep a record of service men according to their religion. These figures were compiled from a study of men definitely identified as Jews.

The Distinguished Service Cross, and its equivalent the Navy Cross, are the highest military honors which a soldier or sailor can receive other than the Congressional Medal of Honor issued only by act of Congress. Five such honors were awarded to Chicago boys for service in World War II, all posthumously. Recipients were 2nd Lieut. Harry Gilbert, Staff Sgt. Nathan Greese, 1st Lieut. Victor H. Karpass and 2nd Lieut. Richard M. Krug. The Navy Cross was issued to Marine 2nd Lieut. Milton C. Marvin.

A record of medals issued during the Korean War is not available at this time.

Other Jews who distinguished themselves, not only in service but in the community as well, number in the hundreds. Space does not permit listing all of them. However, the following well known Jews in Chicago's community should be mentioned.

The Distinguished Service Medal is an honor equivalent to that of the Distinguished Service Cross. This, together with seven other medals for outstanding service, including the British Distinguished Service Order, was issued to Lieut. Col. Harry Lutz.

The late Lieut. Gen. Samuel T. Lawton served as a major general in the Pacific and was many times decorated, both in the first and second World Wars for outstanding service.

Maj. Gen. Robert M. Woodward left his seat in the Illinois General Assembly to take up arms as a brigadier general in World War II. He served in the European Theater with distinction. He received 12 awards and decorations, including the Purple Heart, the Order of the Crown of Italy, the Cross of Malta and the Lateran Cross conferred upon him by Pope Pius XII. After his return, and with the rank of major general he served for eight years as director of Illinois Civil Defense.

Maj. Gen. Julius Klein served as a colonel in the Pacific Theater. For his service he was awarded six decorations and medals, including the Soldier's Medal and the Legion of Merit Award. Gen. Klein returned to civilian life to become active not only in the local Jewish community but also nationally. He served a term as national commander of the Jewish War Veterans of the U. S. and figured prominently in the U. S. recognition of the State of Israel.

Judge Harry G. Hershenson of the Cook County Superior Court, as lieutenant colonel, served in Europe. In addition to being decorated with the Legion of Merit he received the Order of the Crown of Italy, the Lateran Cross and Maltese Cross conferred upon him by Pope Pius XII. Col. Hershenson served his fellow veterans as a commander of the Department of Illinois Jewish War Veterans.

Lieut. Col. Jacob M. Arvey, eminent Democrat, statesman and Jew, served in the Pacific theater and was decorated many times.

Judge Abraham L. Marovitz left his seat in the Illinois Senate to join up as a marine. As a staff sergeant, he was also decorated for his leadership and bravery.

A touching picture was published in the press on the return of a contingent of marines from the Pacific after World War II. It is a photograph of Barney Ross, a champion boxer in the thirties, kissing the American soil to which he had returned. Marine Sgt. Barney Ross was awarded the Silver Star, one of the rarest of honors bestowed upon a soldier for bravery in action.

**CHAPLAINCY**

Jewish congregations have made notable contributions to the chaplaincies of the nation's armed forces.

Dr. Emil G. Hirsch of the Sinai Cong. was appointed chaplain of the state's Naval Reserve by the Governor on June 8, 1898.

One of the best known figures in the American Expeditionary Forces of World War I was a Chicago rabbi, Abraham Hirschberg.

World War II and the Korean War saw a number of Chicago rabbis serving with distinction in the Army, Navy, Air Force and Marine Corps. Chaplain (Major) Earl E. Stone, formerly spiritual leader of Temple Isaiah Israel was the first Jewish chaplain to see combat. Beginning with the North African campaign, Chaplain Stone was in combat for 500 days. This was an extraordinary performance of duty for which he was decorated. Chaplain (Major) Judah Nadich, who served at the Anshe Emet Synagogue rose in the Army to become special adviser on Jewish affairs to Gen. Dwight D. Eisenhower.

A partial list of Chicago rabbis who entered the military services during World War II includes: Nachman S. Arnoff, B'nai Israel; Morton Berman Lieut. s.g., Navy), Isaiah Israel; Morris E. Eson (Lieut., Army) Beth Joseph.

Harry Essrig (Maj., Army), Hillel Foundation, U. of Chicago; Max A. Braude (Maj., Army), Hebrew Theological College; Paul Gordon (Capt., Army), Beth-El Jewish Cong.; Richard C. Hertz (Capt., Army), North Shore Cong. Israel, Glencoe.

Oscar M. Lifschutz (Lieut., Army), B'nai Shalom; Joseph Miller (Lieut., Army), Austin Jewish Community Center; Gunther Plaut (Capt., Army), Washington Blvd. Temple; Jerome Robbins (Lieut., Army), Woodlawn Hebrew Cong;

Norbert L. Rosenthal (Capt., Army), Temple Judea; Charles E. Shulman (Lieut. s. g., Navy), North Shore Cong. Israel, Glencoe; Irving Tepper (Capt., Army, killed in action. France), executive director, Hapoel Hamizrachi, Chicago; Samuel Volkman (Lieut. j. g., Navy), B'nai Jehoshua; Mordecai Waxman (Lt., Army), North Park Cong. and Abraham Zemach (Capt., Army), Cong. Kneseth Israel, Elgin.

World War II Jewish chaplains who are currently serving in the Chicago rabbinate include:

David I. Cedarbaum, who served with the Air Force in the Pacific and was with the bomber command that participated in the atomic attacks in Japan; Lawrence H. Charney of Morton Grove, chaplain of the Illinois National Guard; Philip L. Lipis of Highland Park, who served with the Marine Corps in the Pacific; Ernst M. Lorge of Temple Beth Israel, a combat chaplain in Europe and Edgar Siskin of Glencoe, who served in combat with the Marines in China.

Notable for their service during the Korean War were: Arnold Wolf, who served with the Navy in Japan; Carson Goodman, Lieutenant Commander, who saw combat with the First Marine Division in Korea, and Lieut. Col. Oscar M. Lifschutz, a graduate of Hebrew Theological College, who served with the Army in combat in Korea.

**THE VETERAN**

Jews have played prominent roles in the ranks of Chicago's war veterans' organizations. The G.A.R,, Spanish-American War Veterans, American Legion, Veterans of Foreign Wars, the American Veterans Committee and the Amvets keep no records of their members segregated into ethnic groups but Jewish names abound.

Chicago's Jewish veterans have, however, been reluctant to enroll in veteran's organizations in proportion to their number in service. Even the Department of Illinois, Jewish War Veterans of the U. S., a most worthwhile organization, has not been too successful in enrolling members. A minimum of 80,000 Jewish veterans of all wars, including the Korean war live in the Chicago area. Of this number, approximately 5,000 are presently in the Jewish War Veterans.

These figures do not indicate a lack of patriotic interest. They merely indicate that Jews are not mass-joiners of veteran organizations. The reason is clear. When the Jew fights for America, he "fights like hell" as the record shows, but basically he hates war. Therefore, when it is ended, he finds other things to do.

The Jew does not boast about his military exploits. Seldom does a Jewish artist mold a war-like figure. Moses is known to us as a prophet, not as a military hero.

Among Chicago heroes, the name of Gen. Edward S. Salomon was revived by the Jewish War Veterans when a post was named in his memory, but even today this hero is barely recalled except in closely knit veteran circles. (See Jews In Law) It is a Horner, a Kraus or a Rosenwald whom the community remembers. The war heroes are for the most part forgotten.

Judge Bregstone, in his book on "Chicago and its Jews" relates an anecdote which shows how much the Jew as a fighter has been underrated. Bregstone shared law offices with Edward Prindeville. One night he was to make a speech on "Jewish Heroes." Bregstone describes the following incident:

"Prindeville had a client ... whose place of business was on Twelfth Street near Blue Island Avenue. One day when he called to see Prindeville he noticed my name on the door and asked: 'Say, Ed, is this Bregstone the guy who is going to make a speech on Jewish heroes?'

"When Prindeville assured him that I was the same, he began to laugh scornfully. As a friend of mine, Prindeville rather resented the implied contempt in his laughter and he rallied to my support. In a mildly rebuking manner he remarked: 'I don't see why you are laughing. Bregstone usually knows his subject and speaks pretty well, I guess.' 'I'm not laughing at that' he replied. 'I'm laughing about the subject — Jewish heroes. Did you ever hear of a Jewish hero?'

"Prindeville tried to convince him that the Jews have had many great heroes in the past and he cited King David, the Maccabeans, etc. But the client lost patience and interrupted, exclaiming: 'To hell with them if you have to go that far back to look for a Jewish hero!' "

As a matter of fact, Bregstone had not planned to discuss military heroes that night. In his own words:

"He didn't know of the great heroism displayed by the fathers and brothers who gave their lives in the bloody pogroms of Kishinef to protect their children, their sisters and wives."

Some 40 years later, in World War II, in another ghetto, in Warsaw, 50,000 men, women and children — 50,000 heroes — died in one of the most heroic battles among all the wars of history.

Chicago's organized Jewish veterans attempt to recognize and combat every effort to re-ghettoize them. They scrutinize proposed local, state and federal legislation which is directed at undermining the foundation of American civil liberties. Their goal is to carry on in civilian life from where they left off in military life and to win a peace that will spell freedom and justice for all people.

# INDEPENDENCE HALL

## OF CHICAGO

## *Shrine For Lovers Of Liberty and Freedom*



**SIDNEY L. DeLOVE**

Knowledge of Independence Hall is knowledge of America. From within this $16,000 structure mankind received its noblest legacy. From within this candle-lit hall emerged a nation of nuclear magic, electronic genius, and a Land of Liberty, the greatest country on God's earth. Independence Hall is more than mortar and brick; it is least of all a building.

On the North side of Chicago stands the Independence Hall of Chicago, a replica of our noblest shrine. It was built for the same reasons that Independence Hall in Philadelphia has been preserved as an American shrine. It was built to emulate and remind us of the principles and ideals enunciated in Philadelphia 200 years ago. It is the citadel in Chicago of our freedom and the concurrent fight in which we must engage to preserve these liberties for ourselves and posterity.

Housing the Cook County Federal Savings and Loan Association, at 2720 W. Devon Ave., and Independence Hall Association (Sidney L. DeLove is the president), Independence Hall is the shrine where lovers of liberty and freedom, and students of our treasured American history may bask in the glory that Washington, Jefferson, Lincoln, Wilson and Franklin, among many more, have carved out of history for us — the American people.

Independence Hall is officially recognized as a shrine of priceless treasures of Americana—historical documents, state papers, sculpture, bronze art, paintings, the outstanding collection of obsolete American currency, one of the country's greatest collections of firearms tracing America's history—all are on display here and free to the public, including the Independence Hall Library.

Independence Hall of Chicago is more than a stationary shrine. It is a working educational force encouraging and promulgating the study and appreciation of our American heritage, its blessings and its responsibilities. More than 27 nationally coveted awards have been given to this unique institution and its founder, Sidney L. DeLove, for outstanding achievement in bringing about a better understanding of our American way of life. One of its projects is the nationally - acclaimed Independence Hall annual essay contest with about 100 elementary school children as winners taking an eight-day trip to Gettysburg, Valley Forge, Washington, Williamsburg, Richmond, Jamestown, etc. to see first-hand the inspiration and workings of our democracy.

But Independence Hall in Chicago would be an unfulfilled dream were it not for the great courage of Sidney L. DeLove, president of Cook County Federal Savings and Loan Association. Because he believes that our American heritage is not only worth remembering, but worth protecting and that we must never forget how high American values were held, both in the price of blood shed and lives lost, and in the courageous fight for independence by our forefathers, he has made Independence Hall, "a living America", possible.

His book, "The Quiet Betrayal", which portrays the work of the inner enemies of liberty and freedom, those in our own midst, has won brilliant acclaim from educators and leaders throughout the country because of its tremendous message for the American people. It is unanimously praised and recommended to be a must study in every classroom in America.

Dr. Sidney L. DeLove is more than a man with a penchant for American history, or one who makes of Americanism a fetish; his sincere determination that he shall never lose sight of the importance of our great American heritage and manifestation of our loyalty and devotion to the highest precepts of freedom has already made him a "legend that breathes and walks."

What is being done at Chicago's Independence Hall yesterday, and today and tomorrow, will be remembered in history. Sidney L. DeLove's type of courage is the heroism of a Nathan Hale; his devotion to the cause of Americanism that of a Jefferson; his great wisdom and understanding that of a Franklin.

# GENERAL JULIUS KLEIN

## *Chicago's Foremost Jewish Soldier*

After more than 40 years of active, reserve and National Guard service, which he began as a teen-ager in World War I, and closed as a Major General on his statutory requirement age of 60 on September 5, 1961, Julius Klein received high praise from his World War II Commander, Fleet Admiral Chester W. Nimitz. This highest ranking officer in the Navy, wrote Sec. of the Army Stahr on Sept. 28, 1961 in reference to General Klein, ". . . His service in World War II under my command was exemplary and was of such a character as to merit promotion and medal award. . ."

General Douglas MacArthur wrote upon Klein's retirement on Sept. 22, 1961, ". . . I recall so vividly your splendid and efficient service in the Southwest Pacific Area. Your devotion to duty and your resourcefulness and courage earned you the esteem and admiration not only of your Commander-in-Chief but of all those with whom you came in contact. . ."

Maj. Gen. Julius Klein is one of Chicago's most decorated and most honored veterans of the U.S. Armed Services.

Since he entered active duty in March 1941, with the 33rd Infantry Division of the Illinois National Guard, the war-time and peace-time service of Julius Klein has been a meritorious one and replete with citations and letters of commendation for his outstanding activities, including letter of tribute by World War I Commander General Pershing.

He went overseas in 1942 and served until 1945 as commanding officer of a mobile combat group in the South and West Pacific areas, later being assigned to the staff of Lt. Gen. Robert C. Richardson Jr., commanding general, United States Army Forces Middle Pacific.

In June, 1941 he prepared a plan for the organization of "Combat Public Relations" which became an important public relations function of the armed forces. He was awarded the Legion of Merit, the Soldier's Medal for Heroism and the Bronze Star, and finally, "For exceptionally meritorious service in 1945 as special consultant on public relations," was awarded the second Oak Leaf Cluster to the Legion of Honor, by Secretary of War Patterson on May 3, 1946, and many other citations and ribbons for bravery and distinguished service. He also received the French Legion of Honor and the Philippine Distinguished Service Star for his services in the battle for the liberation of the Philippines.

A former newspaper man in Chicago and a Hollywood motion picture executive, he joined the Illinois National Guard after World War I and soon rose to the rank of colonel in the U. S. Army in the early part of World War II. After a tour of duty in the Pacific for three years, he was appointed special assistant to Secretary of War Patterson.



PREMIER BEN-GURION with GENERAL KLEIN on the historical first visit of the Prime-Minister to U.S.A. in 1947.

In the letters from former associates and commanders, the true record of achievement of Gen. Klein during his military service has come to light. In fact, when he received his rank of major general, Gen. Douglas MacArthur wrote him: "Heartiest congratulations on the double star. It is belated but gratifying. All of your friends are applauding."

At the same time Admiral William F. Halsey wrote, "To say that I was delighted to hear of your promotion to Major General is putting it mildly. As is usual, most people get what they deserve. I am sure all your friends feel that way about you."

Previously, upon Klein's appointment as brigadier general, Governor Green in 1948, wrote: "It is a well-deserved and long overdue honor, and you have my congratulations."

Rush B. Lincoln, Maj. Gen. retired, wrote in 1948, stating: ". . . Gen. Klein was very successful as commander of the Port of Neumea, which was an important base for the offensive drive to defeat the Japanese."

In 1948, Maj. Gen. Ewart G. Plank, commanding general of the Philippines wrote ". . . Klein's service under my command as a Philippine Base Commander was relatively short compared to his other assignments . . . it was of such a high caliber that it caused me to recognize his ability for all types of military service. Not only was he designated commanding officer of the troops in Cebu, but was given the responsibility of eliminating guerilla warfare which still threatened our troops upon departure of the famed Americal Division."

There were more accolades to come, to this man who demonstrated his personal bravery as well as latent talent for organization and public relations. Letters came from the late Adm. W. F. "Bull" Halsey, commending his outstanding services during hazardous rescue work, and from Gen. Robert Eichelberger, commanding officer of the 8th Army, who said: "I would like to take this opportunity to express my personal satisfaction that he has been selected for this post. He served with distinction under my command; he was entrusted by me with many important missions which he carried out in a superior manner; his own command included over 10,000 troops."

The Jewish War Veterans of the U. S., in national convention, honored Gen. Klein for his activities as a soldier, a Jew and a publicist, and former President Dwight D. Eisenhower was moved to telegraph, "I join in paying tribute to Gen. Julius Klein whose distinguished service merits the respect and honor of all Americans." He was also honored by many Veterans Organizations including the Catholic War Veterans of the U.S.

General Klein is a credit to his people; he served his country in war and peace as a man of unusual courage and bravery; as a publicist of extraordinary prowess; as an organizer and foe of the "isms" that threaten American freedom and liberty. He has remained a pillar of strength for the American Jewish community.

In war, in peace, the name of Julius Klein will always have a place in the hearts of his fellow Jews, and as Gen. Eisenhower said, "of all Americans."

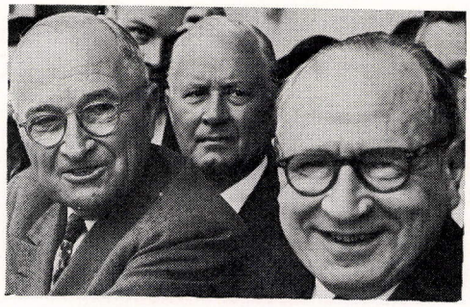
# General Klein Recognized By World Leaders



Gen. Julius Klein and Former President Dwight D. Eisenhower.



Gen. Douglas MacArthur and Gen. Julius Klein.



Former President Harry Truman and Gen. Julius Klein.



Gen. Laskov, Chief of Staff of Israeli Army, and Gen. Julius Klein.



Adm. W. F. Halsey and Gen. Julius Klein.



Gen. Julius Klein and the Late President Chaim Weitzman of Israel.



Gen. Julius Klein and Ambassador Adlai Stevenson.



The Late Sen. Robert A. Taft and Gen. Julius Klein.



Gen. Julius Klein and Sen. Paul Douglas in the South Pacific.



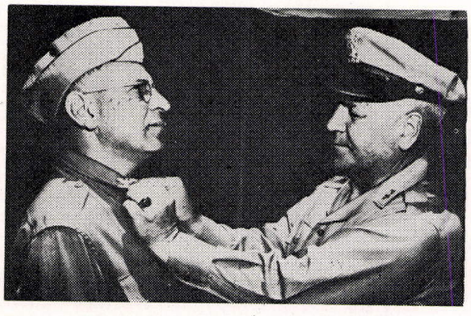
Former Secretary of State, Gen. George C. Marshall and Gen. Julius Klein.




Gen. Julius Klein with Gen. Bedell Smith



Gen. Julius Klein and Chancellor Konrad Adenauer.



Gen. Julius Klein Being Decorated by Maj. Gen. F. Gilbreath. (South Pacific)



Secretary of War, Robert Patterson Decorating Gen. Julius Klein in Washington, D.C.



Gen. Plank Decorating Gen. Julius Klein for Heroism in Manila.

# They Heal The Sick

by DR. SAMUEL J. ZAKON

IN the last 50 years, medical science in Chicago has progressed by leaps and bounds. The progress of medical science depends upon a system of medicine in which research workers of all races can work together in harmony toward the solution of the many as yet unsolved medical problems.



• *DR. LOUIS KATZ, director of Cardiovascular Research at Michael Reese Hospital, prepares to take a chicken's blood pressure—part of his experimental program in coronary heart disease. For more than three decades Dr. Katz, a former president of the American Heart Association, has been an acknowledged leader in the study of the heart.*

The Jews both collectively and individually have contributed their share to the treasure house of medical knowledge throughout America as well as in Chicago.

The predilection of Jews for medicine is a recognized phenomenon. It is possible that this is only part of the general veneration of knowledge and learning so common among our people, and so it is not surprising that in the evolution of modern medicine in Chicago, the Jewish physician played an important role.

To each branch of medicine Jewish doctors of Chicago made notable contributions. In the early decades of this century pulmonary tuberculosis presented a serious medical and sociological problem.

In the struggle to control this serious disease, Dr. Theodore B. Sachs (1868-1916) played a leading role. An idealist, he felt that he had a call to help the downtrodden where tuberculosis was more prevalent. He made many important contributions to the antituberculosis movement and played an important part in building the Municipal Tuberculosis Sanitarium of which he became the first supervising physician. He was also instrumental in helping to establish Winfield Tuberculosis Sanitarium.

His work, his idealism and his teachings were carried on by Dr. Benjamin Goldberg, Dr. Max Biesenthal (1882-1942) Dr. Jacob J. Mendelsohn (1889-1955) at the Fox River Sanitarium, Dr. Meyer Lichtenstein at the Municipal Tuberculosis Sanitarium, Dr. David B. Radner at Winfield Sanitarium and by many others. In the field of modern research of tuberculosis, the work of Dr. Sol Roy Rosenthal who is the Director of the Institute for Tuberculosis Research of the University of Illinois Medical School is receiving wide acceptance.

Prior to 1920, Chicago lacked good pathologists. There were but few outstanding men such as Dr. Ludvig Hektoen (1863-1951), Dr. H. G. Wells (1875-1943), Dr. E. Le Count (1868-1935) and one or two others. But with the arrival to Chicago of Dr. Richard Herman Jaffe (1888-1937) in 1924 as pathologist at County Hospital, pathology assumed its important place in Chicago medicine. A genial soul, a master in the art of teaching, a brilliant lecturer, he inspired a large number of medical students to pursue the study of pathology. His former students are now leading pathologists in many hospitals.

Dr. Paul B. Szantos is now the chief pathologist at Cook County Hospital. He succeeded Dr. Hans Popper who was chief pathologist at County Hospital for many years and is now pathologist-in-chief of Mount Sinai Hospital of New York.

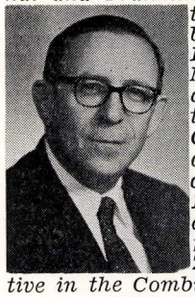
In 1929, Dr. Otto Saphir came to Michael Reese Hospital as chief pathologist and in 1930 Dr. I. Davidsohn came to Mount Sinai as chief pathologist. These two men brought renown to the two Jewish hospitals and national and international recognition. They, in turn, trained many men in the various branches of pathology, such as hematology and immunology, and in the pursuit of basic research problems.

Dr. Otto Saphir is the author of "Autopsy Diagnosis and Technic" (1937) and over 100 scientific publications on diseases of the heart and tumors.

Dr. I. Davidsohn contributed to our knowledge of the Rh factor and to the better diagnosis of infectious mononucleosis. He is the director of Mount Sinai Medical Research Foundation and he and his associates are working in the fields of cancer and leukemia research.

Dr. Sidney Older Levinson (1904-1954) was director of the Samuel Deutsch Serum Center at Michael Reese Hospital from 1934 to 1954. He greatly increased our knowledge of hemo-immunology and our knowledge of viral diseases and devised a method to attenuate the virus. His early death was a great loss to Chicago medicine.

*Dr. Samuel J. Zakon is professor of Dermatology at Northwestern University Medical School and attending Dermatologist at Mount Sinai and Franklin Boulevard Hospitals. He is a member of the Board of Directors at Beth Mosheo Zekenim and is Chairman of the Medical Affairs Committee. He is also the consulting dermatologist at Rest Haven, B.M.Z. and Parkview Home for the aged. Dr. Zakon has been active in the Combined Jewish Appeal and in selling Bonds for Israel.*



*He is past president of the Chicago Dermatological Society and of the Medical Staff of Mount Sinai Hospital. He is the author of 65 scientific papers on various aspects of dermatology.*

Dr. Bernard Fantus (1874-1940) is given credit for the establishment of the first blood bank in America. In recognition of this achievement, a new clinic building was recently dedicated to his memory, the Bernard Fantus Clinic of Cook County Hospital.

Dr. Karl Singer (1902-1956) was hematologist at Michael Reese Hospital and his work on gamma hemoglobin opened a new field in hemoglobin studies.

Dr. Raphael Isaacs contributed to the adequate therapy of pernicious anemia.

Of the internists who made notable contributions to our knowledge of diseases of the heart, kidneys and digestive system are the following doctors: Sidney Strauss (1888- ) Emeritus Professor of Medicine at the University of Illinois College of Medicine; Walter W. Hamburger (1881-1941); Leon Block (1879-1958); Sidney A. Portis (1894-1954); Isadore Trace (1885-1955); Jacob Meyer (1894-1955); Maurice Lewison (1885-1942); and Alexander A. Goldsmith. Each one of the above was an outstanding teacher, practitioner and contributor to medical literature.



**DR. JOSEPH BOLIVAR DeLEE**

Prominent among our contemporary men who are doing research and teaching are: Dr. Louis Katz and Dr. Aldo Luisada in cardiology; Dr. Samuel Soskin and Dr. Rachmiel Levin in metabolic diseases; Dr. Rudolph Schindler in gastroscopy; and Dr. Heinrich Necheles in gastro-enterology.

A considerable number of Jewish physicians in Chicago have proved themselves experienced clinicians, skilled technicians and excellent teachers but space does not permit listing all their names.

In the early decades of this century, there were few places in Chicago where a Jewish doctor could receive adequate training in surgery. Hence, for many years the Jewish hospitals had to depend on non-Jewish surgeons.

One of the first of a small number of well-trained surgeons through work in animal experimentation and postgraduate training in Europe was Dr. Harry M. Richter (1872-1960). His unusual surgical skill and his knowledge of human anatomy made him a master surgeon and teacher. Many of his former associates and students are now our great surgeons. His memory will be cherished for years to come. His greatest contributions were surgery of the thyroid and the large number of doctors he trained in surgery. Dr. Daniel Eisendrath (1867-1939) was a general surgeon and urologist. He wrote many textbooks that are noted for scholarship. Dr. Victor Schrager (1898-1944), a pupil of Dr. John B. Murphy, was one of the founders of Mount Sinai Hospital, a good surgeon and teacher. Dr. Max Thorek (1886-1959) was the founder of the International College of Surgeons.

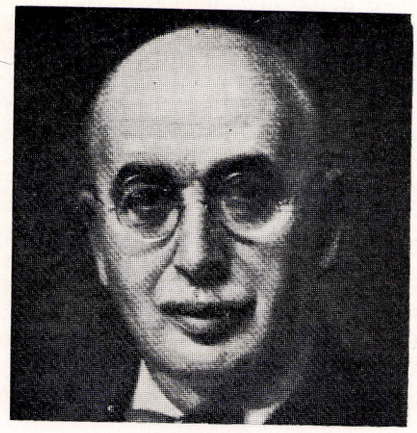
The following surgeons are noted for being pioneers in various surgical fields: Dr. Ralph B. Bettman (1889- ) a pioneer in chest surgery; Dr. Emanuel Friend (1867-1939) in gall bladder surgery; Dr. Gustave Kollischer (1863-1924) in urology and in the use of electro-surgery; Dr. Carl Beck (1864-1952) in the use of bismuth paste in bone infections; Dr. Charles Jacobs (1872-1954) in orthopedic surgery; Dr. Lester Frankenthal (1864-1945) and Dr. Emil Riess (1865-1939) in gynecology; Dr. Jacob Frank (1856-1936) in general surgery; Dr. Alfred Strauss in pyloric stenosis. Dr. Phillip Lewin (1889-1960) was chairman and professor of the Department of Orthopedics at Northwestern University Medical School and contributed to the development of modern orthopedics.

These and many others advanced surgical techniques so that many complicated life-saving surgical procedures are now performed daily in our hospitals with safety to the patient.

In the field of obstetrics the towering figure of Dr. Joseph Bolivar De Lee (1869-1942) stands out prominently. Dr. Joseph B. De Lee's entire life was devoted to a crusade against unnecessary death in parturition. As a young man he had become obsessed with the irrationability of death resulting from a natural life-giving process. DeLee was Professor of Obstetrics and Gynecology at Northwestern University Medical School from 1898 to 1929. He was the founder of the Chicago Lying-In Hospital and Dispensary (1895); the Chicago Maternity Center (1932) and one of the founders of the American College of Surgeons. His textbook, "Principles and Practice of Obstetrics" was the standard textbook used in many medical schools. He invented the head stethoscope. His method, which he preached and taught, made childbirth safe and decreased infant mortality. He was one of the foremost American leaders in obstetrics and won international fame and recognition. He possessed a rare personality. He was unaffected in dress, manner, and speech; he was frank and outspoken. He had confidence in himself and his cause. He was forceful, often aggressive. He did not cringe or fawn before wealth, title, or social position, nor did he shrink from poverty or ignorance. All patients were treated as human beings who were ill, and not alone as "cases." He was dynamic. Many men owe their success to his example and encouragement. By contact with young men he kept youthful in spirit. He was always a leader; to follow was not in his makeup.

Dr. Egon Fischman (1884-1954), Dr. Charles Newberger (1883-1953); Dr. Joseph L. Baer (1880-1953) and Dr. William Rubovitz were obstetricians who as teachers in our medical schools and hospitals trained our contemporary obstetricians.

Chicago pediatrics (diseases of children) owes much to the pioneer work of Dr. Isaac A. Abt (1867-1955). Dr. Abt was professor and chairman of the Department of Pediatrics at Northwestern University Medical School (1909-1945). As a writer, teacher, and editor, he immeasurably advanced the knowledge of pediatrics. Dr. Fielding H. Garrison has said of him "that he is the Nestor of American pediatrics and was undoubtedly the foremost pediatrician of the West." No man in the practice of medicine was more respected while he lived. Few



**DR. ISAAC A. ABT**

names have brought more distinction to the medical profession than that of Isaac Abt or have been more widely quoted in literature. He lives today in the hearts and minds of hundreds of physicians who were proud to call him master; and he will continue to live through other generations by the work of his students and his pupils' students.

Another outstanding teacher of pediatrics in Chicago was Dr. Julius Hess (1876-1955), professor and chairman of the Department of Pediatrics of the University of Illinois College of Medicine. Dr. Hess widened the scope of pediatrics and advanced the knowledge of infant feeding and the management of premature infants. Dr. Abraham Levinson (1888-1955) was a pupil of Dr. Abt and a pioneer in pediatric research. He was a man of culture and greatly enriched pediatrics, especially in the field of pediatric neurology.

Many diseases of the skin are mentioned in the Bible; in fact, in Leviticus (13-15) we have an excellent de-



**DR. I. DAVIDSOHN**

scription of leprosy. Modern dermatology is greatly indebted to the teachings of Ferdinand Hebra of Vienna, most of whose associates were Jews.

Dr. Joseph Zeisler (1858-1915), one of Hebra's disciples, came to Chicago in 1884 and became Professor of Dermatology at Northwestern University Medical School. He brought the Viennese school of thought of dermatology to Chicago. Dr. David Lieberthal (1867-1953) was another Viennese dermatologist who was Professor of Dermatology at Loyola Medical School and attending dermatologist at Michael Reese Hospital. For many decades he was a leading dermatologist. Dr. Maxwell W. Wien (1895-1942) was a brilliant dermatologist and an appreciated teacher who contributed much to Chicago dermatology.

Dr. Maurice Oppenheim (1876-1949) was a man of international stature, a great teacher and author of seven textbooks and he was an outstanding clinician, and scholar. He was the last of the great clinicians of the Vienna school of dermatology. He was Professor of Dermatology at the Chicago Medical School from 1940 to 1949.

A number of Chicago Jewish doctors made notable contributions to neuropsychiatry.

Dr. George Boris Hassin (1873-1951) was Professor of Neurology at the University of Illinois College of Medicine. He was the author of "Histopathology of the Central and Peripheral Nervous System" and founder of the "Journal of Neuropathology and Experimental Neurology." Those who worked with him held him in high regard, conscious of his erudition, his culture, and admiring his loyalty and his scientific integrity.

Drs. Julius Grinker (1867-1926), Albert Bernard Yudelson (1872-1939), Haim I. Davis (1865-1938), Morris Braude (1883-1959), Sigmund Krumholz (1871-1945), Harry Arthur Paskind (1896-1942), Theodore T. Stone (1897-1952), and David Rothman (1893-1948) made notable contributions to modern neuro-psychiatry.

To this distinguished group of neurologists and psychiatrists the name of Dr. Lewis J. Pollock must be added. He is Professor Emeritus of Nervous and Mental Diseases at Northwestern University and was chairman of the department from 1929 to 1951. He is the dean of Chicago neurologists, universally honored and respected for his scholarship and leadership. He inspired a large number of medical students to pursue the study of neurology.

In the branch of medicine dealing with diseases of the eyes, ears, nose and throat, Jewish doctors played a leading role—from the earliest days of Chicago to the present. One of the first eye specialists in Chicago was Dr. Sigismund Jacobson (1873-1949), a Danish Jew who settled in Chicago in 1866. Dr. Boerne Bettman (1856-1906) was the founder of the Chicago Opthalmological Society.

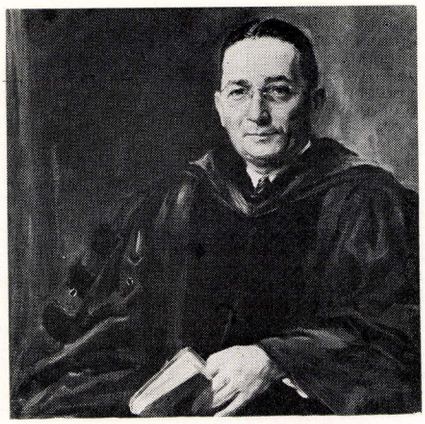
The great teachers and research workers in diseases of the eye were the Drs. Gradle, father and son, Henry Gradle (1855-1911) and Harry Gradle (1883-1950). Dr. Alfred Lewy (1873-1958) was universally respected as the dean of the otologists (ear specialists). Dr. Joseph C. Beck (1870-1942), a teacher of many of our contemporary ear, nose and throat specialists: Dr. M. H. Lebensohn (1866-1936), a founder of the B. M. Z. and Mount Sinai Hospital; Dr. Noah Schoolman (1875-1950), Dr. Jacob Lifschutz (1890-1955), Dr. Robert Sonnenschein (1879-1937), Dr. Elias Selinger (1896-1947) and Dr. Mortimer Frank (1874-1919) who were teachers of their specialty and men of scientific attainments. Dr. Mortimer Frank's avocation was medical history. He was the secretary of the Chicago Society of History of Medicine for many years. Dr. Samuel Salinger (1885- ) is the senior attending otolaryngologist at Michael Reese Hospital and Emeritus Professor at Stritch Medical School. He now is living in Palm Springs, California.

The Chicago Medical School rose from a merger of the Chicago Hospital College of Medicine and Jenner Medical School in 1912. It was frowned upon for many years by the American Medical Association because of its lack of hospital and university affiliations. However, an unusual arrangement with Mount Sinai Hospital was reached whereby every patient might be used for didactic or clinical purposes. In 1948, largely through the courage of Dean John J. Sheinin, the school won full approval from the American Medical Association. This school is in fact, if not in name, a Jewish medical school.

The current Health Commissioner of Chicago is Dr. Samuel Andelman who forsook theology for medicine.

Dr. Morris Fishbein was editor of the Journal of the American Medical Association from 1924-1949. Under his leadership the journal became the voice of American medicine. He is the author of numerous books on medicine written for the lay person. Dr. George Halperin is a member of the board of editors of the Journal of the American Medical Association.

This brief article is by no means a complete history of all Jewish doctors



**DR. JOHN J. SHEININ**

of Chicago. Space does not permit listing all of the men who were distinguished in their fields of specialization. Many worthy names have been omitted.

The medical profession has three functions to perform.

First and foremost is to take care of the sick, "the rich and the poor; the good and the bad; the friend and the foe."[1] All good doctors adhere to this ideal.

The second function of the doctor is to teach medical students and thus to transmit medical knowledge from generation to generation. "When wiser men teach me, let me be humble to learn; for the mind of man is so puny and the art of healing is so vast."[1] Many doctors are teachers of medicine.

The third function of the profession is to advance medical research—for "may there never rise in me the notion that I know enough but give me strength and leisure and zeal to enlarge my knowledge. Our work is great and the mind of man presses forward."[1] A chosen few are qualified to do basic research but bedside clinical research is part of every good doctor's activities.

Thus, the Jewish physicians of Chicago, individually and collectively, worked and are working in the finest tradition of medicine. "As disease itself is no respector of national or racial differences, so the doctors in their humane service, do not respect them." [2] It is in this spirit that Chicago Jewish doctors have and are working.

In the last 50 years the Jewish physicians of Chicago have worked indefatigably in nearly every branch of medicine and have made an impact on every phase of medical endeavor. They practice in every section of our city and they form about 20 percent of the medical profession of Chicago.

Doctors of the present generation are the custodians of a rich heritage of history, tradition and high ideals. It is their duty to hand this legacy to their successors entire and unsullied. Let them not in the contemplation of what has been done in the past, forget that there is a future and that the future will be what they make it.

1—*Prayer of Maimonides.*

2—*Walter B. Cannon.*

# History And Activities Of The Alpha Omega Dental Fraternity In Chicago




Alpha Omega is a National Jewish dental fraternity established in 1907 at the Pennsylvania School of Dental Surgery. The first chapter, Ramach, had as its principal purpose assistance to undergraduate students. This became the objective for all chapters that followed.

Alpha Omega granted charters to the three dental colleges in Chicago, thereby establishing Alpha Alpha Chapter at the University of Illinois, Alpha Kappa Chapter at Northwestern University, and Alpha Lambda Chapter at Loyola University.

The Alpha Omega Alumni Club was formed by the merger of the members of Alpha Zeta Gamma alumni and Alpha Omega alumni in 1933.

From its inception the objectives of Alpha Omega have been: 1) to promote the profession of dentistry; 2) to establish, foster and develop high standards of scholarship, leadership and character; 3) to inculcate a spirit of fellowship amongst all its members; and 4) to accept, sponsor and develop the cultural and traditional achievements of the Jewish faith. The symbol of this fraternity is a triangle, the base of which is Judaism, the supporting sides being professionalism and fraternalism.

Professionally, Alpha Omega has contributed to organized dentistry by supporting all the programs sponsored by the national body as well as those of the Chicago Dental Society, the Illinois State Dental Society and the American Dental Association. Alumni members dedicated themselves to the practice of ethical dentistry and to supporting the many programs that benefit undergraduate students, alumni and the public in general.

The Alpha Omega Fraternity in Chicago is justly proud of the accomplishments of many of its alumni members. Dr. Isaac Schour, an outstanding scientist, educator and Dean of the University of Illinois Dental College, is world recognized for his scientific contributions. He was the recipient of the Alpha Omega Achievement Medal, the highest honor that the national body bestows annually on outstanding men of science. The late Dr. Albert Einstein and Dr. Jonas Salk were among other recipients of this award.

Another Alpha Omegan, Dr. Samuel Kleiman, became president of the Chicago Dental Society in 1955. This was the first time in almost a century that a Jewish dentist was so honored.

Dr. Carl Greenwald, another Alpha Omegan, is chairman of the Illinois State Board of Examiners and a member of the National Board of Examiners.

Alpha Omega won acclaim throughout the city for its post-graduate courses, clinics and study clubs, thus fostering the continuation of high standards of dental practice.

Fraternally, Alpha Omega has contributed toward the assistance of undergraduate students by the establishment of a scholarship award given annually to an outstanding dental student in each of the three dental colleges in Chicago. A scholarship award also is presented to an exceptional student in the dental college in Israel. This award was established in memory of three beloved alumni members who gave so much of their time and energy for the benefit of the Fraternity. The award has been named the Dr. S. Albert Sigel, Dr. L. T. Weinshenker and Dr. Maurice Altus Memorial Scholarship Award.

To assist and guide dental students during their undergraduate years, the alumni introduced a Big Brother Program enabling students to seek the advice of a graduate dentist. This program, conceived by Dr. Paul Brown, proved so successful in Chicago that it was adopted by all chapters through out the country.

The spirit of the Big Brother plan led to the formation of an Office Coverage Program whereby a fraternity brother, unable to work because of illness, would have his practice continued by fellow fraters for the duration of his absence.

The enthusiastic activity and performance of the members of the Alumni Chapter were recognized by the national organization in 1938 when it elected Dr. Louis Reif its 27th national president, the highest office the fraternity can bestow on a frater. Dr. Reif was the first Chicagoan so honored and the second was the late Dr. S. Albert Sigel.

To further strengthen fraternal bonds, a Ladies Auxiliary was established in 1935 which has been of invaluable assistance in furthering the aims and purposes of the fraternity through its financial aid and social activities.

Judaism, the base of the Alpha Omega triangle, has been the main function of fraternal activities. In the Chicago Dental Division the fraternity has been the only organized group to undertake and support the Combined Jewish Appeal and Israel Bond Drives. The supreme effort of the fraternity at present is to help the national body in providing funds in the amount of $1,200,000 to build the Hebrew University-Hadassah Dental School founded by Alpha Omega, in Israel. This project was initiated by Alpha Omega and its members throughout this country and Canada have contributed generously toward its fulfillment.

Dr. Isaac Schour, Dr. Maury Massler, Dr. Arthur Elfenbaum and Dr. Harry Sicher, outstanding scientists and educators, gave their time and talent to lecturing and establishing various departments in the newly formed dental school in Israel.

In addition to scientific contributions, many Alpha Omegans have worked diligently and enthusiastically in behalf of the building program of the Israel dental school, none more so than Dr. Bernard Spiro. His contributions of time, funds and inspiration have earned for him more than the honor of a testimonial dinner. It has assured him an important place in the history of Alpha Omega in Chicago.

In the past twenty-eight years, the following men have served as presidents of the Illinois Alumni Chapter: Doctors Irwin Osheroff, S. Albert Sigel, Abe Kastel, Theodore Perlman, Joseph Krohn, Armand Belden, Irwin Cheppe, Arthur Duxler, Henry Parkin, Benjamin Davidson, Arno Leshin, Harold Epstein, Paul Brown, Earl Elman, James Gold, Morris Schneider, Jules Barrash, Harry Hurwitz, Carlisle Weese, Samuel Hopp, Seymore Warady, Sidney Berg and Irwin Robinson.

In maintaining a consistent high quality of leadership, stressing scientific excellence, supplying active educators, and upholding the ideals of Judaism, combined with generosity in its philanthropic endeavors, Alpha Omega has earned for itself the respect and good-will of all people throughout Chicago.

# Jewish Greats Of Sportsdom

**By IRV KUPCINET**

THE Chicago sports scene once was my beat, first for The SENTINEL and then for the old Chicago Times; hence I am delighted for this temporary return to a brilliant chapter in Jewish contribution to Chicago history.

Chicago long has been one of the sports capitals of the world and for many years was the only city able to support two major football teams and two major league baseball teams. Some of the most glorious pages in sports history were written here and Jewish athletes played important roles in shaping Chicago's sports tradition.

Sports lovers often attach themselves to their heros. And the sports fan takes added interest if his hero happens to be his co-religionist. It is the same in any faith and is not peculiar to Jews.

**BASEBALL**

Johnny Kling (born Klein) was the first Jewish baseball player to bat for Chicago, and his feats may never be equalled. He was born Nov. 13, 1875, in Kansas City, and joined the Chicago Cubs in 1901 as a catcher. He attained real fame in the 1906 World Series against the Chicago White Sox.

It was a losing cause, but Kling batted .312, an unheard of feat in those days. It prompted a sports writer to call him, "the matchless Kling."

Johnny was even greater during the next two years. In the World Series against the Detroit Tigers in '07 and '08, he won his spurs for putting the brakes on the fabled Ty Cobb, the greatest base stealer in the history of the game.

Kling remained with the Cubs through the 1911 season and then was sent to the Boston Braves. After that, he drifted out of baseball. He died in 1947, a wealthy man from real estate investments.

The White Sox have had more Jewish players than the Cubs. While all records are not available, Moe Berg probably was the first Jewish player on the South side. He broke into the major leagues in 1926 with the Sox as an infielder.

Moe may be the only player in the history of the game who could speak nine languages. It was to pay off later in life during World War II. His intellectual capacity made him unique in baseball at a time when few players went beyond high school. He was respected and envied at the same time, which gave rise to one of baseball's classics: "Moe Berg can speak nine languages — but can't hit in any of them." (Berg was a notoriously poor hitter.)

When he came here, he spent most of the first season on the bench.

"Ray Schalk, our manager, was a great catcher and of course, caught most of the time," Moe has recalled. "One day, Ray broke a finger. It just so happened that the second string catcher also had a broken finger. Ray looked up and down the bench and seemed quite perplexed. Finally, I spoke up and said 'I'm a catcher why don't you put me in the game?' Schalk seemed puzzled, but finally put me in."

*"Kup" was born in Chicago July 31, 1912, and started newspapering at Harrison High. He attended Northwestern and was graduated from the University of North Dakota in 1934. Selected for the College All Star football team in 1935, he played pro football with the Philadelphia Eagles but*



*was sidelined by a shoulder injury. He joined the Chicago Times in 1935 as a sports writer. Eight years later, he originated "Kup's Column" which has been in print ever since. In 1951, "Kup" went on TV with an interview show via CBS local outlet, WBBM-TV.*

*In Jan. 1957, "Kup" joined NBC's "America After Dark" show to m. c. the Chicago pickups. In Feb. 1958, he returned to CBS as moderator at the "At Random" show. He also handles the color portion of the Chicago Bears football broadcasts via WGN radio.*

*In 1960, he was selected Jewish National Fund "Man of the Year"; also, Variety Club of Chicago "Man of the Year."*

*Among many honors, he won the 1961 local award Emmy for "Television Man of the Year" and another Emmy in the category of Best Entertainment Program for his "At Random" show.*




• *THE 1919 WRESTLING SQUAD at the old Chicago Institute was just one of many championship sports teams that became famous. The late Harry Berkman, athletic director, is at right.*

Moe knocked around the majors, ending his career in 1940. He then was appointed good will ambassador to South America by Nelson Rockefeller, co-ordinator of Inter-American affairs.

The Sox did not have another Jewish ball player until Saul Rogovin was purchased early in 1951. That was the year of the "Go, Go White Sox." Saul, a strapping pitcher who stood 6 feet-3 inches, was aided by Sox manager Paul Richards who had tutored him at Buffalo for three years.

Rogovin was the leading Sox pitcher in 1951 with a 2.75 earned run mark. He won 15 games. He was looked upon as a player who would become a brilliant pitcher. Fate, however, did not permit Rogovin to achieve that distinction. He was sent away after the 1953 season to Cincinnati, mainly because of a sore arm.

Marv Rottblatt, who prepped at Von Steuben high school, was a slightly built southpaw, who pitched for the Sox a few seasons in the early 1950s. His small stature, however, kept him from becoming a consistent winner.

Later, Barry Latman came to the Sox through their farm system. In 1960, he was traded to Cleveland where he has become a big winner. Many regard him as a future great.

The history of the White Sox would not be complete without mentioning the names of two executives—the late Harry Grabiner and Hank Greenberg.

Grabiner was business manager of the White Sox in the 1930s. Greenberg was vice president under Bill Veeck from 1959 until just recently.

Grabiner was probably the most trusted employee of the Comiskey regime at that time and few decisions were made without his advice. He was a sharp baseball man, and his opinion was sought by many other magnates in major league baseball.

Greenberg, a New York City boy, is best remembered for his home run hitting feats with the Detroit Tigers. Hank hit 58 homers in 1938 and twice was named the American League's most valuable player.

**FOOTBALL**

In football, more Jewish names crop up. Of the many successful Jewish gridiron heroes, most achieved fame in the ranks of the professionals.

Back in the mid 1920s, Arnold and Ralph Horween played college ball at Harvard.

They were sons of immigrant parents who came to Chicago from Russia in 1892. Ralph, two years older, played high school football at Francis Parker. He went on to Harvard, playing in 1915, 1916 and 1917 as a quarterback.

Arnold achieved greatest prominence. He too began at Francis Parker and went on to Harvard in 1916. The following year he enlisted in the U. S. Navy.

A 210 pound fullback when he returned to Harvard in 1919, he wrote his name into the all-time Harvard football annals with stirring feats. It was his toe that helped beat arch-rival Yale, 9-0 that year, and it was his toe again that beat Oregon, 7-6, in the Rose Bowl classic in 1920.

Arnold and Ralph were successful in the business world—Arnold in his father's business and Ralph with the government. Yet, both men decided in the early 1920s that they still loved football.

They approached Paddy Driscoll, then a star of the Chicago Cardinals of the National Professional Football League.

"Who might you two be?" queried Driscoll. "I'm Arnold Horween, and this is my brother Ralph. We're pretty good, I think."

"Good lord," said Driscoll. "Not the Horweens. Why, that's fine. We'll play it up. Why, I've got newspaper friends that'll . . ."

"No you won't," said the Horweens. "We'll be McMahons. We don't want publicity, and we don't want a whole lot of money. We do want to play football."

And play they did. When Red Grange, the phantom of the University of Illinois, made his football debut with the Chicago Bears against the Cardinals, Grange had all he could do to stay alive, a result of the cunning of the Horweens.

Arnold even coached the Cardinals one year. In 1927, he was appointed head coach at Harvard, the first time a Jew had been given such an honor.

Arnold remained at Harvard for four years, and then returned to his father's business. Ralph, an attorney, was named special assistant attorney general in charge of investigating petroleum code violations. He resigned in 1935 to take up private practice in Chicago.

The list of illustrious Cardinal football players also includes Lou Gordon. Gordon, born here July 15, 1908, was a standout tackle at Lane Tech. From 1927 through 1929, he was a great player for Coach Bob Zuppke at the University of Illinois. His skill prompted Zup to remark:

"In three years, the opposition never gained more than seven yards through Gordon's position."

Gordon played five years with the Cardinals. Later he joined the Bears, finishing his pro career with the Green Bay Packers in 1938. He now is repeating his football success in the meat business.

The name of Marshall Goldberg always will be remembered by Chicago fans as synonomous with the Cardinals, deserted Chicago for St. Louis last year.

Goldberg was born in Elkins, W. Va., and it was through him and his brother that Elkins was put on the map. This town of 7,500 never stopped singing the praises of the Goldberg brothers during their high school days.

Marshall played fullback for the University of Pittsburgh in 1935, 1936 and 1937. He made every All-American team and was instrumental in helping Pittsburgh to a 21-0 victory over Washington State in the 1937 Rose Bowl.

He joined the Cardinals in 1938, but had to wait until the end of his career to play on a championship team.

He gave way to Charley Trippi in 1947, playing defense while Trippi broke all exisiting Cardinal running marks.

Goldberg always played hard. He helped the Cards win the Western division title that year with his sure tackling feats and fine pass defense work. The Cards beat Philadelphia 28-21 for the world title.

About the time that Goldberg was knocking down opponents for the University of Pittsburgh, a tough Jewish lad from Brooklyn was making a name for himself at Columbia University in New York.

His name was Sid Luckman, and Chicago Bear fans will never forget him.

Sid attended Eramus High in Brooklyn, a school noted for its outstanding Jewish athletes. He went on to Columbia, but the team under Coach Lou Little, was just mediocre. Luckman never got the publicity Goldberg did.

He reported to the Bears in 1938, and by the following season was a regular. Morover, he was destined to become the greatest quarterback in Bear annals.

One of the tough games played by the Bears that year was against the Cardinals. The Bears were winning 31-0 going into the final quarter. But, in just 15 minutes, the Cards scored 23 points and nearly knocked the Bears out of the Western division championship.

The following week, the Bears played the Washington Redskins for the world title. Only two weeks before, Washington and its brilliant pass strategist, Sammy Baugh, had humbled Luckman and the Bears, 7-3 in Washington. The second time the teams met, the Bears scored the first time they had the ball on a long run by Bill Osmanski. Luckman engineered the second touchdown drive. Soon, it became apparent that the game was turning into a rout. The final count was 73-0 — an unbelievable score.

That game is still fresh in my mind, and with good cause. I was officiating in the National Football League in those days and was an official in that one-sided romp. It was the most running I ever did on any football field, and even today my breath comes in short pants as I relive that memorable afternoon.



• *ABE SAPERSTEIN, (right) shows Meadowlark Lemon a sample of his "ball-handling."*

In 1941, Luckman led the Bears to another world title, and then went into service. He carried the Bears to a Western division championship in 1946. This time, the Bears lost to the world's championship to the New York Giants.

In the course of his brilliant career, Luckman established many records, one of which was most touchdown passes in one season (28). Luckman's record lasted until Johnny Unitas of Baltimore came along. Few fans recall that Luckman's record was established in 10 games, whereas Unitas had 12 games to better it. If the same rules applied to football as to the home run race—that Mantle or Maris had to better Babe Ruth's record in 154 games, instead of the 162 they played this year—Luckman's record would still be on the books.

Luckman continued to play brilliantly, but in 1948, owner George Halas brought up quarterback Johnny Lujack from Notre Dame. Luckman retired soon afterwards, but still helps coach Bear quarterbacks.

**BASKETBALL**

Sports in Chicago never would have been the same had it not been for a wiry five-foot man with the vision of Marco Polo.

Abe Saperstein went to the University of Illinois after attending Lake View High School. Because of his size, he could never make the grade as a basketball player. So he left Illinois and started coaching an all-Negro professional basketball team at 47th and South Parkway in the now defunct Savoy Ballroom. Abe called the team the Savoy Big Five. If a player got hurt, Abe had to fill in. His appearance proved so funny, that he decided to add clowning to the team's repertoire.

Since those barnstorming days, Abe's teams have played to millions of fans throughout the world. They have been America's unnamed "Ambassadors of Goodwill."

Chicago prep basketball probably will never again approach the days of Marshall High School's triumphs. The teams, especially the boys under five feet eight, made basktball a great game here.

Twenty years ago, in high school circles, the name of Israel Acker was on everybody's lips. He also was quite a baseball pitcher. Izzy was the forerunner of other fine Marshall players.

The 1944-1946 squad which included Pee Wee Tadelman, Maurry Kaplan, Lefty Mazur and Chicky Zomlefer, helped Marshall win 99 consecutive victories. Later there was Eddie Goldman, Noah Marmel, Bimbo Gantman and Irwin Bemoras.

Basketball is the one sport in which Jews have always excelled, so it is not strange to find college rosters dotted with names of Chicago Jews.

One of the best known has just completed a brilliant career at De Paul University. He is Howie Carl who prepped at Von Steuben. Standing only 5-9, this 21 year old guard became the second greatest scorer in DePaul history.

At Loyola, the late Lennie Sachs, who was one of Loyola's most brilliant coaches, only this year was elected to basketball's Hall of Fame. Lennie was a star at Schurz High school in football and basketball. He died a convert to Catholicism in 1942 while coaching Wendell Phillips High school.

One of Loyola's most successful players was little Marvin "Mickey" Rottner who captained the team in 1941. Mickey later starred with the now defunct Chicago Stags. Today, Mickey is a promotion director for the Chicago Packers who have just made their debut in the National Basketball League.

The Stags' outstanding performer in the late 1940s was Max Zavslovsky, a player who was a great star at St. John's University in Brooklyn.

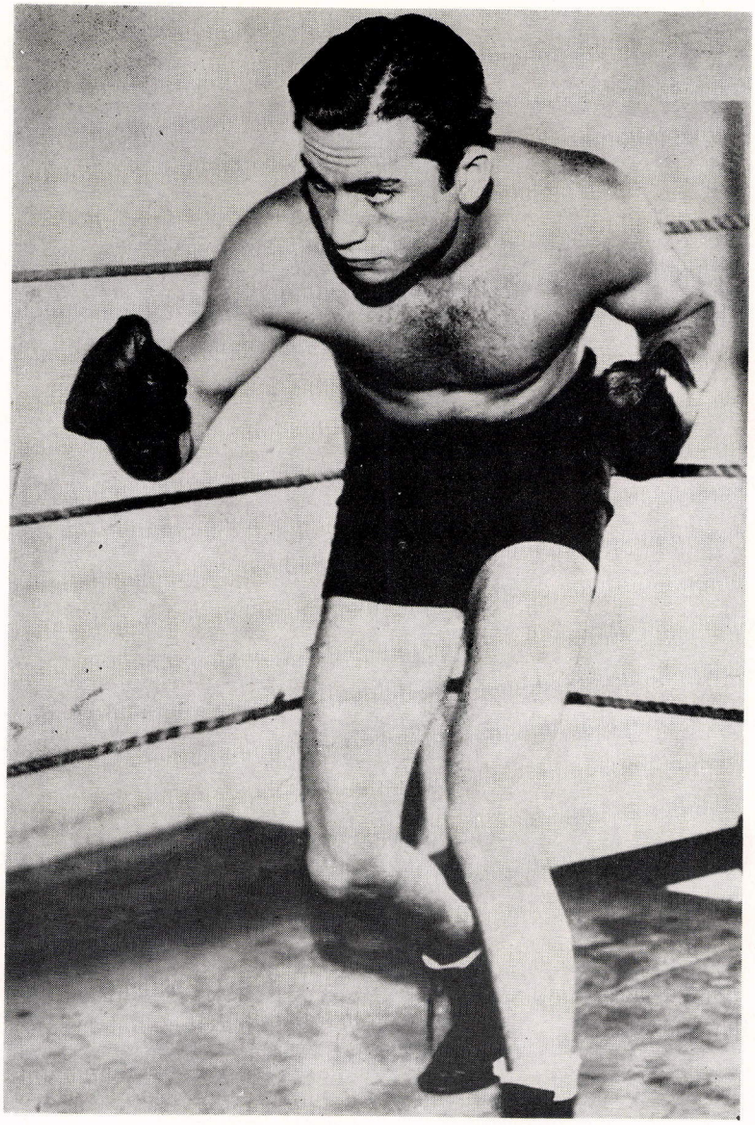
The man largely responsible for bringing topnotch basketball to Chicago is Arthur Morse, now a Loop attorney. Arthur, assistant to the athletic director at Loyola, was responsible for introducing college doubleheaders here in 1939. Because of his inspiration, Chicagoans see the finest teams in the land each year. Morse formerly staged games for DePaul.

A vast number of the high school coaches are Jewish.

If you'll pardon a point of fraternal pride, I'll mention the coach of the city's football champs, Taft High School. Their coach is a young fellow named Joe Kupcinet who has been coaching and teaching Chicago youngsters for some 30 years and has compiled an enviable reputation for developing material not only as football players but also as good citizens.

The late Sid Novak, basketball coach at Crane Tech, was a beloved figure. He remarked: "I just like working with boys. I want to help them stay off the streets and become useful citizens. When you work with young boys, you are helping to mould them into men."

When Barney Ross lost his welterweight championship in a never-to-be forgotten bout with Henry Armstrong in 1938, an era of boxing ended for Jewish boys in Chicago, as well as the rest of the world. By this time, many professions and trades were opening up to Jews. No longer did boxing hold the allure it once had. Interestingly enough, their place in the



• *THE FIGHTING BARNEY ROSS*

field has been taken over by young Negroes, who too often, find it offers them their one chance for success.

Many Jews, notably the late Benny Leonard, reached the top of boxing's pinnacle. That was in 1924, and while many Jews tried to equal Leonard, none quite made it, particularly in the lower weight divisions.

Ross, born Rasovsky on New York's lower East side in 1909, came to Chicago as a youth with his family. They rettled on the near West side. Tragedy struck early in Ross' life when two holdup men shot his father to death in his grocery store.

Barney had to be the breadwinner, and, as was customary during those terrible depression years, a boy had to "fight" in order to survive.

Ross won his spurs in the Golden Gloves, and in 1933, stunned the boxing world by winning the lightwieght crown from Tony Canzoneri. The bout was held in Chicago. Ross later went to New York and convinced his critics there that he was good by beating Canzoneri a second time.

Shortly afterwards he set his sights on the welterweight championship. Holding more than one crown was unheard of at that time.

The champion was Jimmy McLarnin, a rugged Irishman who had beaten the top six Jewish boxers in his weight class. That fight in 1936 in New York was a sellout.

Ross won a split decision, but McLarnin won the rematch. When the two fought a third time, Ross left no doubt as to his prowess. He soundly trounced McLarnin.

Three years later, Ross had reached the end of his career. As welterweight champion, he met Henry Armstrong, the brightest fighter on the boxing horizon. Ten years younger than Ross, he unleashed a devastating attack against the champion, who on guts alone, refused to be knocked out. It was as one writer said: "The downfall of a Titan."

Ross was to find even greater fame on the battlefield as a Marine on Guadalcanal. He won all kinds of medals for his heroism in battle.

The story of boxing in Chicago would not be complete without mentioning Isaac Bernstein, better known as Ike.

Bernstein, who recently celebrated his 85th birthday, made his mark as a trainer and manager. Although Ike never managed a champion, he gave many fighters their start and taught numerous youngsters how to defend themselves.

Ike was born in Chicago in 1876. He was attracted to fights at Gilmore's gym. Fighting as Kid Bernstein, he had 45 bouts and recalls that he only lost three or four.

He fought at Tattersall's, at 16th and Dearborn on the same card with Bob Fitzsimmons when the latter knocked out Jim Thorne in the first round.

Ike never got out of fighting. After retiring from the ring, he managed gyms in Chicago, and served as trainer at the Universities of Indiana and Wisconsin.

His greatest fighter was Packey McFarland, a lightweight, who lost only once in 11 years, though never winning a title match.

He was the oldest active manager in the business until his retirement recently.

**RACING**

No body brought as much to racing in Chicago as did the late Benjamin F. Lindheimer. Because of his insight, Arlington and Washington Parks are two of the best racing plants in the world.

Lindheimer was born in Chicago on Oct. 10, 1890, and followed his father, Jacob, and brother, Horace, into politics. He served as chairman of the Illinois Commerce Commission from 1933 to 1936 under the late Gov. Henry Horner. With a group of prominent men, he purchased the majority stock in Washington Park in 1935. Five years later, they later formed a syndicate to purchase Arlington Park.

Lindheimer's daughter, Marjorie, is carrying on in her illustrious dad's footsteps. She has instituted many innovations at Arlington-Washington Parks the past two seasons.

Jewish names in tennis and golf are hardly worth mentioning. There is good reason for this. These are two sports which cater to the country club set.

Discrimination still is practiced by most tennis clubs and many golf clubs refuse to allow Jews to join. Only lately, since the establishment of Jewish clubs, are Jews taking up these sports.

Two local boys, Seymour Greenberg and Grant Golden, have won many tennis laurels. Both attended Northwestern University and have been ranked among the best players in the country.

During the first 50 years, Chicago Jews have had to fight their way to the top in sports. Unless they were topnotch, they never made the team. This barrier is being rapidly broken down. The next 50 years should prove to be a "golden era" in Jewish sports, especially in Chicago.

In closing, I want to thank The SENTINEL for allowing me to reminisce about the old beat.

# Contributions Of Chicago Jews To American Culture

- **Music**
  George Perlman
- **The Cantorate**
  Cantor Moses J. Silverman
- **Art**
  Louise Dunn Yochim
- **The Yiddish Theatre**
  Danny Newman
- **The Jewish Press**
  Ben Aronin
- **Literature**
  Benjamin Weintroub



• FANNY BLOOMFIELD-ZEISLER

THE CONTRIBUTIONS OF CHICAGO JEWS TO AMERICAN MUSIC

# LET THERE BE MUSIC!

by George Perlman

"MR. Carl Wolfsohn is a musician worthy of the highest possible honor and his name deserves to go down among those of the musical apostles and saints of America."

So wrote a learned music editor in 1889 about a German Jew, who in that day, was making as great a contribution to the music culture of Chicago as has been made by any other musician to this day.

Wolfsohn found himself at home with and welcomed by both the intelligentsia and the affluent of the city's early settlers.

He was a great concert pianist and a profoundly learned ensemble player. His programs contained the best in the piano literature and he performed such prodigious feats as playing in a series of concerts all of the Beethoven Piano Sonatas.

Wolfsohn was a friend of Theodore Thomas, founder of the Theodore Thomas Orchestra and to his efforts may be credited the founding of the Beethoven Society, a choral organization, which literally sprang into existence on Oct. 28, 1873. Wolfsohn, originally a Philadelphian, was visiting in Chicago when friends who were acquainted with his abilities assured him they would organize a choral society if he would remain here and take over the conductorship. He accepted. The new society was named for his favorite composer, a bust of whom he subsequently gave to Lincoln Park. Henry Greenebaum was the president of the society. The first concert was given on June 15, 1874. The performance was memorable in one particular for, unlike the Apollo Club, the Beethoven Society began its career as a mixed chorus. It was the largest and by far the most important organization of male and female voices which Chicago had yet heard.

Wolfsohn labored honestly and indefatigably to make the Beethoven Society a power in music. One of the memorable occasions was the concert given in December, 1874 upon the 104th anniversary of Beethoven's birth. The society sang the Beethoven Mass in C and the Alleluia Chorus and the Choral Fantasie.

In addition he was the teacher of one of America's greatest women pianists, Fanny Bloomfield-Zeisler. She came to Chicago from Austria when she was two years old and from that time was treated only to superlatives in the daily press of America and of Europe. She, like Wolfsohn, continued to play until she became a legend.

Many other excellent musicians of German-Jewish extraction added their talents to the early music activity of the city. Amongst them were Emil Liebling, brilliant pianist, composer and critic, Simon Elias Jacobson, famed violin virtuoso and pedagogue, and L. Gaston Gottschalk, opera baritone and teacher.

The German Jew in early Chicago keenly felt the greater security of his status over that of the Russian Jew of his day. Russian Jews were considered declasse by their German brothers, but not for long.

At the turn of the century, Chicago was visited by a young Russian Jewish musician whose impact on the talent of that day was so great that its unction has not lost its momentum even to our time. It was the coming to Chicago of Mischa Elman.

Elman was born in a Russia of tyranny. The noose of the Pale was drawn tight about the throats of those Jews who had survived the terror of the 19th century. The young Russian Jew had no hope. Professions were, outside of an arbitrary quota, closed to them. Opportunities in the arts were

*George Perlman, violinist, teacher, composer and editor. His professional students are to be found in*



*symphony orchestras from coast to coast, and as teachers in schools all over America. His solo compositions are published by leading publishers and are found in the repertoires of soloists in this country and in Europe. His pedagogic books are used in studios and schools everywhere in America. Besides his music degree, he also holds the Bachelor and Master of Law and is a member of the Bar of the State of Illinois. He was associate editor of Carl Fischer, Inc. — largest publishers of string musical scores in the world.*

practically nil, except in the synagogue. A beautiful voice opened the way to the cantorship—but to enter the field of the universal arts was unheard of.

The greatest sculptor of Russia, Antokolsky, was refused the right to live in what was then known as St. Petersburg. By the laws of 1882 the Russian Jew was a haunted persona non grata, whose hope of release from this bitter existence was dim.

Elman was born in Tolnoye in 1892. His father was a Jewish teacher and an enthusiastic amateur violinist. At four, Mischa already was playing and by the time of his fifth birthday a Russian countess had become sufficiently interested in his great talent to offer to pay for his musical education—provided he would renounce Judaism and became a Christian. Young Elman's answer was a blunt refusal and his father made up his mind to keep the matter of his son's education in his own hands despite his limited means. Shortly after the Russian countess' invitation, Papa Elman brought his talented son to the great violin pedagogue, Leopold Auer. Auer was much impressed with the boy's gift and invited him to come to St. Petersburg as his personal student. This was an opportunity for the young prodigy but when father and son arrived in St. Petersburg they were notified by the authorities that the boy could remain but that the Jewish father would have to leave. All petitions to the city authorities were in vain until finally Auer wrote the powers that be that he would resign his position at the conservatoire if permission were not given to the elder Elman to stay with his son. Auer wrote, "He is the most talented pupil ever offered me." This ultimatum did the trick.

From that time on, Elman's phenomenal successes are well-known. The world took this Jewish artist to its heart as it had welcomed none other. His beautiful Amati was presented to him by the Grand Duke of Mecklenburg-Strelitz, a relative of the Czar of Russia—and, to this day, Elman has a personal letter from the Czar which begs him to keep out of all danger because "Russia would not wish harm to come to one of her great geniuses."

To the young Jews of Russia and the world this fabulous good fortune of one of their own was a miracle. Others took heart and the explosion of talent was felt round the world.

In America, the ferment of Jewish talent was furious. Gifted young violinists and pianists began to appear in all the large centers of population. New York teemed with aspiring musicians who suddenly had discovered this new market for their aesthetic wares. Young Jews flocked to the music schools. Jewish fathers and mothers, delighted with a profession other than the law or medicine as a source of security and the public acceptance, encouraged their offspring to follow this newly found "parnasseh."



• *MISCHA ELMAN, the master violinist cast his long shadow over the lives of countless small boys throughout America.*

In Chicago parents were enthusiastically attempting to direct the lives of their talented violinists into study channels which would, ultimately lead to the doorstep of the great Leopold Auer or Ottokar Sevcik in Bohemia.

Revered names like Alexander Zukovsky, Leon Sametini, and Harry Diamond will long be remembered as the mentors of those aspiring violinists who did not trek to Europe for their advanced study.

Chicago has given the world of music many fine Jewish concertmasters who have added strength and luster to our Symphony Orchestra. Max Bendix was the first concertmaster. Others who have followed him into that important chair were Harry Weisbach, Jacques Gordon, and Mischa Mischakoff.

Many may still remember those young Chicagoans who created a stir early in the century. Ruby Davis, Nellie Wolf, Ben Paley, Henry Selinger, and Abe Sopkin were a few of those who spearheaded the stream of young artists trying to find their places in the music making of Chicago and of the world.

Piano students were everywhere apparent during the "teen" years of the 20th century. Chicago produced more than her share of fine piano talent and the exodus to European studios has never been equalled since that day.

Rosalyn Turek was assiduously practicing her piano in Chicago during those days but no one dreamed that she would one day become the greatest exponent of Johann Sebastian Bach's music. In England, this fine artist is respected for her great erudition and devotion to her art. Gitta Gradova has won acclaim everywhere for her sterling artistry. Hers was a gift left to "blush unseen" and as a result the world has been the loser because of her decision to devote herself to her family and husband, Dr. Maurice Cottle.

The names of other fine piano talents come cascading from the past. Nina Mesirow-Minchin, Hans Heniot, Ruth Klauber, Hadassah Delson, Mischa Kottler, Belle Tannenbaum and many others are among the wonderful talents which belong to the music life at the beginning of the century.

To name a few of the fine pedagogues of the early 20th century, high among them stand the names of Leopold Godowsky, Heniot Levy, Vitaly

Schnee, Moisse Boguslavsky, Isaac Levine, Esther Harris and Isadore Buchhalter. The latter is as enthusiastic and devoted today as he was when he was dean of the Philharmonic Conservatory of Music almost a half century ago. Mollie Margolies, assistant to Rudolf Ganz, the piano teacher, has been known and respected in the Chicago area for a long time.

Other fine pianists who have made their contribution to the culture of our time are Ida Krehm, Saul Dorfman, Leonid Hambro, Leonard Shure, Louis Kohnop, Aida Rubenstein, Theodore Lettvin, and many others.

One important aspect of the music making of those early years was not only the remuneration but the acceptance which came to the young Jewish artist who possessed the gifts so ardently sought after by the concert goers of that day. Jewish talent in Chicago burgeoned from 1908 until by 1925 it was to be found in all the large theatre orchestras of the city. Every large movie had a fine symphony orchestra and to the young musician of that day, it was like manna from heaven. He could make a good income and there was a certain amount of prestige connected with these fine theatre orchestras. Balaban and Katz and other theatre owners of that day could have gone down in history as the patron saints of our country if they had continued doing what they so effectively had started.

A new name appeared on the horizon in 1927—it was an ominous dark cloud known as the Vitaphone, (the first movie sound track) the dark harbinger of musical automation. Little did Mischa Elman know at that time that what he had so wondrously begun in 1908 was to receive a tragic blow with the advent of this new machine. And strange as may be the workings of fate, Mischa Elman was one of the first artists to appear on Vitaphone, playing the Gavotte by Gossec. In rapid succession came Al Jolson in "The Jazz Singer," and while this new technological advance meant more profit for the movie maker along with greater efficiency in this new entertainment medium, it also heralded the death of the theatre orchestra. This was sad, for those who had compromised their early ambitions to emulate the Elmans and Heifetzes and had accepted instead the more prosaic activity of the theatre musician, now found themselves with neither.

The musician has always in the past been willing to accept the "slings and arrows of outrageous fortune," if only he were left with the opportunity to make music. Now, even that, seemed to be slipping away. Out of the period of the theatre orchestra came many wonderful players and conductors. Nathaniel Finston and H. Leopold Spitalny were two of the outstanding conductors of that day. They had the prestige akin to that of a first echelon symphony conductor.

From these organizations came many musicians who later joined the great symphony orchestras all over America. Louis Lipstone, head of music for the Chicago Theatre, later was invited to join Paramount Pictures in Hollywood and until his premature death his influence in commercial music was evident. He brought the talented Chicago violinist, Victor Young, to Paramount and the record of this young violinist and composer is known all over the world of entertainment.

Vitaphone was followed by a new mechanical advance, the radio. This device offered a ray of hope to many who found lucrative positions in the various studio orchestras in Chicago, and our city at the inception of radio was the most important in the country because of its central location.

Such fine musicians as Theodore DuMoulin, Herman Clebanoff, Arthur Tabachnik, Harold Klatz, David Moll, Samuel Bernstein, and Oscar and David Chausow were an integral part of the new Frankenstein, capable of supplying the vast new audiences of the air with the entertainment it required, using greatly decreased numbers of musicians.

Then came a new horror, television. Theatres and radio in turn were placed on the defensive because the public interest had begun to swerve in the direction of this new visual-aural entertainment in the home—and for free.

Just as the theatre found it could enhance its earnings by dispensing with live musicians and substituting the Vitaphone sound track, so the radio and television found that they could do likewise by substituting the disc, the long-playing record.

These revolutionary automation advancements were the trial by fire of our beloved art but it more than held its own in the face of the onslaught. The pioneers of music had done their job well, because according to statistics, more music is being heard and performed today than ever before in the history of our art. Students are studying music today not only for professional reasons but also because they want to absorb the culture and beauty which music brings.

This changing state of affairs in the world of music has brought into being a new status, the school musician. His activity, after absorbing a required number of education credits plus the regular music curriculum in college, consists of dispensing music to grammar, high school and college students.

Some of the excellent Chicago teachers are Sam Mages, Ralph Yochim, Milton Goldberg, Sam Barbakoff, Bernard Fisher and Irving Letchinger.

Of all the individuals and groups partaking of music activity on the Chicago scene, none are more devoted than the lay practitioners. Hosts of




• *MUSICAL AGGREGATIONS abounded wherever Jews gathered. This photograph was taken about 1919, at the Chicago Hebrew Institute.*

noted doctors, lawyers, businessmen, and school teachers passionately engage in "do it yourself" music of a high order. They not only participate but also generously contribute to every phase of music making.

One of these friends of music is Richard Hoffman, violinist, builder and financier, a graduate of Eastman School of Music, cum laude. Hoffman is constantly contributing to worthy music projects, but more than that he recently gave a program of sonatas by contemporary Chicago composers which was pronounced as fine as any given in the city. He now is preparing to play "The Seasons" by Vivaldi with the Rockford Symphony Orchestra. Among the doctors, is Dr. Charles Kligerman, violinist and eminent psychoanalyst and pedagogue on the staff of the Psychoanalytic Institute of Chicago. Dr. Kligerman and his string quartet give a yearly recital of the best in the ensemble literature and this year he also gave an outstanding sonata recital of great artistic merit.

Others who are carrying the musical torch are Elmer Rosen, violinist and businessman, Leslie Rudoy, violinist and optician, and Mort Schaffner, violinist and businessman.

* * *

Some of the "sweetest singers in Israel" never set foot on the soil of the Holy Land but they did lend their voices to the cultural atmosphere of Chicago.

The first "minyan" met in Chicago in 1845 and even though only 10 males were present at this first meeting of worship, a lay cantor, Mayer Klein, was invited to help embellish their prayers.

In 1851, the Jews of Chicago established their first synagogue. The dedication of this edifice aroused a good deal of interest in the community and the "Daily Journal" and the "Daily Democrat" made special note of the "wonderful singing" of the prayers by a mixed chorus.

The decades which followed found Chicago Jews establishing their little synagogues in those localities to which the European Jew gravitated.

The cantor, in the early days, was considered a special person by the congregation and while the compensation was inadequate, here again, the feeling of acceptance by a respected group was important enough to attract much talent.

Beside the musical activity of the synagogue, there was a certain flurry of activity in the Jewish theatre. This music was, of necessity, the product of sincere but untutored musicians who wrote in a somewhat maudlin, but nevertheless valid style. It is a far cry from the early ghetto of New York with its narrow cluttered streets and shabby tenement houses or the West side of Chicago or the "Castle Gardens" of the Northwest side of the city but to have seen them and to have lived in them brings better understanding of the tragic days of the Diaspora locus and an appreciation of the kind of music which was born of the miasmic environment of the early century.

Ghetto music did not occupy the whole stage of Chicago's early artistic growth, for soon after 1910 such vocal giants as Charles Dalmores, the renowned French tenor, came to lend his talents to the artistic life of our city. He came here in 1911 to sing with the Chicago Grand Opera Company. He also settled here and taught on the faculty of the Philharmonic Conservatory of Music for a number of years.

In 1918 Cleofonte Campanini, the director of the Chicago Civic Opera Company, invited Giorgio Polacco to become conductor of that famous organization, which in those days, enjoyed the reputation of being second to none in the whole world. This was understandable when, on the opera roster, were to be found such names as Rosa Raisa and Giacomo Rimini, her husband.

Other fine artists, who made a substantial contribution to the Chicago Opera Company were Wilhelm Beck, bass baritone; Irene Pavlovska, mezzo soprano, who was also connected with the Ravinia Opera Company, Mark I. Oster, who sang Wagnerian roles; Alexander Kipnis, world famed basso; Joseph Schwartz, one of the greatest operatic baritones; Adolph Muhlmann, great singer, teacher and editor, and Eduarde Sacerdote, singer and pedagogue.

During the existence of the Chicago Civic Opera, many Jewish artists sang in the company's productions. Sonia Sharnova, contralto, for many years participated in important operatic roles and is now a prominent voice teacher in our city. Mari Barova, mezzo soprano, is an outstanding product of the teaching of Emma Roe. Henrietta Chase, Ben Landsman, Mildred Gerber, and Ruth Mills are only a few of the other talented Chicagoans who raised their voices in the aesthetic chorus of our city.



ROSA RAISA

The choral activity in Chicago has been a labor of love of dedicated leaders. Many conductors realized nothing or very little for their services. The names of a few of the gifted ones are David Squires, Arnold Olefsky, Mandy Shein, Andrew Foldi, Abba Leifer and Sholom Kalib.

The Jewish Peoples' Choral Society which was founded in 1914 by Jacob Shaefer as the "Yiddish Sotzialistisher Gezang Verein," was the first outstanding Jewish organization of its kind. Its repertoire was devoted mainly to Yiddish folk and worker songs. Later it included Palestinian music and English compositions of Jewish content in its programs.

Soon the Workmen's Circle Chorus appeared under the direction of Paul Held. Its repertoire also consisted of Yiddish and worker songs.

For over a decade, the Jewish National Worker's Alliance Choral Society existed, most of the time under the direction of Ben Pollack.

In 1927, the Halevy Choral Society was founded by Harry Coopersmith, Morris Bromberg and its present director, Hyman Resnick. This choral group has a wide repertoire of Israeli and other types of Hebraic music as well as Yiddish and English compositions. Much of the credit for its success must go to Hy Resnick. His natural flair for choral conducting has placed Halevy into the highest echelon of choral societies. Halevy has lived through difficult times, but the wonderful spirit of this fine group of singers made the going easy even if it at times seemed a bit rough.

Other important choral groups are the Hazomir Choral Society, organized and directed by Peter Scher and the Hashomir Hadati Chorus of the Hapoel Mizrachi under the direction of Sylvan Kolb.

The Cantors and Ministers Association Choir has existed for many years and in the past has presented important concerts of Jewish music.

A report on Chicago's choral activity would not be complete without mentioning the name of Jacob Shaefer, one of the most outstanding Jewish composers of our day. He was reputed to be the pioneer of the Jewish oratorio. He composed over one hundred choral compositions. His cantata "Der Shturem Foygel" won second prize in a composers contest in Moscow in 1935. Beside founding the Jewish People's Choral Society, he also founded the Jewish Music Alliance which included 36 choral societies throughout the country.

Last but not least, there must be mentioned a few of the names of those who have labored so arduously in the field of the cantorate.

Early arrivals to our city were Israel Cooper, Isaiah Meizels, B. Wladowsky, A. Manovitz, K. Kalmanovitch,

C. L. Lipner, Moshe Shayn, Todros Greenberg, J. D. Reichlin and Aaron Kritz.

More recently arrivals on the Chicago scene were Tevele Cohen, A. Turner Tolmach, J. Krasnofsky, M. Seifert, A. J. Sherman, I. Katz and Boris Shifman.

Two cantors who were highly venerated were M. Newman, a profound scholar, and S. Zemachson, a composer of many choral compositions and cantorial recitatives.

Other cantors who have performed their tasks with great distinction are Joseph Giblichman, Joshua Lind. Anshel Freedman, J. M. Frankel, T. Kitay, A. Kipper, P. Kaslow, L. Podet, B. Silverman, M. Golub, D. Rontal, M. Serenson, J. Weid, L. Shelinsky, M. Baum, A. Finerman, B. Gelbart, I. Sonenklar, M. Feldman, and P. Blackman.

Three cantors who have set the pace for the new mode in the cantorate are Moses Silverman, president of American Cantor's Association; Harold Brindell, and Maurice Goldberg.

The cantor of an earlier day was an individual who had been prepared specifically to supply the liturgical needs of the synagogue. This was his sole task. If he sang the music of the synagogue beautifully, that was all that was required. The status of the cantor today is changing radically. First of all, he must know his synagogue music, but more than that, he must be able to hold his own in all the other situations required by his position. He is in essence a sort of secondary rabbi who can pitch in when necessary and carry on where his superior requires his assistance in the machinery of the modern synagogue.

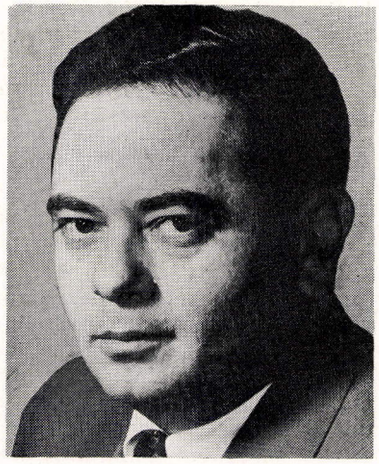
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The Chicago of our day is rich with outstanding Jewish music talent.

The roster of the Chicago Symphony Orchestra shows that about one-fifth of the string section of that famous organization consists of Jewish musicians. Its concertmaster, Sidney Harth, has covered himself with glory by his fine violin playing and orchestral erudition. He recently completed a concert trip to Russia where he was received with tumultuous receptions wherever he played.

Milton Preves has been principal viola of the Chicago Symphony since 1939 and has appeared as soloist numerous times. Preves is regarded by many local and foreign critics as one of the great violists of the world. He has played with a number of string quartets and chamber music groups and many contemporary composers have dedicated their compositions to him. One of these was the late Ernest Bloch.

He is conductor of the North Side Symphony Orchestra, the Oak Park-River Forest Symphony Orchestra and the Wheaton Symphony Orchestra.



**SEYMOUR RAVEN**

In the whole realm of the baton there is not to be found a finer orchestral conductor than Fritz Reiner, the leader of the Chicago Symphony Orchestra. Reiner has left his imprimatur on many of the world's orchestral organizations and Chicago is fortunate to have him.

Many other talented conductors exist whom Chicago may claim as its own in the present or immediate past, such as Izler Solomon, Leo Krakow, Leon Stein, Isaac Van Grove, Max Sinzheimer, Maurice Goldblatt, Henry Sopkin, Leo Kopp, Erwin Jospe, George Lawner, Alexander Aster, Daniel Saidenberg, and George H. Shapiro.

The Jewish community has presented to the local press four outstanding music critics. At no time have they been found guilty of the bad taste which permeates the writing of some of the country's well-known music reporters.

Herman Devries was not only a fine, sensitive critic, but he at one time was a most successful opera star. Devries never wrote a story which would bring terror to the heart of an artist. He knew that too much power of artistic life or death lay in hands of the writer on the daily paper.

Seymour Raven, critic of the "Chicago Tribune" may well be held up as an outstanding example of music reporting. Raven, has, in the main been objective, analytical, and exceedingly fair. He has always approached his task with a friendly feeling. Raven has been a credit to his paper and to his community. He is now manager of the Chicago Symphony Orchestra.

Maurice Rosenfeld, a great gentleman and scholar was for many years critic on the "Chicago Examiner" and the "Chicago Daily News." He did not subscribe to the belief that it was the duty of a critic to act as a prophylactic agent who scrubbed from the music scene all of those who did not conform to the norm held by the so-called critic. Rosenfeld made a valuable contribution to the music of Chicago.

Albert Goldberg, an excellent writer, was associated with the "Tribune" for a number of years and then left these shores to lend his pontification to the greener fields of the "Los Angeles Times." Goldberg, like Raven, was a protege of Claudia Cassidy, and well may she be proud of both her associates and likewise may they be grateful to their mentor.

Chicago is home to outstanding pedagogues in all branches of music. Only a few of the myriads of names can be mentioned because of a lack of space, i.e., Emma Roe, voice teacher of renowned singers; Zerlina Muhlman Metzger, voice teacher and opera coach; and Miriam Janowski, internationally known concert and opera singer and teacher.

Among the violin teachers are such names as Sheppard Lehnhoff, violist and teacher; Sidney Miller, violinist and teacher; Maurice Gomberg, violinist, teacher and conductor; Paul Stassevitch, violinist, teacher and conductor; David Moll, violinist and teacher; and Arthur Jabachnick, violinist and teacher.

Among the outstanding string players are Raya Garbousova, cellist; Albert Lustgarten, violinist; Edgar Lustgarten, cellist; Edmund Kurz, cellist; Aaron Rosand, violinist; Elaine Skorodin, violinist; Joseph Stepansky, violinist, Fritz Siegel, violinist; Edward Gradman, violinist; Phillip Sharf, violinist; Saul Turner, violinist; Paul Kahn, violinist; Isadore Zverow, violinist; Joseph Golan, violinist; Jerome Landsman, violinist; Samuel Feinzimmer, violinist and Nathan Zimberoff, bass violinist.

Chicago has given to the nation many serious and talented composers. Some have written in the idiom of the day while others have projected their creations in the musical terminology of the Diaspora.

One of the dedicated composers of our city is Leon Stein, a learned and assiduous writer who has worked in most of the divisions of creative music activity. Originally he was a violinist and the best of his work seems to have been for this instrument and its various combinations. Especially effective are his Hebraic numbers for orchestra. At present, he is dean of the Graduate School of De Paul University Music Department.

Max Janowski gradually has established himself as one of the leading composers of Jewish music in the world today. Janowski is a profound musician who not only is thoroughly versed in the substance of his craft but also brings to his writing an originality and color which makes his work outstanding. His association with K.A.M. Temple is well known.

Other Chicagoans whose works have been well received are Erwin Jospe, Paul Held, Rabbi Jacob Singer, Bernard Brindell, Ben Weber, Harry Coopersmith, and Myron Fink, the last a Fulbright Scholarship winner (1955) who has just been commissioned by The Tri-Cities Opera Co. of Binghampton, N. Y. to write the opera, "Jeremiah."

Max Targ, businessman and music lover has long interested himself in the affairs of Chicago musicians. He is the guiding spirit of Americans for a Music Library in Israel, an organization dedicated to the sending of music, books and musical instruments to Israel. While the purposes of his group are devoted entirely to the needs of Israel, A.M.L.I., with its idealism and devotion to its cause, has been a bright spot in Chicago's music activity.

Another friend of music in Chicago is Sada Cohn Cowen, founder-president of the Artists Advisory Council of Chicago. Mrs. Cowen was a successful concert pianist before she helped establish the Stadium Concerts in New York City. She created the first public auditions in this country open to anyone regardless of color or creed. Marian Anderson, Joseph Fuchs, and Mischa Mischakoff were among those who were aided in their careers through the instrumentality of Sada Cowen.

She now heads the Artists Advisory Council which exists for the purpose of acting as a clearing house for musicians, both amateur and professional. The Council gives auditions, advice, constructive criticism, monetary awards, or whatever is required in the aid of a talented and worthy music student or artist. In 1954, the Council awarded $1,000 to the winner of the composition contest. It was performed by the Chicago Symphony Orchestra with Fritz Reiner conducting.

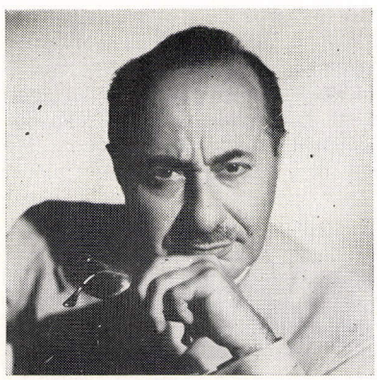
The council's latest project is the search for a new American opera. $2,000 will be awarded to the winning composer and $1,000 to the winning librettist. New York City Opera will provide the world premiere in 1962. The 1961 auditions for piano, voice, and strings brought 731 applications from all over the country. The response brought to light such unusual talent that, instead of $3,000 as publicized, $5,200 was awarded. In 1963, awards will be increased to $10,000.

About the year of 1915 or 16, there lived on the Northwest side of Chicago a pretty young girl who was interested in the violin. She probably was one of those starry-eyed disciples who were caught up in the talent explosion touched on early in this article. She, never, for one reason or another found it necessary to enter upon a full professional career, but she always retained her love of music and especially the violin. Today she is the guiding spirit in the project to restore the old Auditorium to its original pristine grandeur. The pretty young violinist was Beatrice Teller and today she is Mrs. John V. Spachner.

Professor Leonard B. Meyer has, by his book, "Emotion and Meaning in Music," established himself as one of the most profound and erudite philosophers in the field of music study. Dr. Meyer attempts to show "why" and "how" ideas and emotions are actually stimulated by music expression. Music, he believes, is a form of language with certain referential meanings for appreciative listeners. The book is replete with interesting examples. Dr. Meyer heads the Music Department of the University of Chicago.

Chicago music has had many generous benefactors such as Louis Eckstein, the founder and patron of Ravinia Park and Max Adler, the former vice president of Sears Roebuck. Many successful musicians today including Isaac Stern thank Adler for the aid which launched them into successful careers.

Paul Fromm, a Chicago wine importer who emigrated from the Rheinland in 1938 and attained considerable wealth in this country, established a foundation out of his private means for the purpose of encouraging the work of talented contemporary composers of all ages and nationalities. In 1952, he set up the Fromm Foundation.



**HARRY ZELZER**

Fromm is aware that a young composer, who has not yet arrived, is confronted with many problems which require not only solution but also sympathetic aid of various kinds. The foundation organizes concerts under its own auspices in various centers of musical importance, engaging artists of established reputations. In this way numerous works have been presented in recent years in Chicago, New York, Los Angeles and other music centers.

Between 1952 and 1958 some 900 works were examined. Among the composers so honored were the names of most of the talented young composers of America.

Fromm's activity has also extended into music education. The Institute for Advanced Music Studies has been established at Princeton University under the leadership of Roger Sessions and Ernest Krenek. Fifteen composers from all over the world will be invited to act as the student body. Guest conductors will be Aaron Copeland (U. S. A.), Pierre Boulez (France), Karlheinz Stockhousen, (Germany), Luigi Nono (Italy), and others.

As an outgrowth of the work of the Foundation, two collections have come into existence. One consists of the original manuscripts of award winning works which are deposited into the Fromm Foundation Collection at the Library of Congress at Washington, D. C. The other is an archive of microfilms of all the works submitted to the Foundation, which is called the Fromm Music Foundation Microfilm Collection, at the Newberry Library of Chicago. This archive will become an important source of research in the future.

Certainly one of the outstanding contributions of Chicago Jewry to the cultural growth of the community has been Harry Zelzer. Entering the concert promotion field in October, 1930, at the age of 32, he quickly assumed the role of Chicago's leading Impressario. In 1948, the Allied Arts Corp., was absorbed by Zelzer as president. Approximately 95 percent of all cultural events—outside of the Lyric Opera and the Chicago Symphony Orchestra — are handled through his office.

Zelzer is also the midwest associate of Sol Hurok, agent for practically all foreign artists visiting America. In addition, Zelzer is the Chicago representative of the Metropolitan Opera Company and brings this world famous organization to Chicago every spring for several performances.

He has played an important part in giving many well-known artists their initial start by presenting them to the public as participants in his various dance, piano, and international artists series. He has the largest budget for cultural activities of any city in the country with a patronage of 100,000.

Last but not least must be mentioned the Fine Arts String Quartet.

The artistic quality of this organization has brought it to heights attained by few like organizations.

This great quartet knew nothing about the word "defeat" in the earlier stages of its evolution. These four dedicated men worked and studied with a passion which is held only by those who know that theirs is a mission and that they are chosen to fulfill it.

The Fine Arts Quartet deserves the whole hearted gratitude of the community whose name has been made to shine the world over because of the superb artistry of these dedicated men, Leonard Sorkin and Abraham Loft, violinists; Irving Ilmer, violinist and George Sopkin, cellist.

This then, is the story of Chicago's Jews' contribution to the music activity of our city.

* * *

Of necessity, many names of fine artists who began their musical careers here in Chicago are not mentioned, such as the renowned Benny Goodman, who received his first instrument at Hull House. Undoubtedly there are others. The limitations of space, however, precluded an exhaustive survey of Chicago musicians. We trust, however, that our readers will be sufficiently inspired to check further into the rich contributions of Chicago Jewry to the melody of America.

# THE CANTORATE

## by CANTOR MOSES J. SILVERMAN

WHEN writing an article, the established method is for the individual to do research, check bibliographies and general data about his subject. In my search for information regarding the cantorate in Chicago these past 50 years, unfortunately, I could find very little of value which would make my task easier. Through the graciousness of Cantor Theodore Greenberg, I was able to piece together this brief story of the Chicago cantorate from what he told me, as well as from knowledge which I have acquired during my own twenty-two years in Chicago.

The Cantors and Ministers Association of Chicago and the Midwest was organized in 1910, at which time it was comprised almost completely of cantors serving Orthodox congregations. Cantor Moses Newman, the first chairman of the board of directors, was not only an outstanding cantor and musician, but was looked up to by the rabbinate and the entire Jewish community as a great "Talmud-chochem". He amassed one of the most outstanding libraries of Judaica, which was turned over to the Jewish Theological College after his death.

A bit later, about 1920, those who were in the forefront of local hazzanut were men like Joseph Giblichman, A. Manovitz, S. Feinerman, Anshel Friedman, Aaron Kritz, Abraham Kipper and Tevele Cohen.

Appreciation of the cantorial art in the Chicago area has predominated primarily in the Orthodox congregations. For many years, Reform temples did not even have cantors as religious functionaries. This has been changed since 1948 when the School of Sacred Music in New York was added to the Hebrew Union College, expressly for the purpose of teaching hazzanut. In Conservative synagogues the hazzan has been always recognized as the "sheliach tzibbur" (emissary) of the congregation, and every Conservative congregation now has its own cantor.

The Jewish Theological Seminary of America has as an affiliate, the Cantos Institute, begun September, 1952, which trains and prepares hazanim for Conservative pulpits. At the present time, there are three schools in New York representing Reform, Conservative and Orthodox. The Orthodox school, housed at the Yeshiva Reb Yitzchak Elchanan, was founded within the last 10 years.

The Cantors and Ministers Association called and arranged the first national convention over 40 years ago. Attended by hazzanim from all over the United States and Canada, this body heard a resolution offered by the Chicago delegation, seeking the establishment of a school for cantors, something which was not accomplished until a quarter of a century later, when the Cantor's Seminary was founded here in Chicago. While it lasted only two or three years, it led to the establishment of the Institute of Jewish Music of the College of Jewish Studies around 1950.

The Institute has graduated and certified four cantors. They are Cantor David Brandhandler of Ner Tamid of Chicago; Cantor Milton Foreman of Morton Grove; Cantor Fred Mannes of Sioux City, Iowa, and Cantor William Hauben of Los Angeles, California.

With the establishment of the Seminary in Chicago, the cultural activities of the Cantors and Ministers Association stimulated and influenced not only the Orthodox cantors, but brought into the ranks those of the Conservative congregations and the few Reform in the city at the time. Our local association is perhaps the only one in existence which numbers among its members cantors from all three branches of Judaism. Most of the cantors in America have become identified with the Cantors Assembly of America, which is the largest national organization of cantors, including in its membership men from the United States, Canada, Europe and Israel.

I would be remiss if I did not mention Theodore Greenberg, who has given so much to Chicago Jewry not only through his dedication as a "sheliach tzibbur" and as a composer, but as a teacher. Also in the realm of hazzanic composition we must note with pride the musical contributions of Cantor Joshua Lind. Both these men worked side by side during the early years in behalf of the Cantors and Ministers Association and gave a great deal of their talent, zeal and energy to this group.

In summing up the Chicago picture of Hazzanut, I am sure that we can readily agree that our community has had the best there is in this sacred calling. Today there are young men throughout Chicago who are seeking to maintain the high standards it demands.

It is my feeling that the last three generations may be considered the golden era of creative song in the field of Hebrew traditional synagogue music. This era brought to the forefront some of the great names in the cantorate which all of us have heard. If not in person, you have probably heard their recordings. Until eight years ago, Chicago was a mecca for cantors who had gained world wide fame, such as Rosenblatt, Kwartin, Hershman, Pinchik, and others. These men came here on various occasions for concerts, High Holiday services, etc.

The tradition of the hazzan is deeply rooted within me since I represent five generations of cantors. If I have given the impression that I have glorified the role of the hazzan, please understand that you are reading the words of one whose entire life has been, and is, dedicated to hazzanut. Notwithstanding this, I have tried to be objective.

The cantors of today who are continuing in the spirit of their predecessors hold high the standards and ideals set by them. These signify the highest purposes of our calling. They are indeed living and officiating in the true spirit of hazzanut.

*Moses J. Silverman represents the fifth generation of Cantors in his family. As a boy, he absorbed the sacred melodies of his people as he sang in his father's choir. At the age of 13 came tours with the famous Cantors Roitman, Hershman and the almost legendary Rosenblatt.*



*He has occupied the pulpit of the Anshe Emet Synagogue, one of the largest conservative congregations in the country, for 22 years. He was recently elected president of the Cantors Assembly of America, the largest organization of its kind in the world. In addition he has served as president of the Cantors and Ministers Association of Chicago and chairman of the Chicago Region of the Cantors Assembly of America.*

*Cantor Silverman has done recordings, radio and television work and has given concerts and lectures throughout the United States and Canada. He was Danny Thomas' teacher for his roles in "The Big City" and "The Jazz Singer." When Lionel Hampton was preparing for a tour to Israel for the state department, Cantor Silverman instructed him in Yiddish and Israeli music.*



• *"THE JEWS" by Aaron Bohrod was painted for "Look" Magazine.*

# ART

by
Louise
Dunn Yochim



• *"WALKING WITH THE TORAH" by Emil Armin won the Todros Geller Award in 1958.*

ALTHOUGH literature and music have played an integral part in Jewish religion and culture, the reverse has been true of the visual arts.

Restrictions placed upon painting and sculpture largely stem from the Second Commandment, which forbade making "graven images." Though this restriction was originally aimed at the creation of idols, its misconception adversely affected the nature and scope of artistic activity among the Jews in the early epochs of their history.

Also, much of what was created was wantonly destroyed during periodic outbursts of hostility toward the Jews.

*Louise Dunn Yochim was born in Russia, July 18, 1909; where she attended the "gimnazia" and studied art and languages. When she was 14 her family came to America. She completed a four year art course at Marshall High School in three years. She studied at the University of Chicago and received her B.A.E. and M.A.E. degrees from the Art Institute of Chicago. Mrs. Yochim has recently been elected a fellow of the International Institute of Arts and Letters. Her paintings have been exhibited throughout the nation including the Art Institute of Chicago; the Riverside Museum New York; the Library of Congress, Washington, D.C.; the Museum of Art, Detroit; Kansas City Gallery of Art, Missouri, etc. Mrs. Yochim is supervisor of art, District 6, Chicago Public Schools, and is the author of "Building Human Relationships Through Art," a book for art teachers.*



Despite these negative aspects, artistic self-assertion was inevitable. Much more has been achieved by Jewish painters and sculptors than has been recorded. Under conditions of freedom, Jews emerge as an artistically articulate people.

Numerous events have crowded the lives and destinies of the Jewish people: the slow and difficult reconstruction of Israel, the phenomenal growth of the Jew in the United States, the harrowing extermination of millions of human beings in the nazi concentration camps. The Jewish artist, wherever he lived, could not possibly escape the impact of these events.

One of the first Jewish artists organizations in the country was known as the "Around the Palette." Founded in the mid-1920's, it served many functions, among which were intellectual debates about art. The group began to disintegrate by the end of the 1930's. The general world situation at the time affected the Jewish community and the artists' group. Perhaps the art tradition was not sufficiently mature to weather a crisis; perhaps many Jewish artists failed to recognize that they and their activities were not divorced from the political oppression of Hitler in Europe.

When Franklin Roosevelt became president and initiated economic and Social reconstructions, among the projects which were set up under the W.P.A. was the Federal Art Project. Hundreds of Chicago artists were given professional status for the first time. The government became the greatest art patron in the world through sponsorship of the project, which employed some of the best talent in America. Paintings, murals, and sculpture adorned hospitals, post offices, schools and other public institutions. Jewish artists along with other fellow artists benefited greatly. Some already were established, suffering reverses to which all were subject; others had yet to make their mark.

Because of the economic insecurity which all artists share and injustices which Jewish artists have experienced as members of a minority group, an active segment of Jewish artists always have been concerned with inequities found in society. During the Depression years—in Chicago especially—from 1933 onward, such artists as Leon Garland, Morris Topchevsky, Edward Millman, Mitchell Siporin, William Jacobs, Maurice Yochim and many others painted canvasses which protested bitterly the injustices created by man.

Many gained national fame while on the project. In the competition for the $30,000 mural assignment in the new St. Louis post office in the '30's, the award was made to two Chicago artists—Edward Millman and Mitchell Siporin. Siporin is currently Professor of Art at Brandeis University.

In 1940, with the beginning of the final upheavals of Hitler's Europe, i.e., the burning of books, destruction of works of art, and the ruthless attacks upon Jews, culturally minded people became alarmed. Jewish artists gathered at the studio of William S. Schwartz, where plans were made for an organization, united around a common cause—adding its voice of protest to these attacks. "Around the Palette" was reborn under the name of the "American Jewish Arts Club." Its primary aim was to project a feeling for the arts among Jews, and to encourage mutual understanding and appreciation among the people.

Charter members of this group were: Emil Armin, James Axelrod, David Bekker, Aaron Bohrod, Fritzi Brod, Maurice Friedlander, Leon Garland, Eve Garrison, Todros Geller, Samuel Greenburg, Joshua Kaganov, A. Raymond Katz, Edward Millman, Harry Mintz, Bernard Rosenthal, Shoshannah, William S. Schwartz, William Earl Singer, Jennie Siporin, Polia Pillin, Louis Weiner, A. S. Weiner, Maurice Yochim, Oscar Van Young, this author and others. Of the original group, a number have become nationally and internationally famous.

Whether or not a unique "Jewish art" exists is a subject of frequent and heated discussion among artists. Some artists have believed in a Jewish art per se. Others who painted an occasional Jewish theme have felt that art had no religious barriers, and could be not claimed by any ethnic group. Still others believed that works of art generally acquired the uniqueness of the artist's personality, irrespective of his religious beliefs.

Among those who firmly believed in the validity of a Jewish art were Todros Geller, David Bekker, and Leon Garland.

The late Todros Geller was best known. He was an artist, teacher, and humanitarian, one of those rare individuals whose ideals and objectives in life and art were clearly defined and formulated. His own enthusiasm awakened the interest of many young artists in Chicago, including this writer. He was known as the "Dean" of the Jewish artists in Chicago. In his own work he strove to express the Jewish spirit and lore which constitute the essence of what he knew in his mind and heart to be "Jewish art."

Geller constantly sought to beautify the synagogue and its ceremonial objects. He created beautiful stained glass windows, and was recognized as a leading authority in the field of religious art by many synagogues throughout the country which commissioned him for his work.

He received many awards for his wood engravings from the Library of Congress, and is represented in numerous private and public collections. He wrote several books (published by L. M. Stein): "Jewish Motifs," 1926; "Palestine," 1930; "From Land to Land," 1938; and "Had Gadya" in 1946.

His untimely death at the height of his career was a great loss to his host of friends, among whom were artists, students, and laymen.

A distinguished place in the front rank of contemporary American painters has been earned by Aaron Bohrod, Artist-in-Residence at the University of Wisconsin. He is credited with having "more honors and awards and more representation in art galleries than any other painter of his age in the country."

From 1936 to 1938, Bohrod held the Guggenheim Fellowship in creative art. His works hang in the permanent collections of the major art galleries in the United States: the Art Institute of Chicago; the Metropolitan Museum of Art and the Whitney Museum of American Art, New York City; and many others. His works have been reproduced in various texts on American painting and in the pages of national magazines. In 1953 he was elected Academician of the National Academy of Design in New York. Bohrod has been away from Chicago for a number of years, but we take pride in the international recognition which he has received.

One of our leading Chicago artists is William S. Schwartz.

The long roster of achievement in the field of painting and lithography represents a dynamic index to his active artistic career. He has been shown in national and international exhibitions, in leading museums and galleries in the U. S., Canada and Europe. Our own Art Institute has bestowed every honor upon Schwartz that could possibly be given a native artist. His works are reproduced in the Encyclopedia Britannica and the American Peoples Encyclopedia. He is represented in art collections of many leading museums, universities, private and public institutions and libraries in practically every state in the Union and in France, Germany, Russia, Sweden, and Czechoslovakia.

Since his immigration from Smorgon, Russia in 1912, he has been a resident of Chicago. Although it is not generally known, Schwartz has appeared in leading tenor roles in operas including the Bartered Bride, Rigoletto, La Traviata, Il Trovatore, Aida and Cavalleria Rusticana. Unlike a number of his contemporaries, Schwartz remained in Chicago despite the trying days of the Depression. His studio has become one of the unique points of interest to tourists visiting Chicago from all over the world.

One of the outstanding members of the Chicago Art Institute faculty is Harry Mintz. Born in Poland, he graduated from the Warsaw Academy of Fine Arts and he received an art fellowship which took him to South America. He came to Chicago from South America 30 years ago. To his credit are 39 important awards, nine of which are from the Art Institute of Chicago. His paintings have been shown in leading museums in this country and abroad. He has had 33 one-man exhibitions. Many outstanding museum collections own Mintz's paintings. Among them are: the Art Institute of Chicago; the Modern Museum of Tel-Aviv, Israel; the Whitney Museum in New York; the Museum of Modern Art in Rio de Janeiro, Brazil; and the Warsaw Academy of Fine Arts in Poland.

Mintz was visiting professor at Washington University from 1954 to 1955.



• *"PEACE ON EARTH" by Todros Geller.*

An extremely competent artist, and one of the charter members of the A.J.A.C. is Samuel Greenburg whose record of achievement brings credit to the Chicago community. He was educated in Jerusalem, Paris, Art Institute of Chicago and the University of Chicago. His oils, caseins and wood cuts have been exhibited widely and are included in permanent collections of the Library of Congress, the Bezalel Art Museum in Jerusalem, and the Museum of Art in Ein Hod, Israel. He has received many awards for his oil paintings as well as his lino and wood cuts. He is the author of "Making Linoleum Cuts," (Stephen-Daye Press, N. Y.), and co-author of "Arts and Crafts in the Jewish School," (Chicago Board of Jewish Education). For many years he has taught art to adults as well as to adolescents. At present he is chairman of the Art Department of Tuley High School.

A well-known mural painter, formerly of Chicago, is A. Raymond Katz, who left the city during the Depression. While in Chicago he experimented with the Hebrew alphabet using the symbolic connotations of Hebrew letters in design form. He has devoted years of research to the development of this art form, receiving growing recognition from writers, architects and rabbis.

The results may be seen in some 60 synagogues throughout the U. S. in the form of murals, frescoes, stained glass windows, mosaics, carvings, and religious objects in wrought iron and brass. He authored "White on Black." a portfolio of twenty brush drawings; "Adventures in Casein;" "A New Art for an Old Religion;" and "The Ten Commandments," a portfolio in full color.

Maurice Yochim, who for the past years has been known as sculptor, painter, and teacher of art is Assistant Professor of Art at the Chicago Teachers College, Director of Art for the Board of Jewish Education, and the Director of the Fisher Hall and Todros Geller Art Galleries.

He has received wide recognition and awards for his paintings and sculpture, and is co-author of the book "Arts and Crafts in the Jewish Schools" which is used as a text by Sunday schools throughout the nation.

Within the last decade a number of fine artists have joined the American Jewish Arts Club. Among them are Sheldon Berke, its current president, Sol Baskin, Lillian Desow-Fishbein, Earnest Dreyfuss, Richard Frooman, Victor Perlmutter, Fred Rappaport, Ann Roman, Leo Segedin, Bacia Gordon and many others.

Sheldon Berke, the youngest of the group has received recognition in the annual shows of the A.J.A.C., the Art Institute of Chicago and other galleries in the U. S. Richard Frooman has won awards for his highly realistic paintings and lithographs. Lillian Desow-Fishbein, a teacher, lecturer and frequent prize winner, has exhibited in major museums in this country and Europe.

Victor Perlmutter has served as director of the Chicago No-Jury Exhibition in 1957 and 1958. A well-known painter, teacher, lecturer, administrator and juror, he was co-chairman of the American Jewish Tercentenary Exhibition, Director of Art for the Board of Jewish Education and the Todros Geller Art Gallery from 1949 to 1956, Director of the Festival of Americas, 1959, in Chicago and consultant for the Ford Foundation Fellowship program for artists in the U. S.

Leo Segedin is an artist and Instructor of Art at the Chicago Teachers College. He was founding president of the "Exhibit A" Gallery and former president of the A.J.A.C. A recipient of many awards, he was selected by the editorial board of "Art in America" magazine as one of the outstanding young artists in the U. S.

Space does not permit us to include detailed biographical data of all well-known Chicago Jewish artists. Others who are making a vital contribution to the cultural life of Chicago are Max Kahn and Richard Florsheim. Both are internationally known figures in the world of painting and print-making.

For many years Max Kahn has been a member of the staff of the Chicago Art Institute and has taught lithography in Indiana and Mexico. Richard Florsheim is connected with the Contemporary Art Workshop where he is currently teaching painting and lithography. He is a former national president of the Artists Equity Association.

While, unfortunately, during the Depression a number of fine Jewish artists left Chicago, the city gained some unusual talent from other cities. Among those is the internationally known, scholarly sculptor, Milton Horn. From 1927 to 1939 he worked in New York City where he executed a number of important commissions for the federal government. In 1939 he was appointed Artist-in-Residence and Carnegie Professor at Olivet College in Michigan where he stayed until he moved to Chicago in 1949. During this period he also collaborated with Frank Lloyd Wright by creating the now widely publicized relief murals in one of Wright's buildings at Plymouth, Mich.

Horn has executed many relief murals and monumental symbolic sculptures for schools, temples, industrial institutions, universities, etc. since settling in Chicago His sculpture adorns the facades of the Headquarters Building of the National Congress of Parents and Teachers; No. 1 Chicago Parking Facility; Blithe School; and the West Suburban Temple Har Zion; the sculpture for the Holy Ark at the South Shore Temple and many others throughout the city.

In addition to his outstanding achievements as a sculptor, his articles on sculpture and architecture have been published in college journals, architectural publications, and educational conference and seminar bulletins.

Among other Chicago Jewish artists who are creating national and international news through their unique and individual approaches to painting and print-making are: Misch Kohn, George Cohen, Leon Golub, Seymour Rosofsky, Shoshannah, Joyce Treiman and others.

No city has the right to boast about its cultural achievements unless its cultural activities have the active support of its populace.

The Chicago community is fortunate in having a group of civic and culturally minded Jewish art collectors. Their magnificent collections of art are made available to the community periodically. Among them are: Arnold Maremont, Joseph Shapiro, Samuel A. Marx, Herman Spertus, Albert Newman, Leigh Block, Barnet Hodes, Abel Fagen, Earl Ludgin, Harold Weinstein and Nathan and Allan Cummings.

Important activities such as art exhibits, symposia and lectures sponsored by the Hillel Foundations at the University of Chicago and Northwestern University, the Jewish Community Centers, the Covenant Club, the Standard Club—all are expressive of a continuous and concerted effort to enrich the cultural fabric of the Jewish community and therefore the community at large.

The Chicago Jewish community is slowly cultivating an increasing interest in the arts and in the artist. The Board of Jewish Education, through the establishment of its beautiful Todros Geller Rental Art Gallery and the Fisher Hall Art Gallery, has added to the enrichment of our community, and thereby gained in stature and rank.

Collectively these active forces constitute progressive strides in the development of a proud and richly endowed, cultural Chicago.



• *MILTON HORN depicts the activities of the Jewish Federation in this relief mural for their new building at one South Franklin.*



• *A TENSE MOMENT FROM The 1936 production of "The Verdict." Left to right, Jacob Ben-Ami, Maurice Mason, and Meriam Weido.*

# The Yiddish Theatre

**by DANNY NEWMAN**

WHEN Dr. Abraham M. Margolin, the late distinguished drama critic, wrote his summation of the first 60 years of Yiddish theatre in Chicago in 1948, there was still a Yiddish company in residence here for a forty week annual season, and touring companies still made occasional visits. In the same year, the world renowned New York Yiddish Art Theatre played for several weeks at The Studebaker Theatre, with Maurice Schwartz as Shylock, Dina Halpern as Portia and Charlotte Goldstein as Jessica, in a new version of "The Merchant of Venice" which had been dramatized by Mr. Schwartz from the novel, "Shylock's Daughter," by the Israeli writer, Ari Ibn-Zahav.

Now, only thirteen years later, Chicago is Yiddish Theatre-rein. This is no special reflection on our community, since even that great bastion of Jewish population, New York City, is virtually in the same position, having no drama theatre in the Yiddish language except for some highly laudable week-end semi-professional activity, and the doubtful distinction of a short, annual season of "50-50" (half Yiddish, half English) musical theatre on lower Second Ave., which caters mainly to those few die-hard landsmanschaften and charitable "benefits" which have not as yet found their way uptown to the Broadway theatres.

The national picture today is unrelievedly bleak for the nostalgic Yiddish stage aficionado. Where once New York City had almost as many Yiddish theatres as there are now English language theatres, and where all large American cities and many of middle size boasted permanent Yiddish theatres, there are currently only a few dedicated amateur theatrical groups such as the Peretz Hirschbein Players of Milwaukee and the Folksbiene in Manhattan.

To see professional Yiddish theatre today, a Chicagoan would have to travel to Israel where four local companies, buttressed by guest stars from abroad, are currently thriving, or to Buenos Aires, Rio De Janeiro, Sao Paulo and other South American centers where Yiddish culture still retains vigor. Also, Yiddish plays are sporadically produced in London and Paris, while visiting troupes are welcomed in Canada, Africa and Australia—where non-professional drama circles keep the Yiddish drama fires burning.

Poland is the only country in the world today where a full scale, state-supported Yiddish theatre exists. Indeed, this Warsaw-based company, headed by actress-regisseuse, Ida Kaminska, has toured with distinction in France, England and Israel within recent seasons and an American visit has been in prospect for some time. Rumania, where the Yiddish theatre was born over a hundred years ago, also has some Yiddish stage activity, mostly in the operetta genre. In Russia, where Yiddish theatre had flourished both qualitatively and quantitatively until a decade ago, it is now suppressed by government ukase, along with all other forms of Yiddish language culture.

The pogrom-victimized, impoverished Jews of Eastern Europe came streaming into Chicago by the thousands and tens of thousands in the 1880's, 1890's and into the twentieth century, seeking freedom from the fear and want that was the general Jewish lot under the czars. They brought with them a formidable spiritual and cultural baggage. In the later category was the richly expressive Yiddish language, already a thousand years old in its actual development and possessing such then contemporary literary giants as Mendele Mocher Sforim, Yehudah Laib Peretz and Sholem Aleichem, as well as composers and dramatists of the stature of Abraham Goldfadden and Jacob Gordin. So, along with the profusion of religious, educational and fraternal institutions which the burgeoning immigrant community established, came the Yiddish press and its concomitant, the Yiddish stage.

*Danny Newman is the young dean of Chicago's theatrical publicists. For more than a quarter-century, he has been at the center of the city's entertainment and cultural life. He concurrently represents a number of activities, encompassing legitmate plays, opera, ballet and films. Among his permanent affiliations are Lyric Opera of Chicago, The Goodman Theatre of The Art Institute and The Happy Medium Theatre. He also represents leading Broadway producers for the tours of their hit dramas and musical productions, as well as the major "road-show" motion pictures. His "show-business" background comprises about every possibility in that field, including vaudeville and the circus. Having press-agented The Maurice Schwartz Yiddish Art Theatre tours, and having managed international Yiddish stage star Dina Halpern's appearances on four continents, he has managed, via osmosis, to gather much of the lore which has aided him in the preparation of the foregoing article.*



At first, amateur choral groups and "dramatishe kreizen" began to fill the new Chicagoans' cultural needs. Then, in 1887, a coalition of local amateurs and the brothers Golubock and Rudolph Marks (New York professionals) opened the first Yiddish theatre in the city, located at 716 De-Koven St., in the heart of Chicago's first great Jewish neighborhood. The repertory was largely in the fields of melodrama and operetta, and in the 80's, 90's and in the early 1900's, was dominated by "The Big Four"—Abraham Goldfadden, ("Shmendrik," "Kishevamcher'n," "Shulamit," "Bar Kochba"); Joseph Lateiner ("Esther and Haman," "Joseph and His Brothers," "Immigration to America" and "The Secrets of New York," with the latter two plays being the first original Yiddish dramas of U.S. background); Moshe Hurwitz ("Tisa Essler," "Don Joseph Abarbanel" and "Shlomo Hamelech"); and Moshe Zeifert ("Tzvai Greenhorns," "Miriam Hashmonait" and various adaptations of dramas by Schiller and Shakespeare). There were, in those years, regular infusions of New York guest stars who were, of course, really European products.

Sweatshop workers, peddlers and small businessmen attended this theatre and the many others which were to follow, with a degree of devotion that can almost be called religious. Dr. Margolin writes in his chronicle: "They lived and breathed with the theatre . . . which brought them unbounded joy, entertainment, relaxation and the culture they longed for. They felt close kinship with the actors. They felt at home there after a hard day's work. They would bring their suppers to the theatre so as not to miss any of the performances and they ate their food, entranced by the plays. This theatre, thus brought about by the innermost desires of the Jewish plan folk, became truly a 'People's Theatre' — a cultural institution. It was, at that time, the conveyor of the Jewish majority's vitality and creativeness—the exponent of the spirited Jewish song-nigun, reproducing in live pictures the life in the Old Country which was so close to their memories."

Admittedly, the technical and intellectual level of the Yiddish theatre in this early era was often immature and the repertoire was unsophisticated, closely paralleling the English language theatre of the day in these respects. However, its audience loved it with an intensity that is hard to imagine in the present day. Soon, the ranks of Yiddish theatre devotees were swelled by steadily increasing immigration, and the well-equipped Metropolitan Theatre, on Jefferson St., near 12th (now Roosevelt Rd.) was opened at the beginning of the 1890's, under the management of H. Rubenstein, commanding a top ticket price of $1.00 for front orchestra seats.

The Metropolitan housed many memorable productions during the decade of its primacy, offering a large resident company, orchestra and chorus in support of such great stars of that epoch as Jacob P. Adler, Boris Tomashevsky, Sigmund Mogulesko, David Kessler, Sophie and Rose Karp, Regina Prager, Kalman Juvelier and later, Kenny Liptzin, Max Rosenthal, Morris Moskowitz, Leon Blank, Sarah Adler, Clara Bleichman and Emma Finkel. By the dawn of a new century, plays of Jacob Gordin, representing a "new wave" in the Yiddish dramatic repertory, began to achieve their popularity. These works included "Siberia," "Gott, Mench Un Teivel," "Kreutzer Sonata" and "Der Umbakanter." He is also the author of such classic Yiddish dramas as "Mirele Efros," "Shchitte" "Chashe Die Yesoime" and "Yiddisher Kainig Lear."

By the early 1900's, the foremost Yiddish theatre was the Standard, at Halsted and Adams Sts. (The Metropolitan had been condemned as unsafe), and then the spotlight shifted to the Empire Theatre and still later to the Haymarket Theatre. Both of these theatres were on Madison near Halsted.

A new group of playwrights began to be heard during this period. They were Leon Kobrin ("Minna," "Yankel Boile," "Tzurik Tzu Zein Folg" and "Riverside Drive"); Z. Libin ("Gebrochene Hertzer" and "Die Vilde"); David Pinski ("Die Mooter," "Die Glick Fargessene" and "Yankel Der Shmitt").

In addition to the legitimate theatres, there was a considerable amount of variety entertainment, with ten Yiddish vaudeville houses in operation between 1905 and 1917. They were commonly called "nickel shows." One of these featured a boy who played all kinds of roles, but especially those requiring long beards. He appeared in the theatre belonging to a certain H. Weisenfreund. The boy's name was Muni Weisenfreund. After eleven years of experience in his father's theatre at Roosevelt Rd. and Halsted St., he left to become a colleague of the late Maurice Schwartz in the Yiddish Art Theatre. Later, he became the distinguished actor of the American stage and screen, Paul Muni. Incidentally, Maurice Schwartz can also be considered a product of Chicago's Yiddish stage, since he spent the early years of his theatre apprenticeship here.

In 1919, the Palace Theatre, located on Blue Island Ave., near Roosevelt, became the focus of resident Yiddish theatre activity and remained so for eleven years, under the direction of actor-manager, Elias P. Glickman. During some of these years, competitive troupes established themselves in the Eighth Street Theatre on South Wabash Ave., the Imperial Theatre on Madison at Western, the Logan Square Theatre on Milwaukee Ave. at Logan Square and the Independent Theatre (Adolph Gertler's) on Roosevelt Rd. near Independence Blvd.

Actually, the 1920 to 1930 period can be called a "Golden Age" of success, achievement and influence for the Yiddish theatre in Chicago and throughout the country. At no time were the audiences greater in size and was the Yiddish stage more affluent. Artistically, too, the great Yiddish art theatres of Europe were making their influence felt in New York, Chicago, and every other center of Jewish population. The Yiddish Art Theatre of New York, under Maurice Schwartz's leadership, was in the midst of the most creative epoch in its thirty-odd year history. The Artef, a semi-professional, experimental theatre, was winning many adherents.

While the bulk of theatre-fare, as in the English-speaking theatres, remained of the "meat and potatoes" type, there was now a goodly quotient of finer things too. There were excellent dramatizations of the classic works of Sholem Aleichem, and Yitzchak Laib Peretz. The brilliant creator of Jewish pastoral plays, Peretz Hirschbein, contributed such gems to the repertory as "Die Farvorfen Vinkel," "Die Shmitt's Techter" and "Die Greene Felder." S. Ansky mined a motherlode of cabalistic lore to create a play of enduring stature entitled "The Dybbuk."

Osip Dymow switched from Russian to Yiddish dramaturgy and came up with the hits, "Bronx Express," "Shma Yisroel" and "Der Zinger Foon Zein Troier" ("Yoshke Muzicant"). The



*•"RIVERSIDE DRIVE," produced by Maurice Schwartz and his "Yiddish Art Theatre Players" played throughout the country. Here Schwartz and Dina Halpern were photographed on stage in Los Angeles.*



• *IN 1929 THE "Dramatishe Geselshaft" honored David Bergelson, famed Russian Yiddish author, playwrite and poet later purged by the Soviet government. Seated are (l. to r.) Luba Kadison, Jack Dubow, David Bergelson, Joseph Buloff, Sarah Patt. Standing are (l. to r.) D. Davidson, Benjamin Fishbein, Maurice Mason, M. Eisenberg, M. Mandlebaum, and P. Buchstein.*

genius of contemporary Yiddish poetry, H. Leivick, turned to the drama, converting a Prague Jewish legend into "Der Goilom," the international play which has become a classic in its own time, as well as "Shop," "Die Shmattes" and "Die Orime Melooche." Sholom Asch's "Motke Goniff," "Gott Foon Nekomme" and "Uncle Moses" were dramatized, as were I. J. Singer's "Yoshe Kalb" and "Brothers Ashkenazi." And there were new, fine translations of plays from the world repertory, including works of Schnitzler, Gorky, Tolstoy, Benavente, Andreyev, Wilde, Chekhov, Rolland, Gogol, De Vega, and Feuchtwanger to mention some.

Not only was the commercial Yiddish stage thriving, with such box-office stars as Samuel Goldenberg, Celia Adler, Molly Picon, Ludwig Satz, Lucy and Misha Gehrman, Rebecca Weintraub, Bina Abramowitz and Tillie Rabinowitz, to name some of the best known, but the "Dramatishe Gezelshaft," a non-professional company was ensconced in the beautiful theatre of the Jewish People's Institute, with a policy of producing only plays of classic and/or literary merit. Such men as J. A. Dubow, Jacob Katz and Maurice Mason, still dedicated to Yiddish culture in 1961, were active in this remarkable organization.

Joseph Buloff, gifted young star of the famed European Vilna Troupe, was brought to the U. S. A., directly to Chicago, to direct and appear as principal actor along with his wife, the well known Luba Kadison, in many Dramatishe Gezelshaft productions. Other top-drawer guest artists were Jacob Ben Ami and Berta Gersten, great favorites in Chicago as well as in New York.

That colorful showman, Charles Nelson, opened his luxuriously appointed Lawndale Theatre, on Roosevelt Rd., near Crawford Ave., as the key Yiddish house in Chicago, right in the teeth of the depression, in the season of 1929-'30, with the beloved Aaron Lebedeff as star of the resident company. The public flocked to the Lawndale, while Glickman's Palace was forced to close its doors in mid-season. The growing economic crisis finally forced even the resourceful Mr. Nelson to close down after several years of valiant effort, and the Lawndale relapsed to motion pictures. This was in 1932.

For the first time in forty-five years, Chicago had no Yiddish theatre of its own and became, like the present-day English-speaking theatre here, dependent upon touring attractions.

This situation continued for six years, until 1938, when the Workmen's Circle, the Yiddish-oriented fraternal organization, in collaboration with the Hebrew Actors Union, established the Douglas Park Theatre which functioned continuously from 1938 through 1951 at its Kedzie and Ogden Aves. location. For the last eight of those fourteen seasons, the resident stock company was under the direction of the energetic entrepreneur, Oscar Ostroff, who brought in a succession of big-name guest stars to hypo his box-office. These included such veterans as Maurice Schwartz, Aaron Lebedeff, Menashe Skulnik, Michael Michalesko, Berta Gersten, Herman Yablokoff, Pesachke Burstein, Jennie Goldstein, Menachem Rubin, and Rose Wallerstein, and then the more recent arrivals from Europe, Dina Halpern, Itzik Feld, Leo Fuchs, Ben Zion Witler, Lily Liliana and Leon Leibgold. Supporting the theatre were more than a hundred organizations who regularly purchased blocs of tickets on a "benefit" basis.

By the late 1940's the population shift, which had begun some years earlier, began to denude the West-side area of its Jews and the Douglas Park Theatre of its audiences. In 1949 and 1950, however, there was a dramatic resurgence with the phenomenal success of Dina Halpern in "Anna Lucasta" and "The Little Foxes," which had been translated into Yiddish by the eminent Dr. A. M. Margolin. Tens of thousands of Jews from all over the city flocked to the Douglas Park Theatre, setting all-time long-run records. However, by the following year, 1951, Ostroff inexplicably returned to producing old-fashioned musicals with predictable story lines, and this, combined with the further decline of the neighborhood, ended the house's existence as a home for Yiddish productions. It must be pointed out that during the 1938 through 1951 period when this theatre ran annual seasons of approximately thirty to forty weeks each, Chicago had no resident English language professional stock company or repertory theatre.

Mention should be made, too, that during the '30's and the '40's, there were recurring visits of touring Yiddish companies, which played brief engagements in the Studebaker, Civic, Eighth Street, Blackstone, Harris, Selwyn, Apollo, and Great Northern theatres and the Civic Opera House. The last such visit of importance was made by Maurice Schwartz, in 1950, when he brought his revival of Leon Kobrin's "Riverside Drive" to the Harris Theatre for a ten day run, with Berta Gersten and Frances Adler prominently cast.

During the ten years since our last resident company gave up the ghost, only a few touring "units" have come to us from the East. Sometimes, under the auspices of national organizations, such as the Farband Labor Zionists or the Workmen's Circle, entertainers come here for "one night stands," as part of tours which encompass many cities. These evenings, offering musical and dramatic recitals of Yiddish content, are eagerly looked forward to and are usually well attended. On a few occasions, the local chapter of the Jewish Cultural Congress has sponsored visits here of the Perhift Players, the excellent Milwaukee troupe of enthusiastic and talented non-professionals, who were directed by the late Judah Bleich. Two seasons ago, they brought us their production of Sholom Asche's "Uncle Moses," and most recently, their Yiddish adaptation of Yigal Mosseson's Israeli drama, "Sands of the Negev," presented under Horwich Center auspices.

Only an abdication of leadership in the Yiddishist movement in Chicago can account for the fact that we do not have at least a non-professional Yiddish theatre group, while Milwaukee, with one-tenth of the Jewish population of Chicago, does have one.

# The Jewish Press

By BEN ARONIN



*Ben Aronin is an editorial advisor for the Jewish Family Bible, was a member of the faculty of the College of Jewish Studies for more than 18 years and is the head counselor at Camp Maccabee. He is the author of many plays for stage and radio, including "Behold These Lights!" which was presented in Dec., 1949 at the Civic Opera House, with Richard Tucker and Jacob Ben Ami; "Frontiers of Freedom!" given at the Chicago 1950 Fair, with a cast of 300; "Salute to Israel!", a tribute to David Ben-Gurion presented at Madison Square Garden, New York, in 1951; "An American In Israel!" pageant presented at the Chicago Stadium in 1952, and the American Jewish Tercentenary Pageant performed in the Chicago Stadium in 1954. Some of his published books include "The Lost Tribe," "The Moor's Gold," "Dear Shoshana," "Walt Whitman's Secret," etc. He has also authored many children's books in both English and Hebrew, earning the title of "Uncle Ben" to thousands of Chicagoans. Aronin is director of Extension Activities at Anshe Emet Synagogue.*

VOSS hert zich?" "What is new?" "Meh Hadash?" Whether an American Jew asks the question in Yiddish, English, or Hebrew, he wants to know the news of the world, the news of his own community, and all news pertaining more particularly to Jews—news of Jewish problems, hopes and realizations.

Most of the Jewish settlers in the midwest in the 1870's spoke and read German or Yiddish. Some few "maskillim" (intellectuals) had a passion for Hebrew. Almost all were trying desperately to master English.

Out of their various longings and hungers was born the Jewish press of Chicago in German, Yiddish, English, and Hebrew.

Prior to 1877 the Jewish community of Chicago received its Yiddish journalistic fare from New York. The most popular Yiddish periodical was "The Jewish Gazette." By mail from New York came various Yiddish newspapers, the "Togblatt," "The Jewish Morning Journal" and the "Jewish Daily Forward." All were devoured by Jews hungry for news of the Old World and alert to happenings in the New.

**IN THE BEGINNING**

The first attempt at a Jewish Press in Chicago was made by scholarly, volatile Dr. Isaac Low Chronik, rabbi of Sinai Cong., author, lecturer and editor. The first issue of his magazine "Zeichen der Zeit" (Sign of the Times) was published on January 15, 1869. It was printed in German in Gothic type and was eagerly read not only by Jews but by Germans of the Christian faith as well.

**"THE ISRAELITISCHE PRESSE"**

In 1877 Nachman Dov Ettelson, a learned Talmudic scholar who had arrived in America in 1851, published "The Israelitische Presse". S. I. Marcus, a dedicated teacher of Hebrew, joined him in editing this first recorded Chicago Yiddish weekly which had a separate Hebrew section.

In 1880 "The Israelitische Presse" ceased publication. Its language had been more German than Yiddish. In fact it was almost pure German printed in Hebrew letters. Ettelson made another brave attempt with his "The Yiddishe Presse" in 1882. This publication lasted until 1886.

**THE TWO JEWISH "COURIERS"**

One should not confuse the first "Jewish Courier," a Yiddish weekly first published in December 1887, with the later and far more successful "Daily Jewish Courier."

The weekly "Courier" was largely the brain child of two outstanding scholars, Leon Zolotkoff and Peter Wiernick. In spite of their heroic efforts the "Courier' went out of business after a short time. In 1892 Zolotkoff tried another weekly, "Die Yiddishe Welt." This venture too was short-lived.

Undaunted, Leon Zolotkoff boldly published the first Yiddish daily in




• *THE FIRST SENTINEL*

Chicago—"The Chicago Yiddishe Tageblatt." It made slow progress and Zolotkoff soon withdrew leaving Roman G. Lewis as editor. Zolotkoff and Peter Wiernick revived the old weekly "Courier" and published it as a daily. Thus, in 1892, Chicago Jewry boasted two fiercely competing Yiddish daily newspapers. The prominent Yiddish printer, M. Ph. Ginzburg, who had printed the weekly "Courier" now attempted to issue a third daily "The Jewish Citizen" but the venture lasted scarcely a month.

The two Yiddish daily papers, the "Tageblatt" and the "Courier" carried on a bitter rivalry. Prof. G. Zelikowitz issued a weekly from the "Tageblatt" called "The Yiddishe Gazette Fun Die West." Not to be outdone, the "Courier" too issued a weekly, "The Chicago Yiddishe Wochenblatt."

Though both the "Tageblatt" and the "Courier" were the voice of Orthodox Jewry, the "Tageblatt" inclined more towards labor.

In 1896 the "Tageblatt" was unable to solve its financial problems and the "Courier" with its weekly supplement, "The Wochenblatt," became the strong Chicago Yiddish daily for the next 25 years.

The years of 1896 and 1897 were alive with challenge and hope. Theodore Herzl's name was rising. Here in Chicago the first Zionist organization in America, "The Knights of Zion," with Bernard Horwich as president was founded. The poet and author, S. B. Komaiko, was writing his songs of Zion. Leon Zolotkoff accompanied Horwich to Basle to sit with Theodore Herzl in planning the Zionist program. Brilliant Chicago writers shone in the pages of the "Courier" as well as in those of the larger New York

Yiddish press. Men like Zolotkoff, Wiernick, Komaiko, Dr. S. M. Malamed, Dr. Mordecai Katz, M. I. Wolfsohn, Israel Zioni and Dr. Israel Marcus were among the foremost in molding the opinions of Chicago Jewry. Nor can we forget the names of S. Greenblau, Jonah Spivak, and Dr. A. Margolin among the gifted Yiddish writers in the pages of the "Courier."

When finally on Nov. 12, 1944 the "Chicago Daily Courier" ceased publication, there was deep sense of loss.

**THE BIRTH OF THE "FORWARD"**

A Yiddish socialist paper called the "Arbeiter Zeitung" made a brief appearance in 1904. In spite of the determined efforts of Morris Siskind, Benjamin Schlesinger and Israel Reingold this labor newspaper lasted only eight weeks. Two other attempts followed—the "Nayer Dor" and the "Yiddish Arbeiter Welt." In 1920 the "Yiddish Arbeiter Welt" was absorbed by a far more successful journalistic effort—the present "Forward." Under the editorship of Jacob Siegel, the "Forward" rose to great prominence and has successfully competed with many Yiddish newspapers published in New York and distributed nationally.

Among the periodicals published in Yiddish in recent years, laudable mention should be made of Rabbi Dov B. Warshawsky's "Tzeitshrift" and the "Journal Of The Merkaz Harabonim" also edited by Rabbi Dov B. Warshawsky.

**THE MORNING FREIHEIT**

The "Morning Freiheit" was established on April 6, 1922 in New York City. It was organized by Socialist minded, progressive forces in the labor movement. Its founder and first editor was Moissaye Olgin. Its present editor is Paul Novik.

The Chicago office of the "Freiheit" is under the supervision of Jack Kling.

**THE HEBREW PRESS**

Although most Hebrew periodicals were published in New York, Chicago Hebraists earnestly desired to put out a Hebrew magazine of their own. At first the Hebrew section of the "Israelitische Presse" under the name of "Hehal Haivriah" partially answered their need. Then a Hebrew monthly, "Keren Or," under the leadership of Zolotkoff made its appearance in Chicago. Other weeklies of all-too-brief existence followed. Among them "Hapisgah" and "Hatehiah" deserve special mention. These were followed by the beautifully illustrated "Dorenu" which was edited by the Hebrew poet, Abraham Solodar.

Periodicals intended primarily for Hebrew teachers also made their appearance. Of these, "Bitton" and "Teurah," both edited by Shlomo Marenof, performed an important function in the field of Hebrew education.

Other Hebrew periodicals were "Hagesher" edited by Jacob Gurov, "Hapardes" edited and published by Rabbi Samuel A. Pardes and the "Netiv" section of the "Yiddishe Veg" edited by the Hebrew writer, Yakov Tarkov Naamani.

**THE ANGLO - JEWISH PRESS**

The first Anglo-Jewish periodical published in Chicago was "The Chicago Israelite." It began in 1884 and continues to be published regularly under the editorship of Miss M. E. Osherman.

The "mighty voice" of Dr. Emil Hirsch proclaimed the first issue of the "Reformed Jewish Advocate" on February 20, 1891. The "Advocate's" policy was that of "An Advocate of Reform Judaism and especially to advocate the views of Dr. E. G. Hirsch."

For more than 30 years Dr. Hirsch's challenging essays, sermons, and editorials apeared in the "Advocate," often to be reprinted in Anglo-Jewish publication throughout the United States. With Dr. Hirsch's death in 1923, Dr. Gerson B. Levi became editor of the "Advocate." Under the leadership of this scholarly son-in-law of Dr. Hirsch, the "Advocate" continued as the voice of Reform. By 1937, under the editorship of Don Davis the "Advocate" had become a weekly of general interest.

In 1939 Sidney J. Jacobs, now Rabbi of the Niles Township Jewish Cong., became editor and continued the "Advocate" as an Anglo-Jewish weekly of community interest until 1942.

In 1942 an attempt was made by a non-resident group to include the "Advocate" in a chain of Jewish weeklies. Shortly thereafter the "Advocate" ceased publication.

Among the prominent Anglo-Jewish periodicals in Chicago was the "Chicago Jewish Chronicle," founded by Hyman L. Meites in 1919. Meites will be recalled for his years of public service and for his history of the Chicago Jewish community.

**OTHER WORTHY PUBLICATIONS**

A truly unique quarterly "The Jewish Way" or "Unzer Weg" was founded by Naphtali Kravitz in December 1945. Kravitz was one of the editors of the "Chicago Daily Jewish Courier." For a while the "Jewish Way" had three sections, Yiddish, Hebrew, and English, with Yakov Tarkov Naamani as editor of the Hebrew section. Kravitz is still the managing editor and publisher.

The "Jewish Record," published in the late twenties, was the creation of Isaac Shapiro, Jonah Spivak, and James B. Loebner.

For a number of years the scholar and journalist, Morris Indritz, published his popular "Indritz's Yom Tov Shriften" to which well-known Jewish writers such as Prof. Meyer Waxman, Rabbi L. Mishkin, Dr. A. Levinson, and Dr. I. Feigin contributed. In its pages appeared many of the stories of S. B. Komaiko.

**THE CHICAGO JEWISH FORUM**

The "Chicago Jewish Forum," a national quarterly printed in English, was founded in 1942 by Benjamin Weintroub, still its editor and publisher.

The "Chicago Jewish Forum" is a leading quality publication whose chief interests are Jewish and other minority problems in the United States and elsewhere. In form and substance it has set a high standard. The "Forum" publishes articles, book reviews, stories and poetry. Its well known contributors are drawn from this country, Europe, and Israel. The gifted Yiddish and English poet, Selwyn S. Schwartz, is contributing editor. The publication is a credit to our community.

**THE NATIONAL JEWISH POST AND OPINION**

For the past eight years the "National Jewish Post" of Indianapolis has maintained an office here to handle their Chicago edition, which has consisted of from two to four pages of their weekly edition. Gabriel Cohen of Indianapolis is the national publisher.

**THE SENTINEL**

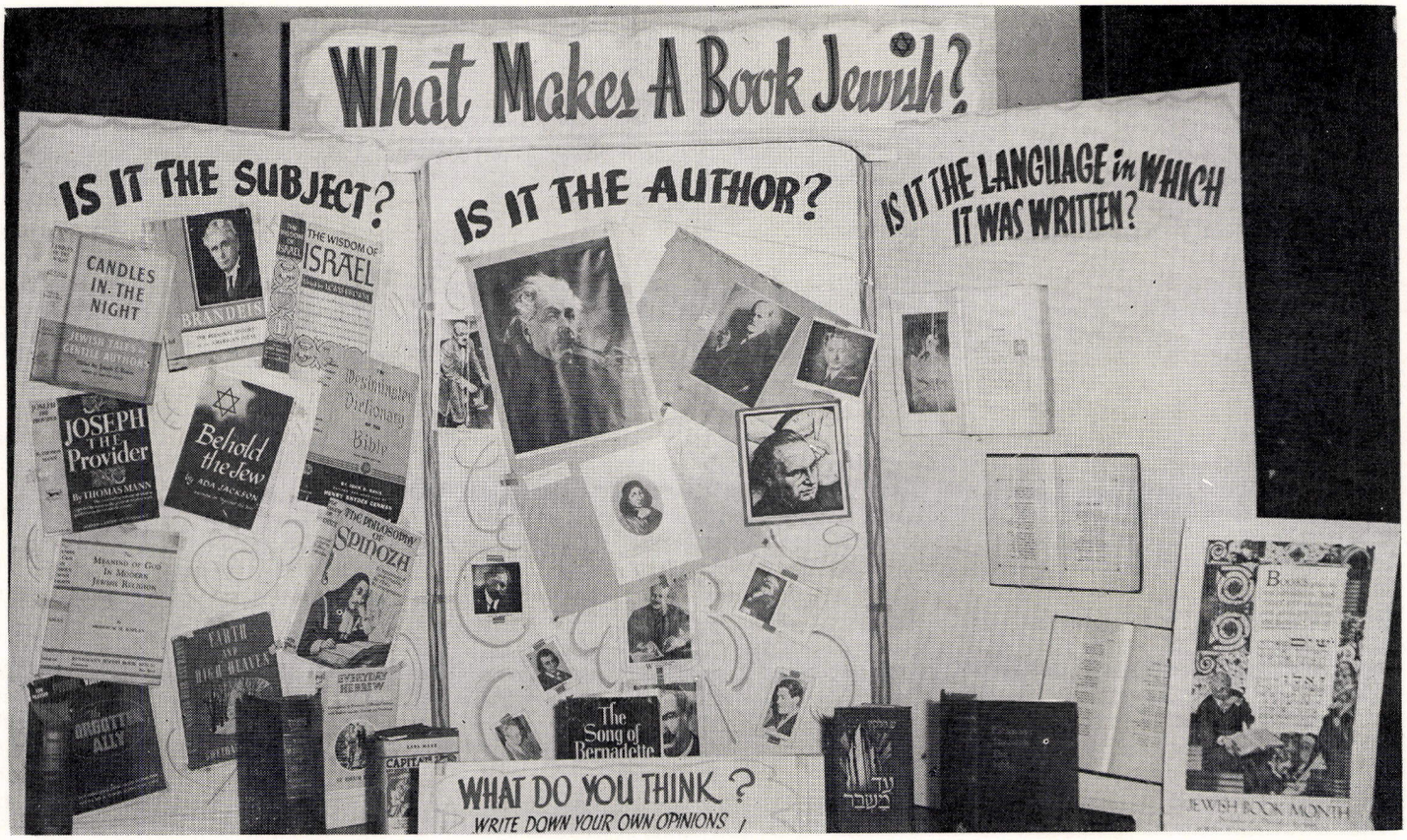
In 1911 the SENTINEL was founded by Louis Berlin and A. L. Weber. Several years later they formed the Webb-Linn Printing Co. at 511 S. Sangamon St. It grew rapidly and became one of Chicago's largest printing companies.

In November, 1943, control of the SENTINEL was sold to two members of the staff who had been with the magazine for many years. J. M. Feldman had been advertising manager, and J. I. Fishbein held the title of assistant to the publisher.

Under the aggressive leadership of Fishbein and Feldman the SENTINEL changed its former policy of the mere reporting of events of Jewish interest and became a fighting organ of opinion representing every facet of the Jewish community. In 1945, it drew nation-wide attention because of the "Sentinel Case." Twenty-six defendants in a war-time alleged mass sedition trial had sued The SENTINEL for libel and had won an initial verdict of $26,000. The community, aroused by the implications of this verdict appealed the decision under the brilliant legal leadership of Max Swiren and Ben Heineman. The Appeals Court reversed the finding of the lower court and The SENTINEL was saved.

In March, 1951, Feldman disposed of his shares in The SENTINEL so as to devote his time to his travel bureau. Irwin J. Stein, with a lifetime of experience in selling space for national magazines, took over the post of business manager, a position which he holds today. Barbara Schwartz, who joined The SENTINEL in Aug., 1948 as society editor, is today its managing editor.

The SENTINEL is generally recognized as a leading Anglo-Jewish weekly. Its editorials and articles are widely quoted. It is known as a publication that takes a clear cut position on every issue, regardless of the popularity of it views. In its pages we read the drama of the last half century of Jewish history.




# People Of The Book

## The Contributions Of Chicago Jewish Authors To English Literature

By BENJAMIN WEINTROUB

*Benjamin Weintroub is the editor of "The Chicago Jewish Forum," a national quarterly in English, founded in 1942. He is, since 1950, the editor of The "Decalogue Journal" a publication of The Decalogue Society of Lawyers, established in 1934. Weintroub is a Ph. B., University of Chicago, and an L.L.B., Chicago Kent College of Law. He is a member and an officer in several Chicago civic and communal organizations. He was for many years general manager and a columnist of the old Chicago Jewish Chronicle.*



MORE than two hundred Chicago Jewish authors of books in English are listed in this record. Among them are teachers, scientists, rabbis, doctors, artists, poets, lawyers, and businessmen. These are writers who with few exceptions are not professional craftsmen for whom the pen is either the sole stimulus to creative effort or the only means of projecting a philosophy—their own interpretation of an environment and its problems.

With the exception of the clergymen's expositions, most of which are basically religious tracts dealing with ethics, family relations, and man's concern with God, few of the authors in this chronicle dwell upon exclusively Jewish themes. The historians who stem from Chicago offer but a sketchy reference to the field of belles-lettres. Only one, Meyer Waxman, does justice to the subject in his monumental "History of Jewish Literature." While writers in otherwise solid and erudite historical volumes, tell ably the saga of Jews in the United States, they make but scant allusions to literary works by Chicago Jews.

The social scientist, the psychologist, and the physician, whose contributions are noted here, expatiate on subjects kindred to both Jew and non-Jew. No novel has been published in Chicago since the 1930's that has depicted the Jewish milieu or the character of the second and the third generation American Jew that even remotely compares with such masterpieces as Meyer Levin's "The Old Bunch," Louis Zara's "Blessed is the Man," or Albert Halper's "On the Shore." All of these writers, incidentally, have made New York their home for the past two to four decades.

The subject of anti-Semitism here, or elsewhere in the Middle West, has been and still is the perennial concern mainly of editors of periodicals and local defense organizations, but, alas, not of Chicago literateurs of fiction or non-fiction. Chicago Jewry may lay no claim to the arresting distinction of having been a home from which such volumes as "Focus" by Arthur Miller or "Gentleman's Agreement" by Laura Z. Hobson emanated.

No "Exodus" or "Mila 18" by a Leon Uris came forth from Chicago to relate in exciting fiction form the travails of Israel or the crimes of the Nazis. Meyer Levin's "Eva" comes closest as a story dealing with the horrors of the Hitler regime. David P. Boder's "I Did Not Interview The Dead" is also an indelible reminder



**MEYER LEVIN**

of the pain and suffering experienced by the Jew who came out alive from dungeons and concentration camps to report on his agonies. Absent also from the productions of Chicago Jewish writers is a book on Israel. What exists on this subject—often skillfully and effectively told—may be found only in the columns of local newspapers and magazines, Jewish and non-Jewish. These are bleak observations but, I believe, they are essentially true.

The vast majority of the Jewish population of Chicago consists of the middle class—clerks, office employees, and professional men. Yet, but one writer, Philip Roth, has dealt with aspects of middle class manners and morals; and though the scenes in "Goodbye, Columbus" are laid in Newark, and the characters stem from the East, one has yet to compete with Roth in depicting in fiction form our brethren of a like class in Chicago. Roth was bitterly criticized for his book, perhaps, more than Herman Wouk for portions of his "Marjorie Morningstar." Jewish "self-hatred" and "anti-Jewishness" were callously imputed to both of these authors. Their characters seem real and are not the vicious caricatures of Jerome Weidman's "I Can Get It For You Wholesale" or "What's In It For Me;" nor is their writing of a caliber and obnoxiousness that reeks from "A Jew in Love" by Ben Hecht.

It is, nonetheless, satisfying and encouraging to cite the prolixity and creativity of the more than two hundred local Jewish writers whose works are listed here. It is an impressive and a gratifying memorabilia of artistic achievement and a proud commentary on their industry, talents, and responsiveness. No city in the United States outside of New York can boast so large a number of American-Jewish writers demonstrably parading such a diversity of themes and excellence of execution. Scholarly, devoted men and women, cultured members of this community, dedicated themselves to the resolution of problems affecting history, religion, and humanity, and probed into the unknown to produce books some of which, I think, will serve for a long time as a solace to the tormented in spirit, a guide to the confused, or a source of entertainment. In many instances, the publication of the book



**BEN HECHT**

was inspired by a compelling urge to help a cause, record a protest, or shed enlightenment into scabrous areas of human delinquency and depravity. Seldom, if ever, was there the prospect of immediate or remote material gain.

It is axiomatic of the nature of a task that was mine—the listing of Chicago Jewish authors, writers in English—that all of them could not be covered. Many of the books published are not to be found in any library, Christian or Jewish. Still others are privately printed and, accordingly, poorly circulated. A number of volumes noted here were published two or three decades ago, and though some of them deserve a better fate, they are now out of print and may be available only in a private, obscure collection to which access is possible only by the divine rod of unforeseen circumstances. No agency has ever existed to keep even a cursory record of books published from year to year by a Jewish Chicago writer, be it in English, Yiddish, or Hebrew.

This literary investigator, after exhausting the resources of the reference departments of several local libraries, groped long in the dark to find elsewhere grist for his mill. I addressed myself to friends, scholars, students, book lovers and book collectors, teachers, Jewish clergymen, editors, and book stores to cull from their memories and from their bookshelves recollections of names and titles of Jewish Chicagoans and their works that might have eluded me. Their absence here may be attributed to no sin of commission or omission by design. One, in spite of most earnest endeavor, does not know of their existence.

I end by expressing my thanks to the Chicago "Sun-Times," the Chicago "Tribune," and the Chicago "Daily News" for publicizing my needs. I am also grateful to the Chicago Public Library reference department for its ever ready and generous help in my endeavors, to the Leaf Library of the College of Jewish Studies, and to the Board of Jewish Education of Chicago for the unexcelled, patient, and kind cooperation they gave me in my efforts. To the many institutions of learning in this city that courteously and willingly probed into their resources in response to my queries and to my friends whose sound advice and good will helped toward the realization and completion of an uneasy task, I am deeply indebted.

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## A COMPILATION OF CHICAGO JEWISH AUTHORS 1911-1961

**by BENJAMIN WEINTROUB**

Abraham, Nelson (see Nelson Algren)

Abt, Dr. Isaac A.:
**Baby Doctor—an autobiography.**

Adler, Alfred:
**Understanding Human Nature and Social Interests, a challenge to mankind.**

Algren, Nelson (Nelson Abraham):
**Somebody in Boots; Never Come Morning; The Neon Wilderness; The Man with the Golden Arm; Chicago—City on the Make; A Walk on the Wild Side.**

Alinsky, Saul David:
**Reveille for Radicals; John L. Lewis, a biography.**

Aronin, Ben:
**The Lost Tribe; Moors Gold; Abramiad; Cavern of Destiny; Dear Shoshana.** Also a number of plays and several books for children.

Asbell, Bernard:
**FDR, The Final Hours.**

Asher, Louis E.:
**Send No Money.**

Baritz, Loren:
**Servants of Power.**

Barnard, Harry:
**Eagle Forgotten; Independent Man; Rutherford B. Hayes.**

Baskin, J. M.:
**The Story of Sears Roebuck & Co. (Editor).**

Becker, Benjamin M.:
**Illinois Lawyers Manual** (with Bernard Savin).

Bein, Albert (Charles Walt):
**Love in Chicago.**

Bellow, Saul:
**Dangling Man; The Victim; Best Stories of 1950; Treasury of American Prose; The Adventures of Augie; March, 1953; Seize the Day; Henderson, the Rain King.**

Benedek, Dr. Therese:
**Insight and Personality Adjustment; Psychosexual Functions in Women; The Sexual Cycle in Women.**

Berkovits, Eliezer:
**God, Man, and History—Modern Philosophy of Judaism: Judaism, Fossil or Ferment; Between Yesterday and Tomorrow; Towards Historic Judaism.**

Berman, Rabbi Morton M.:
**A Jew's View of the Crucifixion; Role of the Rabbi.**

Bettleheim, Bruno:
**Dynamics of Prejudice; The Informed Heart; Love Is Not Enough; Truants from Life.**

Binstock, Rabbi Louis:
**The Power of Faith; The Road to Successful Living.**

Bisno, Beatrice:
**Tomorrow's Bread.**

Blanksten, George:
**Peron's Argentina; Ecuador.**

Blumenfeld, Samuel M.:
**Master of Troyes; Yehuda Halevi: A Mid-Century of Jewish Education.**

Blumenthal, Arthur:
**This World of Ours** (Poetry)

Bodenheim, Maxwell:
(Poetry) **Minna and Myself; Advice; Introducing Irony; Against This Age; The Sardonic Arm; Returning to Emotion; King of Spain; Bringing Jazz.** (Prose) **Replenishing Jessica; Ninth Avenue; Georgie May; Naked on Roller Skates; New York Madness.**

Boder, David P.:
**I Did Not Interview the Dead, Topical Autobiographies of Displaced People,** five series on 100 microcards (material also in sixteen mimeographed volumes).

Boorstin, Daniel J.:
**The Mysterious Science of the Law; The Lost World of Thomas Jefferson; The Genius of American Politics; America and the Image of Europe; The Americans; The Colonial Experience; Delaware Cases** (Editor); **World of Our Making** (Editor).

Brams, Dr. William A.:
**Managing Your Coronary: Your Blood Pressure and How to Live with it.**

Braude, Judge Jacob M.:
**Speaker's Encyclopedia of Stories, Quotations, and Anecdotes; Braude's Second Encyclopedia of Stories, Quotations, and Anecdotes; Braude's Handbook of Humor for All Occasions; New Treasury of Stories for Every Speaking and Writing Occasion; Speaker's Encyclopedia of Humor.**

Braude, Morris:
**Life Begins; Conscience on Trial.**

Bregstone, Phillip P.:
**Chicago and Its Jews.**

Brown, Bernard J.:
**From Pharoah to Hitler.**

Caplan, Judge Oscar S.:
**Books on Jury Instructions; Revised Rules of Probate Court.**

Caspary, Vera:
**The White Girl; Ladies and Gents; Music in the Street; Thicker Than Water; Laura; Bedelia; Stranger Than Truth; The Weeping and the Laughter; Thelma.**

Cedarbaum, Mrs. David I.:
Eight Jewish holiday books for 5-8 year old children.

Cedarbaum, Rabbi David I.:
**Teach Me To Pray** (Books one and two) with Libbie C. Braverman; **Teaching of Prayer** (Editor); **Teaching God Concepts** (Editor); **Achievement Goals for Mid-Week Hebrew Classes in Reform Congregations** (with Sara S. Shapiro).

Chapman, Manuel:
**William S. Schwartz,** a study.

Cheskin, Louis:
**Cheskin Color Charts; Color for Profit; Color Guide for Marketing Media; Colors: What They Can Do For You; How to Color-tune Your Home; How to Predict What People Will Buy; Living with Art; What People Buy.**

Cohen, Dr. Hyman:
**The Tents of Jacob.**

Cohen, Hymen Ezra:
**Recent Theories of Sovereignty.**

Cohen, Lester:
**Sweepings; Aaron Traum; Two Worlds.**

Cohn, Morris M.:
**Growth of Law.**

Daiches, Belle Turner:
**Adventures in Survival.**

Davis, Philip Richard:
**Purple Plectron** (Poetry); **Acid and Honey** (Poetry); **The Racket** (a play in collaboration with Bartlett Cormack).

De Love, Sidney L.:
**The Quiet Betrayal.**

Dreikurs, Dr. Rudolph:
**Introduction to Individual Psychology; The Challenge of Marriage.**

Dubkin, Leonard:
**The Murmur of Wings; Enchanted Streets; The White Lady; Wolf Point; The Natural History of a Yard.**

Duker, Abraham G.:
**The Situation of the Jews in Poland; Jewish Survival in the World Today; Jewish Community Relations; Jews in the Post-War World; Minhe L'Yitshaq** (an offering to Isaac).

Dwork, Jack E.:
**Social Security in a Nutshell.**

Eisenschiml, Otto:
**Why the Civil War?; Why Was Lincoln Murdered?; The Story of Shiloh: The Celebrated Case of Fitz John Porter; Vermont General** (Editor); **As Luck Would Have It** (with E. B. Long); **The American Iliad** (with Ralph Newman); **Without Fame; Chicago Murders** (co-author).

Elkin, Benjamin:
Author of eight books for children.

Ellman, Richard:
**Edwardians and Late Victorians; The Identity of Yeats; James Joyce; Yeats, The Man and the Masks.**

Enelow, Gertrude:
**Body Dynamics.**

Erbstein, Charles:
**The Show-up:** stories before the Bar.

Fabricant, Dr. Noah D.:
**The Common Cold** (in collaboration with Heinz Werner); **Treasury of Doctor's Stories; Caravan of Music Stars** (in collaboration with Heinz Werner); **Why We Became Doctors; Thirteen Famous Patients.**

Ferber, Edna:
**Dawn O'Hara; So Big; Show Boat; Cimarron; Saratoga Trunk; Great Sons; One Basket; Giant; American Beauty.**

Finer, Herman:
**Administration and the Nursing Services; America's Destiny; Governments of Greater European Powers; The Major Governments of Modern Europe; Mussolini's Italy; The Presidency; Road to Reaction; The T. V. A.; Theory and Practice of Modern Government; The United Nations Economic and Social Council.**

Fins, Harry G.:
**Illinois Motion and Petition Practice; Appeals and Writs of Error in Illinois; Federal Practice Guide; Federal Jurisdiction and Procedure.**

Fire, Esther:
**The Power of Dynamic Faith.**

Fishbein, Dr. Morris:
Author of more than twenty-five volumes on medical subjects.

Flamm, Irving H.:
**An Economic Program of Living Democracy.**

Fox, Rabbi G. George:
**Judaism, Christianity, and the Modern Social Ideals; Democracy and Nazism; The Bible as Religion and Literature; An American Jew Speaks; The Jews, Jesus and Christ; Jesus, Pilate and Paul; Abraham Lincoln's Religion.**

Frank, Florence Kiper (Mrs. Jerome Frank):
**Jael; The Jew to Jesus and other poems; The Garden,** a play in verse; **The Home for the Friendly.**

Frank, Judge Jerome:
**Law and the Modern Mind; Save America First: Courts On Trial; Fate and Freedom.**

Freehof, Rabbi Solomon B.:
**Preface to Scriptures: Reform Jewish Practice: The Book of Job—a Commentary.**

Friedman, Isaac K.:
**The Lucky Number; Poor People; By Bread Alone; The Autobiography of a Beggar: The Radical.**

Friedman, Milton:
**Essays in Positive Economy; Income from Independent Professional Practice: A Program for Monetary Stability; Studies in the Quantity Theory of Money; A Theory of the Consumption Function.**

Geller, Todros:
**Yiddish Motifs.**

Gertz, Elmer:
**Frank Harris: A Study in Black and White** (with A. I. Tobin); **The People vs. The Chicago Tribune; American Ghettos.**

Gewirth, Alan:
**Marsilius of Padua and Medieval Political Philosophy; The Defensor Pacis of Marsilius of Padua** (Translated with an introduction).

Goldberg, Mayer:
**You May Cross-Examine** (with Lewis Herman).

Goldman, Rabbi Solomon:
**A Rabbi Takes Stock; The Jew and the Universe; Crisis and Decision; The Golden Chain; Undefeated; Brandeis on Zionism; The Book of Books; In the Beginning; From Slavery to Freedom; The Words of Justice Brandeis** (Editor); **The Ten Commandments; The Book of Human Destiny.**

Goldman, G. William:
**The Temple of Gold.**

Goldstein, Herman B.:
**Cases on Insurance.**

Goldstein, Irving:
**Trial Technique; Medical Trial Technique** (with L. Willard Shabat).

Gottschalk, Louis R.:
**Jean Paul Marat, a study in Radicalism; Lafayette Comes to America; Lafayette Joins the American Army; Lady in Waiting; Lafayette and the Close of the American Revolution.**

Graubart, Rabbi David:
**Beyond this Present; The Britannica World Language Dictionary** (Editor, Yiddish section); **The Holy Scriptures** (Editor); **Moses Maimonides** (co-author).

Greenburg, Samuel:
**Making Linoleum Cuts; Arts and Crafts in the Jewish School** (co-author).

Grinker, Dr .Roy R.:
**Neurology; War Neuroses; Men Under Stress; Psychosomatic Case Book; Anxiety and Stress; Toward a Unified Theory of Human Behavior** (Editor); **The Phenomena of Depressions; Psychiatric Social Work—A Transactional Approach.**

Grodzins, Morton M.:
**Americans Betrayed; Government and Housing in the Metropolitan Area; The Loyal and the Disloyal.**

Gutstein, Rabbi Morris A.:
**The Touro Family in Newport; The Story of the Jews in Newport; Aaron Lopez and Judah Touro; A Priceless Heritage** (19th Century Chicago Jewry); **To Bigotry No Sanction.**

Halper, Albert:
**Union Square; The Foundry; On the Shore; The Chute; Sons of the Fathers; The Little People; Only an Inch from Glory; This is Chicago** (Editor).

Halperin. Dr. George:
**Your Blood Pressure and You.**

Harris, Irving D.:
**Normal Children and Mothers.**

Harris, Sidney J.:
**Majority of One; Strictly Personal; Last Things First.**

Hart. Sara:
**The Pleasure is Mine.**

Hecht, Ben:
**Erik Dorn; Fantazius Mallare; Gargoyles; A Thousand and One Afternoons in Chicago; The Florentine Dagger; Humpty Dumpty; The Kingdom of Evil; Count Bruga; Broken Necks; A Jew in Love; The Champion from Far Away; Actors Blood; A Book of Miracles; A Thousand and One Afternoons in New York; Miracle in the Rain; A Guide for the Bedevilled; A Child of the Century. Charlie.** Also several plays.

Herman, Lewis:
**You May Cross-Examine** (with Maver Goldberg).

Herskovits. Frances S.:
Author of several books on anthropology with her husband, Melville Jean Herskovits.

Herskovits, Melville Jean:
**Cultural Anthropology; Dahomean Narrative; Dahomey; Economic Anthropology; Franz Boas; Life in a Haitian Valley; Man and his Works; The Myth of the Negro Past; An Outline of Dahomean Religious Belief; Trinidad Village.**

Hertz, Rabbi Richard:
**Prescription for Heartache; The Education of the Jewish Child,** a study of 200 reform Jewish religious schools.

Hirsch, Dr. Edwin Walter:
**Feel Like Thirty at Fifty; Power to Love; Sex in Babylonia.**

Hirsch. Rabbi Emil G.:
**My Religion.**

Hodes. Barnet:
**It's Your Money; Law and the Modern City; Essays in Illinois Taxation, Illinois Labor Law.**

Honor, Leo L.:
**A Commentary on the Book of Kings; Educating Teaching Personnel for Jewish Schools; A Survey of Jewish History.**

Horwich, Bernard:
**My First Eighty Years.**

Jacobson, Jacob Zavel:
**Thirty-five Saints and Emil Armin; Art of Today; Mind, Body, and Soul** (Editor); **Scott of Northwestern.**

Jaynes, Clare (Mrs. David Jane Mayer and Clara Spiegel):
**Instruct My Sorrow; These are the Times; This Eager Heart.**

Jones, Eve:
**Psychotherapy and Personality Change** (part author); **Natural Child Rearing.**

Kader, Boris:
**Life, I Salute You.**

Kaplan, Morton A.:
**System and Process in International Politics; United States Foreign Policy (1945-1955).**

Karlin, Jules:
**Tomorrow, A Book of Readings** (with Elgin F. Hunt).

Katz, A. Raymond:
**Black on White** (portfolio of drawings); **The Ten Commandments; A New Art for an Old Religion; Adventures in Casein.**

Katz, Joseph J.:
**The Chemistry of Uranium** (with Eugene Rabinowitch); **The Chemistry of Actinide Elements** (with Glen T. Seaborg).

Kawin, Dr. Ethel:
**Parenthood in a Free Nation** (3 Volumes); **Children of Pre-School Age; The Wise Choice of Toys.**

Klein, Ernest L.:
**How to Stay Rich; What of the Night?; Our Appointment With Destiny.**

Kleitman, Nathaniel:
**Sleep and Wakefulness as Alternating Phases in the Cycle of Existence.**

Klorman, Dr. A. (see Leon Zolotkoff)

Klutznick, Philip M.:
**No Easy Answers.**

Kogan, Benard R.:
**The Chicago Haymarket Riot.**

Kogan, Herman:
**Bet A Million; The Story of John W. Gates; Big Bill of Chicago; Chicago: A Pictorial History; Give the Lady What She Wants; The Great EB: The Story of the Encyclopedia Britannica.**

Komaiko, S. B.:
**Here to Stay.**

Korngold, Ralph:
**St. Just; Robespierre; Citizen Toussaint.**

Kraus, Adolph:
**Reminiscences and Comments.**

Kravitz, Nathaniel:
**Zaquta, the Seer.**

Krug, Mark:
**Aneurin Bevan—Cautious Rebel.**

Landau. Rabbi Sol:
**Christian-Jewish Relations.**

Lassen. Rabbi Abraham L.:
**The Commentary of Gershonides on the Book of Job.**

Lavay, Jerome B.:
**Disputed Handwriting.**

Lebeson, Anita Libman:
**Jewish Pioneers in America; Pilgrim People.**

Lederer, Esther (Ann Landers):
**Since You Ask Me.**

Lens. Sidney:
**The Counterfeit Revolution; The Crisis of American Labor; Left, Right, and Center, Conflicting Forces in American Labor; Working Men: the Story of Labor; A World in Revolution.**

Lepawsky. Albert:
**The Judicial System of Metropolitan Chicago.**

Lerner. Leo A.:
**Continental Journey; The Itch of Opinion; The Italics Are Mine.**

Levi. Edward H.:
**Gilbert's Collier on Bankruptcy** (Editor with J. W. Moore); **Elements of the Law** (Editor with Roscoe Steffen); **Introduction to Legal Reasoning; Four Talks on Legal Education.**

Levin, Meyer:
**Reporter; Frankie and Johnny; Yehuda; The New Bridge; The Golden Mountain; The Old Bunch; Citizens; My Father's House; In Search; Compulsion; Eva.**

Levinson, Morris K.:
**Divorce Laws of the United States, Hawaii, Alaska, Cuba, and Mexico** (with Joseph Sabath).

Levy, Rabbi Felix Alexander:
**Royal Dynastic Obeliska; Moses Mendelsohn's Ideals of Religion; The Task of Reform Judaism; Judaism and Modern Thought; God and Reform Judaism.**

Levy, Gerson B.:
**The Thanksgiving of the Spirit.**

Lipton, Lawrence:
**Brother, the Laugh is Bitter; In Secret Battle; Rainbow at Midnight.**

Livingston, Sigmund:
**Must Men Hate?**

Mann, Rabbi Louis L.:
**In Quest of the Blue Bird.**

Mayer, Jane:
Author of juvenile books.

Mayer, Milton Sanford:
**The Revolution in Education** (with Mortimer J. Adler); **They Thought They Were Free; The Germans: 1933-1945; The Tradition of Freedom; Steps in the Dark** (with John Howe); **William Rainey Harper.**

Meilach, Mrs. Melvin M.:
Juvenile books.

Meites, H. L.:
**History of the Jews of Chicago.**

Melamed, Samuel Max:
**Theory, Origin and the History of Peace; On the Eve of Redemption; Breaking the Tablets; Spinoza and Buddha.**

Mendelsohn, Rabbi Samuel Felix:
**The Jew Laughs; Let Laughter Ring; Here's A Good One; Mental Healing in Judaism.**

Mishkin. Mrs. Leonard C.:
**A Bibliography of Publications about Jews in America in Five Chicago Libraries.**

Morgenthau, Hans J.:
**Scientific Man Vs. Power Politics; The H-Bomb; In Defense of the National Interest; Dilemmas of Politics; The Purpose of American Politics.**

Moss, Samuel:
**Thy Men Shall Fall** (with Sidney Moss).

Miner, Judge Julius H.:
**Mechanics' Liens; Bank Liquidations; Stockholders Liability.**

Neiman, S. J.:
**Judah P. Benjamin.**

Newman, Ralph G.:
**Diary of a Public Man** (Editor); **The American Iliad** (with Otto Eisenschiml); **The Railsplitter for the Presidential Campaign of 1860; The Civil War** (co-author with Otto Eisenschiml and E. B. Long); **Lincoln for the Ages; Eye-Witness** (co-author with Otto Eisenschiml); **Pictorial History and Guide Book, New Salem State Park.**

Parry, Albert:
**Garrets and Pretenders; Whistler's Father; Riddle of the Reich** (with White Williams); **Russian Cavalcade.**

Perlow, Rabbi Bernard D.:
**Eisenstein's Commentary on the Torah** (Edited with Ira Eisenstein).

Polish, Rabbi David:
**The Eternal Dissent; A Guide for Reform Jews** (co-author).

Posin, Daniel Q.:
**Mendeleyev, The Story of a Great Scientist; Out of this World.**

Price, Joseph:
**Blabbermouth** (with Daniel Sorkin).

Ravitch. Dr. Michael L.:
**The Romance of Russian Medicine.**

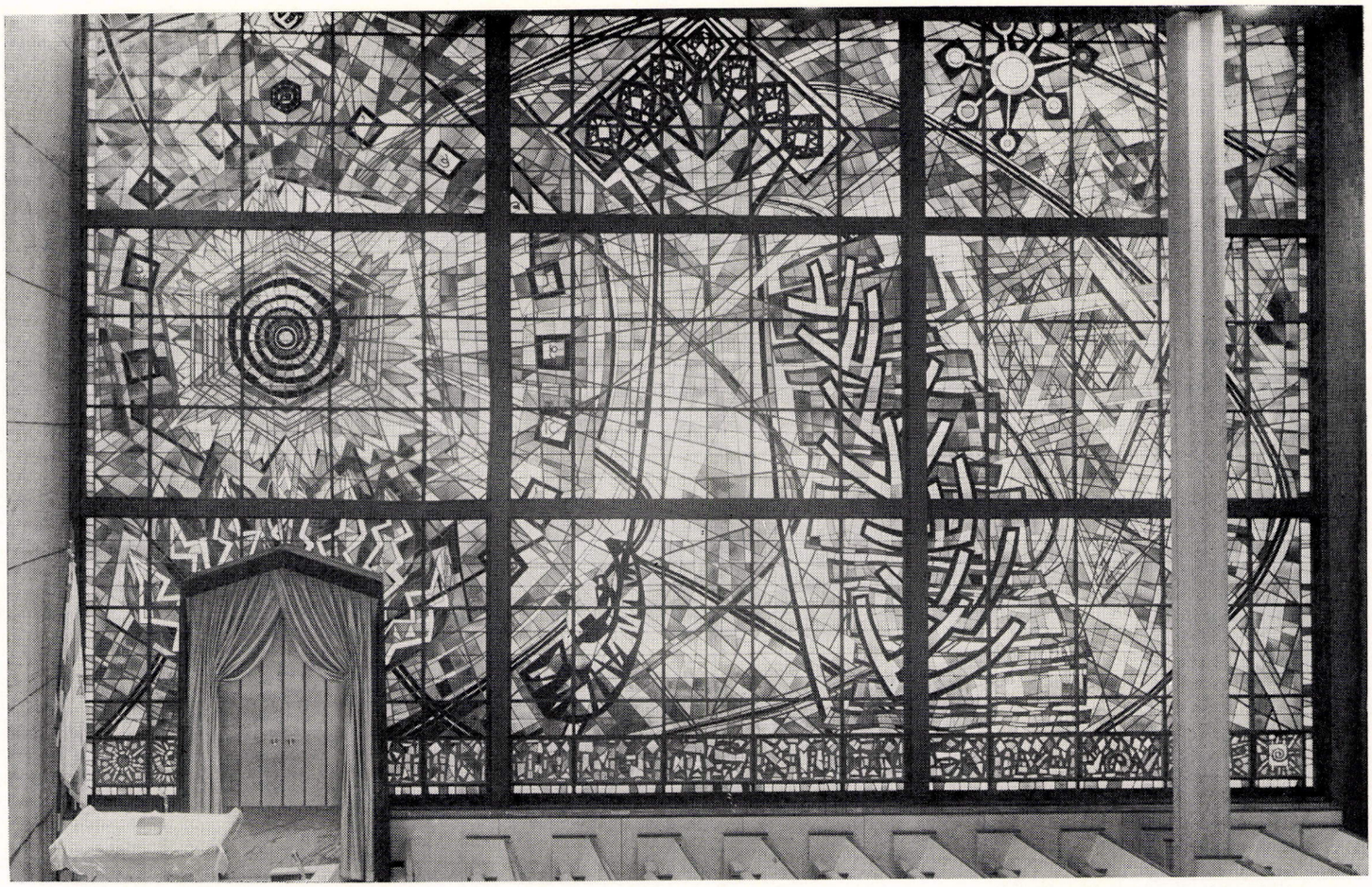
Rawidowicz, Simon:
**On Jewish Learning; The Chicago Pinkas** (Editor).

Reznik-Ott, Mrs. Lilian:
**Tear Drops and Dew,** a book of poems.

Robbins, Dr. F. P.:
**Psychosomatic Case Book** (with Dr. Roy R. Grinker).
Rosen, S. McKee:
**Political Process; Modern Individualism; Technology and Society.**
Rosenfeld, Isaac:
**Passage from Home.**
Three teen-age novels.
Rosenheim, Judah P.:
**Hiwi Al-Balkhi,** a biography of a ninth century scholar and philosopher.
Ross, Barney:
**No Man Can Do It Alone** (in collaboration with Martin Abramson).
Ross, Leonard (see Leo Calvin Rosten)
Ross, Martin:
**Shipstead of Minnesota; James Joyce and Music.**
Ross, Sam:
**Someday, Boy; He Ran All the Way.**
Rosten, Leo Calvin (Leonard Q. Ross):
**The Education of Hyman Kaplan; The Washington Correspondents; Dateline, Europe; The Strangest Places; Adventures in Washington; Hollywood; The Movie Colony; The Movie Makers.**
Roth, Philip:
**Goodbye, Columbus.** Also a collection of short stories.
Rubin, Victor:
**Tar and Feathers.**
Ruby, Lionel:
**Logic: An Introduction; The Art of Making Sense: A Guide to Logical Thinking.**
Sabath, Joseph:
**Divorce Laws of the United States, Hawaii, Alaska, Cuba, and Mexico** (with Morris K. Levinson).
Sapir, Edward:
**Language, an introduction to the study of speech.**
Savin, Bernard:
**Illinois Lawyers Manual** (with Benjamin M. Becker).
Schwartz, Rabbi Samuel:
**Tell Thy Children.**
Schwartz, Selwyn S.:
**The Poet in Blue Minor; Passages of Refuge; Preface to Maturity; Horn in the Dust; Letters to My Unborn Son.** Also several volumes of poetry in Yiddish.
Seidman, Joel:
**American Labor from Defense to Reconversion; The Needle Trades; Union Rights and Union Duties; The Worker Views His Union.**
Seman, Philip Louis:
**Jewish Community Life; Jewish Community Center; Program of a Jewish Community Center; Problem of the Leisure Hour; Training for Leadership; Training for Social Expression; Social Orientation; Vision and Experiment in Community Service; Community Culture in an Era of Depression.**
Shoulson, Rabbi Abraham B.:
**Marriage and Family Life.**
Shulman, Rabbi Charles E.:
**Europe's Conscience in Decline; Problems of the Jews in the Contemporary World; What It Means to be a Jew.**
Shulvass, Moses A.:
**Ashkenazic Jewry in Italy; The Crusades, Martyrdom, and the Marranos of Germany.**
Shure, William:
**Zaquta, the Seer, by Nathaniel Kravitz** (translated from the Yiddish).
Siegal, Irving J.:
**A Lawyer's Versus** (a book of poems).
Siegel, Max:
**Portrait of Barbara; Boys' Club; Boys' Camp.**
Siegelman, Louis:
**Managerial Economics.**
Singer, Berthold:
**Patents, Trademarks, Designs, Copyrights.** Also several other volumes on patents and copyrights.
Singer, Rabbi Jacob:
**Taboo in the Hebrew Scriptures.**
Siskind, Aaron:
**Photographs.**
Sklare, Marshall:
**Conservative Judaism; The Jews: Social Patterns of an American Group.**
Skovsky, Max:
**Dynasty, a novel of Chicago's Industrial Revolution.**
Smith, Rabbi Harold P.:
**A Treasure Hunt in Judaism; Analysis and History of Jewish Homiletics.**
Solomon, Ezra:
**The Management of Corporate Capital: Metropolitan Chicago, an Economic Analysis; Money and Banking.**
Solomon, Hannah G.:
**Fabric of My Life; A Sheaf of Leaves.**
Sorkin, Daniel:
**Blabbermouth** (with Joseph Price).
Spectorsky, Auguste C.:
**The Book of the Sky; The College Years; The Exurbanites; Man Into Beast; The New Invitation to Skiing.**
Spiegel, Clara G.:
Author of juvenile books.
Stein, Leon:
**An Analytic Study of Brahms; Variations on a Theme by Haydn; The Racial Thinking of Richard Wagner; Structure and Style—the Study and Analysis of Musical Forms.**
Steiner, M. Y.:
**Inside Pan-Arabia.**
Stern, Richard G.:
**Golk; Europe.**
Stine, Anna Devora:
**Poems for Peace and Progress.**
Stone, Goldie:
**My Caravan of Years.**
Strauss, Anselm L.:
**Mirrors and Masks: the Search for Identity; Social Psychology.**
Strauss, Leo:
**Natural Right and History; Persecution and the Art of Writing; On Tyranny, an Interpretation of Xenophon's Hiero; The Political Philosophy of Hobbes; Thoughts on Machiavelli; What is Political Philosophy?**
Strauss, Robert Lee:
**The American Remnant.**
Targ, William:
**Bibliophile in the Nursery; Carrousel for Bibliophiles; Bouillabaisse for Bibliophiles; A Reader for Writers; American Books and Their Prices** (2 volumes): **Modern English First Editions; Lafcadio Hearn; The American West; The Case of Mr. Cassidy; American First Editions, 1931; The Making of Bruce Rogers' Bible.**
Tax, Sol:
**Heritage of Conquest; Civilizations of Ancient America; Acculturation in the Americas; Native Cultures in Aboriginal America; Penny Capitalism; An Appraisal of Anthropology Today; Evolution after Darwin** (3 volumes).
Terkel, Studs:
**Giants of Jazz.**
Thorek, Dr. Max:
**A Surgeon's World; Creative Camera Art; Camera Art as a Means of Self-Expression; Surgical Errors and Safeguards; Modern Surgical Technique** (4 volumes); **Plastic Surgery of the Breast and Anterior Abdominal Wall; English Adaptation of Krause's Surgery of the Brain and Spinal Cord** (3 volumes); **The Human Face in Health and Disease; The Human Testis and Its Diseases.**
Tigay, Betty S.:
**Rich People:**
Tischler, Hans:
**The Perceptive Music Listener; Practical Harmony; A Complete Edition of the Earliest Motets, circa 1190-1260.**
Viner, Jacob:
**Dumping—A Problem in International Trade; Canada's Balance of International Indebtedness; Studies in the Theory of International Trade; The Customs Union Issue.**
Waller, Leslie:
**Show Me the Way; Phoenix Island; Three Day Pass; The Bed She Made.**
Also five books for children.
Walt, Charles (Albert Bein):
**Love in Chicago.**
Warsaw, Philip:
**Genesis, Mother of Science.**
Waxman, Meyer:
**A Handbook of Judaism; A History of Jewish Literature; Judaism: Religion and Ethics.**
Weinberg, Arthur:
**Clarence Darrow, Attorney for the Damned** (Editor).
Weinberg, Bernard:
**Critical Prefaces of the French Renaissance; The Evolution of Balzac's Comedie Humaine** (Editor with Edwin Preston Dargan).
Weinberg, Meyer:
**Illinois Divorce, Separate Maintenance, and Annulment** (with forms); **Cumulative Supplement to Keezers On the Law of Marriage and Divorce.**
Weinberg, Samuel Kirson:
**Culture and Personality; The Culture of the State Mental Hospital; Social Problems in Our Time; Society and Personality Disorders.**
Weinstein, Rabbi Jacob J.:
**The Peace of Understanding.**
Weisberger, Bernard A.:
**Reporters for the Union; They Gathered at the River, the story of the revivalists and their impact upon religion; The American Newspaperman.**
Weisfeld, Israel H.:
**Message of Israel; My Son.**
Weiss, Dr. Edoardo:
**Principles of Psychodynamics.**
Weisskopf, Walter:
**The Psychology of Economics; The Changing Moral Temper of Economic Thought.**
Wirth, Louis:
**The Ghetto; The City; Our Cities; Their Role in the National Economy; Urban Government; Urban Planning and Land Policies.**
Wish, Harvey:
**Contemporary America; Society and Thought in America; The American Historian.**
Yaffe, James:
**Poor Cousin Evelyn; The Good-For-Nothing; What's the Big Hurry?; Nothing But the Night.**
Yochim, Louise Dunn:
**Building Human Relationships Through Art.**
Zara, Louis:
**Blessed is the Man; Give Us This Day; Some for the Glory; This Land is Ours; Against this Rock; Ruth Middleton; In the House of the King; Rebel Run; Blessed is the Land; Dark Rider.**
Ziff, William Bernard:
**The Rape of Palestine; The Coming Battle of Germany; The Gentlemen Talk of Peace; Two Worlds.**
Zolotkoff, Leon (Dr. A. Klorman):
**From Vilna to Hollywood.**

# RELIGIOUS MOVEMENTS

- **Chicago Board Of Rabbis**
  Rabbi Irving J. Rosenbaum
- **Merkaz Harabonim**
  Rabbi Julius D. Goldman
- **Orthodoxy**
  Dr. Leonard C. Mishkin
- **Conservative**
  Rabbi Philip L. Lipis
  Rabbi Morris A. Gutstein
- **Reform**
  Edward H. Eulenberg



• *THE STAINED GLASS facade of the Chicago Loop Synagogue, created by Abraham Rattner, is a dramatic addition to the Chicago scene. It symbolizes, perhaps better than any individual structure, the spiritual beauty of prophetic Judaism.*

# The Chicago Board Of Rabbis

**By RABBI IRVING J. ROSENBAUM**

THE Chicago Rabbinical Association (now the Chicago Board of Rabbis) was organized during the last quarter of the 19th century. It is one of the oldest rabbinic bodies in the United States. During its existence, its destiny has been guided by some of the most prominent rabbinic leaders in American Jewish history.

From its inception, the Chicago Rabbinical Association attempted to dignify the rabbinic calling in its relationship to both the Jewish and the non-Jewish community.

Among the stated purposes of the Association in its formative years were "to bring about a fellowship of Jewish religious leaders and scholars, to raise Jewish communal standards, to maintain the high standard of rabbinic practice, to emphasize the primacy of religion in Jewish life; to represent the Jews of Chicago and its environs in all religious matters before the community at large." In addition to pursuing these objectives, the Rabbinical Association rejuvenated the ancient tradition of the scholarly assembly of rabbis and students known as the "Kallah." In spring, 1917, the first Kallah was arranged by Rabbi Felix Levy and Rabbi Samuel C. Cohon, of blessed memory. In succeeding years the annual Kallah has been conducted by some of the foremost scholars in America.

The Association arranged in 1946 with the United Jewish Charities (now the Jewish Federation) for a full time Jewish chaplain, Rabbi Irvin Melamed, to serve Jewish patients and inmates in the hospitals and charitable institutions of Chicago. In succeeding years additional chaplains were added on a part-time basis.

As television as a medium of education and communication increased in importance, Association radio programs about Judaism grew in number. A formal Commission on Radio and Television of the Chicago Rabbinical Association was organized in 1957 under the joint chairmanship of Rabbis Leonard Mervis and Lawrence Charney. By the end of the year, the importance of this activity was recog



*Rabbi Irving J. Rosenbaum is executive director of the Chicago Board of Rabbis. He was formerly curator of the Lasker Fellowship Program in Civil Liberties and Civil Rights at Brandeis University and national executive director of the Brandeis University Association. For 10 years he was national director of the inter-religious cooperation department for the Anti-Defamation League of B'nai B'rith. Rabbi Rosenbaum produced and directed the movie, "Your Neighbor Celebrates," and wrote a booklet bearing the same title. Since 1950, he has been responsible for many articles on Judaism in the "World Book Encyclopedia," and was also a consultant in the preparation of the article on Judaism that appeared in the "Life" magazine series on "Religion in America." He has been cited for his work in human relations by B'nai B'rith, the United Christian Youth Movement and the National Council of Churches. Rabbi Rosenbaum is a graduate of the University of Chicago and was ordained by the Hebrew Theological College.*

nized by the Jewish Welfare Fund of Chicago. The Fund made a grant to the Commission so that operations could be established on a sound basis. A full-time professional director with a noteworthy background in the field of educational broadcasting, Henry Mamet, was appointed executive director. In the succeeding years, the Commission won recognition as one of the outstanding religious broadcasting agencies in the United States. Its TV series, "Almanac of Democracy," and its radio and television activities, the Light," won national awards from Ohio State University in 1960. Its TV series on Basic Hebrew set a pattern throughout the nation and was acknowledged to be one of the most successful language programs on educational TV in Chicago. In addition to its radio and television activities, the Commission, under the chairmanship of Rabbi Eric Friedland, sponsored a number of religious broadcasting institutes and workshops for clergymen and broadcasters.



**RABBI DAVID POLISH**

With the growth of the Jewish community and the increasing complexity of urban life, the need for a central agency which could speak for the entire Jewish religious community became more apparent.

At first the Chicago Rabbinical Association had carried on without a secretariat, a staff or a budget. Its members volunteered their time and talent for religious, educational, philanthropic, and communal endeavors. Protestant and Catholic communities, however, no longer relied on volunteer associations but had long since turned to professionally staffed organizations with adequate financial resources. Accordingly, during the administration of Rabbis David Polish and Ira Eisenstein in 1959, efforts were extended in two directions to create a more effective rabbinic body.

The first sought to involve more Traditional and Orthodox rabbis in the organization. While a small number of individual Orthodox rabbis had been affiliated with the Rabbinical Association, Reform and Conservative leaders greatly outnumbered them. By fall 1959, negotiations were successfully concluded with the Orthodox and Traditional rabbinic leadership. Thereafter, substantial numbers of Orthodox and Traditional rabbis joined the organization.

To signify the enlarged scope of the group, its name was changed to the Chicago Board of Rabbis and a new constitution was adopted in September of 1959.

The second development was the establishment of a professionally staffed agency on a sound financial basis. The Jewish Federation of Chicago, recognizing the validity and importance of the program, voted to join with the Jewish Welfare Fund in undergirding the budget of the Board beginning in 1960. At the same time the Chaplaincy Service, which had been administered by the Jewish Federation since 1946, was transferred to the Chicago Board of Rabbis.

This writer was appointed its first executive director. This writer had been National Director of Interreligious Affairs of the Anti-Defamation League and Curator of the Lasker Fellowships at Brandeis University.

Rabbi Philip L. Lipis, of North Suburban Synagogue Beth El of Highland Park, was the first elected president of the Chicago Board of Rabbis. Taking office in May, 1960, he guided the Board's program during its first full year of operation.



**RABBI IRA EISENSTEIN**

The Broadcasting Commission, under the chairmanship of Rabbi Sidney Jacobs, produced a pioneering series in religious TV for children, "The Magic Door."

The Chaplaincy Commission, under Rabbi Ernst Lorge, extended the work of the Board's Chaplaincy Corps to institutions under the jurisdiction of the Illinois Youth Commission and the Illinois Department of Public Safety. Additional chaplaincy service was provided to Michael Reese and Mount Sinai Hospitals as well as to the state mental hospitals. A booklet of prayers for the sick, "Help and Comfort," was published by the Board and has been widely used in the ministry to the sick by rabbis all over the country. A chaplain was appointed by the Board to serve the Chicago Police Department.

Under the chairmanship of Rabbi Arnold Wolf, "Shema," a monthly journal of opinion, commentary, and news of the rabbinate and synagogue, was begun.

During the course of this last year the Board has spoken out and taken action on such matters as bigotry in elections and federal aid to parochial schools. It opposed legalizing of Bingo and "humane slaughter" legislation and advocated fair employment practices legislation.

In its concern that the religious aspects of the state of Israel not be overlooked, the Board had for a number of years sponsored a religious observance of Yom Haatzmaut (Israel Independence Day). In 1961, the Bar Mitzva year, the third annual citywide observance was held at McCormick Place on April 23, planned by a committee headed by Rabbi Maurice Kliers. Featuring a unique mass ceremony of hundreds of b'nai mitzva from Chicago's synagogues, the observance attracted some 4,000 spectators. The Board also sponsored an essay contest on Israel for b'nai mitzva. The first prize winner of a trip to Israel was announced at the Yom Haatzmaut celebration.



**RABBI PHILIP LIPIS**

The Board of Rabbis played an important role in 1961 in organizing the Congregational Division of the Combined Jewish Appeal. Through a Rabbinic Advisory Committee under the chairmanship of Rabbi Edgar Siskin, foundations were laid for effective congregational support of the Combined Jewish Appeal.

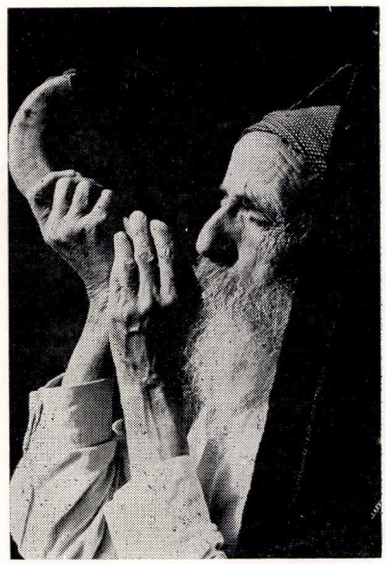
Special committees of the Board were active in the areas of Community Relations, Religious Standards, Congregational Rabbinic Relations, and Bible Study.

At the annual Kallah on May 24, 1961, Rabbi Philip L. Lipis was re-elected president of the Board. Also re-elected were Rabbis Ernst Lorge and Mordecai Schultz as vice presidents, Rabbi Moshe Babin as treasurer, and Rabbi H. Goren Perelmutter as secretary.

It appears to this observer that the third-generation American Jew is becoming increasingly convinced that his differentiation from his non-Jewish neighbor is essentially a religious one. If such be the case, the role of the Chicago Board of Rabbis as the interpreter of the religious singularity of the Jew, will take on increased importance as we move into the second half of this century.

# THE MERKAZ HARABONIM

## (Chicago Orthodox Rabbinate)



By RABBI JULIUS D. GOLDMAN

THE official spokesman for "Torah-true" Judaism in Chicago is the Merkaz Harabonim, the Orthodox rabbinate.

Some 40 years ago, a group of Orthodox rabbis founded the organization. They saw an urgent necessity for uniting in an effort to maintain and strengthen their conception of Judaism. Over the years, this group has become the focal point around which Orthodox Judaism revolves in Chicago and the surrounding Middle West. Visiting Orthodox scholars are made welcome at special receptions.

All of its 50 members are life-time scholars. Most of them have studied at famed European or Eretz Yisroael yeshivot under revered sages of our age. Many have received universal recognition for their brilliant scholarship in Jewish law and tradition.

Members meet frequently in committees or as a group to discuss and rule on problems concerning Jewish religious and cultural survival. They devote their energies to strengthening observance of Torah and religion in any way they can.

Since their founding they have fought for observance of kashruth, ritual slaughtering, Sabbath observance, Ta'haras Hamischpacha (Family Purity) and time honored rituals connected with marriage and divorce.

In the last decade the Merkaz Harabonim re-organized the chehita, taking them out of individual shops and instead, creating a central slaughtering operation. As a result, sanitary conditions have improved greatly. Salaries have been standardized on a set scale. Moreover, chickens are now tagged to insure legitimate kashruth.

The Merkaz Harabonim has sought to protect the circumcision ritual. Its representatives negotiate with hospital officials so that circumcisions will be performed by skilled and authorized mohalim, not by physicians or obstetricians.

The organization encourages restoration of historic Orthodox synagogue worship patterns such as mechitzoth and the placing of a pulpit in the midst of the worshippers, as well as at the front of the sanctuary.

In the last decade, due to changing neighborhoods, the center of Orthodox Jewry has shifted in the main from the West side to the North side of the city. Merkaz Harabonim has strongly encouraged and aided the building of Orthodox synagogues in new neighborhoods. Some 30 such houses of worship have sprung up in recent years.

A number of Merkaz Harabonim members are on faculties of local yeshivot. They are represented on the boards of Hebrew Theological College, the Associated Talmud Torahs and other educational institutions. One of the goals of the organization is to grasp all opportunities for strengthening and enriching Jewish religious education.

For many years, the organization, through Vaad Ha-yeshivot collected funds and conducted drives for yeshivot throughout the world. After World War II, funds were sent to the corners of the globe where the remnants of Jewry had gathered. Today these yeshivot are supported by the Keren Hatzala through the Combined Jewish Appeal.

During World War II, the Merkaz Harabonim organized the local Vaad Ha Tzalah. Through it, many great Talmudic scholars of the age, rabbinical students in European yeshivot, and thousands of other Jewish refugees were rescued. Since the War, Merkaz has participated in the building of Israel through contributions to the Combined Jewish Appeal and purchase of Israel Bonds.

In the present administration, Rabbi A. Leib Kaplan is chairman. This author has been executive director for 38 years.

* * *

Congregations currently affiliated with Merkaz Harabonim are Adas Bnei Israel, 3535 W. Foster, Rabbi Jacob Neiman; Agudas Chabad, 5041 N. Winthrop, Rabbi J. A. Leff; Anshe Lubavitch, 7424 N. Paulina, Rabbi Solomon Hecht; Anshe Mizrach, 627 W. Patterson, Rabbi S. Rockove; Anshe Motele, 6520 N. California, Rabbis Leib Kaplan and M. M. Goodman; Atereh Zion, 1132 N. Spaulding, Rabbi E. Finkel; Ateress Israel, 1237 N. Bell, Rabbi Elshonon P. Gordon; Beth Haknesseth Orthodoxy, 5001 N. Troy, Rabbis Abraham and Aaron Schur; Beth Hamedrosch Hagodal Kesser Maariv Anshe Luknik, 6418 N. Greenview, Rabbi Zev W. Wein; Bickur Cholom, 8935 S. Houston, Rabbi Hirsh Harrison; B'nai Israel, 3140 W. Lawrence, Rabbi I. M. Karnowitz; B'nai Yakov, 2700 W. Haddon, Rabbi Chaim Yudkowsky; Chevro Kadisho Machzikai Hadas, 2040 W. Devon, Rabbi Julius D. Goldman; Kehilath Jacob Beth Samuel, 3701 W. Devon, Rabbi Joseph Kagan; Lahishner, 1216 S. Sawyer, Rabbi Dov B. Warshawsky; Lev Someach, 5555 N. Bernard, Rabbis Enoch and Esai Twersky; Mishne Ugmoro, 6045 N. California, Rabbi Chaim Sachnowitz; Nachlath David, 5064 N. Kimball, Rabbi Abraham Eichenstein; Nusach Arie of Albany Park, 4706 N. Monticello, Rabbi David Winchester; Oir Israel, 4610 N. Kedzie, Rabbi David M. Lieberman; Powalei Zeduk, 2801 W. Albion, Rabbi Michael Small; Powalei Zeduk, 3800 W. Lawrence, Rabbi Isaac Small; Sharrei Tfilo B'nei Ruven, 6346 N. Whipple; Rabbi Harold Schusterman; Shaarie Torah Anshi Maarov, 1234 W. Devon; Tiferes Moshe, 3839 W. Ainslie, Rabbi Moishe G. Goldzweig; Zemach Zeduk, 1459 Talman; Shairith Israel, 4826 N. Central Park, Rabbi H. Meisels.

*Rabbi Julius Goldman is executive director of Merkaz Harabonim of the Chicago Orthodox rabbinate. He studied at yeshivot of Lomzhe, Poland, Lida; Slabodka; Ponyevesh; and Volozhin, Lithuania, where he was ordained by the sage, Rabbi Raphael Shapiro. He was Davan and Rosh Ha Yeshiva in Drohitchin, Poland, before coming to America. Rabbi Goldman attended graduate classes at Illinois Institute of Technology, and is currently rabbi of Cong. Chevro Kadisho Machizikai Hadas. He has written extensively and has contributed numerous articles to English-Jewish, Yiddish, and Hebrew periodicals.*



# ORTHODOXY

## Saga Of Chicago's Great West Side

By DR. LEONARD C. MISHKIN



• *THE MAXWELL ST. DISTRICT formed the secular heart of the Orthodox Jewish community shortly after the turn of the century.*

WHEN The SENTINEL made its debut, Feb. 4, 1911, it was before a 70-year-old Jewish community of approximately 100,000, second largest in the United States, economically flourishing, yet neither culturally nor organizationally united. To an objective onlooker, it appeared disorganized, though topographically its segments formed complete and differentiated communities, on strictly economic lines, degrees of cultural assimilation, and religious leanings.

By 1910* the Orthodox Jewish community of Chicago had well nigh cast off the tutelage of its Reform brethren, who were in the main early settlers from the Rhine, Prussianized Posen and Bohemia. Though only between 15 to 20% of the Jewish population, the Reform Jews still led the community. In their benign attitude toward their "ghetto" co-religionists, they continued to conduct a B'nai B'rith employment bureau, a relief department, a West side dispensary, a Jewish Training School, a home for Jewish friendless and working girls, a Maxwell Street Settlement Association, and Sabbath classes for Orthodox girls on the near West side.

The Orthodox Jewish community in 1910 consisted of a conglomeration of houses, stores, shops, markets, open stalls, stables, peddlers' stations, kosher butcher shops, department stores, three matzo bakeries, three dozen synagogues, houses exhibiting signs for Doctor, Lawyer, Shadchan, Reverend, Mohel, Hebrew Teacher from Aleph-Beth to Bar Mitzva, sweat shops, printers' establishments, tailor and seamstress shops, second-hand clothing stores, pawn shops. It stretched from Canal to Ashland, tapering off at Roby (now Damen) westward, and from 18th northward to Harrison. The main business arteries were Halsted, Maxwell with its open, teeming market, and Roosevelt. The fashionable residential streets were Peoria, Miller,



*Dr. Leonard C. Mishkin was ordained by the Hebrew Theological College in 1929, received his bachelor of science degree from Lewis Institute in 1937 and received his Ph. D. in Historical Jurisprudence in 1941, from the Chicago College of Law. In 1953 the Hebrew Theological College awarded Dr. Mishkin his Doctor of Hebrew Literature degree. From 1930 to '35 he held a pulpit in New Orleans. Since that time he has been educational director of the Associated Talmud Torahs of Chicago. From 1936 to 1950 Dr. Mishkin was lecturer on education at the H.T.C., and from 1952 to '54 he lectured on medieval Jewish historical writings at the graduate school of the H.T.C. Since 1954 he has been visiting professor of history at the Hebrew Theological College. He is a past president of the Rabbinical Council of America and of the Chicago Rabbinical Council. The "Chicago Tribune" cited him as 1954 "Rabbi of the Year." Among his published works are "Life and Times of Yedegah Hapenini Bedaresi," 1929; "History of the Jews in Languedoc," 1931; "Responsa of Rabbi Gershom," in Hebrew, 1953. In addition, he has written educational tracts, guide books, articles, in English; Yiddish and Hebrew, as well as three articles, "Jews," "Judaism," and "Zionism," for the World Book Encyclopedia.*

* For the history of the Jews, until 1910, in Chicago, see:

1. Meites, H.L.—History of the Jews in Chicago, Chicago, 1924.
2. Bregstone, Philip B. — Chicago and its Jews, Chicago, 1933.
3. Gutstein, Morris A.—A Priceless Heritage, New York, 1953.

more preferably Newberry and Johnson, and most desirable of all, Ashland.

About 55,000 souls in that area, dreamed, worked, studied and strove for a better, finer and more beautiful life. Forty synagogues in the area administered to religious needs of Orthodox Jews. The outstanding ones were the B'nai Moshe on Paulina, north of 12th; Beth Hamedrosh Hagodol Ubnei Jaakov on Maxwell near Newberry; and Poalei Zedik Anshei Sfard on Union near 14th. The most aristocratic was the Agudath Achim (1st Hungarian) Cong. on Marshfield and Polk. The most beautiful and enlightened synagogue was the Ohavei Sholom (Mariampoler) on Polk and Ashland. In the Hebrew Institute there was a Hebrew speaking synagogue called Beth ha-Knesses L'Am (People's Synagogue).

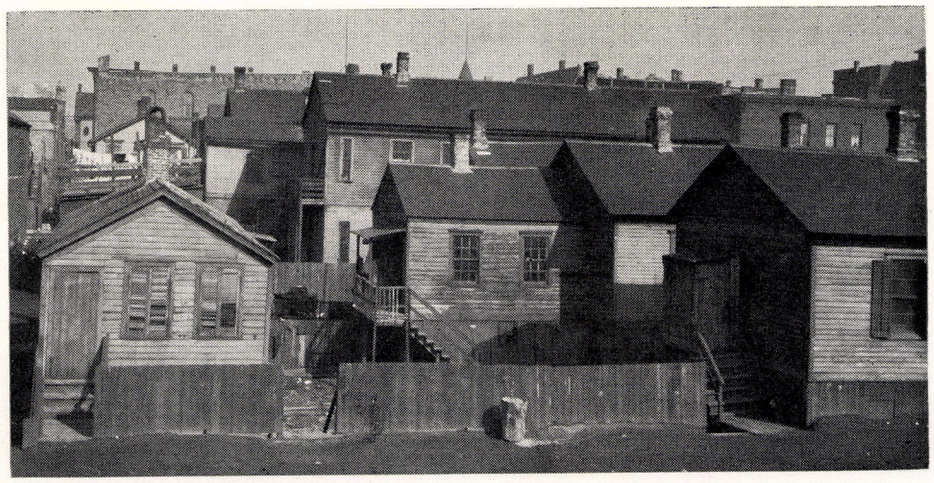
The few East European Jews who had come here before the eighties were unquestionably the less stable elements of the Russian Jewish communities—the chaff, so to speak, driven by desire for adventure and gain. It was only when the storm of the so-called "May Regulations" of 1882 (and again of 1892) broke upon the Russian and Polish Jews with the force of a hurricane, that solid parts of these communities were transplanted to America, and thence to Chicago.

More recent additions to Chicago Jewry came — besides the constant flow of Russian, Lithuanian and Polish Jews — from Rumania, Galicia and Bassarabian parts of Russia.

The most conservative estimate of the Chicago Jewish population by 1910 was 100,000. Of this approximately 70,000 or 75,000 were Orthodox. These people were distributed over the whole city, but the greatest concentration — about 50,000 — was on the West side.

The physical characteristics of that "ghetto" did not differ materially from the surrounding districts. The streets might have been a trifle narrower, but the alleys were no filthier. Only one saloon was in business for every ten in other districts, but the screens, side doors, and loafers were of the ubiquitous type. Dry goods stores had the same cheap goods, but some of their signs were in Yiddish. The physical characteristics were readily apparent even to the casual observer. The religious differences, too, were glaring. Everyone noticed the abundance of synagogues, Talmud Torah classes, kosher signs on the meat markets, posters and bills in Yiddish and English advertising Jewish assemblies, meetings, sermons by local or visiting rabbis, engagements by cantors and sale of high holiday tickets.

Among the dwellings were three types occupied by Chicago storekeepers and working men. The small low, one or two-story wooden shanty had been erected before the street was graded. The brick tenement of three or four stories (including the basement) with insufficient light, poor drainage, and few baths had been built to obtain the highest possible rent for the smallest possible space. The third type was the deadly rear tenement with no light in front, frightful odors of the dirty alley in the rear, and too often containing both sweatshop and living quarters.



• *THIS WAS THE GHETTO in 1915, bleak, cheerless, unhealthy. The Douglas Park and Lawndale areas with their parks and open spaces had much to offer the inhabitants of these near West side slums.*

On the narrow pavements the omnipresent garbage was running over. In all but the severest weather, the streets swarmed with children till late at night. On bright days, groups of adults joined the multitude, especially on week ends or Jewish holidays. A morning walk impressed one with the density of the population, but an evening one revealed a hive.

One amazing phenomenon was the low death rate, remarkable vitality, great resistance to illness and disease, and almost total absence of crime. The usual consequences of slums, poverty, density of population, and lack of hygienic provisions were nowhere to be discovered.

Hand in hand with the energy of the body goes an energy of the mind. The Orthodox Jews, by 1911, had accomplished more than they were credited with. As soon as opportunity opened up they made good use of it, achieving, ultimately, a status on a par with other segments of Chicago Jewry. They were generally considered industrious, thrifty, independent in spirit and proud. Their first interest, after providing for their families, was the synagogue and the Talmud Torah.

Every Jew on the West side considered it imperative to be attached to a congregation or synagogue, though often refusing formal membership. Out of their scant earnings they contributed to the synagogue and the various appeals. The synagogue played an important role in daily life. Routine was closely interwoven with worship which by dint of sheer habit, became not only a duty, a categorical imperative, but also a pleasure.

These institutions were open from early morn to eve, and, more often than not, far into the night. In some cases the doors were never closed. Daily worship began early, so that laboring men could attend and still be on time for work. The morning, afternoon and evening services were always crowded with worshippers — though seldom by women. Often the peddler's cart and horse would be hitched in front of the synagogue while the owner was praying within. Hebrew was used exclusively in the services, though many could not understand it. Sermons, on special occasions, were in Yiddish.

Connected with the synagogue was the Beth Hamidrash, or house of learning. Here adult students of religious literature were always welcome, and Bible and Talmud were studied and discussed. Many took advantage of the opportunity to form study circles or met for devotional reading of the Psalms. The older people readily were attracted to these circles. During 1910-1915 they swelled with newcomers from Europe.

The usual beginning of a congregation was a minyan, gathering for worship in a private house. When this minyan proved its permanency, quarters were rented. As soon as there was a sufficient number of members hailing from the same European town or vicinity, a formal organization was set up. Funds were collected and a house of worship built.

The oldest congregation on the West side was the Ohavei Sholom Mariompol (organized in 1872), which, during the course of its history swallowed many a smaller congregation. Its building on Canal and Liberty was considered a historic landmark. Its name was changed to Anshe Sholom and on Sept. 5, 1910, it was moved to a new building on Polk and Ashland. Rabbi Saul Silber had that year become spiritual leader. The leadership of the congregation was then headed by the intelligentsia of Orthodox Jewry — W. Farber, H. Etshokin, J. Berkson, R. Allen, J. Cohen, A. Rabinowitz and Rabbi Nachum Friedman.



• *THE RUSSISCHE Shul forms the impressive background for this historic photograph of the 1919 Mizrachi Conference.*

The Mishna Ugmoro Synagogue, which had seceded from the Ohavei Sholom a decade previously, attracted to itself the Shulman family, who continued to retain an allegiance with both synagogues. The Mishna Ugmoro was one of the earliest synagogues to have established a cemetery in the Waldheim area, and burial thereon was limited to Sabbath observers only. Anshe Sholom Cong., on the other hand, retained its older cemetery in Oakwood, later establishing one in Waldheim.

**RABBI E. EPSTEIN ARRIVED IN 1911**

The largest congregation was the Anshei Knesses Israel, known as the Russische Shul (organized in 1875). During the course of time, it absorbed Anshei Shilele and Anshei Suvalk. In 1911 it had about 250 regular members — considered phenomenal at that period. It possessed a building on Judd and Canal, in the process of being sold to the railroad, a new synagogue going up on Douglas and Homan with about 35 Sefer Torahs, and the second largest library of religious books for study circles. Rabbi Ephraim Epstein had just arrived in 1911 and under his leadership, the new synagogue in Lawndale assumed the character of a cathedral synagogue which it was to hold for 45 years. The Jacobsons, Salks, Shmuel Hirsh Cohen, his son, Wolf, and the Lavin families were the outstanding leaders in that congregation.

The largest library of religious books belonged to the B'nai Moshe Synagogue on Paulina, north of Grenshaw. It harbored the renowned scholar, lexicographer and former proofreader at the famous printing establishment of Romm Brothers in Wilna — Rabbi Chones.

While it could not match the ancient "Yichus" of Ohavei Sholom, or the wealth of the Russische Shul, Bnai Moshe Cong. was the most popular, because of its eloquent Rabbi Budzinsky. It boasted the largest attendance of worshippers and students on the entire West side. Its doors never closed.

Adherents of the Kalvarier Synagogue, 12th and Union, were Germanized Jews. Having originated from that German border town they affected modern dress—even wearing straw hats in the synagogue. They were then ranked as the most progressive. The lay leadership consisted of Bernard Horwich and his brothers, as well as the Sloans and Shapiros. Rabbi Zelig Glick was their spiritual leader. After 1911 they began negotiations which culminated in their amalgamation with Anshe Sholom.

The Agudath Achim Anshei Ungarn by 1911 had abandoned its former site on Maxwell Street, erecting a beautiful structure at Polk and Marshfield. It was ministered by Rabbi Fisher, who had been brought directly from Hungary. Incidentally his tryout sermon had been delivered to the congregation through the medium of a phonograph record shipped from Hungary.

The Lukniker Shul was making rapid strides under Rabbi Azriel Epstein on Jefferson and 14th. It later combined with the Beth Hamedrosh Hagodol on Maxwell and B'nai Yaakov — under that triple name—on Douglas and St. Louis, becoming another landmark on the far West side.

On Johnson Street, Ohel Yaakov Anshei Kovne under the mentorship of Rabbi Zeleznick was moving forward. In 1925 it relocated on Homan and 15th. The rabbi emigrated to Palestine.

**BURSTING BOUNDARIES**

The Orthodox community outgrew — by 1911 — its original boundaries expanding in every direction.

The Odesser Shul under Rabbi Kaplan, the Poalei Zedek Shul, the First Rumanian Cong. on Union St., Anshe Drohitchen, Ezras Israel Anshe Motele, smaller Anshei Lubavitz with Rabbi Zevin, and many smaller synagogues—dotted the congested area. These synagogues were destined to flourish, after having been transplanted to Lawndale in the twenties. B'nai Reuben Cong. led by the Rissmans and Palmers, was a Chassidic landmark on Marshfield Ave.

On the Northwest side, the Tifereth Zion Synagogue was the most prominent, with Turetzky, Lerner, Jacob S. Gray, and Arie Crown as leaders. On Claremont there was the Ohavei Zedek Hungarian Cong., B'nai Zion on Armitage and Western; Ezras Israel on Artesian and Potomac. Tomchei Sabbath, Dorshei Tov, and Zemach Zedek were pushing their way westward and northward from Wood and Chicago. Moer Chayim, headed by Rabbi Alexander Blumofe, was a beautiful synagogue at Augusta and Rockwell. B'nai David had an imposing structure at 1271 N. Wood.

Far to the south, there was the Orthodox B'nai Israel of Englewood, located at Aberdeen and 63rd, ministered by Rabbi Jaakov Levinsohn. In South Chicago there was the Bikkur Cholim Synagogue, where Rabbi Wolf Gold was just about to relinquish leadership to Rabbi Chayim Halevi Rubenstein. The first classes of the Hebrew Theological College were held there, and the students were lodged in the rabbi's home.

Rodfei Zedek — then an Orthodox synagogue — was located on Wabash and 48th. On 44th and St. Lawrence there was the Beth Yaakov. Isaac Arkin presided over the B'nai B'zalel Synagogue at 6341 Cottage Grove. The oldest Orthodox synagogue in Chicago, known as the Beth Hamedrosh Hagodol Anshei Dorom, was a haven and center of Orthodoxy at 3434 S. Wabash, having passed through several peregrinations. This synagogue had established a new cemetery in Waldheim, while retaining its older one in Oakwood. So had Kesher Israel, a pioneering synagogue on 47th and Marshfield.

Pushing directly north and northeast were the Moses Montefiore synagogue on North Robey near Thomas; Austrian-Galician at 1162 N. Ashland and Kehilath Anshei Zafon (North). In Lawndale, already established and flourishing was the Shaarei-Torah Anshei Maarov (in 1910) at Sawyer & 13th.

The Americanization process was rapid. The younger elements, both native and immigrant, took full advantage of the public school system. Among five of the eight public schools in the Jewish district, the percentage of Jewish pupils reached a high of 93%. In the other three, which marked the northern, western and southern limits of the West side, Jewish pupils represented 20% of the total. The Jewish Training School was 99½% Jewish. About 11,000 Jewish children could be counted in all these elementary schools.

The six public schools of the Northwest side had a large ratio of Jewish pupils. There, integration into American culture was greater than on the West side. Another factor in the Americanization of Jewish children was the settlement kindergartens. One at Hull House had 50% Jewish pupils. Another one—not too large—was on Maxwell near Halsted. A third such institution

was functioning under the Ethical Culture Society known as the Henry House, at 125 W. 14th Pl.

Jewish students also thronged into the two high schools on the West side — the Medill and the English High and Manual Training School. About 500 in both schools were Jewish. Jewish students predominated at Medill, and in the twenties, accredited Hebrew courses were introduced there. Incidentally, the teacher was a young Christian woman.

At Lewis Institute, on Madison and Robey, a Liberal Arts College for Science, Literature and Technology, about 100 Jewish students, primarily from European universities continued their interrupted studies. There were also about 45 Jewish students in the College of Physicians and Surgeons, and a similar number at Rush Medical College. Jewish students from the West side could be found in the Bennet Medical School and the Harvey Medical College (a night school). At John Marshall Law School, there were even then, about two dozen Jewish students.

Adult Jewish immigrants bettered their English and Americanism at Hull House, where the classes in English, literature and social studies were attended almost entirely by Jews.

Various social improvement clubs, debating and literary societies abounded in the ghetto. Prominent among those were the Self Educational Club, the La Salle Political and Educational Club, the Hebrew Institute Americanization and Civic courses, and the Hebrew Literary Society with its large reading room.

Private schools for adults were flourishing in the Jewish settlement on the West and the Northwest sides. The Hoffman Preparatory School at 810 S. Ashland, the Progressive Preparatory Schools, and others, were filled with students, especially during evenings in 1918.

The multiplication of synagogues was a result of the heterogeneous origin of the emigrant Jews—not only Russian, Galician, Polish, Lithuanian, Hungarian, Volhynian, etc. Those from the same country often split along lines of town origin (Kowner, Schildler, Antipolier, Kalvarier, etc.) or ideological lines, Sephardic (Hassidic), Luibawitcher Chasidim, Nusach Ari rite, etc.

Every synagogue teemed with activities. Services were held morning and evening — in many, three or four rounds of services every morning. Talmud classes were held for the elite in the morning, and Pentateuch study circles, prophetic books study groups at night. Psalm "sayers", Ein Jaakov groups, Shulchan Aruch groups continued in the evening during and between the Mincha and Maariv services. Besides the rabbi of the synagogue, groups engaged individual expounders for their respective subjects. On Sabbath morning, throngs filled the synagogues — less so in the afternoon, and rabbis would deliver every Sabbath afternoon homiletical expositions (Derashoth) in Yiddish. Women in their galleries formed a large proportion of the audiences.

In the shadow of these 40 odd synagogues, a number of auxiliary organizations thrived for social and economic uplifting. There were loan societies (without interest), mutual aid societies, unter stuetzungs vereins, succor of the sick societies, Chevra Kadisha groups (burial societies), relief societies, a host of women's charitable groups ranging from protective leagues, childbirth and child care groups, clothing-the-naked societies, and an old age women's club, to a Dr. Herzl Ladies Aid Society and a Ladies Society Daughters of Zion.

Above all of these was the Federation of Orthodox Charities, organized in 1910, with a central office at 720 W. 12th. It supervised a home for the aged, an orphanage, a free burial society, a shelter home, the Maimonides hospital, three community Hebrew schools, and the Yeshivath Etz Chaim.

Besides the philanthropic societies, there were specific Jewish trade unions, especially cloak makers, cap makers, furriers, Progressive Cigar Makers unions (out of which came many a doctor, dentist, lawyer, and even judge), garment workers unions of various types, carpenters and painters unions, and even a watchmakers union. Yiddish was the language of business, and many of these unions would meet in the vestries of the synagogues.

Fraternal organizations and landmanshaften offered opportunity either for cultural advancement or nostalgia for the old homeland. Jewish socialist groups, anarchists, and a tiny but vociferous group of militant atheists, added their voices to the turmoil of parties (Zionists, Poalei Zion, Maskilim, Mizrachi) already lending color and variety to the scene.

The more radical segments of the Orthodox community, such as the Poalei Zion, Socialists, and the first swallows presaging the advent of Conservative Judaism, gravitated toward the Northwest area around Humboldt Park. The first radical and Yiddish schools also emanated from that quarter.

The leading Jews in the Orthodox community two generations ago, in addition to those already named, were: Bernard Horwich, Samuel Phillipson, James Davis, A. S. Roe, B. J. Schiff, Harry A. Lipski, A. Margolis, B. Baumgarden, B. Morris, Mrs. Benjamin Davis, Paul Witkowski, H. Schomberg, D. Leviton, Shmuel Hirsh Cohen, L. Emberg, Thomas Peiser, Abram Zeitlin, Isaac Jacob Schulman, B. Gorchakoff, N. H. Bolotin, L. Rabinowitz, L. Marks, M. Ph. Ginsberg, N. Malkes, J. Lurie, Max Shulman, S. Arkin, H. Steinberg, A. Salk, H. Siegel, J. Landau,, M. Abrams, Samuel Ginsberg and M. Rolnick.

By 1911 two large book stores were stacked with rabbinic and neo-Hebraic literature, that of Wallerstein and of Moses Parlstein. Northwest, Ceshinsky's on Division specialized in Yiddish books and publishing. The latter remained in the same location until the decline of that area in the early 1950's, and then relocated in Albany Park.

Rabbis Israelson, Shochet, Album and Mr. Chones, Mr. Eliasberg and Leon Zolotkoff wrote Hebrew works, Rabbis Zevin and Winograd, Rabbis Perlman, Elkin and Rosenblum, Rabbi Margolis, Max Shulman and Messrs. J. W. Wolfsohn, Haim Hurwitz, Indritz, Dr. Greenblau and Dr. Levinsohn illumined Chicago Jewry by their literary and cultural accomplishments.

When The SENTINEL appeared, it found a thriving Jewish press in Chicago — three Yiddish dailies and five Yiddish weeklies. The Anglo-Jewish press consisted of two Reform Jewish weeklies, a B'nai B'rith monthly — Reform-oriented — and a similar organ for the order, Free Sons of Israel, with a house organ for the Hebrew Institute. For whom was The SENTINEL intended? Not only for the Reform, but for the periphery of Jewish intelligentsia from the Orthodox group.

Among the literati of Chicago were: Ben Jaakov (Jacobson), Balzac, Rabbi Almond, Zolotkoff, J. M. Wolfsohn, Harris Horowitz, Jacob Dolnitzki.



• *THE NORTHWEST branch of the Self Advancement Club sat for their portrait in 1923 when the above photo was taken.*

Among the intelligentsia were such people as H. L. Meites, Shlomo Levin, Rabbi Jaakov Greenberg, Moses Perlstein, Miss Anna Goldberg, M. Dolnick, Jacob Siegel, Reb Leisser Weissman, Philip Seman, Samuel D. Schwartz, Dr. Louis Ginsberg and Morris Silverman.

The most intensive and colorful period in the history of Chicago Orthodox Jewry was the decade between 1915 and 1925.

Among the prominent rabbis at about 1920 were: Album, A. B. Goldenson, Saul Silber, Schech, Budzinski and Ephraim Epstein.

Rabbi Album pretended to be recognized as the chief rabbi of Chicago. With him were Rabbis A. A. Liponski, J. L. Davidson, M. A. Lifshitz; J. M. Zeleznik, Jacob Levinsohn, Wolf Gold, Azriel Epstein and S. Shach.

Opposed to these pretensions were Rabbi Ephraim Epstein, M. Anixter and Louis Kaplan, who formed the Vaad Harobinim group during this decade. The Vaad Harabonim consisted of the younger Orthodox rabbis — Rabbis Ephraim Epstein, Cardon, Muskin, with whom Rabbi L. Kaplan and Rabbi Schech, earlier arrivals, joined in, still later aided by Rabbi Azriel Epstein.

This Vaad, or conclave, conducted regular public sessions on Mondays and Thursdays, when Jews from the entire city came for ritual inquiries, to settle marital, family and business disputes and problems. An elementary form of kashruth supervision was organized at the Chicago Stockyards where all the above named rabbis divided inspectionary duties among themselves, thereby augmenting their meager incomes. Though the secular world did not regard them with much respect, their influence was strong among the Jewish masses.

Especially to be singled out were three rabbis, the one at Anshe Sholom — then at Polk and Independence — the second at Shaarei Torah Anshei Maarov — Sawyer and 13th — and the third at Anshei Knesses Israel, on Douglas and Homan.

Rabbi Abraham Louis Cardon was a reticent person, unassuming, studious in the traditional fashion, uncompromising in his defense of Orthodoxy, and an undiplomatic champion of strict adherence to the Shulchan Aruch, without allowing the least bit of modernity. Around him were a number of friends and followers: Michael Rosenberg, Moe Rosenberg, Adolph Robin, Abba Goldbath, and Louis Morris. Kashruth, Sabbath, punctillious observance, worship and zedakah were his ideals, and these laymen were at his beck and call.

Rabbi Saul Silber, who began as rabbi of Anshe Sholom was cut from different granite. Diplomatic, tactful and fully Americanized, he mixed freely and uninhibitedly among Reform circles. His acute humor and delicate satire could sink his darts of criticism deeply and convincingly,



• *SUPERVISING Kashruth was one of the many tasks undertaken by Rabbi Samuel Pardes. The above photo was taken during the late 1920's, in a cheese factory he was inspecting.*

calling forth respect for his position. His fortes were philanthropy, the Zionist movement, and civic responsibility. Wielding a mighty pen, gifted with great eloquence, he parried with the larger world around him. He lifted his congregants out of their narrow congregational interests, widening their horizons to include civic and progressive movements. He was the creator, architect and solidifier of the Hebrew Theological College.

Ephraim Epstein, the last of the trio, was the most energetic, indefatigable worker for the preservation of Torah Judaism, not only in his synagogue, or city, but in Europe and Palestine. Against overwhelming odds, he battled for stringent ideals in Jewish education and public Jewish institutions. He participated actively in the maintenance and development of Talmud Torahs, unceasingly worked for the establishment of yeshivot in Chicago, Europe and Jerusalem. He traveled to war torn Poland in 1920. Again in 1945 and 1946, he revisited the same areas and Palestine to bring succor and encouragement to a despondent Jewry. At the same time, he did not avert his interest from his own community in Lawndale. His loyalty as a founder of both the local Federated Orthodox Jewish Charities and the Mizrachi movement never diminished. He was the father and patron of the Vaad Hayeshivoth.

Both Rabbi Silber and Rabbi Epstein were the prime movers in organizing the Central Relief, which later became an integral part of the now famous Joint Distribution Committee. The activities of both of these rabbis were instrumental in raising the status and prestige of the Orthodox rabbi.

During the period 1920-1945, the main arena of Orthodox Jewry was the greater Lawndale area, the leading concentrated Orthodox community in the world, and the most attractive topographically in the entire U. S. Over 50 synagogues, and as many rabbis, dotted Lawndale with new and imposing houses of worship rather than converted houses or churches. From California to Tripp, westward, and from 18th to Washington the "Chicago Jerusalem" stretched, flanked by two beautiful parks, Garfield and Douglas.

The growth of Chicago Jewry was estimated by A. J. Jaffe in a special study, in 1937, to have progressed as follows: 1900 — 80,000, 1918 — 225,000, 1930 — 265,000. Thus, during the first third of the 20th century, Chicago Jewry quadrupled in size, whereas the population of the city as a whole about doubled. The greatest growth was registered during 1910-1920, when the Orthodox community overflowed rapidly inundating Lawndale and Albany Park, and burst into the Lake Shore area and the North side.

Fifty-five of every 100 Jews in the thirties were native born. If the adult population (15 years of age and over) were considered, about 57% were born outside the United States. Seventy-eight percent of them had come from the former Russian Empire, 18% from Central Europe (Germany, Austria, Bohemia, Hungary and Rumania), 2% from Western and Northwestern Europe, and 2% from the East and Near East. Vital statistics portended that, unless increased by further immigration, the Jewish population would actually decrease in size from one generation to the next.

The European pattern of life, was giving way to an American-Jewish synthesis. Yiddish no longer monopolized the street, pulpit, or meeting. Traditional life still was pulsating strongly, but not as feverishly as on the old West side. "Kaporoth Shlagen" caused no more riots in the butcher shops, nor were queues formed for "Chametz selling" as they once had in front of the B'nai Moshe Synagogue on Paulina. The Jewish district was not a slum. Orthodox Jews were spreading throughout the metropolis.

The Vaad Harabonim existed as such until 1928. After that its place was taken by the Merkaz Harabonim. It consisted, in addition to the rabbis of the Vaad, of an influx of newly arrived rabbis, Rabbis Julius Goldman, Isaac Small, Kaminker, Chayim Mednick, Chashesman. Their leader was the newly arrived Gaon of Lomza, Rabbi Jehudah Leib Gordon of the Tifereth Zion Synagogue of the Northwest side. Around him gathered all the Northwest rabbis such as Rabbi Rosenblum of Ezras Israel, Rabbi Perlstein of Zemach Zedek, Rabbi Gordon of Knesses Israel, Rabbi Eli Regnsberg of B'nai Israel on Sedgwick, and Rabbi Einstein of Atereth Zion. Color was added to this rabbinic array by the arrival of Hassidic Rebbis Ziditchiver, Makarover, Hornestopoler, and Maliner. Their residences became points

of attraction in Lawndale by virtue of their exotic, beautiful customs and lavish hospitality.

Great rabbinic learning was added to the Merkaz Harabonim when it was joined first by Rabbi Nison Yablonsky, the head Rosh Yeshiva of the Hebrew Theological College (founded in 1922), his successor, Rabbi Chayim Korb, and later by Rabbi Ch. David Regensberg.

Douglas and Independence formed two magnificent arteries, lined on both sides with architecturally imposing synagogues supported by approximately 80,000 Jews. The outstanding structure, in addition to the synagogues, was the Jewish Peoples Institute on Douglas and St. Louis. It was a veritable romanesque castle, teeming with cultural, social and sport activities. Across the street was the Hebrew Theological College, erected in 1922, and its library building, erected in 1929.

Kedzie, Crawford, 16th, Ogden and Roosevelt were the shopping districts for Jews from all over the city who came especially on Thursday nights, Friday mornings and in preparation for a holiday. Indeed, Jews did not relinquish their businesses on the old West side—they are still there today—but a new shopping center was built in Lawndale, with a number of Jewish banks and professional office buildings. Many such shops, offices and stores were closed on the Sabbath.

On Rosh Hashana and Yom Kippur streets were literally darkened with throngs dressed in their holy day attire, filling the synagogues, parading to Tashlich. At least 25,000 persons would tarry near the lagoon in Douglas Park to recite their prayers. Photographers from metropolitan newspapers never wearied of reproducing the scene for their papers.

From Lawndale impulses of leadership and direction radiated during 1920-1945 to Albany Park and the Northwest side, both vying for second place with the former the victor; to Logan Square and Austin, to Hyde Park and South Shore, to Brighton Park, Cheltenheim, Lake Shore and North Shore. About 100 Orthodox Jewish congregations were located in these communities, with Lawndale accounting for 50.

Culturally, Orthodox Jewry was operating at a high calibre. Literally, hundreds of persons thronged the lectures at the J.P.I., and the forums at the Adas B'nai Israel on Douglas Blvd. In the evening, the attendance at the various synagogue Talmud lectures added up to thousands.

In January, 1923, the Federated Orthodox Jewish Charities merged with the Associated Jewish Charities to become the Jewish Charities of Chicago. While the bulk of organized Jewish philanthropy was provided by the newly amalgamated organization, a number of Orthodox Jewish charities remained outside its scope. Others had sprung up recently, such as Hias, Jewish (Orthodox) Shelter Home, Douglas Park Day and Night Nursery, Ladies Volunteers of Zion — a day and night nursery for Northwest side Jewish residents—the Orthodox Jewish Convalescent Home, and many others. The pride of Orthodox institutions were the Moshab Zkenim on Albany and 18th Sts., the Marks Nathan Orphan Home at Albany and 16th, and the kosher Mount Sinai Hospital on California and 15th.

The demarcation line between Reform and Orthodox gradually was being obliterated at the social and organizational level. The Standard Club was no more sacrosanct to the Reform Jews, nor taboo to the Orthodox. The Covenant Club consisted entirely of East Europeans of Orthodox provenance. There began greater differentiation between the Orthodox and the Yiddish secularists, but not to the extent of marring cooperation. Business circles, professional life, civic leadership and political arenas swarmed with Orthodox Jews. Their sons, themselves still affiliated officially with Orthodox synagogoues, became aldermen, ward committeemen, water commissioners, judges, sanitary district trustees, city treasurers, county commissioners and members of the Board of Education and Board of Election. A Jewish governor of the state graced ordination ceremonies of the Hebrew Theological College, and an Orthodox rabbi hosted the same governor for the Passover seder.

In 1923 the Union of Orthodox Jewish Congregations was organized and incorporated. The leaders were Joseph Weil, A. M. Barnett, M. Salk, Saul Welensky, Aaron Pressberg, Isaac Golden and George J. Marvick. Three of these leaders still lived on the old West side, one on the South side, one on the Northwest side, and only two in Lawndale.

The new organization became known as the "Kehilla". It rallied around itself all the 100 Orthodox synagogues in Chicago, as well as a number of other organizations. Under the augmented leadership of Abba Goldblatt, who became its president, Adolph Robin, Charles Pozin, Shlomo Levin, Jacob S. Gray, A. Marks, A. M. Goldberg, Moses Perlstein, A. Heckman, I. M. Greenberg, Mr. Tobin, Abraham Balaban, and its executive director, Rabbi Menahem B. Sacks, the "Kehilla" regulated Jewish life for two decades. Through its annual Delegates Day, it was democratically constituted and its leadership was recruited from a cross section of the entire Chicago Orthodoxy.

Through its various commissions it instituted a strong supervision of kashruth and slaughtering regulations cleared the cemeteries of beggars, eliminated "mushroom" synagogues, ended unsavory charity campaigns and bogus collectors, licensed "Meshulachim," established the Vaad Hayeshivoth, and, particularly, the Associated Talmud Torahs, which today still regulates and coordinates Orthodox Jewish education in Chicago.

The lack of an assured budget, the indisposition of the Orthodox rabbis to submit to the leadership and control of laity, and the breakup of the compact Jewish settlement in Lawndale, strained the community and doomed the Kehilla. The experiment had been of great socio-psychological value in conditioning the Orthodox Jews to drift away from sectionalism and "landsleit" and become permeated with a feeling of belonging to an over-all larger community.

Another indication of the waning of parochialism in the twenties, was the establishment of the Chicago Loop Orthodox Synagogue. With the passage of years, it assumed a really central position in the community.

The lesson taught by the Kehilla was not forgotten. The pioneering work of the lay Orthodoxy during 1923-1940, the intensive work of the Hebrew Theological College, and the systematic educational activities of the Associated Talmud Torahs brought to the Orthodox Jewish arena in Chicago a pleiadas of scholars and thinkers who enriched American Judaism.

Prof. Meyer Waxman illumined Chicago Jewry with his philosophic studies, historical research and encyclopedic magni-opera. Rabbi Boaz Cohen, Ramaz Kahn, Rabbi Yablonsky, Rabbi Eleazer Muskin, Rabbi Jacob Greenberg, Rabbi Saul Silber, Rabbi Ch. Korb, Rabbi Ch. D. Regensberg — dean of the faculty of the Hebrew Theological College — Rabbi Dov Ber Siegel, and many others gave of their scholarship and Talmudic learning. They helped create a better understanding toward the adjustment of rabbinic Judaism to the modern world. The universally recognized rabbinic journal, the "Hapardes," founded in Chicago in 1922 by Rabbi Pardes continued to be published here until 1947.

The Mizrachi movement in Chicago during these two decades gave birth to the militant movement, Hapoel Hamizrachi. The Hashomer Hadati Youth movement from its center on Independence revitalized Orthodox youth.

In 1937, the Chicago Rabbinical Council, which today numbers 54 members, came into being. Rabbi Albert N. Mandelbaum was the first president, followed by Rabbi Louis J. Lehrfield, this writer, Rabbis Benzion Kaganoff, Aaron Rine and Harold A. Smith, respectively.

In its earlier years, the Chicago Rabbinical Council carried on such programs as fostering Jewish education, and helping to stabilize kashruth supervision in the city (thus avoiding conditions which would otherwise be truly chaotic). Many food products, especially for Passover, became available to the Jewish home through the efforts of the Kashruth Commission of



• *ORTHODOX Jewry responded to the need of their brethren overseas when they collected 100 Torah scrolls and some 18,000 books in Yiddish and Hebrew. The year was 1946 when European Jewry sent out a plea for help in restoring their sacked synagogues and libraries. Seated around the collection table were (l. to r.) Rabbi Abe Pincus, Rabbi Julius D. Goldman, Rabbi Menahem B. Sacks, Rabbi Louis Chaimovitz, and Dr. Leonard C. Mishkin.*

the CRC. (No Council member ever has derived any personal remuneration from this extensive program). Prior to Passover of each year, this Commission publishes a booklet (in 1960, 16,500 copies were distributed) instructing Jewish families on the laws of Passover and also listing numerous kosher products for the holiday.

In recent years, the Council has published other materials such as a booklet reviewing the laws of circumcision and information regarding Mohelim. It also has disseminated much information on the need for formal conversion of adopted children. A formal course in pastoral psychology initiated by the Council, in cooperation with the University of Chicago, proved to be great service to Council members. The Council was represented in many state and city legislative programs affecting the Jewish public.

The specific commissions of the Council today are: Community Relations, Kashruth, Education and Culture, Halacha, Milah, Conversions and Adoptions, Funeral Practices and Rabbinic Welfare. The current president of the Council is Rabbi Moses Mescheloff.

In 1940 Chicago could boast about 325,000 Jews, with only a few hundred populating the old West side, 85,000 in Lawndale, and the rest equally distributed in other areas. While Lawndale still remained a fortress of Orthodoxy, with only one dormant Reform temple and no Conservative synagogue elsewhere, the growing Conservative movement was competing with Orthodoxy. With the liquidation of the Lawndale Center, organizations transplanted their activities to Albany Park, Hollywood and Rogers Park areas, operating on a larger scale.

A concrete illustration of the diversification of the Chicago Orthodox community during 1945 can be ascertained from visiting the Waldheim Cemeteries in Forest Park. The Orthodox Jews established there the largest concentrated burial ground in the entire world. From Harlem to Maywood and from Roosevelt Rd. to Cermak Rd. there are more than 200 separate cemeteries of synagogues, landsmanshaften, fraternal orders and societies. They are studded with the most bizarre array of monuments, masoleums, Ohalim over the graves of great rabbis, and inscriptions from the simple to the sublime. There history can be read from thousands of inscriptions, a variety of languages, Hebrew, Yiddish, German, English and even Ladino and Portugese. The necropolis of Chicago Orthodoxy is an eloquent, though sad attestation to the passing grandeur of its history.

The period of 1945-1960 was indeed a transition period. The old West side, Lawndale and Hyde Park were totally emptied of Jewish settlers. A new range of large and beautiful synagogues dot the length of Kimball in Hollywood Park and California in West Rogers Park. These new synagogues are no longer organized on the basis of town origin, but rather serve specific areas in the immediate vicinity.

Albany Park is dwindling, and is being replaced by Budlong Woods. The Northwest side is on the verge of extinction. North Shore is emptying. Lake Shore is stagnant. South Shore is holding its own. But on the North, South, Southwest and Northwest peripheries of Chicago, Jewish suburbia has risen with Morton Grove, Lincolnwood, Skokie, South Evanston, Jeffery Manor and Lawn Manor, boasting of teeming Jewish synagogues, schools and a Jewish University campus. The central organization of all groups and movements centered downtown, representing the total Jewish populace of which 25% are Reform, 40% Conservative and 35% Orthodox.

Orthodoxy, through the Merkaz Harabonim, the Chicago Rabbinical Council, and the Council of Traditional Synagogues is now an integral part of the entire metropolitan activity. These groups are active in the Combined Jewish Appeal, through the Synagogue Division; in Bonds for Israel, in the Jewish Federation of Metropolitan Chicago. The recently organized Board of Rabbis was brought about through the constant pressure exercised by the Chicago Rabbinical Council, most of whose members have joined that body.

A symbol of the new Orthodoxy is Max Cohen, considered to be one of the most prominent lay spokesmen in the city. Though over the years his special interest has been Torah education and the Jewish University of America, he has also been a force in the Religious Zionists of Chicago, Jewish National Fund and the C.J.A.

In 1951-52 the Midwest Synagogue Conference was formulated to serve traditional Jewish congregations in the Midwest. It convened two conferences in Chicago involving synagogues from the Chicago area as well as those within a radius of 200 miles.

In 1953, this gave way to the Council of Traditional Synagogues of Greater Chicago. The first president of the Council was Harry J. Director. Succeeding presidents were Samson Krupnick, Samuel T. Cohen and Joseph R. Friedman, the incumbent. The Council was organized through the office of Community Relations of the Hebrew Theological College.

Numbering 32 congregations at the present time, the Council represents the younger, relocated traditional Jewish community in the many communal activities. It has aggressively and successfully insisted that only kosher food be served at all public functions sponsored by local Jewish organizations. Through the initiative of its Youth Commission, many Council congregations now have well functioning youth programs. Annual conferences are held during which rabbis and lay leaders discuss synagogue and youth needs, and establish programs of community action.

The synagogues of the Council helped substantially with the building fund effort of the Jewish University of America in Skokie. The women's arm is the Conclave of Traditional Sisterhoods which functions under the auspices of the Yeshiva Women of the Hebrew Theological College.

The Council has distributed thousands of copies of its "Registry of Kosher Caterers" and has worked to promote the establishment of new Traditional synagogues in outlying communities.

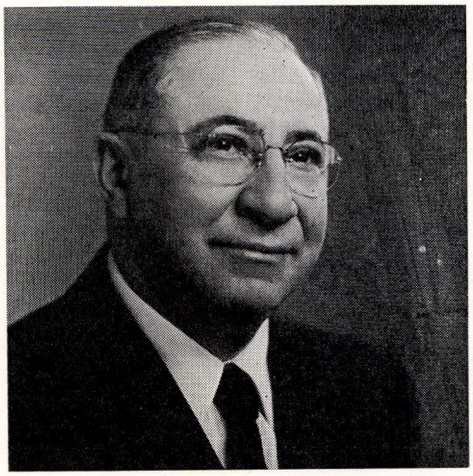
Thirty Orthodox synagogues throughout the city are still unaffiliated with any central body. They are under the aegis of the Merkaz Harabonim, which is still a spiritual force in Albany Park, Hollywood Park and West Rogers Park. Its leadership includes Rabbi Menahem B. Sacks, Rabbi Solomon Hecht, Rabbi Shusterman, Rabbi Schur, Rabbi Isaac Small and its executive secretary, Rabbi Julius Goldman.

Thus Chicago Orthodoxy, in a 50-year retrospect, can rightly state that, whereas at the beginning it presented the aspect of a territorially unified and organizationally amorphous community, today it is territorially amorphous, but organizationally unified with all segments of the Jewish community working together for Israel and social or community welfare, respecting each other's convictions without interfering in the religious and educational spheres.

# CHARLES POZIN

**1892 - 1960**

*"The children are the hope of Jewish survival."*



The expression most often used in describing the late Charles Pozin, one of the owners of Sinai Kosher Sausage Corporation, is: "He made philanthropy his business."

He was so genuinely philanthropic in his nature, and of such charitable instincts that at one time in his career he was giving away more than 35% of his income to charities.

His generosities ranged from the donation of a few pounds of sausage products to charitable institutions to thousands of dollars to his favorite philanthropy — the cause of Jewish education.

Charles Pozin was truly a man gifted with the fabled "golden heart." He could not refuse a request for a worthy cause; his heart bled for those who were less fortunate; his purse strings were open to requests for help from almost any quarter; it was difficult for him to say "no."

In 1912 he came to Chicago from New York and was employed by Samuel Levin the founder of the Kosher Star Sausage Mfg. Co. In 1921, in partnership with Samuel Levin and his son Jack Levin, they purchased Sinai. In 1928 they took over Kosher Star & Co. and combined both companies under the name of Sinai Kosher Sausage Corp. After many years of operation at 3351 S. Halsted St. they moved to a new plant at 1000 W. Pershing Road — today one of the largest and most modern of its kind in the world. Charles' son, Samuel Pozin, Secretary-Treasurer of the business, is carrying on the heritage of his father.

Charles Pozin did not only give money. He also gave time and service. He showed the way to hundreds of his friends and business associates, urging them to follow his example and support those institutions and causes which he held so dear.

"The children," he used to say, "the children, they are the hope of Jewish survival. If we do not teach the children the true meaning of Judaism, after we are gone there will be no Judaism."

For many years he was active in the Associated Talmud Torahs of Chicago, the Hebrew Theological College, the Jewish All-Day School Foundation, the Combined Jewish Appeal and many other organizations. He was a vice-president of the Associated Talmud Torahs, serving many years in building up the large membership which today forms the nucleus of the organization, supervising the Orthodox all-day schools and afternoon Hebrew Schools throughout Chicagoland. His parallel duties as treasurer of the Jewish All-Day School Foundation kept him busy working for the idea of maximum religious education with balanced secular training.

He often stated that "we must educate the whole Jew. Not only must the child's training in religion be of the intensive type, but in his secular education he must receive the best possible learning, under Jewish auspices, if possible."

In this regard, as a member of the Board of Directors of the Hebrew Theological College and one of its most ardent supporters, he advocated the idea of not only providing rabbis with the best Torah education obtainable, but also making it possible for them to get a complete university or college training. He was one of the first who prompted the organization of the Jewish University of America, so that rabbinical students at the Hebrew Theological College could take their liberal arts work on the same campus. Many heretofore had gone to the University of Chicago, Northwestern University, Roosevelt University and other colleges in the area.

His able hand was seen in the direction of the Folks and Synagogues division of the Combined Jewish Appeal, and he was treasurer of this effort for many years. He was a leader in the Rechitzer Verein, interested in the help landsmanschafften could give to Israel, local institutions, and charities through the Combined Jewish Appeal.

The plight of the underprivileged was especially sad to the Charles Pozin who suffered everytime another Jew suffered. He could not see one of his fellow Jews hungry. He became chairman of the Central Moes Chitim program in the city of Chicago. He also was active in the Histadrut Campaign for Israel and in countless other organizations.

When Charles Pozin went to his Eternal Reward in 1960, he was mourned by thousands of people whom he had helped during the years, either through the organizations and institutions he supported, or in the many private charities that were not even listed in the public record of his generosity. His immortality was in the great service he gave to the community — a service which helped perpetuate some of our finest institutions and charities. It was his work, pioneering many times, which was responsible for their growth.

The name of Charles Pozin will always remain in the hearts of his fellow Jews, as a man who put charity above all else.

# Council of Traditional Synagogues of Greater Chicago

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Skokie Valley Traditional Syn.
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Seymour J. Abrams, President
Rabbi Aaron M. Rine

Beth Jacob
4920 N. Kimball avenue
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Rabbi Haskell Lehrfield

# THE CONSERVATIVE MOVEMENT

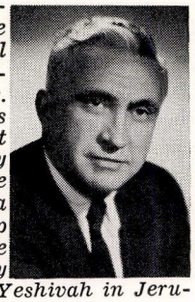
by
Rabbi Philip L. Lipis
and
Rabbi Morris A. Gutstein

A legend told by Leo Tolstoy, renowned Russian writer and religious teacher, relates that a company of travelers, journeying together towards a common destination, became aware that they were lost. In their perplexity and confusion, they broke up into three separate groups, with sharply divided counsels.

Said one, "Clearly we are on the wrong track. There is only one sensible thing to do. Let us retrace our steps and start all over again." Suiting the action to their words, they turned around, left the others and marched with faces and hearts resolutely set—rearward.

The second group was of the contrary opinion. "While it is undeniable," they said, "that this is not the right road, since none of the familiar signs are evident around us, we have come so far. Let us move on ahead. Somehow, some time we will barrel our way through to our goal." And off they went, plowing a path through rocky terrain, strewn with thistles and thorns.

*Rabbi Philip L. Lipis has been spiritual leader of North Suburban Synagogue Beth El, Highland Park, Ill., since 1951. He graduated from the College of the City of New York in 1927 and was ordained from the Jewish Theological Seminary of America three years later. He pursued his graduate studies at Columbia University and Dropsie College and was sent on a travelling fellowship for one year to the Hebrew University and the Universal Yeshivah in Jerusalem. Rabbi Lipis served Conservative congregations in Philadelphia, and Camden, from 1931 to 1947. In 1943, he obtained a leave of absence to serve as a Navy Chaplain in the States and in the Pacific until 1946. He is now a member of the Naval Reserve, holding the rank of commander. After the war, Rabbi Lipis assumed the pulpit of Beth Abraham Cong. in Oakland, Calif. From 1958 to 1960, he served as president of the Chicago Region-Rabbinical Assembly of America, and in 1960 was elected president of the Chicago Board of Rabbis. His sermons have appeared in "Best Jewish Sermons for 1953" and "Best Jewish Sermons for 1956."*



Group three took a midway position between the two extreme views. They reasoned, "We had surely started out properly, and we went a long way correctly. Somewhere along the road, in an unguarded moment, we must have made the wrong turn. To go back all the way is wasteful; to plunge on ahead when obviously in error is sheer folly. Let us pause for a moment, take a full estimate of our situation, plot out on a map where we are, from whence we have come, and whither we are bound. On the basis of a thorough study of all the facts, let us strike out on a more correct course than we are on, consistent with our origins and goals. Then let us pursue that with all strength and vigor. Wisdom dictates that we make full use of our gains, to avoid the pitfalls of wasteful retreat and blind advance, and that we move forward with knowledge and confidence, bringing us nearer to the goal of our heart's desire."

It is scarcely necessary to point out that the Conservative movement in Judaism, right from its inception nearly seventy-five years ago, embraced ardently the outlook, attitude and method articulated by the third group. This is precisely what the Council of Conservative Synagogues of Chicago, predecessor to the Council of Conservative Synagogues of Chicago, predecessor to the present Chicago Council of the United Synagogue, had in mind when it formulated the preamble to its constitution March 6, 1947, with these words: "The Conservative synagogues of Chicago American Jewish community that it will retain the best of the traditional form and spirit of our heritage, in as thorough an American and modern setting as possible."

The word "Conservative" is obviously misleading since it conveys only a partial description of what is truly a dynamic movement. An adjective imposed by its opposition, it has stuck for historical reasons beyond the scope of this brief article. While Conservative Judaism seeks to conserve "values and forms that are essential to the character of historic Judaism, to preserve the Jewish people as a distinct (and distinctive) group, and to enrich our lives," it possesses a vitality that even a sketchy history should successfully communicate.

Conservative synagogues in Chicagoland, now numbering 26, cover an area from Hammond, Ind. in the south to Waukegan, in the north. Their development shows no set pattern. Some predated the organized, centralized branch; others came later. Some were created by the Conservative movement, others transformed themselves into its image.

The oldest of these congregations is the Anshe Emet (Men of Truth) Synagogue, now in its 88th year, located at 3760 N. Pine Grove. Founded only 30 years after the Chicago fire, Anshe Emet has been, since the days of the late brilliant Rabbi Solomon Goldman, one of the leading religious institutions in the country. The earlier rabbis were Joseph Hevesh (1913-1916) and Philip A. Langh (1920-1929), both graduates of the Jewish Theological Seminary of America. Anshe Emet's expanion of facilities and influence,

*Dr. Morris A. Gutstein has been spiritual leader of Cong. Shaare Tikvah since 1947. He formerly served Temple Beth El, Long Beach, N. Y. from 1929 to '32, Touro Synagogue, Newport, R.I. from 1932 to '43, when he came to Chicago to serve the Humboldt Boulevard Temple. Among the degrees held by Dr. Gutstein include Ph.D., M.H.L., and D.H.L. from the Jewish Theological Seminary of America. He was the recipient of the Freedom Foundation Award for the best sermon on the "American Way of Life" in 1950, '54 and '58. Among the volumes he has written are "The Touro Family in Newport," "The Story of the Jews in Newport," "Aaron Lopez and Judah Touro," "A Priceless Heritage," "To Bigotry No Sanction." He has contributed articles on Judaica to the Universal Jewish Encyclopedia, Collier's Encyclopedia, and the American People's Encyclopedia. Dr. Gutstein edited the Tercentenary editions of The SENTINEL, was a contributing editor to the Universal Jewish Encyclopedia, Vol. 9; and was co-editor of the Jewish Family Bible.*



which carried with it an ever-widening spread of the Conservative movement, began with Rabbi Goldman's coming to Chicago in 1929. After his death in 1954, Anshe Emet had the spiritual ministry of Rabbi Ira Eisenstein from 1955 to 1960. In the spring, 1961, Rabbi Seymour J. Cohen, formerly of Pittsburgh, was called to the pulpit of the congregation.

The next oldest Conservative congregation is Rodfei Zedek (Pursuers of Righteousness), located at 5200 S. Hyde Park. Organized in 1874, in a rented store in the stockyard area, it acquired its first house of worship, later destroyed by fire, at Union and 42nd in the early 90's. After 25 years of informal worship, the congregation achieved legal status through the acquisition of a state charter in 1899. Rabbi Benjamin Daskal, a native Chicagoan, came to its pulpit in 1919 and served until 1943. In that year, he became emeritus, and Rabbi Ralph Simon undertook active spiritual leadership of the congregation. Under his vigorous leadership, together with the dedication of gifted lay leaders, Rodfei Zedek has become a stronghold of Conservative Judaism throughout the midwest.

South Side Hebrew Cong., founded 82 years ago, in 1879 and located at 7401 S. Chappel, called to its pulpit Rabbi Joseph H. Margolis, a Seminary graduate in 1917. His predecessors were Rabbis Aaron Cohen, Eliezer Anixter and Albert B. Yudelson. His successor, Rabbi Morris Teller, served from 1926 to 1954. In that year, Rabbi Teller became emeritus rabbi, and his associate for six years, Rabbi Maurice Kliers, took active charge of the spiritual affairs of the congregation.

### IN WAUKEGAN, AURORA

Am Echod Cong., at 330 N. Sheridan, Waukegan, has a congregational history going back to October 23, 1897 when the Articles of Incorporation were written. Its rabbinic line of succession began with Rabbi Jacobson (1930-1948) and continued with Rabbis Monford Harris (1948-1950), Albert Ellison (1950-1952), Moshe Sachs (1952-1958). The present incumbent is Rabbi Albert Raab who has been serving since 1958. The building presently occupied by the congregation was dedicated on April 1, 1928.

Temple B'nai Israel, the only congregation in Aurora, formerly the Y.M.H.A. Temple, is situated at 20 N. Lincoln and has Rabbi Max Wasser as its spiritual mentor. Organized in the 1890's, Temple B'nai Israel dedicated its building in 1927 and a new one is now under construction. Rabbi Nathan Rubenstein was the first rabbi of record, followed in 1928 by Rabbi Carl N. Herman who in turn was succeeded by Rabbi Irvin N. Melamed. Later came Rabbi Borwick. Since 1935 the following have served as rabbis, Emanuel Green (1935-42), Albert Troy (1942-51), Morris Marrgolis (1951-54), David Silverman (1954-58). Rabbi Wasser has been with the congregation since 1958.

The chronology calls for mention of Keneseth Israel (The Assembly of Israel) Cong. of Hammond, Ind. organized in 1902 through the vision and energy of 15 men. After a period of worship in various meeting rooms, the congregation established itself on a permanent basis at 619 Sibley St. Following its entrance into the Conservative movement in 1948, and the inauguration of Rabbi Frank D. Plotke as its spiritual leader, the congregation quickly outgrew its quarters and embarked on a building program. The realization of a dream come true occurred when the new building was dedicated at 7105 Hohman, Hammond, Ind., in 1958. Those who preceded Rabbi Plotke were Rabbis Henry Wernick and Jacob Muskin.

In 1960, B'nai Bezalel (Sons of Bezalel) Central Cong., 7549 S. Phillips, celebrated its golden jubilee and dedicated its new building at the same time. Its history followed familiar lines—a handful of dedicated spiritually-minded Jews at first, informal services at shifting locations, absorption of other smaller congregations and finally the crowning moment of celebration and dedication. Rabbi Abraham B. Shoulson has been its rabbi since 1957. His predecessors were Rabbis Abraham E. Abramowitz, Morris Teller, Adam Newberger, Alfred Fruchter, Paul Bender, Sigmund Sobel, and Ephraim Prombaum.

### ORGANIZED MIDWEST BRANCH

Another powerful influence in the evolution of the Conservative movement in Chicagoland has been Bnai Zion ("Sons of Zion") Cong. organized in 1917 and located at its present quarters, 1447 W. Pratt, since 1928. From its ranks have come strong and able leaders. Rabbi Abraham L. Lassen, during the quarter century of his spiritual ministry from 1919 to 1945, organized the first office of the Midwest branch of the United Synagogue (1926), founded the Central Branch of the Women's League of the United Synagogue, and helped other Conservative congregations come to birth. Under his successor, Rabbi Henry Fisher, B'nai Zion has maintained its position of pre-eminence.

Four decades ago less one year, Cong. B'nai Israel (Sons of Israel) of Austin was formed. It was the first Jewish congregation in that part of the city. Five years later in 1927, its present synagogue building was dedicated at 5433 W. Jackson. Originally Orthodox in worship and practice, it adopted the Conservative pattern in 1941, while Rabbi Nachman Arnoff (1940-1943) was rabbi. Others who preceded were Rabbis Abraham E. Abramowitz and Louis Lehrfield. Rabbi Shlomoh Z. Fineberg, the present incumbent, has been its spiritual leader since 1943 and recently was voted life tenure.

Rabbi Charles E. Sydney was the first Conservative rabbi to come to the pulpit of the Logan Square Cong. Shaare Zedek, 3135 W. Fullerton, now in its 43rd year. The building occupied by the congregation was dedicated in 1920. Rabbi Sydney served from 1926 to 1929. Then came Rabbi Benjamin H. Birnbaum (1929-1941), Rabbi Maurice A. Lazowick (1941-1951), Rabbi Lawrence A. Charney (1951-1958), Rabbi Nathan Gordon (1958-1959), and Rabbi Emanuel Bennett, its rabbi since 1959.

The Albany Park Hebrew Cong., 4611 N. Lawndale, founded as an Orthodox congregation in 1923, dedicated its present building two years later. It transformed itslf into a Conservative congregation in 1939, 10 years after Rabbi Abraham E. Abramowitz accepted a call to its pulpit. The rabbinic line of succession has been Rabbi B. Margolin (1925-1928), Rabbi Abramowitz (1929-1956). Rabbi Abramowitz has been emeritus since 1956. From 1934 to 1937, Rabbi Albert Mandelbaum served as associate rabbi. Since 1956, Rabbi Ephraim Prombaum has been the rabbi of the congregation.

### IN MOVEMENT 43 YEARS

B'nai David Budlong Conservative Jewish Center, successor to the Humboldt Boulevard Temple which merged with a congregation in Budlong Woods, located at 2626 Foster, has the distinction of having been in the Conservative movement for 43 years. Its present quarters were dedicated in 1959. Its rabbis have included Israel Elfenbein, Joseph Hevesh, Max Kadushin, David Graubart, Morris Gutstein and Louis Sacks. Its present incumbent is Rabbi Murry Peiman who has been in its pulpit since 1952.

Ner Tamid (Eternal Light) Cong. of 2754 W. Rosemont, formerly known as North Town Hebrew Cong., has played an influential role among Conservative congregations in Chicagoland throughout the dedicated spiritual leadership of the late Rabbi Benjamin H. Birnbaum. He served the congregation from 1941-1960. Predecessors to Rabbi Birnbaum were Rabbis Samuel Schnitzer (1935-1937) and Cohn (1937-1941). In the summer of 1961, Rabbi Stanley J. Schachter, formerly of Kansas City, Mo., was called to fill the vacant pulpit.

West Suburban Temple Har Zion (Mount Zion), though of more recent history than some of the other congregations, has rapidly emerged as a significant force for the spread of Conservative Judaism in the Oak Park area. Organized in 1935, the present synagogue building was dedicated in 1954. Its rabbi, Moshe Babin, who came to the pulpit in 1948, is serving now as the president of the Chicago Region of the Rabbinical Assembly of America. His predecessors were Rabbis Israel Weisfeld and Monroe Levens.

Temple Ezra of 5748 N. Winthrop,

though listed in the telephone directory for sometime as a Conservative congregation, acquired its first Conservative rabbi when Rabbi Ira Sud accepted a call to its pulpit in the spring of 1961. Organized in 1938, it has had the following rabbis in its pulpit: Rabbis Davin Schoenberger and Joseph Liberles, both Reform rabbis.

Cong. Habonim (The Builders) located at 7550 S. Phillips is listed as a Conservative congregation, though it is only now in process of filling its pulpit with a Conservative rabbi. Its most recent rabbi was Rabbi Bernard Wechsberg.

Kehilat Jeshurun (The Congregation of the Upright), 3707 W. Ainslie, formed in 1939, became Conservative in 1948. Rabbi Nathan Levinson became its spiritual leader in 1952. He was preceded in the pulpit by Rabbis Adam Newberger (1939-1945) and Philip Graubart (1946-1952).

Sha-are Tikvah (Gates of Hope) Cong. has been a bulwark of strength to the developing Conservative movement. Organized in 1942, a handful of souls met for a period of years in a store at 3314 Bryn Mawr. It dedicated its synagogue and school buildings at 5800 N. Kimball in 1953. Rabbi Morris A. Gutstein, author and historian of the Chicago Jewish community, has been its rabbi since 1947. Predecessor rabbis have been Mordecai Waxman (1942-1944; 1945-1947) and David Graubart (1944-1945).

**JOINED IN 1950**

Seventeen years ago, B'nai Jacob (Sons of Jacob) Cong. of West Rogers Park came into existence. The present synagogue building located at 6200 N. Artesian was dedicated four years later. In 1950, it formally entered the Conservative movement. Not until 1956 were its school building and community center dedicated. Rabbi Joseph A. Gorfinkel, who has served as spiritual leader of the congregation since 1955, was preceded by Rabbis Louis B. Levy (1944-1946), Samuel Schnitzer (1947-1950), and Maurice A. Lazowick (1950-1954).

North Suburban Synagogue Beth El, situated on a seven and a half acre estate fronting Lake Michigan at 1175 Sheridan, Highland Park, is this year celebrating its 13th birthday. Though only in its bar mitzva year, it takes an honored place with the leading Conservative congregations in Chicagoland because of its rapid growth and vigorous development. Once again it is the twice-told tale of a few visionaries who organized worship services in temporary quarters all over the North Shore and classes for the instruction of the young. The congregation dedicated its school building in 1953, its social hall in 1957 and broke ground for its new sanctuary in 1961. Its rabbi, who is president of the Chicago Board of Rabbis, is Philip L. Lipis. He accepted a call to its pulpit in 1951, succeeding Rabbi Maurice Kliers, the congregation's first rabbi.

The first congregation organized in Skokie was the Niles Township Jewish Cong., formed in April, 1952. Its founding rabbi, who is its spiritual leader to this day, is Rabbi Sidney J. Jacobs. Affiliated with the United Synagogue of America, it is the only congregation in this area that also is included in the Reconstructionist Fellowship of Congregations. The Congregation occupies a three-and-three-fourths acre site at 4500 Dempster, dedicated in 1959.

Beth Jacob (House of Jacob) Cong. of Scottsdale, 4343 W. 83rd, has its building dedicated in 1959 during the spiritual ministry of Rabbi Solomon Rabinowitz who came to the congregation that year. His predecessors were Rabbi Bernard Mussman (1955-1956) and Rabbi Alan Blustein (1956-1957). From 1957-1959, the congregation was served for the High Holidays by Rabbi Arnold Goodman, who was a chaplain in the United States Army at that time, stationed at Fort Sheridan.

**NUMBERS INCREASE**

Among the more recent congregations is Rodfei Sholom-Oir Chodosh (Pursuers of Peace and New Light), deriving its name from the combination of two congregations, Rodfei Sholom and Oir Chodosh of Englewood, with Rabbi Arnold M. Goodman, its rabbi since 1954. Its synagogue building at 9109 S. Euclid was dedicated in 1959 and its school building in 1961.

Cong. B'nai Emunah (Sons of Faithfulness), 9131 Niles Center, Skokie, was organized in 1954 and dedicated its school building in 1960. Since 1959. its rabbi has been Harold I. Stern. Its first rabbi was Rabbi Melvin L. Goldstine (1954-1959).

Beth Hillel Cong., 1211 Wilmette, Wilmette, formed in 1958, is now in the process of building, having broken ground on Sunday, August 20, 1961. Its rabbi is Rabbi Sol Landau (1960), and his predecessor was Rabbi Louis Lieberworth (1958-1960).

North West Suburban Jewish Cong. is a three-year-old congregation located at 6208 Lincoln, Morton Grove. Its first and only rabbi has been Rabbi Lawrence H. Charney. Under his leadership, the congregation broke ground for a building on July 16, 1961.

It is significant to note that in the 13 years since the last historical survey of Conservative Judaism in Chicagoland was made, the number of Conservative synagogues has jumped from 16 to 26.

The women in the Conservative movement have worked side by side with their menfolk. As early as 1917, a Chicago Branch of the National Women's League was organized to further the work of Conservative Judaism. Its first president was Mrs. Benjamin Davis. Together with Mesdames Nathan Goldblatt, Phillip Klafter, and Albert Kahn, she visited seven sisterhoods with a view of interesting their memberships in expanding their programs.

Other names that figured prominently in those days were Mesdames Simon B. Bransky, Lillian Gelbspan and Solomon Goldman. Unfortunately, the spirit of the times was hostile to their endeavors and as a result, the branch fell into desuetude.

In 1937, through the aid of Mrs. Dora Spiegel, national president of the Women's League of the United Synagogue of America, the branch was reactivated, and Mrs. Philip Yavitz was chosen to preside over representatives of 13 affiliated sisterhoods. She served for seven years. As a tribute to the reconstituted branch and its dedicated president, the Women's League held its annual national convention in Chicago in 1937, the first time a national convention had ever been held outside New York.

**SISTERHOOD MOVEMENT**

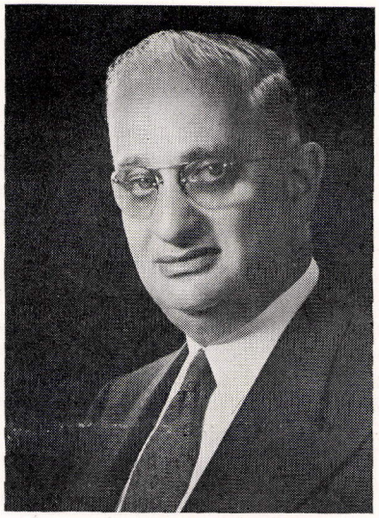
In 1939, 18 Chicago sisterhood members attended the annual convention held at the Commodore Hotel in New York City, and returned all fired up to enlist more sisterhoods for the cause of Conservative Judaism. Mrs. Abraham Finkelstein has the distinction of having been the first Chicago sisterhood member to be appointed to the National Board of the Women's League. Later Mrs. Louis Evans was elected to the board, and Mrs. Paul Volk became a national vice-president.

With the election of Mrs. Yavitz to the presidency, the Chicago office came to be known as the Central Branch, and it embraced in its membership sisterhoods from Illinois, Indiana, Michigan and Wisconsin. Before long, Central Branch boasted 35 sisterhoods. By 1959, with membership exceeding 50 sisterhoods, those from Michigan were detached from Central Branch and were constituted as a separate Michigan Branch with 13 sisterhoods. Despite this gerrymandering, Central Bracnh continued to grow. With its 45 sisterhoods, it is one of the most active branches in the National Women's Leagues.

Mrs. Milton C. Lippitz succeeded Mrs. Yavitz as president in 1945, and she, in turn, was followed by Mrs. Maurice Nagle and Mrs. Morris J. Saipe. Mrs. Simon Chinn, present president of Central Branch, is serving her fourth consecutive term.

Though the influence of Central Branch has been largely intangible, it has been substantial. One of the objective tests of growth is the degree of support it has been able to attract to the national program of the Seminar and Conservative movement. In 1946, at the first Torah Fund luncheon, only 350 women attended, raising $1,500 for the Scholarship Fund of the Seminary. Fifteen years later, 2,500 members gathered at McCormick Hall for the annual Torah Fund luncheon and turned over the sum of $30,000.

With more and more female students enrolling in courses given at the Seminary in New York and in the Joint Program sponsored by the Teachers Institute of the Seminary and Columbia University, there has long been felt a need for a Women's Residence Hall on the Seminary campus. In 1959, an effort to achieve this was begun. Mrs. Morris J. Saipe assumed the chairmanship of a local committee to raise $60,000 for the proposed Mathilda Schechter Women's Residence Hall. This undertaking is in full swing at the moment.



**CHARLES OLIFF**
**First President**
**Central Branch-United Synagogue**

While the Conservative synagogue predated the formation of a Central Branch, once this was organized, it became a center of strength. In 1925, the Midwest office of the United Synagogue of America was opened at 6 N. Clark. The organizing force behind this move was the late Rabbi Abraham L. Lassen, then the rabbi of B'nai Zion Synagogue. The first president was Charles Oliff, who recently became a Fellow of the Seminary. The name of Thomas Pizer appears in the records as a past president during this period. The office closed in 1931 because of the depression. Four years later, the Central Branch was restored under the name of the Chicago Friends of the Seminary with Samuel Wolberg, also a Seminary Fellow, its president. When the organization was incorporated in Illinois on March 6, 1947, as a non-profit corporation, it changed its name to the Council of Conservative Synagogues. In the course of the years, these distinguished Jewish lay leaders have come to the presidency: Leon Silvertrust, Reuben R. Kaufman, Daniel D. Glasser, Louis Winer, Samuel Specter, Myron Weinstein, Joseph M. Levine, and Jules L. Levinstein. This year, Robert W. Rice is serving as president.

Such was the growth and spread of the movement throughout this area, that by 1941 the services of a full time executive director became necesary. Rabbis Morris Dembowitz, Stanley Rabinowitz, Jacob Hochman, and the late Rabbi Solomon Rivlin, all Seminary graduates, held that post successively. Then came Mr. Bernard Klein followed by the present incumbent, Jack Goltzman.

By 1956, the expanding program made necessary the appointment of a director of Youth Activities. Seymour Friedman served in this capacity for one year. During his second year, he was acting executive director on the resignation of Klein. When Goltzman arrived on the scene in 1958, he was joined by Rabbi Burton Cohen as director of activities for one year. The next year, in 1959, Rabbi Cohen became full time director of Camp Ramah in Wisconsin, a post he fills to this day. Youth Activities passed into other part time hands.

### A TOWERING INFLUENCE

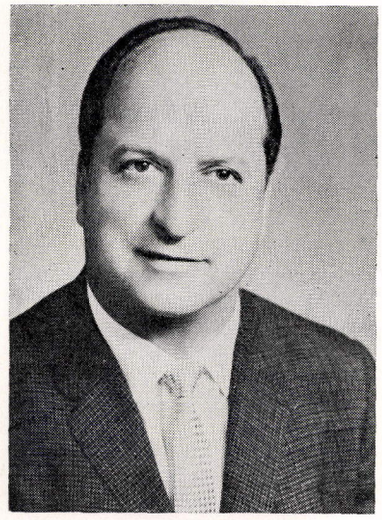
The last change of name to the Central Branch came on February 26, 1957. Since then, the Midwest office has come to be known as the Chicago Council of the United Synagogues of America. It is located at 72 E. 11th.

The name of one layman looms large during the post World War II period. Although he held no office in the Chicago Council of the United Synagogue of America, the late Maxwell Abbell exerted a towering influence, not only on the local scene, but also on national and international fronts. As the first and only national president of the United Synagogues of America from the Midwest (1949-53), as an articulate leader through pen and voice, as a financial wizard and a generous benefactor, and through his tireless travels and indefatigable labors, Abbell has left an unforgettable mark on Conservative Judaism.

### CAMP RAMAH

As a result of an extensive tour of Latin American countries by Abbell during the winter of 1956, the establishment of the World Council of Synagogues was projected. The Conservative movement became a worldwide movement when the World Council was launched at an historic constitutional convention held at Kiamesha Lake in November, 1959. At that meeting a constitution was adopted by representatives of 18 countries.

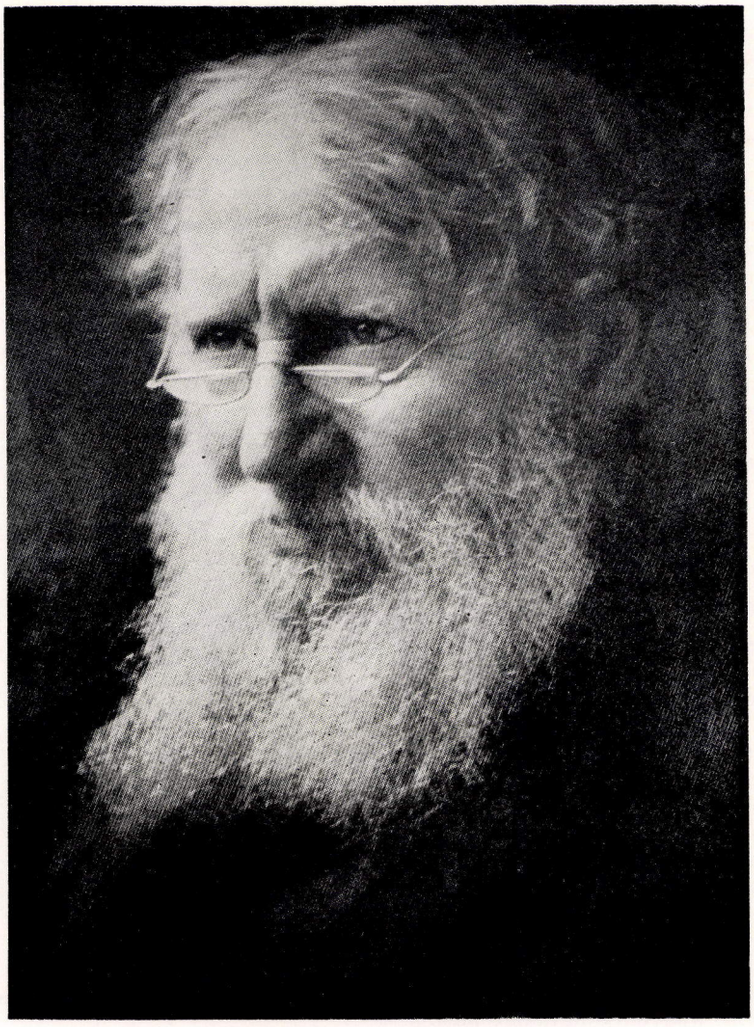
Of all the services and contributions of the Chicago Council of the United Synagogue of America—and they are too numerous to detail in such a short account—none is more significant than the establishment of the first Camp Ramah at Conover, Wisconsin. There, the first successful experiment was made of combining a program of worship and study with recreation, using Hebrew as the medium of expression. Young people, carefully screened to test their suitability for the program, were put into a controlled environment for two months. The mission of the camp has been to prepare young people with scholastic ability and leadership promise for future leadership in the Jewish community. The results have been so good, that in less than a decade and a half, five other camp units have come into existence. From 94 campers in 1947, the total has grown to 1600 campers in camps located in the United States, Canada, and Argentina. Two hundred ninety-six attended Wisconsin Camp in the summer of 1961. Only the lack of trained personnel to staff



**ROBERT W. RICE**
**Current President**
**Chicago Council-United Synagogue**

additional camps has prevented even more rapid growth. From the ranks of those at Camp Ramah has come the largest core of members in the Leadership Training Fellowship Program, which seeks to carry forward the influences received in camp on an all year-round-basis to worship and serve. It is significant that some 60 percent of those who make up the student body of the Rabbinical Department of the Seminary are former Ramah campers. It is particularly significant for the Chicago Jewish Community that of the 94 campers who attended the first encampment in 1947 seven are today rabbis, two are rabbinical students, one is a Jewish educator, and one is Associate Professor of Philosophy at Indiana University.

The third partner who has labored energetically with the Chicago Council of the United Synagogue and the Central Branch of the Women's League on the local front has been the Chicago Region of the Rabbinical Assembly of America, the rabbinic arm. All three local expressions of the movement draw their inspiration from the Jewish Theological Seminary of America, New York, founded in 1887 under the presidency of the sainted Rabbi Sabato Morais and reorganized in 1902 under the unforgettable, dynamic Rabbi Solomon Schechter of blessed memory. So great was Dr. Schechter's influence that 46 years after his death, some



RABBI SOLOMON SCHECTER

still speak of the Seminary as "Schechter's Seminary." Dr. Cyrus Adler received the mantle of leadership from Dr. Schechter, serving as acting president of the Seminary from 1915 to 1924 and as president until his death in 1940. The present chancellor of the Seminary is the renowned scholar, teacher and author, Dr. Louis Finkelstein, who has held that post since 1940.

The alumni of the Seminary, and rabbis trained and ordained elsewhere who share a common ideology and spiritual outlook are organized nationally in the Rabbinical Assembly of America. Generally speaking, the congregations they serve and other likeminded congregations are banded together in the United Synagogue of America. The Women's League is a branch of the United Synagogue. The Seminary, Rabbinical Assembly and United Synagogue are the top echelons of authority in the Conservative movement. Branch offices are in New York, Boston, Chicago, Philadelphia, Los Angeles, Newark and Washington, D.C.

The main emphasis of the Chicago Region of the Rabbinical Assembly of America has been in furnishing guidance in religious matters and ritual practice, in improving standards of Jewish education, and in interpreting Conservative Judaism to both the Jewish as well as general community.

Through the Beth Din or Ecclesiastical Court, presided over for many years by Rabbi David Graubart, religious questions of every description coming from national and overseas sources as well as local people and organizations, have been dealt with, and expert counsel offered. Through the efforts of the Chicago Region of the Rabbinical Assembly, an educational council was formed by agreement between the Chicago Council of the United Synagogue and the Chicago Board of Jewish Education. Subsequently, the Chicago Board of Jewish Education appointed one of its supervisors to be the liaison between the Board and the Conservative movement. The results of the efforts of the Educational Council are evident in the growing tendency of Conservative religious schools to upgrade Hebrew education and downgrade one-day-a-week religious instruction through the progressive elimination of the middle grades in the Sunday School for children between the ages of 8 to 13.

According to figures released by the Board of Jewish Education on November 1, 1961, 58 percent of all the Jewish children of Chicago, studying in weekday religious schools under the aegis of the Board, come from Conservative schools. This is a total of 4,622 out of 8,006 children enrolled. In the Hebrew High School Department, where the problem of retention is greatest, over 60 percent of enrolled students are from Conservative religious schools.

Those who have served as presidents of the Chicago Region of the Rabbinical Assembly have been Rabbi Morris Teller (1946-1948), Rabbi Benjamin H. Birnbaum (1948-1951), Rabbi Ralph Simon (1951-1953), Rabbi Maurice A. Lazowick (1953-1954), Rabbi Morris Gutstein (1954-1956), Rabbi Maurice Kliers (1956-1958), Rabbi Philip L. Lipis (1958-1960) and Rabbi Moshe Babin (1960-1962).

The features that characterize the Conservative expression of a synagogue are a modern trained rabbinate with academic degrees as well as ordination, sermons in English, mixed pews, worship with covered head and talesim for men, late Friday evening services, prayers both in Hebrew and in English translation, modern Hebrew and religious schools, active women's, men's and youth groups, institutes of adult Jewish studies, forums, staunch support of Israel, a modern approach to scholarship and theology, and a disciplined reverence for the Halachah and the religious practices and pieties it legislates.

### SHOWING THE WAY

In the post World War period, evidence indicates a steady and pronounced gravitation towards the center in American Jewish religious life on the part of those formerly to the right and to the left. While many factors are responsible for this trend—such as the tragedy that befell European Jewry, Israel's rebirth and the growing inner security of the third generation American Jew—patterns adopted by the Conservative movement and Conservative congregations have been exceedingly helpful in showing the way to those who until recently were frozen in the past, or had been plunging ahead blindly and erroneously into the future.

We conclude a rapid and sketchy survey of the Conservative movement in Chicagoland with this observation by the generally acknowledged greatest living Jewish historian, Prof. Salo W. Baron. Bearing no official relationship to any of the major alignments in Judaism, Dr. Baron wrote: "Neo-Orthodoxy equally with Reform, is a deviation from historical Judaism. No less than Reform, it abandoned Judaism's self-rejuvenating historical dynamism. For this reason we may say that . . . it is Conservative Judaism which seems to show the greatest similarities with the method and substance of teaching of the popular leaders during the declining Second Commonwealth, inasmuch as, clinging to the traditional mode of life, it nevertheless allows for the adaptation of basic theological concepts to the changing social and environmental needs."

CHICAGO COUNCIL

# United Synagogue of America

(The CONSERVATIVE Movement in Judaism)

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PREAMBLE
to the
CONSTITUTION
of the
UNITED SYNAGOGUE
OF AMERICA

*"To assert and establish loyalty to the Torah and its historical expositions; to further the observance of the Sabbath and the Dietary Laws; to preserve in the Service the reference to Israel's past and the hopes of Israel's restoration; to maintain the traditional character of the liturgy, with Hebrew as the language of prayer; to foster Jewish religious life in the home, as expressed in traditional observances; to encourage the establishment of Jewish religious schools, in the curricula of which the study of the Hebrew language and literature shall be given a prominent place . . . It shall be the aim of the United Synagogue of America, while not endorsing the innovations introduced by any of its constituent bodies, to embrace all elements essentially loyal to traditional Judaism and in sympathy with the purposes outlined above."*

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Rabbi Moshe Babin

# The Jewish Theological Seminary Of America

The Jewish Theological Seminary of America, a citadel of Jewish scholarship and the center of the Conservative Movement, was founded in 1887. Its contributions transcend denominational bounds and stand as a vital force in the ethical, cultural and spiritual enlightenment of people of all faiths, everywhere.

Situated at Broadway and 122nd St. in New York, the Seminary's eight schools prepare young men as rabbis and teachers, for congregations throughout the world and as chaplains in the U. S. Armed Forces. It also trains men and women for service in Jewish education, students for the cantorate and adults for leadership in Jewish communal life. Seven of the Seminary's schools are housed on New York's Morningside Heights. The eighth, the University of Judaism, is situated in Los Angeles. The eight schools have a total annual enrollment of some 2,000 students, from every part of the world.

The founders of the Seminary knew that a native center of modern Jewish learning was essential if Judaism were to survive in America. At the time of its establishment, there were 300,000 Jews in the American Jewish community, which was then already nearly 250 years old. New waves of immigrants were coming, yet the American Jewish community derived its intellectual nourishment solely from the Old World. The need of an American center of Jewish learning was obvious, and the farsighted founders obtained a charter and established the Jewish Theological Seminary Association. Early in 1887, the first ten students began preparatory classes in the vestry rooms of Shearith Israel, the nation's oldest congregation.

The impetus for the new Seminary came from Dr. Sabato Morais, rabbi of Mikveh Israel in Philadelphia, the second oldest Jewish congregation in the country. He won to his cause an influential group of rabbis, scholars and laymen, prominent among them the youthful Dr. H. Pereira Mendes, rabbi of Shearith Israel.

In 1901, a group of prominent Jewish philanthropists, led by Jacob H. Schiff, Leonard Lewisohn and Daniel Guggenheim, established a new corporation with a substantial endowment, The Jewish Theological Seminary of America, into which the older Association merged. The recognized Seminary moved into a new building, not far from its present campus, and the directors called Dr. Solomon Schechter from Cambridge University in England to be the Seminary's new chancellor.

Today, under Dr. Louis Finkelstein, a world renowned scholar who serves as chancellor, the Seminary's faculty retains its original eminence. Many of America's congregational pulpits are occupied by Chicagoans who studied at and were ordained by the Seminary. Many of the country's outstanding teachers from the Chicago area, received their training at the Seminary's Teachers Institute-College of Jewish Studies.

And Chicago lay leaders long have supported the Seminary's multi-faceted program with maintenance funds and endowment gifts. The late Maxwell Abbell was one of the Seminary's most generous supporters, giving not only financial aid, but also the time and energy that all dedicated leaders give to causes which serve the interests of the community. Today, his widow, Fannie Abbell, is a member of the Board of Directors of the Seminary, and his brother, Joseph J. Abbell, is a member of the institution's Board of Overseers.

Other Chicagoans now serving as members of the Board of Overseers are Jacob Arvey, David Borowitz, Abbott Coburn, H. D. Heyman, Arthur N. Lanski, Joseph M. Levine, Charles Oliff, Charles Swibel, Louis Winer and Samuel Wolberg, all of whom participate actively in the affairs of the Seminary.

Earlier this year, a group of Chicago leaders formed The Chicago Scholarship Fund for Jewish Education, Inc. The Fund was established on behalf of the Seminary as the means by which the program and activities of that institution can be directly related to the educational, spiritual and cultural needs of Chicago youth. President of the Fund is Joseph J. Abbell. Arnold I. Shure, Louis Winer and Joseph M. Levine are vice-presidents, Charles Oliff is treasurer and Samuel Wolberg is secretary. Counsel for the Fund is John J. Waldron. The ever-active Fannie Abbell is a member of the board of the Fund.

The Fund will make it possible for deserving and qualified Chicago youth to obtain training at the Seminary, through scholarship assistance. Thus, the Chicago Scholarship Fund for Religious Education gives opportunity to Chicago young people who wish to enter religious life and, at the same time, insures a steady flow of spiritual leadership for the years to come.

The Teachers Institute and Seminary College of Jewish Studies are undergraduate colleges of the Seminary. The Teachers Institute is a professional college of Jewish education, training teachers and other workers for the Jewish community. Its undergraduate division awards a teacher's diploma and the degree of Bachelor of Religious Education.

The Seminary College of Jewish Studies offers a liberal arts program in Judaica leading to the Bachelor of Hebrew Literature degree. Under an exchange program, students can pursue a combined study program at the Seminary and at Columbia University, located nearby, toward liberal arts degrees at both institutions.

A network of Ramah Camps, teaching the meaning and practices of Judiasm to American youngsters, is important in recruiting the best possible students, as are such other activities as the nationwide Leaders Training Fellowship and the preparatory departments at the Seminary in New York.

Housed at the Seminary, also, is the internationally-famous Seminary Library, the world's largest and finest collection of Judaica and Hebraica. Another famed Seminary institution, The Jewish Museum, located on Fifth Ave. and 92nd St., attracts thousands of visitors annually. The Seminary's Institute for Religious and Social Studies offers religious leaders of all faiths, a forum to explore common problems, and the Seminary Israel Institute offers Americans of every faith and Israelis a platform for building closer spiritual and cultural ties.

More than six million Americans of all faiths listen each Sunday to the award winning "Eternal Light" radio program, broadcast over NBC. "The Eternal Light" on NBC-TV or the Seminary's "Directions '62 — A Jewish Perspective" on ABC-TV.

The American Student Center in Jerusalem, a dormitory and cultural center for Seminary students spending a year in Israeli schools, will open later this year. Also in Jerusalem is the Schocken Institute for Jewish Research of The Jewish Theological Seminary of America, a mecca for scholars from all parts of the world.

Finally, the 700 graduates of the Seminary's Rabbinical School, and the more than 1,000 graduates of its Teachers Institute, occupy posts of leadership throughout the globe.

Two sister institutions of the Jewish Theological Seminary of America are located in the buildings at Broadway and 122nd St. The Rabbinical Assembly of America, the national rabbinical organization and the United Synagogue of America, the association of more than 700 congregations in the United States and Canada.

# CONGREGATION B'NAI ISRAEL
## OF AUSTIN *and its Auxiliary Groups*

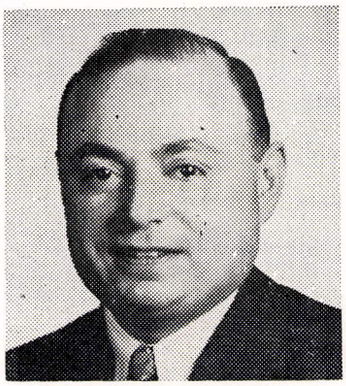
*Salute*
*Jack Fishbein*
*Editor*
*of*
*The Sentinel*



RABBI SHLOMOH Z. FINEBERG

*Salute*
*the Proficient*
*Staff*
*of*
*The Sentinel*

**Congregational President**



GEORGE EDELSTEIN

**Sisterhood President**



MRS. BERNARD LEVIN

**Men's Club President**



SOLOMON M. SALENGER

**HISTORY:** Cong. B'nai Israel of Austin was organized in 1924. The building was founded in 1925. The Community Center was added in 1947. The first president was Samuel Greenfield. Mrs. D. Cohen was the first sisterhood president.

**HISTORICAL PREMIERS:** First congregation in Austin and the only one to remain Traditional as originated. Created Cavalcade of Prayer program. Originated Mothers and Daughters Sabbath. Started the first Talis and Tefilin club and Breakfast club in Chicago. Also initiated the first ceremonial installation.

**PAST PRESIDENTS:** Since 1942, Isadore Shalowitz, Morris Eisen, Nathan Glick, Max Moschel, Philip M. Ginsburg, Harry M. Bell and Albert H. Jacobson

**SISTERHOOD PAST PRESIDENTS:** Mrs. Max Gordon, Honorary President; Mrs. Shlomoh Z. Fineberg, Honorary Director; Mrs. Kate Pearlman, Honorary Director; Mrs. David Cohen, Mrs. Morris Simon, Mrs. Samuel Greenfield, Mrs. Albert Kahn, Mrs. Philip Yavitz, Mrs. Benjamin Sherman, Mrs. Frank Burman, Mrs. Benjamin Rubenzik, Mrs. Louis Frohman, Mrs. Allan S. Shohet, Mrs. Alex Fine, Mrs. Rubin Beller, Mrs. Morey A. Lippitz, Mrs. Harry Blumberg, Mrs. Harold M. Harris, Mrs. Harry Karpen, Mrs. Meyer Levy, Mrs. Max Raphael, Mrs. Morris Goldner and Mrs. Sam Wallerstein.

**ACTIVITIES AT SYNAGOGUE:** B'nai Israel has housed B'nai B'rith, Zionists, Jewish War Veterans, Boy Scouts, A.Z.A., B.B.G., Golden Agers, Hadassah, Ann Sofer Memorial Club, Susan Reese Asthmatic Organization, Young Judeans, Cub Scouts, Brownies, Jewish Community Center Program, Minyonaires, Bar Mitzvah Men's Club and Parent-Teachers Council.

**CONGREGATION OFFICERS:** George Edelstein, Philip G. Berland, Bernard Witney, Sam Shatten, Eli Kornblith, Meyer Kaplan, David R. Spilky, Ralph Marder and Sam Adler.

**SISTERHOOD OFFICERS:** Mrs. Bernard Levin, Mrs. Martin Ovitsky, Mrs. Harvey Sloane, Mrs. Abraham Lerch, Mrs. Philip Shaffer, Mrs. Ben Goldman, Mrs. Abe Klein, Mrs. Saul Meyer, Mrs. Philip Rottstin, Mrs. Joseph Leeb, Mrs. Ralph Marder and Mrs. Jack Wilneff.

**MEN'S CLUB OFFICERS:** Solomon M. Salenger, Bernard Witney, Bernard Sax, Ralph Marder, Isaac Turnoy, Irwin Lapping and Al Pick. Ralph Marder and Philip G. Berland are the officers of the Talis and Tefilin Breakfast Club. Founder, Rabbi Shlomoh Z. Fineberg.

# REFORM JUDAISM

By EDWARD H. EULENBERG

AS with the beginnings of all great movements, the origin of Reform Judaism in Chicago cannot be set at a precise date and place, to which we can point and say, "Then and there was Reform born."

The oldest Chicago congregation now in Reform, though it did not start as a Reform group, is K. A. M. Temple. It is also the oldest Jewish congregation in the Midwest and mother synagogue of the Illinois region.

Its name, Kehilath Anshe Mayriv (Congregation, Men of the West) attests to the realization of the founders that they were pioneers of Jewish worship in a new part of the world.

The congregation first met in a room above the Rosenberg and Rosenfeld store, 155 Lake. At first it was without a rabbi, but within a short time the small group had engaged Rabbi Ignatz Kunreuther of New York, who also was their shochet. A few years later, the congregation had grown so that they felt the need for a synagogue and they built one in 1851 on Clark St., between Adams and Quincy, where the U. S. Court House now stands.

On the Court House is a plaque, dedicated during K.A.M.'s anniversary year, 1947, to mark the site of "the first Jewish house of worship in the State of Illinois and the Middle Northwest."

K. A. M. was founded as an Orthodox congregation, and not until 1882 did it set its course in the way of Reform. It is more than 25 years older than the Union of American Hebrew Congregations itself, which was founded in 1873; or the country's oldest Jewish rabbinical seminary, Hebrew Union College, now part of Hebrew Union College-Jewish Institute of Religion, founded two years later.

Though founded outside the framework of Reform, K. A. M. contributed to the first congregation founded in Reform — Sinai Temple, organized in 1861 by a group of K. A. M. members.

Sinai first worshipped in a small frame building on Monroe St. between Clark and LaSalle, which was destroyed by the Chicago Fire of 1871. Services were carried on in Martin's Hall, Indiana Ave. and 22nd St. In 1876 a new building was erected at Indiana and 21st.

Both temples have been served by some of the nation's outstanding rabbis — K. A. M. by Rabbis Solomon B. Freehof, Joshua Loth Liebman, Tobias Schanfarber, and the incumbent Jacob J. Weinstein; Sinai by Dr. Emil G. Hirsch, who served from 1880 until his death in 1923. Dr. Hirsch was succeeded by Dr. Louis L. Mann, still incumbent. Together they served Sinai more than 80 of its 100 years.

Another early Reform temple in Chicago was B'nai Sholom, the second congregation in the city, founded in 1852, although it did not become Reform until later. It merged with Temple Israel in 1906.

Yet another was B'nai Zion, organized on the West side about 1864, with Rabbi Bernhard Felsenthal, first rabbi of Sinai, as its spiritual leader. As its membership scattered, however, some formed what later was Washington Boulevard Temple, others joined Temple Mizpah when it was founded, and finally the congregation disbanded. B'nai Zion's last rabbi, Dr. Samuel Cohon, was Mizpah's first.

Among long-established Reform congregations are several others which did not start as Reform, but became so later. These include:

Temple Sholom, formerly known as North Side Hebrew Cong., organized in 1867, inclining at first to Orthodoxy. The incumbent Rabbi is Louis Binstock.

B'nai Abraham, organized in 1870 in what now would be considered the Conservative movement. It became Reform in 1888.

Beth El, starting as an Orthodox congregation in 1871. Its building at May and Huron was destroyed by a cyclone in 1873, and a new one was built.

Emanuel Cong., formed in 1880 as a Conservative group, but gradually turning to Reform.

B'nai Jehoshua, starting in 1893 as a benevolent society, becoming a synagogue in 1904.

Isaiah Temple was founded in 1895 as a Reform congregation by former members of Zion Temple who had moved south. It merged with Temple Israel in 1923 to form Temple Isaiah Israel.

Temple Israel, dedicated in 1898, and combined in 1906 with B'nai Sholom congregation to form B'nai Sholom Temple Israel. In 1923, as noted, this group joined Isaiah Temple to form Isaiah Israel.

Yet with all these early roots in Chicago's Jewish community, Reform Judaism was not formally organized here on a city-wide basis until 1944. Not only K. A. M., but Sinai, B'nai Sholom, B'nai Zion, Sholom, B'nai Abraham and Beth El all were founded before the organization of UAHC, parent body of American Reform.

Chicago's first banding together of Reform congregations came with the organization of the Chicago Federation of Reform Synagogues Jan. 18, 1944, in the Standard Club.

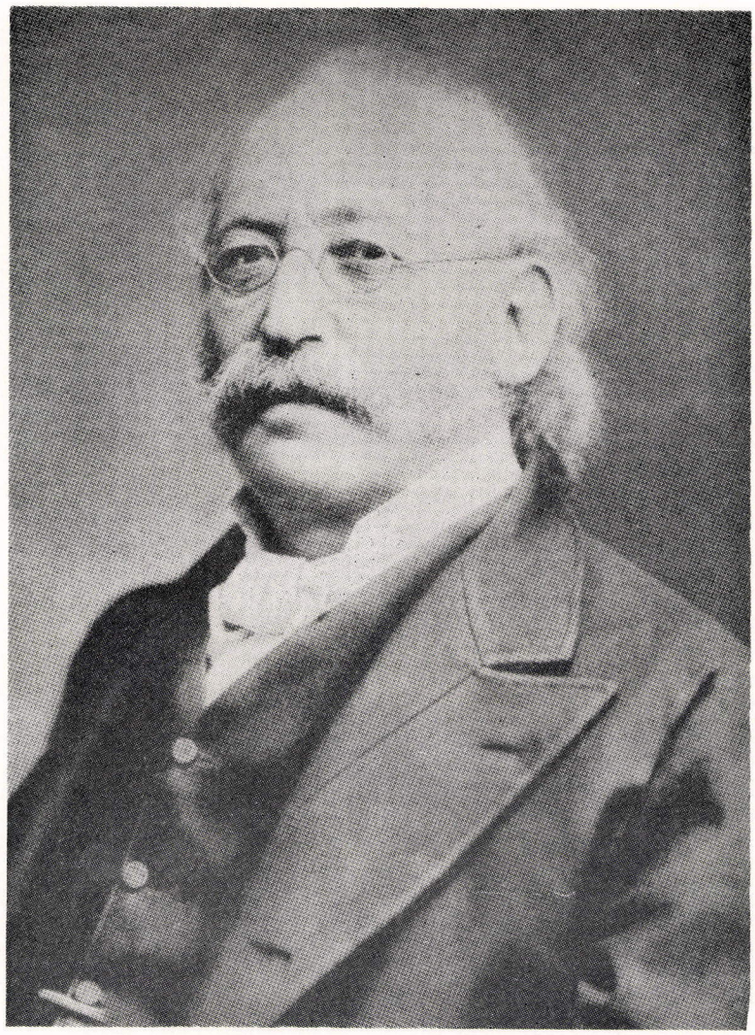
There were then 13 congregations, with about 5,000 families — compared with today's 30 congregations in the Federation, with 15,000 families.

Dr. S. S. Hollender, then president of Temple Emanuel, was elected temporary chairman of the new group by the gathering of 500, and later became first president of the Federation Mrs. Hugo Hartmann, who also

*Edward H. Eulenberg is a writer for the Chicago Daily News, a member of the journalism faculty at Northwestern university, an active member of Temple Beth Israel, and*



*a member of the public relations committee of the Chicago Federation, Union of American Hebrew Congregations. He has prepared this article with the cooperation ond under the direction of Rabbis Ernest M. Lorge, Richard G. Hirsch, and Herman Schaalman, who acted in the capacity of an editorial board.*



RABBI ISAAC MAYER WISE
Founder of American Reform Judaism

was president of the National Federation of Temple Sisterhoods, was named temporary secretary.

Speakers included Rabbi Freehof, then president of the Central Conference of American Rabbis; Rabbi Jonah B. Wise, of New York, son of Rabbi Isaac Mayer Wise, founder of American Reform Judaism; and Adolph Rosenberg, of Cincinnati, then UAHC president.

At a meeting April 18 in the Standard Club Rabbi Maurice N. Eisendrath, then executive director, now president, of UAHC, installed Dr. Hollender as president, and these other officers:

Vice-presidents, Samuel Kassel, Jack Rosen, Max Robert Schrayer; treasurer, Nathan A. Joffe; secretary, Mrs. Max Biesenthal; director, Rabbi Phineas Smoller, formerly of Joplin, Mo.

Executive committee members installed were Maurcy M. Ball, David Brill, Archie Cohen, Rabbi Eisendrath, Irving Florsheim, Harry N. Gottlieb, Mrs. Hugo Hartmann, Oscar Hollander, Herman L. Korach, Richard L. Lowenstein, Rabbi Mann, Albert F. Mecklenburger, Henry P. Meyers, Adolph Rosenberg, Charles Simon, Rabbi Jacob Singer and Mrs. Lester Stern.

Federation officers were established in the Temple Building, 77 W. Washington. Officers now are at 127 N. Dearborn.

Rabbi Smoller continued as director until June, 1949, when he went to Los Angeles, and was succeeded by Rabbi Herman E. Schaalman, who came here from Cedar Rapids, Iowa. He is now rabbi of Temple Emanuel. The present director, who followed Rabbi Schaalman, is Rabbi Richard G. Hirsch.

Temples which were charter members of the Federation were Beth El, Beth Israel, B'nai Jehoshua, Emanuel, Isaiah Israel, Judea, K. A. M., Mizpah, North Shore Cong. Israel, Sholom, Sinai, South Shore and Washington Boulevard.

Chicagoans who now are members of the National board of UAHC are J. S. Ackerman, Samuel Baskin, Sidney I. Cole, Herman E. Hattis, Philip B. Heller, Dr. S. S. Hollender, Philip S. Klutznick, Albert F. Mecklenburger, Michael Newbury, David M. Riff and Bernard G. Sang.

High on the list of Reform Judaism's great strengths in Chicago today is education — both for adults and children.

In all Chicago Reform congregations programs of adult education have flourished, in some for many years — institutes of adult Jewish studies, lecture forums, offerings of artistic and cultural events.

It is the content of these programs, rather than their number, which is significant. There is, of course, a full schedule of traditional Jewish content — Hebrew language, Jewish history, music, art, literature, Bible, Talmud and Jewish practice.

There is also an increasing amount of study and discussion devoted to the daily infusion of Jewish ethics into community living.

A growing phase of adult study in Reform is the retreat or study session, with large groups going to a quiet place outside the city for several days or a week of worship, study and discussion of contemporary problems in the light of Jewish teaching.

In all these retreats the lay participation has been strong, with the groups organizing and conducting many of their own worship services, discussion groups and study programs.

An outstanding part of Chicago Reform's educational program is its sponsorship of a four-year course of basic Jewish education for laymen, now in its third year. The Chicago Federation of UAHC has joined the College of Jewish Studies in preparing and presenting the course, the first in the country in the spirit of Reform. The course includes Jewish history, religious life, classical literature and Jewish living.

In another pioneer venture, the Federation in July, 1961, conducted its first week-long Summer Academy of Jewish Studies at Oconomowoc, Wis., for congregational leaders from Chicago, its suburbs and communities in several surrounding states. Plans for a repetition in 1962 are well advanced.

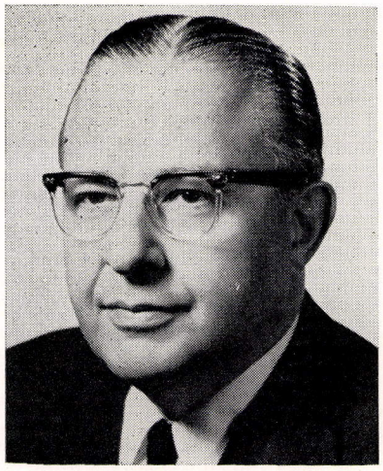
To foster the fullest activity of lay leaders, the Federation for several years has conducted autumn leadership training seminars for temple board members and officers. All-day workshops are held in many areas, including education and youth work.

Chicago representatives on the board of Hebrew Union College-Jewish Institute of Religion, which Chicago's Reform congregations help maintain, are Robert S. Adler, Rabbi Edgar Siskin and Philip Sang.

Education for youth, however, is probably one of Reform's greatest strengths in the Chicago area. Figures have shown that more and more Reform religious and Hebrew school pupils here go on with their studies for a longer time, and in a spirit of joy and willingness.

Children in schools of Reform generally do not spend as many hours weekly as in some others. But this very moderation has accounted for their readiness to go on for more years. This approach is in the spirit of Reform educational philosophy, to make the schooling a pleasurable experience rather than a burden.

Increasingly, bar and bat mitzva have become only the first step in the Reform Jewish child's religious education, rather than an end. By the hundreds, these children are going on



**DR. S. S. HOLLENDER**
**Honorary Chairman, Union of American Hebrew Congregations**

to confirmation — now generally achieved when the youngster is in the second year of high school. Many are going on to Hebrew high school and to advanced work in the College of Jewish Studies.

These college students number many who prepare for teaching in Hebrew and religious schools.

With Reform youth, however, all is not study. Through the Chicago Federation of Temple Youth (CFTY) they engage in a lively fourfold program of prayer, study, work and play.

Year-round activities, in individual youth groups or on a city-wide basis, may take the form of religious services which the youngsters prepare and conduct, study groups, dances, cultural programs or conclaves (day-long or weekend affairs which embrace a variety of these activities).

The high point of any CFTY youngster's year, he'll affirm with enthusiasm, is a session at Union Institute near Oconomowoc, Wis. For it is there, in the serene surroundings of green lawns, elms and oaks, beside a blue lake, that the youth of Reform Judaism see their visions.

In the rustic chapel under the trees, which willing CFTY hands helped fashion, the youngsters conduct services and offer prayers. Though services are in the framework of the Reform Union Prayer Book, the boys and girls contribute original prayers and arrange additional material.

"Play" is on the beach and in the lake, swimming or boating; in tennis and baseball on the Froelick campus; around the campfire with song, story and games; in folk dances on the lawns; in arts, crafts and dramatic classes in the Sang Recreation Hall; or in putting out a newspaper.

In winter the campfire moves inside to the fireplace in the stately old "big house," remodeled for modern comfort. Trained counselors, many from the ranks of yesterday's CFTY campers, direct the programs.

"Work" began shortly after Union Institute was established in 1951, with much less than the 44 acres now making up the grounds, and with little more than the "big house" for shelter and meals.

A small group of CFTY youngsters worked in the spring of 1952, and others the following summer, to start a program of building, repairing, painting and grounds-keeping that still goes on. It is a point of pride with Institute campers to leave their mark on Union Institute — an improvement, a repair, an addition to be enjoyed by future campers. Chances are that the youngsters will enjoy their own contributions, because Institute campers have a way of returning year after year.

The "study" is informal, with a range from Jewish history, culture and literature to boy-girl problems of dating and behavior. A faculty of rabbis gives substance and guidance to the classes and discussions.

Union Institute, operated by the Federation and UAHC for youth of the Chicago area and surrounding states, was the first camp of its kind opened by UAHC, and the forerunner of several others now in use in various parts of the country.

With an increasing attendance each year, Union Institute is being used to capacity, and there are plans for more and better facilities.

**SOCIAL PROBLEMS**

The Federation and individual congregations have interested themselves in all the pressing social problems of their community — housing, civil rights, juvenile delinquency, church-and state relationship, care for the aged, preservation of the city from decay.

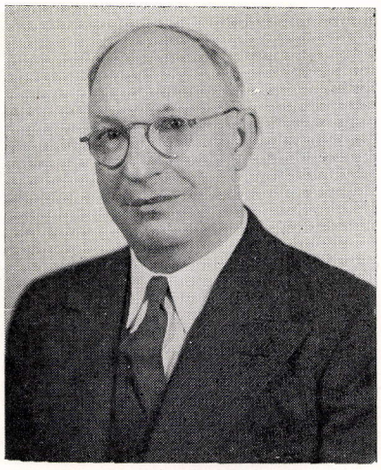
Reform has interested itself in such matters as religious observances in public schools, transfer of public land to religious bodies and labor-management relations.

But Reform interest in these problems is not limited to study and discussion. When the time has come for public pronouncement and action, congregations and the Federation have addressed themselves to the community at large and to its officials. The Federation has worked also with groups of other faiths (through youth and adults, laity and clergy) to seek solutions for social problems.

The importance Reform attaches to its rabbinate as community leaders as well as spiritual guides and teachers is typified by the fact that all three directors of the Federation have been rabbis.

In the area of congregational-rabbinic relations, Chicago Reform has made an outstanding contribution in its formulation of a Lay-Rabbinic Guide. With some modifications the guide has been adopted by UAHC, national Reform body. It was prepared by a committee of Federation representatives and members of the Chicago Association of Reform Rabbis.

The CARR was founded by Rabbi S. Felix Mendelsohn, of Temple Beth Israel, who was the first president,



**RABBI S. FELIX MENDELSOHN**
**Founder of The Chicago Assoc. of Reform Rabbis**

and who founded Jewish Book Month. Succeeding presidents have been Rabbis David Polish, Beth Emet; Edgar Siskin, North Shore Cong. Israel; Ernst M. Lorge, Beth Israel; Carl Miller, Beth El of Hammond, Ind.; and Herman E. Schaalman, Emanuel, incumbent.

Reform Rabbis who have been president of the Chicago Board of Rabbis and its predecessor group, the Chicago Rabbinical Association, are: Bernhard Felsenthal, Emil G. Hirsch, Joseph Stolz, Tobias Schanfarber, Julius Rappaport, Nathan Feuerlicht, J. Ungerleider, Abram Hirschberg, Gerson B. Levi, Samuel S. Cohon, Felix A. Levy, G. George Fox, Jacob Singer, Samuel Schwartz, S. Felix Mendelsohn, Charles Shulman, Samuel Blumenfield, Jacob J. Weinstein, Morton M. Berman, Eric Friedland and David Polish.

Three Chicago rabbis were presidents of the Central Conference of American Rabbis, national body of the Reform rabbinate. They were Rabbis Joseph Stolz, of Isaiah Israel, from 1905 to 1907; Felix Levy, of Emanuel, 1935-37; and Solomon B. Freehof, K. A. M., 1943-45.

In Reform, women are given equal status in religious and communal affairs. They play an important role in their congregations and the Federation.

Their generous support of Union Institute is only one of their many fine contributions. In the organization of synagogue sisterhoods, women of Reform were pioneers in Chicago. Theirs have been among the most effective groups.

But all these achievements, all this history can have no meaning without the awareness that central to Jewish life is worship.

In this area Chicago's Reform Jews not only have been faithful, but have worked to beautify their services, stress, worship in the home and make it a part of their lives.

In community activities, in their personal dealings, by acting in the light of Biblical ethics they worship and serve God daily as they fulfill the commandment to do justice, love mercy and walk humbly with God.

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# JEWISH EDUCATION

- **Hebrew Theological College**
  Dr. Oscar Z. Fasman
- **Board Of Jewish Education and The College Of Jewish Studies**
  Sarah Elkin Braun
- **Associated Talmud Torahs**
  Dr. Leonard C. Mishkin

# The Hebrew Theological College

By
RABBI
OSCAR Z.
FASMAN

UNTIL 1902, Chicago had but a few young men studying Talmud in addition to their basic Hebrew school program. Then the Yeshivath Etz Chaim was chartered. Chicago still has a number of men who received some of their Jewish education in that school, located for a time on Johnson and Peoria Sts.

In the first 20 years of this century students wishing still more advanced rabbinical educations went to New York, since only elementary classes were functioning here.

Then Rabbi H. Rubinstein from Israel arrived. He was willing to transmit his knowledge as a teacher gratis to several young men who were ready for a more intensive class. Working with him to build up an advanced school were Rabbis Ephraim Epstein, A. R. Cardon, and Eliezer Muskin. A group of laymen with B. Laserowitz as president brought about a merger —the Yeshivath Etz Chaim and the Talmud classes of Rabbi Rubinstein.

In 1922, the merged institutions completed a structure on the northeast corner of Douglas and St. Louis. They called it Beth Hamidrash La-Torah, and its English equivalent, Hebrew Theological College. It had a total enrollment of slightly above 200. The new institution was to provide a rabbinical education leading to Semicha (ordination). A major goal was the training of Orthodox rabbis in the spirit of modern American culture and the needs of the American Jewish community. Students were required to complete enough university studies to earn at least a Bachelor of Arts or Bachelor of Science degree.

The young spiritual leader of Cong. Anshe Sholom, Rabbi Saul Silber, was elected president. His efforts were turned towards building a faculty, developing an adequate budget, recruiting gifted young students, and creating a relationship with modern congregations that would open up a field of service to the graduates.

Rabbi Silber brought the renowned Talmudic scholar, Rabbi N. Yablonsky, from Slabodka to be the highest Rosh Yeshiva. He invited Prof. Meyer Waxman to expand the Department of Bible and Philosophy. One of the most dedicated educators in the United States, Rabbi Jacob Greenberg, was appointed dean of the entire Yeshiva, in charge of all the educational activities in addition to individual guidance of the students. To strengthen the teaching of Hebrew language and literature Rabbis A. Shulman and Samuel Seligman were added to the faculty.

In 1925 the first class of 10 rabbis was ordained. The renowned Gaon Y. L. Gordon gave the class his personal ordination. The remarkable continuity of the Rabbinical Department organized in those early years is attested by the fact that Rabbis C. D. Regensberg, H. Kaplan, S. Starr, and N. Sachs continue on the faculty today.

As the Judaica collection of the College Library continued to grow and additional class rooms were required for the increasing student body, the College accepted a major gift from Barney and John Balaban as a nucleus for a new Library building. Started in 1929, it was interrupted by the crisis years of the early 30's, and was finally completed in 1937. By that time, the enrollment exceeded 400, and the Library housed over 18,000 volumes.

Rabbi Silber had brought in as his executive director the energetic Rabbi Samuel S. Siegel. Rabbinical studies were intensified under the Talmudic authority, Rabbi Chaim I. Korb, who was head of the department from 1928-1949. (In that year he retired on emeritus status and went to live in Jerusalem until his death in 1957).

At the end of the 30's the Orthodox Jewish community began to spread beyond the Lawndale district, where the College was located, and the idea of junior branches was born. The first such branch was opened in Albany Park, with others following in Austin, in South Shore, and in East Rogers Park. A Hyde Park branch functioned from 1948 until the neighborhood changed in 1957 in a beautiful building endowed by the late Anna Sarah Katz of LaCrosse, Wisconsin. (When the edifice was sold because of the change in neighborhood, the principal funds were more than doubled by her children to endow the new Yeshiva synagogue.) In addition, an all-day high school, the Chicago Jewish Academy was opened as a partnership venture with the Associated Talmud Torahs in 1942 in the Yeshiva building.

As the Academy grew, the Hebrew Theological College encouraged the students of its afternoon classes to transfer to the day classes. With an established pattern of devoting the morning and early afternoon to Jewish studies in high school the Yeshiva was ready for its next great change, the organization of a complete rabbinical curriculum during the day, while the college-age students arranged for their academic educations in the evening classes of the large universities in Chicago.

Both of these developments, the Academy, launched in the final years of Rabbi Silber's presidency, and the morning Yeshiva, inaugurated when this writer succeeded him in 1946, transformed the Hebrew Theological College, bringing it closer to the classic style Yeshiva.

*Rabbi Oscar Z. Fasman, president of the Hebrew Theological College, is the only American-born president of an Orthodox Rabbinical Yeshiva. He received his basic education in*



*Chicago, where he was born. In 1928 the University of Chicago granted him a Ph.B. degree, after which he studied in their Philosophy Department. He was ordained with highest honors in 1929 by the Hebrew Theological College. Rabbi Fasman served a congregation in Tulsa, Okla., from 1930 to 1940. In 1934 he was sent on an educational mission to visit religious and cultural centers in Europe and the Holy Land. He served as president of the Rabbinical Association of the H.T.C. from 1939 to 1941. Ltaer he was recognized as a past president of the Rabbinical Council of America. From 1940 to 1946 Rabbi Fasman became spiritual leader of the United Synagogues of Ottowa. He served as Chaplain with the Canadian army from 1942 to 1945. Rabbi Fasman has contributed to learned journals on attitudes of Jewish Law to modern problems; has written monographs on attitudes of Jewish Law to labor and to the stranger which are included in the "Jewish Library Series." He is the author of "Sabbath—Cornerstone of Jewish Life." He served as executive vice-president of the Hebrew Theological College in 1946, the same year he was elected its president. Yeshiva University awarded him an honorary Doctor of Divinity degree in 1955. He is now acting president of the Jewish University of America.*

However, in keeping with the times, in 1949 there came concrete recognition of the contribution of contemporary psychology, when following the death of Rabbi Greenberg, his faculty responsibilities were assigned to Rabbi Regensberg. His work as Dean of Students was entrusted to a brilliant alumnus, Rabbi Norman Frimer. It was Rabbi Frimer who made systematic student counselling a major aspect of the program.

Meanwhile, the Talmud department was further augmented by the addition of Rabbi Chaim Kreiswirth and Rabbi Mordecai Rogow to its faculty, while Bible and Hebrew courses gained impetus upon the arrival of Dr. Joseph Babad. The original Homiletics course was broadened into a Department of Jewish Social Studies headed by this author, and Rabbi David Kaganoff was appointed head of the Department of Codes.

Indirectly, a specific physical acquisition also strengthened the spirit of intensified Torah studies. In 1947 the College opened its first dormitory, based on a major gift of the women's auxiliaries led by Rachel Lena Laskowitz. Associated women's groups were headed by Sarah Aaronson, Sarah Sando, Anna Rubin, Mary Specthrie, and Dora Wallen. For the students the advantage of living immediately next to the lecture halls brought additional moments each day in which to devote themselves to study.

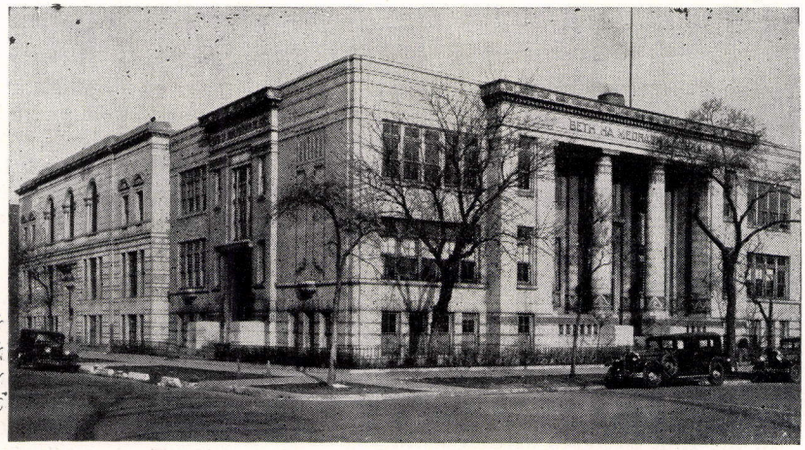
By its 30th birthday the Hebrew Theological College could point to more than 160 Jewish communities that were served by alumni as spiritual leaders and educators; an additional 85-90 congregations that were assisted in their High Holiday needs; 29 chaplains in the armed forces (including one Kadosh, Rabbi Irving Tepper, who was killed in France) and some 2,000 men and women (graduates and students of the Teachers Institute for Women) with one or more years of higher education.

By that year, also, the Endowment Fund that had been led by Max Goldberg, Nathan Goldblatt, David Wine, Samuel Katz, Allan Gellman and Louis Etshokin held $400,000 in U.S. Bonds, and had been renamed in memory of Rabbi Saul Silber. A new women's group, Yeshiva Women, was taking a place of honor by virtue of its scholarship aid program and its significant cultural approach in its Conclave of Traditional Sisterhoods. The administrative offices were also functioning smoothly under the direction of an alumnus, Rabbi Melvin Goodman.

Open to ordained rabbis with university degrees, a Graduate School was inaugurated in 1951, and the first honorary doctorate was conferred upon the Israeli Minister of Religions, Moshe Shapiro. Similarly, the advanced rabbinical degree, Yadin Yadin, was made a part of the faculty program in Talmud and awarded to two alumni, Charles Chavel and David Shapiro. Thus comprehensive postgraduate study was encouraged by recognizing rabbis who grew in Torah knowledge even while carrying the numerous burdens of their office.

For the historian of the future the ten years 1951-1961 will present a complex problem, and this essay can but serve as an outline.

Physically, the beginning of Jewish flight from the Lawndale district was evident by the end of 1951, but the strong Orthodox elements were determined to hold on to their established institutions. The Yeshiva especially had so large an investment in the neighborhood while it was still drawing the majority of its student body from the immediate vicinity, that the idea of going somewhere else was not seriously considered until 1954. According to the official police records in Chicago, the Douglas Boulevard area deteriorated in the following two years to a point where its crime rate exceeded that of every other part of the city.



• *The Beth Hamidrash La Torah on Douglas and St. Louis.*

On July 1, 1956, the Hebrew Theological College, having sold its buildings to the Chicago Board of Education for a public school, accepted the hospitality of Cong. Anshe Sholom as a temporary residence, while Mrs. Leonard C. Mishkin, librarian, kept the library functioning in rented stores on Pulaski Rd. A dining hall organized by Mrs. Oscar Z. Fasman was likewise arranged for student meals in a store on the same street.

Any record of the pertinacity of Torah students and their dedicated teachers cannot overlook that most difficult two-year period in which the College not only succeeded in keeping its classes intact, but also maintained a high level of diligence in Torah enthusiasm. It should not be forgotten that the lodgings were scattered in a half dozen apartment buildings, forcing students to walk through unsafe streets to and from classes.

Meanwhile the continuous efforts of Max Goldberg and David M. Rubin established that it was impossible to find a large tract of land that could be zoned for a theological college in the major Jewish sections of the north side. When this possibility was ruled out, an attempt was made to relocate in the vicinity of Northwestern University in Evanston, but the organized opposition of community spokesmen in that city compelled a withdrawal.

The outcome of some two years of search was the acquisition of a 16-acre tract in Skokie, at Carpenter Rd. near Touhy. Since all indications were that the heavy Jewish movement was toward the northwest, it was believed that this location would in the course of years be centrally situated, while the ground offered sufficient area not only to rebuild the existing divisions of the College but to expand upon them.

One of the most dynamic Jewish leaders in the country, Max Bressler, took the responsibility of organizing a $5,000,000 campaign for the development of the new project. He attracted a number of major contributors who pledged a minimum of $10,000 towards the goal. The Building Commission that began with the veterans Max Goldberg, Max Cohen (the largest contributor to the campaign), William Lavin, and Frank Wallen drew in three dedicated younger men, Paul Rosenberg, Samson Krupnick and Morton Blitstein. Max A. Kopstein and Samuel T. Cohen accepted the delicate and basic obligation for the manifold legal operations. Isadore Braun was commissioned as the architect, and he presented a total program of campus composition that stimulated campaigns in major cities throughout the United States and Canada.

In April, 1958, the Hebrew Theological College opened classes in the first group of new buildings in Skokie. The dormitories, dining hall and completely equipped kitchens, auditorium, infirmary, library, administrative and educational offices, laboratories (though still unequipped), private dining halls, classrooms and main study hall were completed. With almost 100 students from all parts of the world in the new Yeshiva, and twice that number coming daily from Chicago, the Hebrew Theological College was in full and comfortable operation.

By June, 1961, the first cycle of construction was nearly completed. The



• *Professor of Talmud Rabbi Rogow, teaches a student from Sydney, Australia, in the new modern building of the Hebrew Theological College, in Skokie.*

new Anna Sarah Katz synagogue building with its accompanying wings was ready for occupancy, waiting only the basic furnishings. The northern wing, the Hall of Sacred Treasures, would house memorials, archives, and historical materials, with special emphasis upon literary materials connected with the martyrdom of 6,000,000 Jews during the nazi tyranny. The southern wing embraces the Batei Midrash for intensive Talmudic study, a large Kollel reference and study room, and a special conference room for members of the rabbinical faculty. On the east end of the campus, also ready for occupancy as soon as the furnishings are purchased, is the Rose Cohen College for Women building together with its day residence center.

In addition, the last ten years were rich in cultural and educational activities.

In 1953, the Hebrew Theological College organized a new Community Relations Division with Rabbi S. Alvin Schwartz as director. Although this program represented a heavy financial burden, it was felt that Jewish life required the broad participation of the Hebrew Theological College. Not only was the Placement Service of the College intensified by the Community Relations Division, but the wider Chicago area quickly derived visible benefits from this new agency. The Council of Traditional Synagogues was born from the efforts of this department. Vast areas of service were opened by the close harmony of this Council with the Chicago Rabbinical Council whose leadership was strengthened by combining with the laity in one central office. It became possible for the Orthodox Jewish elements to join the Combined Jewish Appeal, Bonds for Israel campaign, and various philanthropic causes in an organized and disciplined fashion. As a result, the major campaigns in the city found additional support, while the traditional ideology of Judaism effected wholesome changes in such issues as public respect for the dietary laws, the observance of the Sabbath and the holidays, and the extension of equal recognition in the community at large, especially in the civic and legislative spheres, to the representatives of Orthodox congregations.

Pursuing the same ideal of bringing direct service to Chicago Jewry, the College entered into partnership with the Torah department of the Jewish Agency to establish adult study classes in Hebrew, modern Jewish history, Bible, religious philosophy—with special emphasis on the relationship of American Jews to the State of Israel. Moreover, the appointment of Dr. Eliezer Berkovits in 1958 to head the Department of Philosophy brought to national Jewish life one of the most creative thinkers of our generation.

The expansion of the Hebrew Theological College was given concrete expression in these latter years by the incorporation of the Jewish University of America to embrace not only the Yeshiva and its various departments, but the Liberal Arts College that was opened in September, 1959, with Dr. Emery W. Balduf as dean. The Kollel bearing the name of Rabbi Ephraim Epstein, dedicated to intensive Talmudic research, opened in 1958 under the direction of the world renowned Gaon, Rabbi Chaim Zimmerman. The College for Advanced Hebrew Studies, where the students can pursue extensive Jewish knowledge without major emphasis on rabbinic studies, opened in 1960 under Dr. Joseph Babad as Dean. The Yeshiva High School functions as a branch of the Chicago Jewish Academy, with Rabbi Shlomo Rapoport as principal of the total Academy and Dr. Frank F. Snyder as principal of the Yeshiva High School Branch.

To insure the continuing ideology of the Jewish University, the constitution of the University includes Article II (Additional Statement of Purpose) that is identical with Article II (Statement of Purpose) in the constitution of the Hebrew Theological College. The following key sentences from that article perpetuate the philosophy of the institution:

"The College strives to instill in its students a profound understanding of Halachic literature . . . the study of these revered sources is expected to cultivate a deep sense of genuine piety in the students of the College. Young people endowed with Torah knowledge and piety can only exert beneficial influence in the modern community . . . The College therefore guides its students into the basic courses of modern university education, with emphasis upon spoken and written language, psychology, education and social studies. Joined to these general subjects is the requirement of the College that its students shall take intensive work in the study of Bible, Hebrew language and literature, Jewish history and philosophy, and Jewish social studies.

Today, one of the critical problems confronting the College is the heavy demand upon graduates to take over as principals and instructors in day schools and congregational religious schools of large cities. Many young rabbis believe they can contribute more creatively to the advancement of Judaism by entering these posts than by assuming pulpits in small communities. Consequently, the communities of 50 to 500 Jewish families find it increasingly difficult to obtain spiritual leaders. If the Hebrew Theological College could triple the number of its graduates over the next 10 years, it would hardly meet the requests of the religious schools for educators and the small communities for rabbis.

Possibly no Orthodox rabbinical school in the United States demonstrates so profoundly as does the Hebrew Theological College the critical problem of attracting gifted young men to the Orthodox ministry and keeping them there. The next decade may well be decisive.

# The Board Of Jewish Education and The College Of Jewish Studies

*Sarah Elkin Braun was formerly on the faculty of Purdue University. She served as a dietitian for Mandel Clinic of Michael Reese hospital and was president of the Chicago and Illinois Dietetic associations. She was president of the Evanston Jewish Community, has served on the boards of the Conference of Jewish Women's Organizations; North Shore Hadassah, National Women's Committee, Brandeis University, Board of Jewish Education; Board of Governors, College of Jewish Studies; and was the first president of the Women's Council, Board of Jewish Education and College of Jewish Studies. Mrs. Braun helped to organize the North Suburban Beth El Sunday and Hebrew Schools and supervised them for two years. She is the wife of Isadore H. Braun, and is at present on the faculty of Loyola University.*



By
SARAH
ELKIN
BRAUN

LIKE all other immigrant groups, the Jews who came to America in the 19th century brought with them from their lands of birth, traditions that had been followed for generations.

Thus, it follows that the German Jews differed from those of East Europe in the kinds of educational systems they established here.

Among German Jews, day schools were organized. These later evolved into Sunday schools. The East-European Jews educated their children in Heders (one room schools) and Talmud Torahs, out of which grew the modern Hebrew School and later, the Day School.

The first Jewish congregational all-day school in Chicago was founded in 1853 by K.A.M. Cong. Sinai Temple established a day school in 1861. Most of the newly organized German-Jewish congregations made similar attempts. Pupils were taught the same curriculum as that of the public schools, plus supplementary religious subjects. Jewish day schools flourished until 1880 when they were replaced by the Sabbath school.

An effective compulsory school attendance law was not passed in Illinois until 1883. Most children attended denominational and private day schools.

The Catholics had opened their first school in 1844. In the late 1850's, the Protestants vehemently protested Catholic attempts to divert public funds for their parochial schools.

There were day schools under church auspices of other religious denominations. Jewish day schools, therefore, were in harmony with the custom prevailing in the city.

The shift from the day school to the Sabbath school and the latter's rapid growth and popularity in the German-Jewish community was due partly to the rise of the public school and compulsory education laws and partly to the spread of Reform Judaism among the German Jews. The Reform orientation led to drastic changes in the schools. Reciting prayers and singing hymns in English diminished the need to study many subjects which had been included in the day school or Talmud Torah curriculum including Hebrew.

In the early 1865's the East-European Jews established Talmud Torahs. These were attempted replicas of the schools in the small East-European towns. The rooms were small, dark and dingy, the conditions unsanitary. Yiddish was the language of instruction. There was little to attract the Americanized child. Heder was not like his public school.

In 1883 the Moses Montefiore Talmud Torah, the first communal Hebrew school in Chicago, was organized. By 1918 this school and its branches had 1800 pupils, a decided improvement over the individual Talmud Torahs.

The Sabbath school was not confined to the German-Jewish Reform congregations. In the 1890's, two Conservative congregations, Anshe Emet and South Side Hebrew, (not the present one) conducted small Sabbath schools and held confirmation exercises on Shavuot.

In 1896 the National Council of Jewish Women opened several Sabbath schools for girls on the West side. Their aim was to impart badly needed religious instruction to girls, and to neutralize the attraction of the active missionary centers of the time. The first Ivrith b'Ivrith school was founded at the Chicago Hebrew Institute which later became the Jewish Peoples Institute.

World War I marked the beginning of a new development in Jewish education. The stoppage of Jewish immigration in 1914 brought forth an intensified desire for Jewish education. On the West side, Kehilath Jacob Hebrew School was founded and became the largest in the city. The next year, Dr. A. B. Yudelson organized the Jewish Educational Center on the South Side. It flourished until 1927, and then closed down.

The Associated Jewish Charities, the local philanthropic agency of Reform Jewry, was chartered in 1900. Twenty-two years later it merged with the Federated Orthodox Charities, and became the Jewish Charities of Chicago. The new charter included, among its purposes, aid to educational institutions. Consequently, a Jewish Education Committee was appointed.




• *IN 1946 The Board of Jewish Education acquired its own building at 72 E. 11th St.*

The original committee, representing different elements in the community, consisted of: James Davis, chairman; A. G. Becker, Emil Braude, Louis M. Cahn, Samuel Deutsch, Rabbi Ephraim Epstein, Harry M. Fisher, Gerson Guthman, Bernard Horwich, Sol Kline, Rabbi Philip A. Langh, Herman E. Newberger, Samuel Phillipson, S. P. Platt, and Rabbi Saul Silber.

A survey for the committee by Louis Hurwich, prominent Boston Jewish educator, revealed that only 20 percent of Chicago's Jewish children received any kind of religious instruction. Of these more than 58 percent attended Sunday or Sabbath schools and less than 10 percent were girls. Hebrew teachers were badly needed. Hurwich recommended a central community agency for Jewish education and a Hebrew teachers' training school.

In 1923 Dr. Alexander M. Dushkin, formerly of the Bureau of Jewish Education of New York became executive director.

An agreement between the Jewish Education Committee and its affiliated schools specified that the former was to be responsible for the financial and administrative duties of the schools as well as for the supervision and appointment of faculty. It was, however, not to interfere with the religious ideology of the schools.

In 1924 the College of Jewish Studies was organized to train teachers for Sunday and Sabbath schools. The next year the Central Hebrew High School was opened for graduates of the Hebrew schools and the Talmud Torahs.

In December, 1926, the Jewish Education Committee became the independent "Board of Jewish Education," with a board of directors selected on a community-wide basis. Several Orthodox Hebrew schools severed their affiliation with the Board because of disagreement about curriculum. They formed an Orthodox education committee, which later became the Associated Talmud Torahs.

The Board of Jewish Education established a new pattern. By affiliating with congregational schools, the Board often succeeded in getting them to conform to standards cooperatively worked out through the Allied Jewish School Board. Many of these schools were financially autonomous and skeptics warned that influence without control was impossible. They were poor prophets. As the autonomous schools became increasingly aware of the benefits of a community program, they became increasingly cooperative. In time, Yiddish schools also joined the system. A new outlook evolved which crystallized in the phrase "Unity in Diversity."

The guiding idea was that the various elements of the community could hold divergent points of view, yet act in common to foster effective programs of education.

In October, 1929, Dr. Dushkin reviewed his first six years in office. He summarized the achievements of the Board as follows:

1. It stabilized the finances of the affiliated schools.
2. It was instrumental in working out a salary scale for teachers in Hebrew and Sunday schools of the affiliated institutions, a wage scale based upon the general standards in the public school system.
3. It united the principals and teachers in the schools through conferences and meetings to discuss their common professional problems.
4. It developed a supervisory service for the Hebrew and Sunday schools.
5. It founded the College of Jewish Studies.
6. It founded the Central Hebrew High School.
7. It acted as a service agency to the entire community, giving educational help.
8. It helped to improve the physical conditions of the affiliated schools.

From year to year the number of affiliated schools expanded, the enrollment of students increased and educational and teaching standards were elevated. By 1941, the number of schools in the system had increased to 49; 24 elementary weekday schools, 22 Sunday schools, two high schools and the College of Jewish Studies.

The College of Jewish Studies continued to develop. The Hebrew Teacher Training Department, which had been temporarily suspended during the depression years, reopened in 1939. The College was authorized in 1941 to grant the degree of Bachelor of Hebrew Literature. The next year it began to grant the Master's Degree of Hebrew Literature. In 1948 the Department of Graduate Studies announced a program leading to the degree of Doctor of Hebrew Literature.

Through the efforts of the Hebrew Culture Council, organized by the Board and the College, Hebrew was reintroduced into the curriculum of some public high schools. Accreditation in Hebrew Language and Literature, Jewish History and Sociology was granted in 1957 by the Teacher Certification Board of Illinois for teaching Hebrew in the high schools as a minor subject.

Many universities throughout the country allow credits for courses taken at the College of Jewish Studies. The College is the only midwest member of the Iggud, the Association of Hebrew Teachers Colleges.

Since the 1940's the following organizations have affiliated with the Board of Jewish Education and The College of Jewish Studies and are helping to implement their educational standards, ideals and principles:

1. Allied Jewish School Board.
2. Jewish Education Committee of Chicago Federation of Union of American Hebrew Congregations.



• *PREPARING THE youth of Chicago for their future role as the perpetuators of our ancient Jewish heritage, is the major activity of the 142 schools affiliated with the Board.*

3. Education Council of Chicago Council of United Synagogue.
4. Alumni Association of The College of Jewish Studies.
5. Parent Teachers Organizations of High School of Jewish Studies.
6. Women's Division of the Board of Jewish Education and The College of Jewish Studies.
7. Halevi Choral Society.

In 1943 the Federal Government appealed to various community organizations to relieve the farm labor shortage created by the war under the Victory Farm Volunteer Program. The Board of Jewish Education and the B'nai B'rith cooperated by inaugurating "Camp Avodah" in Des Plaines, Ill., on an abandoned CCC camp site. The project benefited not only neighboring farmers (who at first were skeptical and later enthusiastic), but also the boys. The Board decided to continue the program when the emergency ended.

In 1945, the camp moved to Winfield, Ill., and in 1946, the present site at Buchanan, Mich. was purchased.

The general aim of the new Morris Perlman Camp Avodah was to prepare the Jewish school boy for intelligent participation in the adult Jewish community and to provide work experience in farming.

In recent years more emphasis has been placed on Jewish education. Under the auspices of the College of Jewish Studies, Camp Institute Sharon, a summer Hebrew-speaking camp was established in 1948 on the same grounds for more intensive training of students.

The Reform and Conservative movements have developed their own summer camps to provide Jewish educational experiences — the former at Oconomowoc, Wis. called Union Institute and the latter at Camp Ramah at Conover, Wis.

In 1946 the Board of Jewish Education acquired its own Jewish Education Building (the former Chicago Women's Club) at 72 E. Eleventh St. It houses the offices of the Board of Jewish Education, the offices and classrooms of the College of Jewish Studies, the High School of Jewish Studies and the Leaf Library. It has a theatre of 550 seats, meeting rooms and classrooms. The purchase of this building provided a Jewish educational and cultural center for Chicago.

In recent years many families have moved to suburban areas. Synagogues have been founded and have established schools, especially on the elementary level. Most of these are affiliated with the Board of Jewish Education. Distances create a problem for the high school and college students. Therefore, branches of the High School and College have been established in various outlying areas.

At present school units serviced by the Board of Jewish Education number 142 in 58 affiliated organizations plus the high schools and the College. There are 20,579 pupils in the preschool and elementary classes, 389 students in the High School of Jewish Studies, 17 students in the Yiddish Mitlshul, 2062 students in the one day a week high school and 559 students in the College. The total registration of all these schools for the academic year 1960-61 was 23,606.

Quoting from an annual report of Superintendent Edward A. Nudelman, "The Board of Jewish Education might be interpreted as performing three distinct functions:

1. Regulatory—to see that the teachers of the affiliated schools are qualified, that salaries are paid according to a schedule by common agreement, and that professional school administrators are employed.
2. Leadership—to provide supervisory direction and curriculum guidance to teachers in their day-to-day activities.
3. Operational—to conduct and maintain the College, two High Schools, two camps, and the Leaf Library."

College faculty and Board staff are well represented in scholarly publications. A number of them enjoy international fame. In 1952 the College published "The Chicago Pinkas" containing contributions on the history and life of the Jews in Chicago. The College is also planning to publish a scholarly "Annual of Jewish Studies."

The progress and attainments of the Board and College are due largely to its professional leadership including its supervisory staff. Dr. Dushkin was followed by Dr. Leo L. Honor in 1934, under whose leadership the system attained great heights. When Dr. Honor left in 1947 to accept the Professorship in Education at Dropsie College in Philadelphia, Dr. Samuel M. Blumenfield, who was President of the College of Jewish Studies, was given the additional position of Superintendent of the Board of Jewish Education. When Dr. Blumenfield left in 1953 to become education director of the Jewish Agency in New York, Mark Krug was appointed Acting Superintendent until Edward A. Nudelman, previously connected with the Board, was appointed Superintendent of the Board of Jewish Education in 1955. In 1956, Dr. Abraham G. Duker was appointed President of the College of Jewish Studies.

Many other educators and scholars have served on the faculty of the College of Jewish Studies: Morris Altman, Simon Halkin, Samuel Feigin, Louis Katzoff, Saul Prochovnick, Haiim Rosen, and Charles Rothblatt. On the faculty at present are: David I. Cedarbaum, Shalom L. Eisenbach, David Graubart, Monford Harris, Isaiah Rabinovich, Judah Rosenthal, Moses Shulvass, and Nahum Zackai.

James Davis was the first president of the Board of Jewish Education followed by Louis M. Cahn, then Louis Gottschalk, Frank Marshall, and Samuel Katzin.

At present, the Jewish Welfare Fund supplies the greater part of the Board and College budget; the remainder comes from membership dues and special contributions.

At the initiative of the Jewish Welfare Fund, tentative steps have been taken to develop areas of cooperation between the Board of Jewish Education and the Associated Talmud Torahs, and perhaps to bring about the ultimate merging of the two agencies.

# ASSOCIATED TALMUD TORAHS




By
DR.
LEONARD C.
MISHKIN

By 1910 a definite division in Jewish education had crystallized between Orthodox and Reform Jewries. The latter believed in the Sunday School, where the program embraced Bible stories and catechism. No Hebrew was included. The former insisted that such an education is not worthy of the name, and derisively nicknamed it, "Shande School." Only a daily school, with emphasis on study of the Pentateuch and the prayer book in their original tongue — Hebrew — could be considered Jewish education.

The Orthodox Jewish Charities in 1910 maintained the following institutions: (1) West Side Talmud Torah, consisting of three branches: (a) Moses Montefiore branch on Clinton and Judd. (b) Isaac Elchonon branch, 1255 Waller. (c) A third branch at Wood and Taylor. The enrollment in all these branches reached a peak of 1,200. (2) Northwest Side Talmud Torah — Marian Place and Wood. (3) Yeshivath Etz Chayim — organized in 1901 — at 1243 Johnson.

Besides these, there was the Yavneh Institute at 1113 S. Winchester, which was mainly a girls' cultural school for piano, story and singing with instruction two days a week in Jewish religion and the rudiments of prayer reading in Hebrew, under the guidance of Ann Goldberg and Tillie Levin, assistant. Out of this developed the chain of the Deborah Sabbath Schools during the 20's and early 30's on the old West side and in Lawndale. The Hebrew Institute Hebrew School at 1256 W. Taylor, known as Beth Sefer Ivri, was a modern school where Hebrew conversation was accentuated. Meyer Abrams was the principal. The Shaarei Torah School on Sawyer and 13th in Lawndale was under the Federated Orthodox Charities. A few years later Beth Sefer Tofsei Torah in Cong. Tefilah B'nai Reuben was opened, with Rabbi Eliezer Weissman, principal.

As the Jewish population streamed westward, the Agudath Beth Sefer L'Am was organized — meeting in the John Smith Public School at 13th and Blue Island, which in the middle 30's moved to Kedvale and 13th, in Lawndale.

Another one was the Douglas Park Hebrew School at 1521 S. St. Louis — J. Wolf, principal.

A semblance of a school was maintained perenially by the B. M. Hagodol Anshei Dorom on the South side.

A contemporary critic left us the following description of Jewish education at the beginning of the second decade of the 20th century in Chicago:

"What is being done for the religious needs of the children of the district? For the boys much, for the girls comparatively little. The Moses Montefiore Hebrew Free School, which is the principal religious school on the West side, has an attendance of 800 boys, ranging from four to 13 years of age . . . Chedarim, or private classes, are to be found in many blocks of the crowded district. The hours and subjects taught are the same as the Talmud Torah, but in some instances more modern methods are employed. Many of the classes are held amid unhealthy surroundings in basements and living rooms. They usually number from 20 to 40 pupils. About 1,200 boys receive instruction in these classes. The children attend until they become bar mitzva, or go to high school when, if the parents can afford, private teachers are employed. Probably 600 children take private lessons, paying from $2 to $5 per month. The hours for those who attend the Talmud Torah are from 9 a.m. to 3:30 p.m. for children not attending public school, and for older children from 4 p.m. to 7:30 p.m. . . . Books are furnished to pupils gratis when they are unable to pay for them.

"During a visit to the Hebrew Free School, I found it a rare treat to hear boys of 6 years of age and upwards translate into Yiddish the Hebrew of the Pentateuch and the Prophets and then repeat in English the substance of what they had been learning. I was surprised to note that many ethical lessons had been imparted by the teacher during the course of his instruction. We are apt to condemn the methods of these teachers because they are not up-to-date. I doubt, however, if all our boasted progress in educational work can produce as successful results . . .

"I almost forgave the uncleanly condition of the building, the lack of ventilation of the rooms, although there were many windows through which fresh air could have entered; the loud tone of the recitations; the pounding on the desk for order, and the untidy appearance of some of the boys — when I saw before me so many bright faces full of energy and intelligence. and above all, faith . . .

"The Talmud Torah, or Hebrew Free School, occupies a large brick building only a dozen houses away from the Jewish Training School, on Judd near Clinton. The outside of this building is really attractive and in great contrast with the dilapidated shanties around it. This structure, together with

an older one in the rear, is valued at $4,000. The seating capacity is barely 500. About 600 pupils attend the school . . . Twelve teachers are employed. The annual income is about $15,000, contributed as follows: (1) Five cents weekly dues from all members; (2) ten to fifteen cents weekly for tuition unless parents are unable to pay; (3) contributions from congregations; (4) donations on various occasions, such as weddings, bar mitzvas, b'rith milahs and the like . . .

"Instruction is also given privately to younger children. A host of 'rabbis' go the rounds early in the morning in order to help children 'zu sogen broche' (offer morning prayer).

"The fact that there is no provision made for religious instruction of the girls, except through their home training, led the Chicago Section of the National Council of Jewish Women to open a Sabbath School for them. It was successful from the start. Three hundred girls took advantage of the opportunity; many more were turned away for lack of accommodation. Sinai Cong. contributed the greater part of the funds and finally took the school under its supervision. The sessions are held weekly on Sabbath afternoons from 4 in the Jewish Manual Training School. There are now over 400 pupils in attendance . . ."

The above critic bemoaned at the beginning of the twenties the emptying of the Jewish settlement by its better faring Jews. The same could be repeated concerning Lawndale in the late forties of the century.

The heyday of Orthodox Jewish education was the period of 1915-1930, with its center of gravity in the Lawndale district and the Northwest side.

The first progressive school to have its own building was the Kehillath Jacob Talmud Torah. That congregation had a cheder (Hebrew school) when it was located on Racine. In its new home on Douglas and Hamlin, in 1916, a converted house, and under the direction of Alex Eisenstein as president, everything was done to suit the taste of the American child. In 1924,

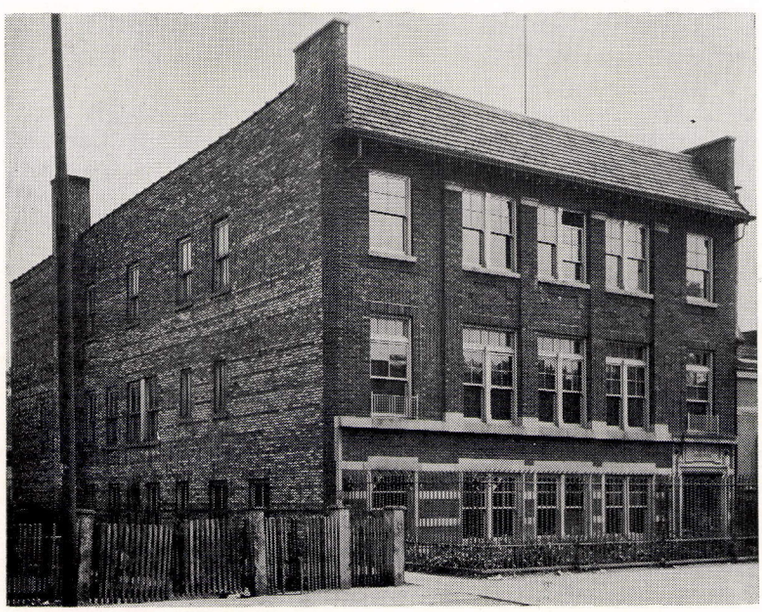


• *Beth Hamedrosh Hagodol Anshe Dorom — Located at 54th and Greenwood Ave. — was sold as a Mohammedan mosque in 1954.*

a completely new building was constructed, large enough to house 800 students, and until 1940 it was one of the larger Hebrew schools of the city.

Perhaps the most interesting new school of the period was the "Hebrew School of the United Congregations," later known as Jabneh. The initiative was taken by Cong. Esrath Israel which was joined by Ahavath Achim, K'nesseth Israel, and Zemech Zedek, all of the Northwest side. A building was bought and remodeled at Rockwell and Hirsch in 1917. Hebrew was the language of instruction, and its first principal was S. Maximon, a noted Hebrew essayist. In 1950, two other Hebrew schools of the Northwest side, the Chofetz Chaim and the Beth Yehudah, merged with it and assumed the name Central Talmud Torah of the Northwest side.

During the second decade of this century, a number of modern Talmud Torahs were built in Lawndale. The most important one of these was the Grenshaw Street Talmud Torah, sponsored by the two largest synagogues of the vicinity, the Russische Shul, and the Sawyer Avenue Shul. This Talmud Torah remained at one place for 30 years (1917-47) and reached an enrollment of 700.



• *The Grenshaw St. Hebrew School — the first to be established in the Lawndale district—graduated thousands of young men during its existence between 1917 and 1947.*

This peak period of Orthodox Jewish education was marked not only by the multiplication of schools, but also by the increase in the ratio of girls in attendance, improved methods of instruction, the greater participation of laymen in the growth and upbuilding of schools.

Lively, and sometimes vehement, discussions arose around method and language. Whether Hebrew or Yiddish should be the language of instruction was the most burning question of the day. The ideological purity of the Orthodox Hebrew school was staunchly supervised and defended by such men as Rabbi Saul Silber, Rabbi E. Epstein, Rabbi Cardon, Rabbi Schach and by Rabbi Jacob Greenberg, who in time was looked upon as the superintendent of the Orthodox educational system. The first effort at community-wide coordination was made when the Federation of Orthodox Jewish Charities began to subsidize the largest Hebrew schools with a sum approximating $40,000.

In the survey of Jewish education made in 1919, the following facts were established: Estimated total Jewish-school age population — 40,000; attending some Jewish school — 8,271; attending weekday schools (Orthodox) — 3,450; attending Sunday schools (Conservative and Reform) — 4,821; pupils in schools where Hebrew is language of instruction — 700; where Yiddish is language of instruction — 2,900; where English is language of instruction — 400; where mixed system is language of instruction — 350.

At the conclusion of this period, an attempt was made to corral all the Orthodox schools into the Board of Jewish Education, sponsored by the Associated Jewish Charities of Chicago. For a short time the largest Orthodox Hebrew schools were a part of this Board, after having received guarantees that their educational and religious autonomy would not be trespassed upon. By 1926, the largest Hebrew schools, Grenshaw Street School, Montefiore and Anshe Sholom, feeling that under the guise of methodology,



• *Dedicated devotion to the teachings of Torah True Judaism has been the foundation of the Associated Talmud Torahs since its establishment in 1936.*

the ideological convictions of Orthodox Jewry were being infringed upon, seceded from the Board.

At the height of the Depression, a number of Orthodox Talmud Torahs faced a virtual calamity. Teachers had not been paid for over a year, Passover was approaching, and the local heads of the schools were frantic. In their plight, they turned to the only overall religious organization in Chicago, the Union of Orthodox Hebrew Congregations of Chicago, known as the Kehillah. The latter was at the height of its effectiveness.

In the face of a threatened strike by the teachers and a complete breakdown of the disjointed efforts of Orthodox education in the city, the Kehillah organized the United Hebrew Schools, or as it came to be known by its Hebrew name, Vaad Hachinuch.

The first person that Kehillah president, Abba Goldblatt, turned to for financial succor was Moe Rosenberg. On erev Pesach, he pulled out a personal cash box which he held at home for emergencies, and placed at their disposal all its contents to be distributed to the teachers for Pesach.

The first proceeds for the United Talmud Torahs, $4,100 came from collections at the cemetery. From then on, a Vaad Hachinuch was elected at an annual meeting of delegates of the various congregations. An increasing number of schools, mainly in the older Jewish neighborhoods and the poorer ones, were subsidized. The funds came chiefly from collections in boxes and from the help of some ladies' auxiliaries. For several years, those who profited economically from Orthodox practices contributed heavily. Large sums came from matzo companies and the local Shochtim Union (kosher cattle and poultry slaughterers).

1930-1935 was the "feeling out" period during which Orthodox Jewry in Chicago groped towards establishing its own central agency for Jewish education. The main emphasis was on securing financial aid for the Talmud Torahs to keep them from collapse. These attempts were sporadic and unsystematic.

In 1935, with the appointment of an educational director, new directions were envisioned by the Kehillah. The following year the Vaad Hachinuch was officially divorced from the Kehillah and incorporated under the name of the Associated Talmud Torahs of Chicago with Max Shulman as president. Upon his demise Dec. 8, 1937, Rabbi Ephraim Epstein was elected until 1948, to be succeeded by Alex Eisenstein who headed the organization until 1954.

In 1937 the Associated Talmud Torahs abandoned fund-raising through tagging, bazaars, annual picnics, etc., and instituted an annual campaign. The first was launched in the home of Jacob M. Arvey. Archie M. Cohen, then the head of the B'nai B'rith of Chicago and a master in chancery, became the first campaign chairman.

An upsurge in the prestige of the Associated Talmud Torahs was reorganized upon a membership basis, and the executive director of the Kehillah shifted his major concentration to the Associated Talmud Torahs.

Supervision became an integral function of the Associated Talmud Torahs. Systematic campaigns for student enrollment were conducted with none turned away for lack of funds. A public relations program through the press, radio, children's public parades, posters, and well-organized parent-teachers groups were initiated. Regular visits to the affiliated schools, teachers conferences and meetings, qualifications and certification of teachers through the central agency became routine. Schools were opened in new neighborhoods, or even in older neighborhoods, whenever the situation demanded. Smaller schools in close proximity were merged into larger units, resulting in greater effectiveness, educational efficiency and financial economy.

Talmud Torahs were organized on the Northwest side, North Shore, Lakeview area, Jeffery Manor and Budlong, and a foothold made in East Rogers Park. As time progressed, with exceptions, all new Orthodox schools became part of the organization. The School of Jewish Studies for Girls was maintained by the Associated Talmud Torahs as an advanced school, where all phases of Jewish knowledge were pursued. In order to foster the School of Jewish Studies for Girls, a women's group known as "The Ivriah" was organized through the initiative of and at the home of Mrs. Benjamin Lavin. In 1937, the president was Mrs. D. Wilk. Succeeding presidents were: Mrs. D. L. Weiss, Mrs. Nina Bellows, Mrs. Lottie Rosenson, Mrs. Joan Lavin, Mrs. Ruth Zaiman, Mrs. L. J. Lehrfield, Mrs. L. C. Mishkin and Mrs. Esther Isaacs.

The 35-year-old Women's Division of the Associated Talmud Torahs paralleled the efforts of the Kehillah, the Vaad Hachinuch and the Associated Talmud Torahs in rallying women from all sections of the city, representing every synagogue and every Hebrew school. The first president of the group was the late Mrs. Dora Singer, who was followed by Mrs. Adolph Robin. The present incumbent is Mrs. Frank Wallen.

The greatest strides, however, were achieved by the Associated Talmud Torahs between 1942 and 1955. In addition to the vexing problem of relocating Lawndale area schools in newly established settlements, the Associated Talmud Torahs developed a chain of elementary all-day schools and an all-day junior and senior high school. These schools provide both Jewish and secular studies under one roof during daylight hours. The day schools have contributed to the intensification of Jewish education and the revitalization of Jewish life. Day school proponents hope these schools will provide future leaders for American Jewry. Chicago is unique in the respect that it is the only city in the United States which has an entire system of all-day schools, under the auspices of a single central agency.

The all-day school system of the Associated Talmud Torahs now comprises five elementary schools and one secondary school. The first all-day school, the mother of such schools in Chicago, was organized in 1928 as the Hebrew Parochial School, under

the pioneering efforts of Rabbi Malach, Joseph Robinson and Isadore Kaplan. As the communal Hebrew schools declined in the Lawndale area, and the new Hebrew schools assumed a purely congregational aspect — the Hebrew Parochial School took over the role of a community school to offset the decline. As late as 1950 this school still maintained an enrollment of 500 and a staff of 40. Throughout its history, it employed Yiddish as the language of instruction in the Hebrew Department. In 1955, it closed its door in Lawndale, but by then other day schools were established elsewhere.



**RABBI MENAHEM SACKS**

As the number of congregational Talmud Torahs in the Associated Talmud Torahs system increased, the leaders of the Associated Talmud Torahs began to nurture and promulgate the organization of all-day schools in every section of the city. In 1948, the Albany Park Hebrew Day School was organized. The school expanded to an extent that a two-story and two-winged building was erected on Kimball and Foster and is known today as the Arie Crown Hebrew Day School. It is the largest day school west of New York, and is administered by the principal, Rabbi Sholom Rephun.

A year before the Albany Park Day School was organized, the beginnings of a Brandeis Day School were made in the Anshe Mizrach Cong. in the Lakeview area. Upon the initiative of Rabbi Herman Davis and the late Rabbi David Kaganoff and through the munificence of Max Cohen and the late Alex Eisenstein, the Torah Center of Lake Shore was erected on Melrose and Lake Shore Drive to house the Brandeis Day School, whose name was changed to the Torah Day School. Until February, 1961, it served the Lake Shore area, Hollywood Park and the East Rogers Park area. Then it moved to the Bernard Horwich Center on Touhy and Sacramento, in order to better serve the mushrooming Jewish community of West Rogers Park. The present principal of the school is Rabbi Yaacov D. Frank.

The Akiba Jewish Day School was organized in 1950 to serve primarily the Hyde Park area, and in 1954 it moved to the South Shore area at 79th and Yates. The leaders in that area were recruited from both the Orthodox and the Conservative congregations. The principal of the school is Abraham Buchman.

Upon the emptying of the Lawndale district, a fifth day school was organized in Austin, the Rambam Jewish Day School, to provide intensive Jewish education for the western section of the city and the nearby suburbs. This school was first headed by Rabbi Dov Leibenstein as principal, who was succeeded by Dov Pikelny.

As recently as September, 1960, the North Suburban Day School was organized to serve the northern suburbs of our community. The present president is Arthur Goldrich.

In all the above-named schools, which were organized through the initiative and drive of the Associated Talmud Torahs, the language of instruction is Hebrew.

The Chicago Jewish Academy was founded in 1942 as a progressive, accredited six-year high school. It offers standard school courses to students from 7th to 12th grade, integrated with a thorough Jewish education. Special emphasis is laid upon forming habits of religious living within the students. To date, 16 classes have been graduated from the school and admitted to various colleges and universities. The Chicago Jewish Academy is presently located at 530 W. Melrose. Its principal is Rabbi Shlomo Rapoport.

In keeping with the growth of the local day schools, the P.T.A. organizations decided to band together to form a Council of Chicago Hebrew Day School P.T.A.'s. The first annual Conclave of the Council of P.T.A.'s was sponsored to study some of the problems of the local all-day schools, and to intensify the efforts of both the parents and the teachers in improving the schools.

With the purchase and remodelling by the Associated Talmud Torahs of its center on Wilcox and Crawford, the Chicago Jewish Academy found a home.

Transportation facilities were offered those schools that were badly in need of them. Unified records were introduced in all the schools. Curricula were published for the Talmud Torah, for the day school, for the Chicago Jewish Academy, for the School of Jewish Studies, for kindergartens and for Sunday Schools. While not relinquishing any of the activities which were enumerated above, the Associated Talmud Torahs balanced the budget in all schools; raised the professional remuneration and qualifications in the teaching field; established a pedagogical library to which teachers may turn for reference and guidance material; disseminated thousands of pieces of educational campaign material and educational school supplies without any cost to the schools; created a clearing center for teachers' applications, substitutes, and teacher employment.

Since 1950, the Associated Talmud Torahs, together with the entire Orthodox community of Chicago, was confronted with the herculean task of relocating all the institutions, including the Academy, from the Lawndale area and the Northwest side area, and from Hyde Park into the newer areas. That process has now been completed substantially.



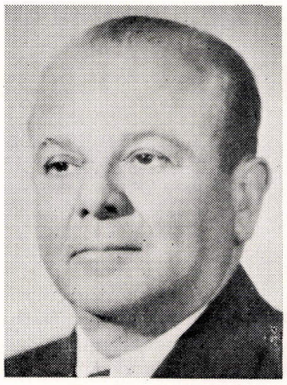
**RABBI EPHRIAM EPSTEIN**

The above chronicle of successes and achievements did not develop in a vacuum. The tribune of Torah education in the city of Chicago is its executive director, Rabbi Menahem Ben-Zion Sacks. He has dedicated every iota of his energy to the promulgation of the Associated Talmud Torahs.

The person who symbolized the conscience of Torah education in our community was Rabbi Ephraim Epstein. From the day of his arrival in Chicago, more than 50 years ago, he never ceased championing the cause of Torah-true education.

The current president of the Associated Talmud Torahs, Max Cohen, has become the pillar of tradition and Torah in our community. His reputation as a supporter of Torah institutions reaches out to every corner of the Jewish world. With honor and dignity he represents the noblest strand of the newly forged traditional American Jewish laity.

To these must be added the veteran of all positive Jewish efforts in America, Mr. Max Bressler, who does not cease hammering and alarming our people to the danger of assimilation and the needs of expanding intensive Hebrew and Jewish education. He is also a pillar of strength to the A.T.T., in addition to his various and multifarious activities.



MAX COHEN
President



SAMSON KRUPNICK
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# The Pioneers and Builders of Jewish Education in Chicago

## *"May Their Memory Be Blessed"*



NATHAN H. BOLOTIN (1869-1951) As a pioneer of the Orthodox community he helped build the Associated Talmud Torahs. He was among the founders of the Hebrew Theological College and was president of Anshe Lebovitz Talmud Torah and Synagogue.



WOLF B. COHEN (1882-1958) The embodiment of the highest ethical standards in business and public life, he was a leader and mentor of the Russische Shul, a liberal supporter of Torah and the unexcelled friend of the Chicago Jewish Academy.



ALEX EISENSTEIN (1871-1953) In addition to serving as president of the Associated Talmud Torahs, he helped build the Hebrew Theological College, Kehilath Jacob Synagogue and Talmud Torah, The Moses Montefiore Free School, and Torah Center of Lake Shore.



RABBI EPHRAIM EPSTEIN (1876-1960) The conscience of Orthodox Jewry in Chicago, he was rabbi of Cong. Anshe Knesses Israel for over half a century and president of Associated Talmud Torahs for 10 years. He rallied support for Yeshivot the world over.



A. M. GOLDBERG (1869-1944) A prominent business man, he served the Associated Talmud Torahs in many a capacity. He was founder of the organizations and helped build the Hebrew Theological College, Kehilath Jacob Talmud Torah and innumerable other Torah institutions.



ABBA GOLDBLATT (1869-1944) He was a founder and president of the Chicago Orthodox Kehillah (1922-1940) out of which grew the Vaad Hachinuch (1930).



JACOB S. GRAY (1878-1943) He held many offices in the Associated Talmud Torahs and was known for his moral rectitude and wisdom. He served as president of Cong. Tifereth Zion and as chairman of the Kehillah. The pedagogical library of A. T. T. is dedicated to his memory.



RABBI JACOB GREENBERG (1879-1948) He served as dean of the Hebrew Theological College from 1922 to 1948. As principal of the Moses Montefiore Talmud Torah, he developed standards for Hebrew teachers throughout the Orthodox school system.



RABBI CHAYIM MEDNICK (1875-1954) A venerated rabbi and Talmudic scholar, he was a member of the presidium of Merkaz Harabonnim and chairman of the education committee of Associated Talmud Torahs. He devoted his life to spiritual promulgation of Torah true education.



RABBI ELIEZER MUSKIN (1884-1951) His devotion to Torah causes was an influencial factor in stabilizing Orthodox religious education in Chicago. He served for a time as chairman of the Education Committee of Associated Talmud Torahs.



MOSES PERLSTEIN (1860-1943) He started the first Orthodox Sabbath school and served as principal of the Beth Rachel Leah Moses Montefiore school. In addition, he was on the Board of Directors of the Associated Talmud Torahs and was recorder of Vaad Hachinuch.



CHARLES POZIN (1892-1960) He walked humbly, but devotedly before G-d and his people. He was an unflinching friend of religious Jewish education and fraternal Jewish activities. The cause of Israel was foremost in his thoughts.



HARRY SCHAFFNER (1880-1960) He was president and leader of K.I.N.S. Synagogue, honorary president of Associated Talmud Torahs and founder of Union Pier Synagogue. His heart was open to all Jewish causes, especially education, relief and Israel.



MAX SHULMAN (1885-1937) Born in Chicago and a prominent attorney, he served as the first president of the Associated Talmud Torahs and was a founder and leader of the Zionist movement of America. He typified the best in American Judaism.



WILLIAM SIEGEL (1894-1957) He was president of Mizrachi Organization of Chicago, president of Kehilath Yaakov Synagogue, chairman of Kehilath Yaakov Talmud Torah, secretary, Hebrew Theological College; chairman, Board of Governors of Chicago Jewish Academy.



RABBI SAUL SILBER (1881-1946) He became president of the Hebrew Theological College in 1922 and served until his death. He was on the Board of Directors of the Associated Talmud Torahs and strengthened the entire system of Orthodox education in Chicago.

# Organization Of The Community

- **Toward A United Jewish Community**
  Max A. Kopstein
- **Philanthropy**
  Irving C. Bilow
- **Zionist Movement**
  Milton J. Silberman
- **Jewish Defense**
  Maurice Klinger
  A. Abbot Rosen
  Dr. Walter Zand
- **Women**
  Anne Ackerman
- **Community Centers**
  Samuel L. Levine
- **Fraternal Organizations**
  Charles E. Kaye
- **B'nai B'rith**
  Anita Perlman
- **Hospitals**
  William J. Silverman
- **Landsmanshaften**
  William Jay Robinson
- **Hias And The Settlement Of Immigrants**
  A. J. Glickson
- **The Effects Of The State Of Israel On American Jewry**
  Max Bressler

# How Pleasant— To Dwell In Unity

## Toward A United Jewish Community

By
MAX A.
KOPSTEIN

"BEHOLD how good and how pleasant it is for brethren to dwell together in unity."

Thus quoting the Psalms, the late Henry Monsky gavelled to order the opening session of the American Jewish Conference in 1943. The Conference, called to deal with postwar Jewish problems and with "the Palestine problem," was one of many efforts on a national level to bring together leading Jewish organizations, (all of which had local chapters in Chicago) for the purpose of planning and working on problems of common interest and concern. It functioned for about four and a half years, but the proposal to convert it into a permanent American Jewish Assembly failed to gain the support of the American Jewish Committee and B'nai B'rith, and it foundered on that rock and faded away into history.

The Chicago Jewish community played a prominent role in the Conference. Chosen representatives of over 550 Jewish organizations went to the Morrison Hotel on a warm June day and elected 30 delegates to represent Chicago at the national gathering. The American Jewish Congress group carried the largest number—its entire slate of six—but virtually every element in the community was represented by one or more delegates, under a cumulative voting system. The leader of the Chicago delegation was Harry M. Fisher, distinguished jurist and civic and Jewish communal leader.

Had the Conference—or a successor organization—succeeded in establishing itself on a permanent basis, the Chicago Jewish community would undoubtedly have followed suit organizationally. Having failed however, this community was left as before, with a number of groups, each going its own way, in areas of activity where coordination and cooperation could avoid misunderstandings, duplication and waste and hundreds of thousands of dollars could be saved for the confused Jewish "taxpayer," whose constant plea is "Why can't these organizations get together?"



• *CHICAGO AJCongress delegates to the historic American Jewish Conference elected in June, 1943, were: standing (l. to r.) Leo H. Lowitz, Max Kopstein, Max Bressler; seated (l. to r.) Milton J. Krensky, Mrs. Robert L. Aronson, Sigmund David.*

Such a plea is not new. It was voiced by some of our earliest Jewish settlers. In 1857, when few Jews were in Chicago, there were already four organizations, each with its own cemetery. First came Kehilath Anshe Ma'ariv (K.A.M.) Synagogue founded by Bavarian Jews, who also organized a Hebrew Benevolent Society. Then came Jews from the Polish part of Germany, and since the Bavarian Jews didn't care to associate with them, they formed a separate synagogue, Kehilath B'nai Shalom, and a separate Gmilas Chasodim Society.

Henry Greenebaum, who as a lad of 15 had followed his three older brothers to Chicago in 1848, didn't like this divisiveness at all. Although he was a Bavarian, he joined B'nai Sholom Cong. Unfortunately, he had to resign because K.A.M. in which he also retained membership forbid affiliation with another shul. He helped form the first B'nai B'rith Lodge in Chicago — Ramah — because here at least, as he put it, "some of the best minds of German and Polish Jews joined hands to remove the miserable provincial barriers existing in Chicago."

He helped, too, to form the United Hebrew Relief Association to consolidate Jewish charitable and relief efforts among Polish and German Jews, and he participated in the dedication of the first Jewish hospital in 1867. One of the speakers at the ceremony, Godfrey Snydacker, speaking in German, dwelt on "the manifold differ-

*Max A. Kopstein is a member of the law firm of Kopstein and Vishny. He is a national vice-president of the American Jewish Congress, the treasurer of the Jewish Welfare Fund of Chicago and of the Combined Jewish Appeal. In addition, he is a member of the board of directors of the Hebrew Theological College, Jewish University of America, Associated Talmud Torahs, Jewish Welfare Fund and the Combined Jewish Appeal of Chicago.*





• *HERE IS one of many meetings held under the auspices of the American Jewish Congress protesting Nazi persecution of Jews. This one at the Chicago Coliseum in July, 1942, shows (L. to R.) Dr. Nahum Goldman; Rabbi Alcalay; chief Rabbi of Yugoslavia, Senator Claude Pepper, Louis Kaplan of B'nai B'rith; Leo Lowitz; Rabbi Morris Teller, and Max Kopstein.*

ences in our views and manners and our political and religious opinions and theories," but pleaded for unity "on the sacred soil of true charity in the realm of genuine humanity."

Challenging situations arose in those years, which sometimes aroused the community to united action. Switzerland was discriminating against all Jews and claimed the right to expel two American Jews by virtue of an iniquitous clause in a treaty between their country and ours, which permitted such discrimination. The local community was up in arms, and organized a delegation to see Senator Stephen A. Douglas. M. M. Gerstley represented Chicago at a national gathering of Jews in Baltimore to consider the problem. A short while thereafter President Abraham Lincoln took the first effective step toward a solution when he appointed a Jewish consul to Zurich.

The Jewish population of Chicago enjoyed a healthy growth in the three decades following the great fire of 1871. By 1900, the 75,000 Jews of Chicago, with Russians and Poles now outnumbering the Germans, had 50 congregations and over 100 societies, lodges, loan associations and social groups.

At the end of 1905, Adolf Kraus, the international president of B'nai B'rith, issued a call to all Jewish organizations for a conference on Jewish immigration to America, and the possibility of diverting it from the larger cities and into the smaller communities and into Cuba. Little of value came out of the conference but it is considered by many as a forerunner of the American Jewish Congress which was to come into being a decade later and in which Kraus was also to take a prominent part.

The moving spirit behind the American Jewish Congress movement in Chicago was Jacob G. Grossberg, who undertook the well-nigh impossible task of reconciling differences and bringing divergent organizations together on common ground. On Jan. 23, 1916, Chicago became the first city in the country to convene a preliminary Congress, and in June, 1917 the Jewish community here had an opportunity to participate in the election of delegates to a national convention of the Congress in which the American Jewish Committee along with other groups participated. A delegation was elected to represent American Jewry in the fight for Jewish rights at the Peace Conference following the First World War. Again in 1923, every section of the Jewish community participated in an election of a delegation of 20, headed by Judge Hugo Pam, to attend that year's session of the American Jewish Congress.

After this meeting, however, and until the Hitler era, no permanent Congress organization took root in Chicago and no strenuous efforts were exerted to bring unity into the struggle against the sinister forces lurking both here and abroad. In the United States Henry Ford was embarking on an anti-Semitic crusade, and the Ku Klux Klan was terrifying sections of our population. Abroad, the seeds of nazism were being sown. The future looked ominous.

More than any other Jew in America, Dr. Stephen S. Wise foresaw the dangers to German and world Jewry and the world at large. He was determined that America should be aroused, and that American Jews should take a leading part in the battle which threatened the existence, not only of Jews, but of all free men. Accordingly, he took steps to revive the American Jewish Congress as a militant organ of American Jewry which would fight for Jewish rights wherever they might be threatened.

Recognizing the key position of Chicago as the second largest Jewish community in America, he sent his representatives here in 1933 to persuade a prominent Chicago attorney, the son of a distinguished judge—Sigmund W. David—to take the lead in organizing a Chicago division of the American Jewish Congress. His hope was to unite the local community in defense of Jewish rights, and to organize a counter-attack against the Nazis through the boycott and other means.

The Congress locally gained in numbers, influence and prestige. Having as its slogan the achievement of unity and democracy in Jewish life, the movement encouraged participation in its work by the Jewish masses through the use of the ballot. Two important elections in which Chicago Jewry had an opportunity to participate were held by the Congress in the years preceding the war. In 1936, delegates were elected to the first session of the World Jewish Congress held in Switzerland. In 1938, some 55,000 registration tickets were purchased locally by adult Jews, entitling them to vote at polling places set up all over the city for delegates to an important national session of the American Jewish Congress.

The local Congress leaders were fully cognizant that certain elements in the community would not become an integral part of it, and that to achieve unity locally, it would be desirable to have an organization embracing all important local groups. Accordingly, the Congress called into being, in 1935, a Consultative Council, which included, besides the Congress, local representatives of the American Jewish Committee, the Anti-Defamation League of B'nai B'rith, the Jewish Labor Committee, the Jewish Charities of Chicago, the Orthodox Jewish Kehillah, the Chicago Rabbinical Association, and one or two other groups. The Council met for a time with regularity, under a rotating chairmanship, and matters taken up were largely in the so-called Jewish self-defense field, such as means of combating the menace of Father Coughlin and the Fascists and Nazis in the community.

The Consultative Council proved, however, to be only another "ad hoc" group, of no permanent standing in the Jewish community. It ran "out of business" quickly because some of the major groups preferred to deal with problems themselves rather than put them on the communal agenda.

Out of the local cooperative efforts of the 1930's, however, one permanent organization has, fortunately, remained to this date. The Bureau on Jewish Employment Problems, doing effective work in the area of combating discrimination in employment, has had the support from the beginning of the American Jewish Congress, American Jewish Committee, B'nai B'rith and the Jewish Labor Committee. A good part of its budget now is being met by the Jewish Welfare Fund. Claude A. Benjamin, its first president, has continued through the years to serve the organization as one of its leaders and guiding spirits.

In community relations work, Chicago has followed the national pattern—cooperation for a limited time and with limited objectives. The only chance for success locally seems to be the solution of the problem on a national scale.

In 1938, high hopes were placed in the General Jewish Council organized by the American Jewish Congress, American Jewish Committee, B'nai B'rith and the Jewish Labor Committee. Within a few years however, these

hopes were dissipated, the Council was dissolved, and Jewish leaders began to grope for a new formula for cooperation and united action. For a time it appeared that the American Jewish Conference might be the answer, but it confined itself to its limited objectives and then went into permanent adjournment.

In 1944, very largely as a result of discussion at the General Assembly of the Council of Jewish Federation and Welfare Funds (CJFWF), there came into being the National Community Relations Advisory Council (NCRAC), which included the American Jewish Congress, the American Jewish Committee, B'nai B'rith, Jewish Labor Committee, Jewish War Veterans and Union of American Hebrew Congregations. A new element was introduced, however—participation in its deliberations by local Jewish community councils and community relations councils. By 1952 about 28 local groups were participating.

The purpose of NCRAC was not to function as a separate action organization, but rather as a clearing house —to study, analyze and evaluate the policies and activities of national and local agencies, to serve as a coordinating and clearing agency for projects and policies, to eliminate duplication and conflict, and to formulate policies and recommend projects to member agencies, which were then free to accept or reject such recommendations.

**MacIVER REPORT**

In 1951, the Large City Budgeting Committee (LCBC), a body representing 12 welfare funds in the largest cities outside of New York, proposed an independent study of the NCRAC. Chosen unanimously to make this $25,000 study was Prof. Robert M. MacIver of Columbia University. Professor MacIver found an enormous amount of needless duplication and waste of energy and funds in the major organizations. He saw no need to have two major agencies separately preparing legal briefs for the same court or providing legal services to the same community. He saw no reason why two separate agencies had to collect facts on anti-Semitic activities. He didn't see why the Jewish Labor Committee couldn't deal with labor unions in the field of community relations, the rabbinic groups with official representatives of other religions, the Jewish War Veterans deal with other veterans organizations, and the Commission on Law and Social Action of the American Jewish Congress prepare legal briefs on matters requiring court action.

Almost without exception every member, federation, welfare fund and community council of the CJFWF which officially acted, approved the principles of the MacIver report by large majorities. However, the American Jewish Committee and B'nai B'rith categorically rejected the MacIver recommendations and all attempts at reaching compromise solutions. They both withdrew from the NCRAC.

The position of B'nai B'rith is puzzling, but perhaps can be accounted for in part by the fact that its Anti-Defamation League (ADL) does its joint fund-raising with the American Jewish Committee. The American Jewish Committee has consistently opposed what it calls "centralized control" and "authoritarian structure." It is the only major American Jewish organization which does not participate in the "Presidents' Club," which consists of the presidents of major Jewish organizations dealing with problems relating to Israel. It does not participate in the Conference of World Jewish Organizations. B'nai B'rith participates in both of these groups.

**WHY NO UNITY?**

Any careful student who analyzes the positions and attitudes of all major Jewish organizations in the last four decades, on such matters as civil rights, civil liberties, liberalized immigration policies, problems of church and state, and equal status in employment, education, housing and other areas of our social and economic life, will find the position of the major Jewish organizations to be almost identical, and the resolutions adopted by them practically interchangeable. Under these circumstances, it is difficult to understand why it has not been possible to carry out the MacIver recommendations and why three or four organizations have to handle the same jobs, through identical resolutions, committees, briefs, court representations, and appearances before congressional committees.

The CJFWF has each year, without avail, urged that a way be found to bring the two dissenting organizations back into the NCRAC, but in recent years this effort virtually has been abandoned. No articulate Jewish public opinion has been formulated on this subject. In fact, most Jews know little about any of the organizations involved in the NCRAC controversy. The communities represented in the CJFWF continue to support the ADL and the American Jewish Committee (where these two organizations are interested in securing such support from public funds rather than in their own Joint Defense Appeal Campaign).

NCRAC now consists of six national organizations, the Union of Orthodox Jewish Congregations and the United Synagogue Council of America, having come within the fold. NCRAC also has 54 state and local member agencies.

Chicago is not one of these local member agencies. We have no community council and no community relations council. Since the creation of the State of Israel, fund raising for Israeli causes has dominated the local scene.

Areas of friction have developed from time to time. The Combined Jewish Appeal has had its problems with the sometimes over-zealous Israel Bond Organization in clearing campaign dates and times, and recently there has been some discussion as to the urgent need of greater coordination and cooperation among the major Jewish philanthropic agencies in the community.

Occasionally, important local groups do get together on an ad hoc basis to discuss and act upon matters of local concern and interest. Seventeen local organizations were brought together by the American Jewish Congress, and conferred for some time, beginning in 1956, in the Joint Advisory Committee on Religion in the Public Schools. Although the problem remains a vital one, no meetings of this group have been held for some time. The Illinois Conference of Jewish Organizations was convened under the chairmanship of Rabbi Morton Berman to deal with special problems arising from time to time with reference to Israel. When the Rabbi left to make his home in Israel, this chairmanship was taken over by Milton Silberman, and the organization has continued. Each year, some 50 local groups, including the affiliates of leading national organizations, sponsor a commemoration of the Warsaw Ghetto uprising.

**THE RABBINATE ORGANIZES**

An important forward step in cooperation was taken recently by the local rabbinate, in forming the Chicago Board of Rabbis, now under the presidency of Rabbi Philip L. Lipis, a far more inclusive organization than the old Chicago Rabbinical Association. The Board now contains many Orthodox or Traditional rabbis of the community, as well as Conservative and Reform rabbis, and has embarked upon a number of projects, including a public relations program, which reaches hundreds of thousands of homes by radio and television.

Worthy of note, also, in any discussion of cooperation in the local community, is the Conference of Jewish Women's Orgnizations, in existence now for over 50 years. The Conference affords a forum for the exchange of information and ideas, and provides consultative services for a wide area of activities.

Through the years, and particularly since the days of the first American Jewish Congress, great efforts have been exerted to incorporate greater responsibility, more democracy and unity in the organization and conduct of American Jewish affairs. Successes have been few and sometimes temporary, and failures many. Those who believe, however, in the creative survival of the Jewish people will continue to work through their national organizations and in their local communities, to build an American Jewish community democractically constituted and responsive to the needs and aspirations of American Jewry.

# The American Jewish Congress Story

"The unprepared condition in which the great crisis found us only accentuated the disorganized state of Jewish affairs, . . . . . so the cry went forth for an American Jewish Congress. . . ."

Thus writes Bernard G. Richards, veteran Jewish leader.

At the AJCongress organizing conference in March, 1916, Rabbi Stephen S. Wise called for a new approach in Jewish affairs.

"Not relief but redress, not palliation but prevention, not charity but justice . . ."

Among many distinguished cofounders agreeing with Dr. Wise were: Justice Louis Brandeis, Judge Julian Mack, Louis Lipsky and Nathan Strauss.

The Congress accomplished its immediate objectives at the 1919 Versailles Peace Conference with the inclusion of "minorities rights clauses" to protect rights of Jews and other minority groups in the new states established after World War I. Even more significant, it gained recognition for the Balfour Declaration, leading to eventual recognition of Israel as a state.

AJCongress took its present form in 1922 as a democratically structured organization of individual members and affiliated national and local Jewish organizations.

With Hitler's accession to power in 1933, AJCongress spearheaded a world wide countermovement against nazi persecution, organizing a boycott of nazi goods and mass protests to awaken public and government opinion. The Chicago Council of AJCongress was one of many AJCongress divisions formed throughout the country to effectuate the militant AJCongress program led by Rabbi Stephen S. Wise.

The World Jewish Congress arose in 1936, the united voice and instrument for action by Jewish communities in 65 countries. AJCongress initiated its founding and remains its sole affiliate in the U. S.

AJCongress and WJCongress were the deciding factors in breaking the wall of silence regarding Hitler's war of extermination against the Jews.

During and after World War II, WJCongress formulated programs for relief, resettlement and reparations for war victims and gathered evidence for Nuremberg trials of nazi leaders. Chicago Council leaders participated in the 1944 WJCongress Emergency Conference, laying the groundwork for the Conference on Material Claims, which obtained millions of dollars in West German and Austrian reparations payments to Israel and individual nazi victims. WJCongress continues its vigilance in behalf of world Jewry and has successfully interceded with governments and international agencies for Jewish communities in Moslem lands, Iron Curtain countries and elsewhere.

The crisis in 1933 united a cross-section of distinguished Chicagoans, many organizations and a mass of individuals, who needed a democratic channel for militant expression and action. The Chicago Council (now Council of Greater Chicago) was formed. It organized mass protests and threw picket lines around stores selling nazi goods.

The Chicago Women's Division, AJCongress, now celebrating its 25th year, has provided a dedicated, intelligent and vocal leadership both in the Council and the city's women's organizations.

The Chicago Council is vital to our Jewish community's welfare and to the extension of civil rights in this area.

The National AJCongress, a prime mover for democratic expression and unity in Jewish community life, seeks to strengthen unity and eliminate duplication among national Jewish organizations, by supporting the National Community Relations Advisory Council. It also encourages the development of local Jewish community relations councils.

The Chicago Council, until it achieves its objective of an all embracing, democratic Chicago Jewish Community Relations Council, encourages organizational cooperation on specific projects. The effective work of Chicago's Bureau on Jewish Employment Problems as a cooperative project of Chicago's four major community relations agencies, is a tribute to the Council's initiative and participation. Other joint projects which the Council helped initiate are the Chicago Yiskor Committee for Six Million Martyrs and the Joint Advisory Committee on Religion in the Public Schools.

The Chicago Council is committed to the AJCongress proposition that no group is safe unless the civil rights of all groups are secure. It consistently fights for legislation to erase racial, religious and ethnic discrimination in housing and played an important role in the cooperative effort which brought a Fair Employment Practices Law to Illinois.

The Council plays an important part in the national AJCongress program, which first exposed and now combats the Arab boycott and its discrimination against the rights of American Jews.

AJCongress believes that the keystone of Jewish security in America is the constitutional guarantee of religious freedom and separation of church and state and has won recognition as the leader in the fight to preserve and strengthen this guarantee in the courts, legislature and executive branches of government.

AJCongress has initiated or participated in such major court cases as the McCollum case, which banned released time programs on public school premises; the Gideon Bible case, banning the distribution of bibles in public schools and the recent Miami "religion-in-the-public-schools" case.

The Chicago Council is always alert to encroachments of religion in our public schools. The Chicago Council brochure, "Religious Freedom For All", was a key factor in leading the Church Federation of Greater Chicago to reexamine its recommendation for increased teaching of religious and moral values in Chicago public schools. The Council organized opposition against Sunday laws and helped defeat recent humane slaughter legislation which would have hampered kosher slaughter.

AJCongress' dedication to better understanding and closer identification with our Jewish heritage is expressed through support of Jewish educational and cultural activities. "Congress Bi-Weekly" keeps thousands abreast of Jewish affairs and its distinguished journal, "Judaism", is widely respected for scholarly contributions to Jewish thought. While not a formal Zionist body, the Congress has always been Zionist-oriented.

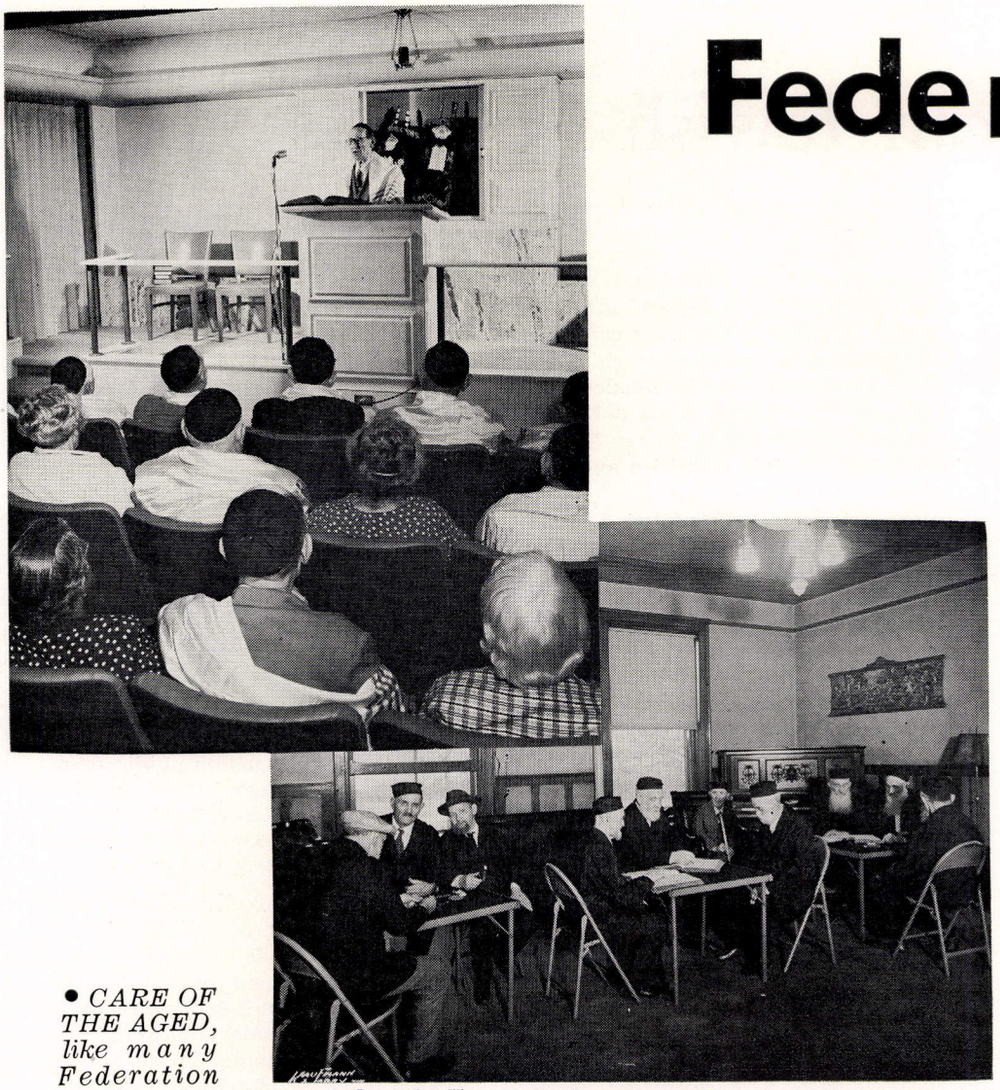
In the words of National AJCongress President Dr. Joachim Prinz:

> "We of the American Jewish Congress choose to be Jews. In making this positive choice, we seek to translate the ancient heritage of our people into the reality of today.
>
> "We do — and must — join forces with many groups in the community in the battle for full equality in a free society for all Americans. But we do so as Jews and because we are Jews, speaking and acting within the context of our Jewish heritage."

# Federation

## The Challenge Of Human Welfare

## 1911—1961



• *CARE OF THE AGED, like many Federation services, has changed drastically over the years. The bottom photo was taken in 1929, at the Orthodox Jewish Home for the Aged. A well balanced program of occupational and recreational activities was unknown at the time. By contrast, the above photo was taken at the Park View Home religious services — it speaks for itself.*

By
IRVING C.
BILOW

COMPRESSED by an imaginative mind, 50 years is a wondrous and colorful kaleidoscope of all the social, economic, religious and political forces which have shaped our lives in this community.

It is a vivid and swiftly changing scene in which we see in ever greater detail the more closely we look, the building up of our city and of our Jewish community, the growth and decay of neighborhoods, the changing character of our people. We see them move from a struggling, essentially immigrant population to second and third generation Americans with skills and education and a standard of living undreamed of by their forefathers in 1911.

Turn back the kaleidoscope of time and events and one's attention focuses on the crowded ghetto, with the color and customs of an Old World in an American setting.

One sees people of all kinds, some happy and content, many miserable and hopeless. One sees sweatshops in lofts and in homes, with anxious faces intent upon turning out more and more goods, for each piece brings a few more pennies; men queued up in long lines, looking for jobs and bread; the sick and the aged; among the many, many children, one picks out a group of more than a hundred all dressed alike in the sombre clothes of an "orphan home."

The flood of Jewish immigrants in the early 1900's brought tens of thousands of destitute Jewish families to the old East side where, for most of them, the job of settling down in a strange environment and of earning a livelihood, was a bitter struggle. The ghetto was an area from Canal to Blue Island, and from Taylor to Maxwell.

It is estimated that 3,000,000 immigrants — Jews and Christians — came to the U.S.A. in the years 1903, 1904, 1905 and another 1,500,000 from 1906 to 1909. Chicago had more than its share.

These were some of the facts of life with which the Jewish Charities and its agencies had to deal.

Of a thousand choices of what to include and what to omit, we have selected what we believe to be the most significant, in a brief history such as this.

Fifty years ago the Associated Jewish Charities had already become well established as the principal Jewish philanthropy of a community then numbering about 110,000 Jews, in a city that had grown to 2,185,000.

Julius Rosenwald was president of the Jewish Charities, having succeeded Edwin G. Foreman, A. G. Becker

*Irving C. Bilow is a Northwestern University alumnus, where he was president of the Menorah Society.*



*He was in the advertising agency field, when he was asked to join the Jewish Federation staff at the behest of the late Paul Kuhn, then a member of the Jewish Federation Board of Directors. At present, Mr. Bilow, is in his 25th year as director of public relaitons for the Jewish Appeal. He is a member of B'nai Zion Congrgation.*

and Edwin F. Meyer — who had headed the Charities during its first 12 years. That year, he reported "$368,000 in annual subscriptions, and that the number of subscribers had reached 3,275." For 1912, Mr. Rosenwald foresaw the need for "more than $400,000."

The Charities at that time included Michael Reese Hospital, Jewish Aid Society of Chicago, West Side Dispensary, Home for Jewish Friendless and Working Girls, Bureau of Personal Service, Home for Aged Jews, Chicago Home for Jewish Orphans, Jewish Training School of Chicago, Chicago Lying-in Hospital, B'nai B'rith Free Employment Bureau, Woman's Loan Association, Maxwell Street Settlement, The Helen Day Nursery, Jewish Home Finding Society of Chicago, Chicago-Winfield Tuberculosis Sanitarium, Chicago Association of Jewish Women for Summer Work, National Jewish Hospital, Denver, Jewish Consumptive Relief Society, Denver, Leo N. Levy Memorial Hospital, and the Hebrew Sheltering and Immigrant Aid Society.

It would be easy to fill the pages of the 50-year history with names of men and women who devoted themselves to the affairs of the Jewish Federation and its institutions. Other presidents of the Jewish Charities, now the Jewish Federation, lead the long list: B. E. Bensinger, Samuel Deutsch, Charles Rubens, Alfred K. Foreman, Sol Kline, Frank L. Sulzberger, Lester N. Selig, Harris Perlstein, John M. Frank, Joseph L. Block, A. G. Ballenger, Mortimer B. Harris. Dr. S. S. Hollender, and currently, Charles Aaron.

1911 was part of an era when personal service by the benefactor and gifts in kind to those who needed help were the vogue, rather than the exception. A good example comes from the records of the Home for Jewish Friendless and Working Girls:

"On May 1, 1911 the home had 70 girls and 79 boys. (Total of 372 cared for during the year).

"Of the 276 admitted during the year: 216 were Russian born children, 24 from Austria-Hungary, 19 Rumanians, 5 English, 3 Polish, and only 9 Americans. 201 were admitted because mothers or fathers had died, 12 because fathers had deserted, 3 because mothers had deserted, only 10 because parents had separated or were divorced.

"The Industrial Sewing Coterie of Isaiah Temple donated 122 dresses, 58 aprons, 42 blouses, 27 gowns, 26 bloomers, 3 petticoats, 14 guimps, 6 dozen handkerchiefs, 5 coats. In a long list of items donated, you'll find 'a brass bed' — '3 bags of potatoes' — 'a barrel of vinegar' — '4 pair of drawers' — '1 box of plums' — '12 watermelons' — 'a dozen ties' — '10 pounds of candy' — 'mittens, towels, caps, shirts, petticoats, pajamas from the Needlework Guild of America' — and a host of weekly treats, from 'ice cream and cake by Mrs. Charles H. Schwab (and many other ladies, too) to 'a day at Sans Souci Park with all rides free and dinner in the evening given by Mr. Baumgartl, president, on the occasion of his safe return from Europe,' and the 'three boxes of apples donated by the Ladies of the Friday Afternoon Sewing Circle at Isaiah Temple.' "



• *The study room at Marks Nathan Orphan Home in 1929 was not a cheerful place.*

The principal problem in 1911 — and for some years after — was relief. The records of the Jewish Aid Society, in its Relief Department alone, showed 2,047 cases, in which 8,571 men, women, and children were involved. between May, 1910 to May, 1911. One thousand, five hundred thirty-nine cases were of Russian immigrants, 219 Rumanian and Austrian, 75 were Germans, and only 78 were American born. The West Side Dispensary treated 16,690 persons that year. And the Maxwell Street Dispensary Branch of the Chicago Lying-in Hospital that year records "1,582 confinements, 453 new cases and 19,128 visits paid to mothers and babies by its nurses, internes, and students."

1911 was also the year when the Orthodox institutions joined hands to create a central fund-raising organization, known as Federated Orthodox Jewish Charities of Chicago. Leading men in this organization were Bernard Horwich, Harry A. Lipsky, Judge Harry M. Fisher and James Davis. Original affiliates were Federated Relief Society, Orthodox Jewish Home for the Aged, Marks Nathan Jewish Orphan Home, Maimonides Hospital, Jewish Consumptive Relief Society, Hebrew Sheltering Home, four Hebrew schools and two burial societies.

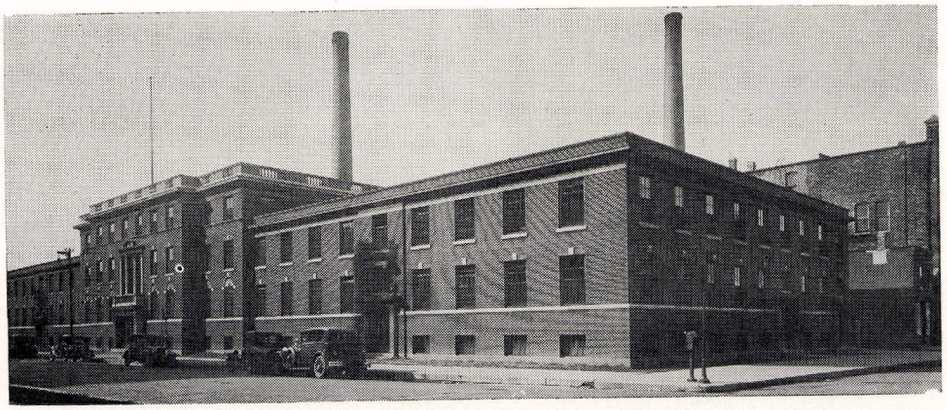
After only a few years, the Federated Orthodox Jewish Charities was in deep financial trouble. The intercession of Julius Rosenwald helped negotiate a loan for Federated from the Associated Jewish Charities. As one of its economy measures, the Federated Orthodox Charities closed Maimonides Hospital.

The financial road for the Federated Orthodox Jewish Charities was difficult indeed during the ensuing years and many conferences about a merger with the Associated Jewish Charities were held. Finally, in 1922, this was achieved. One name was adopted, the Jewish Charities of Chicago—changed in later years to the Jewish Federation of Metropolitan Chicago.

With the development of a large Jewish community on the "new" West side — the Douglas Park and Lawndale areas — the need for a new hospital to serve that community was



• *THE SAMUEL A. Goldsmith Dispensary, at Mt. Sinai Hospital, dedicated in Nov., 1955, provides medical aid to those in need, in pleasant, comfortable surroundings.*



• *THIS WAS the Jewish Charities building, at Wood and Selden. The building was erected with funds provided by Julius Rosenwald.*

evident. Maimonides Hospital had only survived for two years. In 1920, under the leadership of Morris Kurtzon, it was reopened as Mount Sinai Hospital, with accommodations for 65 patients. In 1922 the hospital became affiliated with the Jewish Charities and the following year a new building was erected.

Twenty-six different organizations have been affiliated with the Jewish Federation in the last 50 years. Some of the services were consolidated and others discontinued. Today affiliates remain to provide the major health and welfare services for the community.

Perhaps the best example of progress through consolidation is the Jewish Children's Bureau. Fifty years ago there were five child care agencies, all of them operating independently: the Chicago Home for Jewish Orphans, the Home for Jewish Friendless and Working Girls (which also cared for boys), the Helen Day Nursery, the Jewish Home Finding Society, and Marks Nathan Jewish Orphan Home.

With the changing community need (for example, in the early years of immigration to America, there were more deaths of mothers and fathers; the "orphan home," then, was aptly named) — the Home for the Friendless and the Helen Day Nursery were closed. Later, the Chicago Home for Jewish Orphans (which changed its name to Woodlawn Hall) and the Jewish Home Finding Society were merged to form the Jewish Children's Bureau. Marks Nathan Jewish Orphan Home changed its name to Marks Nathan Hall and joined the merger. By this time there were relatively few orphans among the many children who needed care away from their own homes.

Again, as needs and as the philosophy of child care changed from the regimentation of an institution to a more personal, more loving family-centered idea, Woodlawn Hall (in 1942) and Marks Nathan Hall (in 1948) were closed. Thus, the Children's Bureau, with its various departments, remained as the single, official child care agency in the Jewish community. Selected foster homes and three special "treatment centers" — the George Eisenberg Unit of Marks Nathan Hall, the Matilda and John Pugh Price Unit and the Erwin O. Freund Unit — meet the major part of today's needs.

Most of the children who come under the care of the Jewish Children's Bureau today are mildly or severely disturbed. The various "Units" of the Jewish Children's Bureau serve as "treatment centers" for the mildly disturbed children. For those severely disturbed, services of other institutions like the Orthogenic School in Chicago, Bellefaire in Cleveland, Hawthorne in New York, to which such children are sent, are paid for by the Children's Bureau.

The problem of caring for severely disturbed children has become so great, that the Jewish Children's Bureau must now build an entirely new kind of institution for the treatment of such children and for training specialists. Work on this new institution, to be built at a cost of $1,650,000, will begin in 1962.

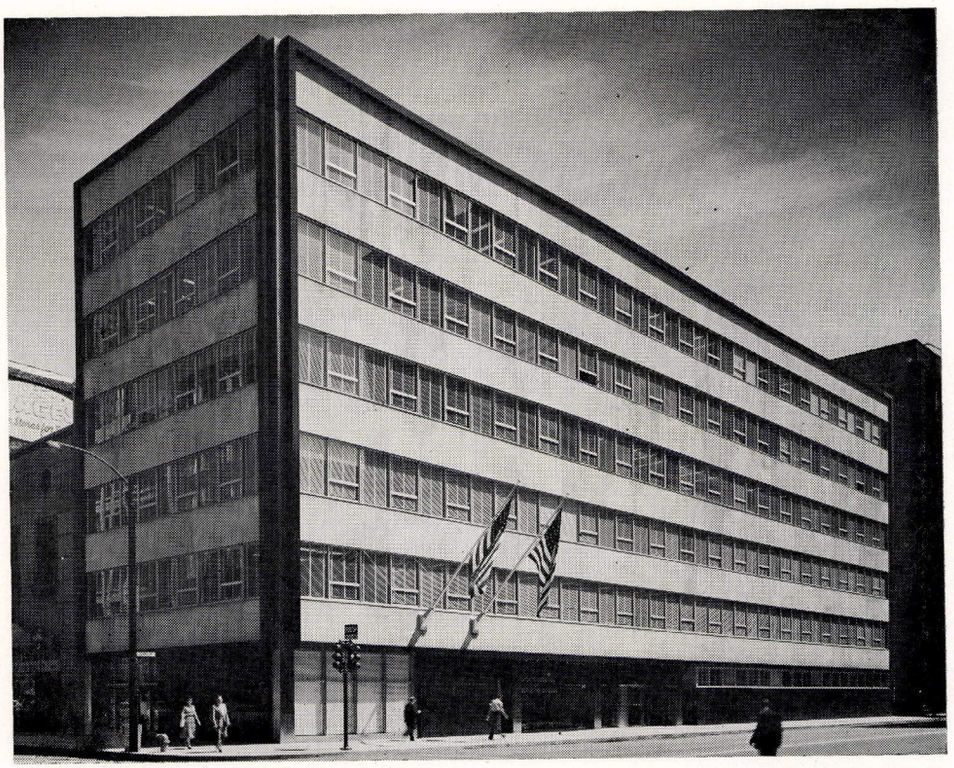
Other Federation supported institutions were consolidated or closed. The Maxwell Street Settlement, organized to provide educational and recreational services principally for the new immigrants in the Maxwell area, was shut when there was a westward migration to the Douglas and Lawndale areas. There, the Chicago Hebrew Institute, located on Taylor and Lytle Streets (and not then a part of Federation) was to build a large new building on Douglas.

Later, the Hebrew Sheltering Home was closed (in 1943). The Jewish Family Service was able to care for the relatively few transients through other resources.

In that same year, the Women's Loan Association, which had been an important community agency from 1896 on through the years of greatest immigration, was absorbed by the Jewish Family Service. A study had shown that the need for free loans had decreased considerably, and that it was no longer practical or economical to maintain a separate organization.

The Jewish Family Service itself was a 1921 consolidation of the Jewish Aid Society and the Bureau of Personal Service. Both of these services dealt with family problems and had grown out of the United Hebrew Relief Association founded 101 years ago.

It was 1921, too, when the West Side Dispensary, a department of the Jewish Aid Society, was moved to Michael Reese Hospital. The Jewish Employment Bureau, another department, became an independent organization. This year too, saw the establishment of district offices "so that all the services of the Jewish family agency would be more readily accessible to the people it served."



• *The present home of the Jewish Federation, One S. Franklin, was dedicated in June, 1958.*

It was 1926 when the "experts" predicted that "the era of family poverty is rapidly becoming a thing of the past, never to return again." The prediction was to be discredited almost as soon as it had been uttered.

The crash of 1929 placed a terrific burden upon the Jewish Federation and all its institutions, with the Jewish Family Service (then known as the Jewish Social Service Bureau) most sorely pressed. The record shows, "Our waiting rooms are full of people, skilled artisans as well as day laborers, doctors, lawyers, engineers, white collar workers. But our pocketbooks are empty. Relief stations reach a point where they can give only food and coal, and pay rent only when eviction is threatened." It was a year of the most severe unemployment in U. S. history. In Chicago, all Jews who registered for relief were sent to the Jewish Social Service Bureau, which received funds from the Cook County Emergency Relief Committee.

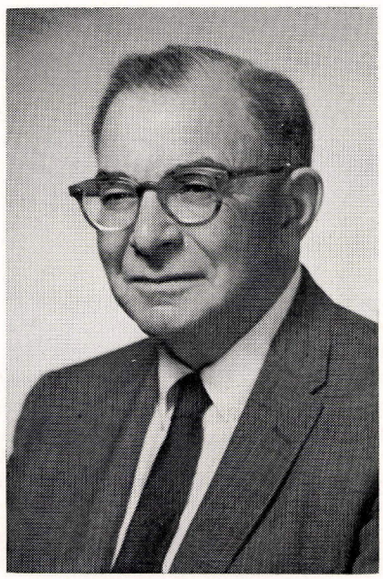
Every agency of the Jewish Federation — the hospitals and clinics, the children's bureau and the employment service, even the homes for the aged— was besieged by people needing help. It was the beginning of long, untold misery for thousands of Jews in Chicago. It imposed its severest test on the stability and effectiveness of the Jewish Federation as the community's principal philanthropy, and upon the traditions of Jewish compassion and "zdokah" (charity).

Jobs, livelihoods and fortunes were wiped out. Business failures were at an all-time high. Scores of factories closed each month or curtailed production to the barest levels. People's savings were quickly exhausted or wiped out in bank failures. "Gilt edge mortgages" and other securities became almost worthless. Conditions in 1930 were not calculated to uplift the spirits and hopes of man. That year Samuel A. Goldsmith accepted the job of executive director of the Jewish Federation, succeeding Louis M. Cahn.

The Jewish Federation's Board of Directors had been searching for a man to fulfill the mandate laid down by Julius Rosenwald in 1911 when, as president, he said, "I again call your attention to the great need in this community for a general superintendent of all our philanthropies, a man of large experience and vocational training. As you already know, people are being educated and trained in philanthropy. What is needed is someone whom Dr. Emil G. Hirsch once spoke of as a social engineer, who would stand in the same relation to organized philanthropy as does the architect to his client."

Samuel Goldsmith's job since 1930 has been more than that of a "social engineer." He had the genius for organization, for inspiring men and women to work hard and to give generously of their means to achieve the goals he proposed.

It was Goldsmith who brought about a more scientific approach to budgeting, to budget analysis, planning the community's whole medical and social welfare program. Under his aegis, Federation's Committee for Convalescent Service, the Council on Care of the Aged and Chronic Sick and the Committee on Medical Coordination were organized to develop new programs. Longer range plans to meet new, growing, changing needs; and to bring about closer liaison between Federation institutions and agencies, were established. Under his aegis hundreds of millions of dollars have been raised for the Federation and its agencies, for new buildings and rehabilitation, Jewish education and relief work overseas.



**SAMUEL A. GOLDSMITH**

1930 ushered in a new era of philanthropy in Chicago's Jewish as well as the general community. Despite the depression years, those who had the means gave generously, but the needs were greater than could be met by private contribution. The Jewish Federation thereupon joined other social agencies in securing aid from State of Illinois funds. These state funds were quickly exhausted.

In 1931 the Jewish Federation joined with other private welfare agencies in organizing the "Joint Emergency Relief Fund." Goldsmith and Dr. Robert Maynard Hutchins, then chancellor of the University of Chicago, organized the Special Gifts efforts of a huge, city-wide fund raising campaign and helped secure $10,800,000 to be used for relief work in Chicago.

The experience with the "Joint Emergency Relief Fund" brought about the organization of the Community Fund of Chicago, with the Jewish Federation as one of the Fund's charter members and leading exponents. The value of the Community Fund to all the citizens of Chicago provides a bright chapter in the history of our city. Joseph L. Block, a former president of the Jewish Federation, has been 1961 president of the Community Fund.

Many members of Federation's board of directors, as well as many board members and executive staff members of Federation agencies have served on important city, state and Federal commissions.

The men and women of Federation's board, staff, and agencies who worked on various governmental Commissions epitomize the prestige of the Jewish Federation in the general community, the confidence, the respect and the admiration which the general community shows towards the Jewish Federation.

Upon his return from military service in 1945, Goldsmith urged organization of the United Jewish Building Fund. Under the chairmanship of Hamilton M. Loeb, it secured over $5,500,000. In 1950, the Hospital Building Fund, produced $7,200,000. Thus far the United Building Fund has raised over $4,000,000 towards an $8,-500,000 goal.

These plus other funds available to the Jewish Federation have made it possible to provide over $21,000,000 from 1945 to December, 1960, for most of the new buildings at Michael Reese Hospital and Medical Center, Mount Sinai Hospital, Orthodox Jewish Home for the Aged and Drexel Home, Winfield Hospital, Rest Haven Rehabilitation Hospital, Park View Home-Rose Eisenberg Memorial, the Jewish Community Centers' South Side Center and Bernard Horwich Center.

More new buildings are in the planning stage. Some are under construction at the present time. Ground breaking ceremonies were held Sunday, Oct. 8, 1961, for five new buildings on the Michael Reese campus, including the large new $4,000,000 Baumgarten Pavilion.

Today, the Jewish Federation encompasses a metropolitan area which extends virtually from the Indiana state line on the south to Waukegan on the north, and west to Aurora.

During these last 50 years especially, Chicago's Jewish community has grown from one where Eastern European immigrants were on the receiving end, to a community of second and third generation men and women who are on the giving end of the spectrum.

These years produced revolutionary ideas the world over — and, of course, a revolution in the collective attitude of this nation towards the welfare of people.

The Jewish Federation and its agencies have come a long way, from the "settlement house" of the immigrant seeking a quick way to become Americanized, to the community center of the middle class seeking a more purposeful, leisure-time program, filled with "Jewish content"; from the handouts of coal, food, clothing and a few dollars to the jobless and the destitute, to the constructive skills of social work aimed at helping people in all walks of life, rich and poor alike; from the poor medical facilities available 50 years ago, to an affluent ag-

gation of hospital buildings, equipment and medical skills.

Today, no Jew anywhere in metropolitan Chicago remains unaffected by the work of the Federation. The more than 200,000 people served by Jewish Federation institutions this year come from every section of the city, every suburban community. Those who have the means, pay for the service they receive. No matter whether a person can pay little or nothing, the services are the same quality, same intensity.

This large Jewish community has embraced more than its own troubles through the last fifty years. It has felt strong ties to our fellow Jews overseas.

At the end of the first World War, in the year 1918, Chicago's Jewish community, certainly not as affluent as it is today, raised $2,000,000 for the relief of Jewish victims. The support of overseas relief work continued (primarily for the Joint Distribution Committee, but in the late twenties for the United Palestine Appeal also — the United Palestine Appeal was a fund-raising effort on behalf of the Jewish National Fund and the Palestine Foundation Fund) on a declining scale for the next 16 years.

The rise of Hitler in 1933 and the new wave of persecution which swept Germany and Austria put fear into the hearts of Jewish people all over Europe.

In 1936 members of the board of directors of the Jewish Federation, together with other leading citizens of the community, established the Jewish Welfare Fund as the means by which substantial funds could be raised to meet the growing need for help overseas.

In 1936, the Jewish Welfare Fund raised $789,000. By 1939 it had grown to $1,867,000. In 1943, with the world aflame, the Jewish Welfare Fund joined with most other international relief agencies in Chicago's Community and War Fund from which it drew $4,098,361 in the three years prior to the end of the war. During the war, the opportunity for the rescue of Jewish victims of nazi terror and butchery had been drastically cut down despite the efforts of many nations and many international refugee committees.

The greatest opportunity at rescue came when American and Allied troops swept across Europe and opened the gates of the nazi prisons and death camps.

The Jewish Welfare Fund, back on its own campaign in 1946 raised $7,658,000 — $8,302,000 in 1947. In 1948 when the DP camps in Europe were finally opened and there was opportunity for hundreds of thousands of surviving Jews to go to Palestine, first clandestinely, and then legally when the State of Israel was proclaimed, the Jewish Welfare Fund joined with the Jewish Federation in setting up the Combined Jewish Appeal.

The first CJA Campaign of 1948, under the chairmanship of Peter Sampson, raised more than $11,042,000.

Under the U. S. Immigration Act of 1948, a limited number of displaced persons were admitted to this country. All of the affiliates of the Jewish Federation marshalled their resources to give those DPs who came to Chicago every opportunity to start life anew. Costs were borne by the Federation, with some of the funds being allocated by the Jewish Welfare Fund.

Between 1935 and 1950 more than 30,000 Jewish men, women and children from Hitler's Europe came to Chicago. Since 1950, almost 5,000 more have come here. Since 1935, 16,100 of them were helped by Federation's Jewish Family Service. (These include not only Jews from Europe but also, Jews from Egypt).

Of historic importance is the fact that the major overseas and national Jewish organizations voluntarily became beneficiary agencies of the Jewish Welfare Fund of Chicago, each year negotiating with the budget committees of the Welfare Fund the amount to be secured for their respective work.

Principal participating agency of the Jewish Welfare Fund has been the United Jewish Appeal — representing the Jewish Agency and its welfare, agricultural development, immigration, youth aliyah, and child care services in Israel; the Joint Distribution Committee; and the United Hias, a consolidation of the United Service for New Americans and the Hebrew Immigrant Aid Society.

Other major national and overseas organizations which today receive funds from the Jewish Welfare Fund are: American Jewish Congress, Jewish Labor Committee, Jewish War Veterans, America-Israel Cultural Foundation, Hebrew University and Technion, United Hias Service, Keren Hatzalah Organization for Rehabilitation Through Training (ORT), National Jewish Welfare Board, National Community Relations Advisory Council, Council of Jewish Federations and Welfare Funds, American Association for Jewish Education, YIVO Institute for Jewish Research.

Local metropolitan Chicago organizations which receive most of the funds they need for operating purposes, are the Associated Talmud Torahs, the Board of Jewish Education (which includes the College of Jewish Studies), and the Chicago Board of Rabbis (the latter also receives funds from the Jewish Federation, primarily for the Board's Chaplaincy Service).

No history of Chicago's Jewish community would be adequate without naming the men who served as general chairmen of the fund-raising campaigns since the end of World War II for the Jewish Welfare Fund and the Combined Jewish Appeal: Harris Perlstein, John Balaban, Peter Sampson, Mortimer B. Harris, David Borowitz, A. N. Pritzker, Dr. Samuel S. Hollender, Joshua B. Glasser, Morris Norian, Howard G. Mesirow, and David Silbert.

Nor would this brief history be adequate without paying tribute to the many thousands of volunteer workers —men, women, young people, children — who devoted much of their time, energies and means to the Welfare Fund and CJA campaigns; and to the scores of thousands each year who gave the many millions of dollars needed overseas and here at home. The intelligent distribution of the funds raised each year was made possible by the hundreds of men and women who have served on the boards of directors, during the past twenty-five years of the Jewish Welfare Fund and the Combined Jewish Appeal.

It has been through the Jewish Welfare Fund and the Combined Jewish Appeal that Chicagoland's Jewish community joined in a continuing effort with Jewish communities all over America in the vast job of human rescue and rehabilitation in Europe; in the emigration of more than a million Jews from many countries of Europe and North Africa, and their resettlement in Israel; in providing huge quick resources for the upbuilding of Israel; in the resettlement of more than a quarter million Jews in other countries of the world, including the United States, Canada, South America, Australia, France, England.

In the half century which has passed, the Jewish Federation has grown from a loosely organized group of institutions to a closely knit association of medical and social welfare agencies whose strength reaches out to people in every walk of life. The Jewish Federation has grown to be a giant among community and welfare institution whose methods have been copied throughout the nation.

Under the Jewish Federation's aegis, Federation agencies have expanded their programs, have changed and vastly improved their services, no longer dispensing charity and assistance in the hit-or-miss fashion of 1900, but, rather, doing a constructive job for each individual, no matter what his or her circumstances . . . for each family, no matter how far reaching the services required nor the extent of the costs.

Under the Jewish Federation's aegis, huge building programs were carried forward — physical plant and equipment of Federation agencies today is valued at close to $50,000,000!

Under the Jewish Federation's aegis, the Jewish Welfare Fund was created, to reach across the oceans to the homeless and the persecuted, expressing in a most tangible way the concern of this Jewish community for Jewish life everywhere, and epitomizing, "I am my brother's keeper — wherever he may be in need of my help."

In brief, this is what we mean when we say that Federation has been, these past fifty years, the mainstream of Jewish community life.

# History Of The Northwest Home For The Aged

by ESTHER FIRE

What is a half-century when measured against the infinite aeons of time in the universe? It is but an infinitesimal unit in the incessant flux of calendar years.

However, time in relation to individuals, organizations and institutions is gauged by acts, facts, deeds and accomplishments. On the printed pages of The SENTINEL, now observing its Golden Jubilee, the expansion and services of the Northwest Home for the Aged are recorded in black and white, like imprints on the sands of time.

It was organized in 1943 by a group of small businessmen, who realized the need for a home for Orthodox Jewish aged. The initial group raised enough funds to purchase two residential buildings at the corner of Sacramento and Palmer St.

In 1945, State Rep. Michael F. Zlatnik was elected president and helped to raise enough funds to remodel and furnish the buildings. In a short time, the home was filled with men and women ranging from 68 to 98 years of age.

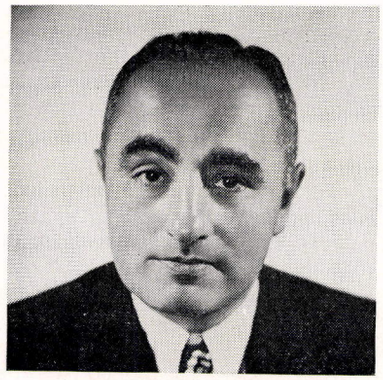
As an independent institution, the officers and members worked hard to meet the budgetary needs of the home. Encouraged by the loyalty of the auxiliaries, the officers and membership, Zlatnik launched a building expansion drive to accommodate more of the needy aged on the waiting list.

On June 11, 1950 at the mortgage burning ceremony, the hard working officers and members of all auxiliaries, contributing organizations and patrons everywhere, pledged to redouble their efforts and fund raising drives to build a new addition and hospital annex.

From the very beginning the home's aim was to create a pleasant and congenial atmosphere for the residents, with a sense of physical and emotional security.

### FIRST RESIDENTS

The first residents who entered the home in 1945, were immigrants who came to the United States at the turn of the century and in the early twenties, after World War I. They were craftsmen in many fields. As carpenters, electricians, plumbers, tinsmiths, and masons, they had built our homes schools, factories, offices, churches and synagogues. They had enriched our country with their skills, hence they deserved a home to make their twilight years brighter.



MICHAEL F. ZLATNIK

Furthermore, the immigrant parents, having struggled to send their children to colleges and universities, produced a generation of scientists, teachers, lawyers, dentists, physicians, legislators and community leaders. The first wave of European immigrants knew of no division in Judaism. The three classifications of Orthodox, Conservative and Reform Jewry are of American origin. The European Jew's home, whether a banker's, baker's or shoemaker's, was kosher. On the Sabbath day, all stores, factories and banks owned by Jews were closed. They had brought this religious heritage to America — and lived by it.

The younger generations assimilated, adopted new American ways of life with new religious affiliations. This created a problem and forced many a parent to seek admission to the home, where they could have a synagogue for services, and strict observance of kashruth.

In 1956, the Michael F. Zlatnik Auditorium was dedicated in recognition of his untiring efforts and humanitarian work. Again, more than 10,000 dedicated members pledged to continue their fullest support until the new addition and hospital annex would be completed. In 1958, Chicago Jewry joined the officers and members of the home in a gala public dedication of the new addition and hospital annex.

### ZLATNIK DRAFTS BILL OF RIGHTS

An idea that commands a person's deepest respect and devotion, an idea, that has its roots in the heart, mind and soul of a person, must ultimately fight its way to supremacy despite hinderance, hardships and opposition. It becomes an ideal too ineffable to be relinquished.

For many years, Zlatnik had concentrated on the idea of inspiring legislative measures to alleviate the plight of the senior citizens. By 1956, he had drafted the "Bill of Rights for the Aged" with its five point plan. The question was how to bring it to the attention of the American public and the legislators of the nation. This caused him to enter the political field, in order to make his voice heard.

He accepted the nomination as State Representative of the 8th district, and campaigned on the platform of aid for the aged, in a dignified manner, that would restore to older persons the self-respect and community acceptance, without having to rely on children or relatives. The people evaluated his sincerity. He won by a landslide. Immediately, after his election, he published his Bill of Rights. The idea became a favorite subject of legislators and candidates.

The fact is that during the last 1960 pre-election campaign, the spotlight was on the senior citizen. Both presidential candidates harped on the subject of medical care for the aged. The senior citizen was no longer the forgotten man!

Thus, the idea that originated in the home and inspired Zlatnik to write the "Bill of Rights for the Aged" was accepted as a basis for a sort of Declaration of Independence for the aged of America.

We now have a population of 180,000,000. Within five years, we will reach the 200,000,000 mark. There are over 850,000 people over 65 in the Chicago area. According to estimates of the U. S. Board of Health, Chicago will have more than one million in that category by 1965. Moreover, the life span of these people is still being extended. Hence, the need for a new expansion drive for increased facilities of the home.

Standing at the dawn of a new building expansion drive, Zlatnik has been again assured by the auxiliaries of their unwavering loyalty and wholehearted cooperation. The active auxiliaries include: Anne S. Diamond; Eta Marks, Harry Port Memorial, Mother Body; Rogers Park; Rose Ring Memorial; S. I. J. Diamond Memorial; Siegel Memorial; Skokie; Emma Jafee Memorial and We Will Aid Auxiliaries.

The history of the home would be incomplete without saying: "Yisgadal Veyiskadash Sh'mey Rabbo," for the early pioneers who are no longer with us, but whose spirit and memory will remain with all who are here to carry on.

# ZIONISM — The Chicago Movement

## 1910 — 1960

By MILTON J. SILBERMAN

NO city in the United States had greater ties to Zion than Chicago, nor could any other single Jewish community in the world muster such an array of devoted and idealistic Zionist leaders as Chicago during the past 50 years. When Zionists first began to organize in Europe under the leadership of Herzl, Chicago Jews already had a fully established organization, "Knights of Zion." At the 1st Zionist Congress a Chicagoan, Leon Zolotkoff, represented this organization.

In 1910 the Knights of Zion drew 400 of its 500 members from Chicago. Their names forecast the future leaders of the Zionist organization: Dr. A. Agranat, Meyer Abrams, H. Steinberg, S. Selegman, A. Rest, Louis Wittenberg, Ed Baran, Max Shulman and Miss Jennie Jerusalimsky.

At the 10th Zionist Congress, held in 1911, Bernard M. Horwich, who had attended eight Congresses, was the Chicago delegate accompanied by Isadore Goodman, a real estate dealer. By then the Zionists had become a real factor in the Jewish community, particularly among the eastern Europeans. The growth of the movement was even greater after the 10th Congress through frequent informative meetings, by propaganda in the synagogues and by widespread newspaper publicity. The "Jewish Courier" was wholeheartedly zionistic, and most of the Orthodox rabbis were sympathetic. The only opposition emanated from the South side rabbis — Reform — and the pro-Reform Anglo-Jewish press that monopolized the stage in Chicago.

Zionist leadership looked with admiration to Harris Horwich, the idealistic theoretician and propagandist, who tackled socialist meetings. His brother, Bernard, was the diplomat and practical exponent of zionism. Another pioneer was Leon Zolotkoff.

Local zionist history did not follow the national pattern. Until 1912, the Knights of Zion carried on their activity totally independent of the national organization. Only upon pressure from such leading Zionists, as the Shulman brothers, Emil Braude, and others did the Knights of Zion join the Federation of American Zionists. It retained autonomy, however, over its own territory, consisting of 10 states of the Midwest until 1918 when the national Zionist Organization of America was founded, superceding the Federation.

Until the outbreak of World War I, zionist activity was primarily propagandist and ideological, with some effort placed in the direction of organizing the Jewish National Fund and collecting meager sums during Hanuka, 9th day of Ab, or occasional tag days. In addition, a few shares for the Colonial Bank or a few hundred Shekalim would be disposed of among zionist sympathizers. Some emphasis was placed on cultural activity, such as supporting a Hebrew Literary Club and helping organize Hebrew schools with Hebrew as the spoken language.

From 1912 to 1924, the president of Federated Zionist Societies of the Middle West — that is the name by which the Chicago organization was known — and later of the Zionist Organization of Chicago was Max Shulman. Being himself a person of great Hebraic and Jewish culture, he placed emphasis upon the latter, and he collected the finest known library of Hebrew, Yiddish, German and English writings — books, pamphlets, periodicals — bearing on the zionist Jewish question. This collection was later incorporated into the Hebrew Theological College library.

Philip Ginzburg, the publisher of the "Courier" was counted among the first ranks of the Zionists. Among the younger leaders were: Bernard Shulman, his brother-in-law Meyer Abrams, Nathan D. Kaplan, H. L. Meites, who later published the "Chicago Jewish Chronicle" and became the editorial mouthpiece of Chicago zionism, the talented, acid-tongued, whipping boy of zionism and nationalism, Dr. Samuel M. Melamed, Elias Epstein — a cigar manufacturer — B. Antonow, Samuel Philipson — Rosenwald's counterpart among the West side Orthodox Jews, Judge Hugo Pam, who entered the ranks upon his arrival in Chicago in 1912, S. B. Komaiko, H. Levin, Samuel Ginsberg — his son Ben Zion later became a president of the Chicago Zionist Organization in 1947, — John Rissman, and a host of others.

Chicago Zionists acquired international reputation through Judge Julian W. Mack, who later led a splinter movement in zionism with Judge Louis Dembitz Brandeis, and Judge Harry M. Fisher. Hyman Steinberg, "the brain" of the Jewish National Fund until his dying day, rounded out the leadership.

In the aftermath of two decades of work, new leaders — 3rd generation — came upon the scene, Judge M. Braude, James Leibman, M. Indritz, Dr. Mordecai Katz, Rabbi Benjamin A. Daskal, Rabbi A. E. Abramovitz, Rabbi Felix Mendelsohn, William Katz, Dr. A. K. Epstein, Benjamin R. Harris, Dr. Wolf Kritchevksy and the unforgettable Dr. Solomon Goldman.

The first test of actual enterprise for Palestine came in 1914. No sooner did the news arrive that Russia was mobilizing its forces and Germany was doing likewise than American Jews began to think of their kindred. Most men and women who came from Russia became absorbed with concern for their own relatives, but it was the Zionists as a body who thought of the "K'lal Isroel."

While their efforts were directed towards all the Jews of the war-stricken area, it was natural that those of Palestine were uppermost in their minds. A group of Zionists, organized under the name of "Bread for Palestine," made an appeal to their brethren in the various synagogues on the Day of Atonement.

Similar drives were made in other cities but there arose the problem of



*Milton J. Silberman was born in New York City and has been a resident of Chicago since 1933. He has been active in many communal civic organizations and is currently holding office in the following: chairman, American Zionist Council, Chicago and Midwest; chairman, Illinois Conference of Jewish Organizations; honorary vice president of the Zionist Organization of America; chairman, Chicago Yiskor Committee for 6 Million Martyrs; and honorary vice chairman, Jewish National Fund of America. He formerly served as vice chairman, National Administrative Committee and vice president of the Zionist Organization of America. Silberman is also a past president of the Zionist Organization of Chicago and the Jewish National Fund of Chicago and the Midwest. He has served as president of the Humboldt Boulevard Temple and Cong. Shaare Tikvah. During World War II, he served as chairman of the Price Control Board and commander of the Civil Defense Corps in Chicago. At present, he is a vice president of The Exchange National Bank of Chicago.*

how to transmit the money to Palestine. Congressman A. J. Sabath made a strenuous effort to secure the service of the State Department in this behalf, but he failed. The Standard Oil Co., in possession of vast interests in the East and Near East, came to the rescue. It undertook to transmit all monies to Palestine without expense to the senders.

From the Balfour Declaration on, the Zionists in Chicago grew by leaps and bounds. In 1924 membership in all movements numbered 5,000, in addition to the 1,400 members of Hadassah. The Keren Hayesod — the precursor of the United Palestine Appeal — had succeeded in raising and remitting to New York over $300,000, which was a fabulous sum for those days.

Max Shulman was succeeded in the presidency of the Z.O.C. by Leonard Grossman — 1925-26. For the next four years, Shulman was again called to the helm of the organization, to be followed by Judge Jacob Braude, 1931-33; Wm. M. Katz, 1933-38; Albert H. Rosenberg, 1938-42; Nathan D. Kaplan, 1942-44.

The Mizrachi Organization of Chicago — the Orthodox zionist wing — had been founded in 1913 during Rabbi Meyer Berlin's visit to Chicago. Rabbi Jacob Levinson of South Chicago became president, and Rabbis Saul Silber, Ephraim Epstein, H. Rubenstein, Mordecai Zevin, E. R. Muskin, Shlomo Levin, Philip Stein and Max Patinkin were the leaders. (Silber and Epstein also were identified with General Zionists). Rabbi M. B. Sacks, Rabbi L. C. Mishkin and Rabbi Aaron Rine were the younger accretions.

During 1918, the Adas B'nei Israel was organized, which in addition to its general religious intensification work, also became the spearhead of the Mizrachi movement among the youth. The outstanding leaders of the Adas were Edward Matthew, his brother Shimshon, Isadore Kaplan, Max Peretz and Simon Kramer. Parallel women's and youth groups were organized. Among the lay leaders of the Mizrachi to be singled out are: Samuel A. Broida, Joseph Rolnick, Ralph Newberger and Ozzi Levitansky.

A great event for Zionists was the laying of the cornerstone of Herzl Public School, at Douglas and Lawndale, on March 17, 1915. The naming of a school in honor of the founder of the zionist movement was due to Harry Lipsky, an ardent Zionist, who was then serving on the Chicago Board of Education.

S. J. Rosenblatt, Bernard Horwich and Judge Harry Fisher were considered the emissaries of Chicago Zionists during their respective visits to Palestine. Upon returning, they would spark greater activities on behalf of zionism. Judge Harry Fisher relates in his unpublished autiography, that, in 1927:



• *THE RECEPTION COMMITTEE for Dr. Nahum Sokolow on one of his early visits to Chicago posed for a picture. Sitting, l. to r.: H. Steinberg, H. Waiss, Bernard Horwich, Nahum Sokolow, Max Shulman, Samuel Ginsburg and Benjamin Perlstein. Standing, l. to r.: B. A. Antonow, H. L. Meites, D. P. Pollack, Bernard Shulman, Meyer Abrams, Harris Horwich, Jacob Miller and Jonah Fisher.*

"Upon returning home I was confronted by an avalanche of activities. Hardly an evening passed without a speaking engagement. In addition to that I could not extricate myself from the number of zionist activities which, even before then, had become burdensome. Less than $70,000 a year had been raised by the Zionists of Chicago prior to that time. They insisted that I take the chairmanship of the fund-raising committee and for the first time in the history of Chicago we raised $175,000 that year.

"Internal conflict ensued among the leaders of the organization and I was prevailed upon to accept the presidency for the balance of the term of the president who had resigned. As I recall it, I continued in that office for some 9 months.

"The most gratifying result of my trip to Palestine was the effect of my report upon the Jewish leaders of this community. At the ensuing annual meeting of the American Jewish Distribution Committee the report was circulated and on the strength of that an allocation of funds was, for the first time, made for aid to the Jews of Palestine.

"Strange as this might seem, the most eloquent advocate of this first recognition was Dr. Emil G. Hirsch. I have no doubt that had that revered scholar and dedicated Jewish rabbi lived a little longer, he would have been completely converted to zionism. I make this observation now because so far as the Jews of Chicago are concerned, and perhaps others throughout the country who were his disciples and devoted followers (of whom there were legion), his influence more than that of any other man hindered their acceptance of zionist philosophy and yet he was not the anti-zionist of our contemporary American Council for Judaism. He was a great American and equally as great a Jew."

"One other activity comes to mind and that is the bold effort led by Jacob M. Loeb to raise $4,000,000 for Jewish needs through one campaign. The effort succeeded — the campaign unique and the most efficient that I recall. Every day, at campaign headquarters, a different trade, industry or professional group was organized. I was the only speaker and appeared every day. It was characterized by a foodless banquet which attracted attention throughout the country."

During these intervening years, 1910-1930, great strides were being made by the Poale Zion groups, which had been organized in 1907. By 1927 they could look upon two decades of activity, conflict and progress. The precursor of the contemporary Labor Zionist Organization was motivated by the zionist ideal combined with socialism. During the war and its aftermath, they experienced ideological crisis as splintering occurred between left and right. By 1930 the Labor Zionists of Chicago had mended their breaches and were among the most militant, vociferous and vigorous Zionists in Chicago.

A great red letter day was the Jewish Day at the World's Fair in Chicago. Here, again we quote from the unpublished autobiography of the late Judge Harry M. Fisher:

"In 1933 Chicago held a great Fair. It was organized by Mr. Cermak who in 1932 went especially to Europe to interest people there in Chicago's Century of Progress which was to be shown at the Fair. The fair was successful and aroused considerable world interest. The various national groups comprising Chicago each celebrated a special day. The most successful of them all was Jewish Day.

"We organized a pageant, the script



• *EARLY IN 1945, the Zionists organized the Committee for Justice for Palestine. The purpose was to pressure Great Britain into allowing 100,000 Jews in the DP camps to emigrate to Palestine. The meeting brought 25,000 Jews to the Chicago Stadium. (l. to r.) Rabbi Solomon Goldman, Lt. Gov. Hugh W. Cross, Leo H. Lowitz, Senator Alben Barkley, Max Bressler, William Jay Robinson, Milton J. Silberman, J. I. Fishbein, and Mrs. Bertha Read Rissman.*

of which was prepared by Rabbi Solomon Goldman and was called "The Romance of a People" and the music was composed or arranged under the direction of Isaac Van Grove. It depicted the highlights of Jewish history from the beginning until the return of the pioneers to their homeland.

"I was the chairman of the committee and for four months gave virtually every evening to the development of the Day and attended virtually every rehearsal.

"It was a stupendous day and its unparalleled success was in a large measure due to the unstinted support of the Chicago newspapers. It was held in Soldier Field and, instead of costing $30,000 or $35,000 according to our original plans, the actual cost was in excess of $80,000.

**A HUGE SUCCESS**

"When we did almost reach completion we discovered that the public address system was inadequate. To put in a new system would have cost approximately $20,000, but the 'Chicago Tribune' came to our rescue. It was preparing for its Chicagoland Music Festival to be held in Soldier Field in the late summer, for which it was planning a new public address system. Col. Robert R. McCormick, who became immensely interested in our pageant, offered to advance the installation of their address system early enough so that it would be available to us. James O'Donnell Bennet, then star reporter on the 'Chicago Tribune' spent a good deal of time with us, giving us advice of great value.

"One hundred thirty thousand people came to the performance. Every available seat was taken and additional seats were provided in the arena. Our guest speaker was Chaim Weizmann, later the President of the State of Israel.

"Of the gross proceeds, half went to local organized charitable groups and societies who sold the admission tickets. Despite the lavishness of Mayor Weisgal, whom I had engaged to take charge of the entire operation, there was only a small deficit, which the Z.O.C. paid

"The day after the performance I was called by Col. McCormick who said that that was such a glorious pageant that he felt it ought to be repeated and suggested that it be done at a moderate entrance charge. We agreed on 50 cents per person so that those who were unable to pay the fee of the original performance might have an opportunity to see it. And even so, there was a profit of about $8,000, half of which went to the Chicago Tribune Charities."

Up to 1936, the Zionist Organization of Chicago was immersed in both political action and fund raising for the Keren Hayesod or, as it became known, United Palestine Appeal.

When in 1936 the Jewish Welfare Fund of Chicago was organized, the United Palestine Appeal became a beneficiary of that agency, and the leading Zionists of Chicago became active in the annual campaigns of the fund of the J.W.F.

The organization, as such, could henceforth concentrate its main activity towards political ends, propagandizing among American political leaders for greater support for the national aspirations of the Jews in Palestine. In order to gain recognition and educate the Jewish masses, an annual Hanuka Festival was instituted in 1936 and it drew thousands of Jews every year to the largest public places in Chicago, such as the Chicago Stadium, the Civic Opera House, etc.

The first and only time in Chicago that public elections were held for the Zionist Congress in Switzerland was in 1939. A very live campaign was carried on by Hadassah, the Zionist Organization of Chicago, the Mizrachi and the Labor Zionists during the month of June. On the day of election, balloting took place in many synagogues and other public Jewish places, accompanied by all the fun and fanfare usually characteristic of a heated election campaign.

From time to time special delegations were sent on missions to Washington, D. C., to round up congressmen and senators for the zionist cause. In the spring of 1945, a delegation of 18 zionist leaders arranged a luncheon in the Senate Building restaurant for the two Illinois senators and the Illinois members of the House of Representatives led by the veteran Congressman Sabath. Rabbi Berman, representing the Midwest Zionist Council, gave a dissertation on the hopes of zionism in Palestine and what the congressmen could do in implementing the official friendly policy of the U. S. government in hastening the establishment of a Jewish state in Palestine.

During these critical years, the following headed the Zionist Organization of Chicago: Samuel F. Jacobson, 1944-45; This Author, 1945-47; Milton Silverstein, 1948-49; Max Bressler, 1949-51; Abraham Finkelstein, 1951-53; Morris Bromberg, 1953-55. Two Chicagoans have served as president of the National Zionist Organization of America, Rabbi Solomon Goldman and the present incumbent, Max Bressler. As an international zionist leader, Judge Harry Fisher gained the recognition of the entire Jewish world. The Chicago Zionists also played a leading role in the organization and election of the American Jewish Conference which functioned during the war years, and its last session, at which it was dissolved, was held in Chicago.

On Saturday night, Nov. 29, 1947, the Zionists of Chicago held a large rally in the Civic Opera House on which occasion Rabbi Israel Goldstein of New York addressed the audience. In the middle of his oration, the news

reached the audience that the United Nations at Lake Placid, New York, had just passed a resolution for the partition of Palestine into a Jewish state and an Arab state. The solemnity of the audience as a first reaction, the pronouncing of Shechayanu by Rabbi Israel Goldstein, and the outburst of jubilation that followed was unprecedented in the annals of Chicago Jewry. Naturally, during the succeeding months, when the critical situation in Palestine developed with the War of Liberation and Independence, Chicagoans were active in sending people to the Haganah, collecting funds, and other activities, which will be made known in future decades. Presently they still cannot be publicized.

Another great Chicagoan played a determined role in the establishment and recognition of the State of Israel on May 15, 1948. Though officially not enrolled in the zionist ranks, Col. Jacob M. Arvey has to his credit the most distinguished service in promoting the establishment of Israel and served as a liaison between American Zionists and President Harry S. Truman.

The following description of these events is taken from the unpublished autobiography of Judge Fisher.

"There was a resolution pending in the United Nations Assembly for the partition of Palestine into a Jewish and an Arab part. While of course the part that the proposed resolution allotted was less than the Jews of the world had hoped for, nevertheless the adoption of that resolution was regarded by the Jews as a matter of life and death of its peoplehood and by many sympathetic non-Jews as the **sine qua non** in their effort to at least acknowledge their duty to right the wrongs against the Jews of the ages and, more especially, during the bloody epoch of Christian Germany under Hitler.

"The resolution was nearing the voting point and it required a two-third majority for adoption. Thanksgiving Day was on Nov. 27th. We were staying at Deverra's for the weekend. On the morning of that day Col. Arvey reached me there on the telephone and, with evident distress in his voice, said that there had been a counting of noses of the delegates of the United Nations and it was evident that not only was there no hope of getting 2/3 of the vote but there was serious doubt whether we could even muster a majority — that there was only one person who might be able to save the situation and that was President Truman — that he had asked Senator Lucas to see the President without delay and present the whole matter to him, and that Senator Lucas would call me presently from Washington and that I was to brief him on the matter so as to enable him to make a proper presentation. I did so, on the telephone with



• *CHICAGO gave a jubilant welcome to David Ben Gurion, Prime Minister of Israel, during his visit to our city in May, 1951.*

the Senator from approximately 9:30 to 11 o'clock.

"I spent, and I am sure Col. Arvey did, a very nervous several hours. About 3 o'clock in the afternoon I received a call from Senator Lucas who told me he was still in the White House, that the President had gone to church and he had had to wait there until his return and then he said: 'I have good tidings for you. I feel certain that the resolution will pass. In my presence the President called Mrs. Roosevelt, who is one of the American delegates to the United Nations and told her that he feels embarrassed by the situation in respect of the Palestine Resolution — that if that resolution failed to pass he, the President, would be humiliated before the world, especially in view of the fact that some of America's closest friends, such as the Philippines, Cuba and some of the other republics were counted amongst the opposition — that the State Department did not represent his views on the matter — that he was informed that when the delegates who were desirous of following the United States asked our representatives whether voting for the resolution was a must, the answer simply was that the United States would vote for it but it was not a must — that he wanted Mrs. Roosevelt to be his personal representative in this matter and see to it that this was corrected and asked her to make known for him that this is a must — that Mrs. Roosevelt heartily accepted the commission . . . He then proceeded to tell me that that the President asked him to convey this message to Col. Arvey and me — that he, the President, was happy to hear from the 'provinces' — that he is not fond of some of the New York zionist politicians. In fact, they need not ask for any conferences with him because they wouldn't get any and that his action is based entirely upon the unmistakable justice of the cause — and further, that some of the Zionists were hurting their own cause by threatening delegates of other countries who were looking forward to help from the United States that if they did not vote for this resolution they should not count upon American help, and that I should take immediate action to convey that message to the New York leaders and tell them to desist because those delegates all resented it. I promised to do so.

"The Resolution passed but that was not the end of it. Apparently great pressures were brought to bear upon the President and, in March and April, he intimated that it might be advisable to put each of the two parts of the partitioned Palestine under a trusteeship. The discussion in connection with this came to an abrupt end when upon the evacuation from Palestine of the British Mandate it was made known that on Friday of that week Mr. Ben Gurion proposed to proclaim the establishment of a Jewish State in Palestine. Of course, you must understand that no one other than those of us who participated in it knew that it was President Truman who brought about adoption of the partition resolution and, of course, the resolution in itself made no provision for the form of government that was to be established in either of the partitioned portions, and when President Truman intimated that he would favor a trusteeship, American Jewry organized mass meetings throughout the country to denounce him for it.

"Within less than an hour after the State was proclaimed President Truman announced recognition of the provisional government as the **de facto** government of what is today the State of Israel. No one, and probably with the exception of some of the Israeli officials whom I had subsequently informed, knew or know now the tremendous service that Col. Arvey rendered.

It should be noted that there are some differences among Zionists themselves as to this version. For instance, there are those who give major credit to Rabbi Abba Hillel Silver, then the president of the Zionist Organization of America. Still others insist that it was Eddie Jacobson of Kansas City, President Truman's former partner, who arranged a "back-door" personal meeting with Chaim Weizmann and the President. At the end of 2½ hours — so the story goes — the President had been won over.

Since 1939, many activities which originally constituted an integral part of the Z.O.C. became the base for separate groups. The Jewish National Fund developed under the unforgettable leadership of H. Steinberg. It organized a series of annual activities and conferences in Chicago, educational and fund-raising, which to a great extent usurped the limelight from the Zionist Organization of Chicago. A similar development took place with the various investment or-

ganizations and special projects.

In the religious Mizrachi movement, the Hapoel Hamizrachi became the most vigorous group, and held the initiative energetically, especially among the American-born Orthodox Jews. Their center on Independence near Roosevelt was a focal point of activity.

Out of the Hapoel Hamizrachi there grew the B'nei Akiba, pioneering youth movement, that drew its forces and strength from the students of the Hebrew Theological College and the College of Jewish Studies, with its "Moshava" summer camp in Wisconsin. This group sent contingent after contingent of pioneers, settlers and for "Hachshara" to Israel.

A similar youth movement was nurtured by the Z.O.C. in the local Young Judea clubs.

Since 1955, the Z.O.C. has undertaken a number of special projects in Israel, continued to enhance its Hanuka festivals, and initiated propaganda and drives for the intensification of Hebrew education.

Recent presidents of the Z.O.C. have been: Morris Bromberg, 1953-55; Samuel Wolberg, 1955-56; Dr. Paul Horwitz, 1956-58; Seymour Berman, 1958-59; Harold Schencker, 1959-60; Sidney J. Letush, 1960-61.

At present, the Labor Zionists have four organizations: the Labor Zionist Organization — Poale Zion, the Labor Zionist Order-Ferband, the Pioneer Women's Organization, and the Labor Zionist Youth-Habonim.

In the first decade of this century, it began as one organization — the Poale Zion Party. This party was organized in Chicago somewhere around 1904-1905 by a small group of men, in response to a call issued by such international leaders as Dr. N. Syrkin and B. Boruchow.

**SPLITS IN MOVEMENT**

It was unfortunate for the young group to have been "born" just about the time, or soon after, zionist ranks the world over were torn by the great debate over the Uganda plan. The new group here in Chicago was split into "Territorialists" and "Pro-Palestinians," and this split practically paralyzed all their activities. Only after the national convention of the party was held in Chicago in 1910, did the two factions amalgamate as the United Labor Zionist Party-Poale Zion.

When the Palestine Workers Fund was organized in the early days of the first World War, the Chicago group participated actively. When the Histadrut campaign, originally called the Gewerkshaften campaign, was organized in the early twenties, the Chicago Labor Zionists threw themselves into this work and succeeded in raising large sums of money — at the rate of $400,000 to $500,000 per annum for a number of years — and to mobilize a considerable number of outside organizations trade unions, landsmanshaften, family clubs, etc. — in behalf of that campaign. They did not, however, limit themselves solely to money campaigns. When Ben Zvi and Ben Gurion came to America during the first World War and organized the Jewish Legion, a great many Chicago "chaverim" enrolled in that Legion. Similarly, they formed with other zionist groups under the banner of the American Zionist Emergency Council for the purpose of carrying on jointly propaganda and political pressure for the Jewish homeland. Later, they took a leading part in the organization of the American Jewish Congress and in the organization of the American Jewish Conference — both of them serious attempts at democratizing the American Jewish community. They participated in various relief activities — first in the People's Relief Committee, and later in the organization of the Combined Jewish Appeal. Labor Zionists were largely responsible for founding the Folks Division of the C..A.

Later on the Habonim Youth was established. Even in its early period, the organization felt the need of a center. First established was the Hebrew Institute on Douglas Boulevard, which soon became a beehive of zionist and general Jewish cultural activities in the Lawndale district. When the bulk of the Jewish community moved to the far north side of the city, the Dr. Dolnick Center was built on North California Ave.

**THE MACCABEE SCHOOL**

From the earliest years of its existence, the Labor Zionist-Poale Zion Party, together with the Ferband, saw the vital need of Jewish education for children. They were the first ones to organize and establish a secular Jewish school — the Maccabee School. Later this was changed to the Yiddish Folks Shulen, in which children received fundamental training in Yiddish and Hebrew, Jewish history, Palestinography, etc.

By means of frequent lecture courses, symposia, seminars, etc., large numbers of adults also were taught Jewish history, general Jewish values, the various concepts of the labor movement, labor ideology, and general Jewish current problems, especially those involved in the life and struggles of Israel and its labor organizations. In the last few years regular courses in Hebrew and in Jewish history for adults have been given in the Dolnick Center.

The Labor Zionist movement of Chicago has passed its first 50 years of existence. In the course of these it has gone through a number of crisis and has faced difficult problems, but in spite of these, it has succeeded in retaining most of its membership and is gaing new recruits.

Presidents of the L.Z.O. have been: Dr. Herman M. Pomrenze, 1944, Dr. Reuben Hurwitz, 1949, Mr. Sol Kotzin, 1952, Dr. Jack Zackler, 1954, present incumbent Peretz Tauman, 1957 for 3 years.

Although Hadassah is mentioned elsewhere, it should be noted that it remains the largest Zionist group in Chicago. Its membership has increased greatly since 1912 and is still growing. In 1950, when Mrs. Bertha Read Rissman left the presidency, Chicago Chapter was divided into 15 districts. In that year, Mrs. Carl M. Halpern became president and Hadassah launched a building fund campaign for a new Hadassah-Hebrew University Medical Center near Jerusalem.

In 1952, when Mrs. Benjamin Lavin became president, Chicago Hadassah celebrated the Silver Anniversary of its Give and Get Luncheons attended by 6,000 women at the International Amphitheatre. Pearl Franklin chaired this Silver Jubilee Committee. Later, during Mrs. Edwin B. Bernsen's presidency, the chapter honored Pearl Franklin on her 70th birthday by establishing the Pearl Franklin Wing in the Hadassah Medical Center.

President of Chicago Hadassah for 1956-58 was Mrs. Milton Silverstein. During her term of office, the chapter honored Mrs. Bertha Read Rissman for 30 years of devoted service.

Mrs. Louis Rosenstein assumed leadership from 1958 to 1961. Monies were raised by a drawing for a diamond ring. Mrs. David Maslowsky initiated the Golden Key Club to enlist new $100 plateholders for Hadassah's Tithe. At its Israel Bond Luncheon in 1959, Hadassah honored honorary vice-presidents, Mrs. Harry Berkman and Mrs. Harry M. Fisher.

Unfortunately, early 1958 marked the deaths of Mrs. Hattie Callner, hostess for 20 years at the Donor Luncheons; Pearl Franklin, a great source of strength and inspiration; and Judge Harry M. Fisher, devoted friend of Hadassah.

In 1960, Mrs. Simon H. Soboroff was honorary vice-president.

In 1961, Mrs. David Maslowsky was installed president and Mrs. Harry Oscherwitz vice-president, an office newly created to serve the 27 districts in Chicago.

Present Chicago members of the National Board are Mrs. Benjamin Lavin, Mrs. Louis Rosenstein, and Mrs. Bernard Shulman.

In 1962 Chicago Hadassah will mark the 35th anniversary of its support of the Hadassah Medical Organization and, most important, will celebrate its Golden Jubilee!

In Chicago, we have the office of the American Zionist Council with Milton J. Silberman as chairman, coordinating the activities of the various Zionist bodies. Constituent organizations include American Jewish League for Israel; B'nai Zion; Hadassah, Wowen's Zionist Organization of America; Religious Zionists of America (including Hapoel Hamizrachi Women and Mizrachi Women); Labor Zionist Movement (including Farband, Pioneer Women); Progressive Zionist League — Hashomer Hatzair; United Labor Zionist Party (Achdut Avodah-Poale Zion); United Zionists-Revisionists of America; and Zionist Organization of America.

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# WE SALUTE YOU, OUR MANY MEMBERS OF CHICAGO CHAPTER OF HADASSAH

who have made of our organization a blessing in Israel and in America. With strength, with determination, and with purpose, ever permeated with the loving kindness that is the hallmark of Hadassah, all of us together shall continue to follow in the footsteps of our founder, Henrietta Szold, who first showed us the way.

**Chicago Chapter rose to great heights under the leadership of its dedicated presidents.**



**LILLIAN HERSTEIN**
**1918-1919**
Chicago Chapter recognized.



**MRS. JOSEPH YAVITZ**
**1919-1920**
Joint National Convention of Z.O.A. and Hadassah in Chicago



**MRS. HANNAH SHULMAN SAGER**
**1920-1921**
**(Deceased)**
First step dividing Chicago Hadassah into districts.



**PEARL FRANKLIN**
**1921-1930**
**(Deceased)**
First Give and Get Luncheon of Chicago Hadassah—March 13 1928.



**MRS. HARRY BERKMAN**
**1930-1935**
Hadassah became official American Agency for Youth Aliyah.



**MRS. HARRY M. FISHER**
**1935-1940**
Opening of Rothchild-Hadassah-University Hospital on Mt. Scopus—1939.



**MRS. SIMON H. SOBOROFF**
**1940-1942**
Hadassah mobilized its entire membership to aid the American war effort.



**MRS. BERNARD SHULMAN**
**1942-1945**
Hadassah became "health arm" of the Jewish Agency.



**MRS. BERTHA READ RISSMAN**
**1945-1949**
The State of Israel was born—May 14, 1948



**MRS. CARL M. HALPERIN**
**1949-1951**
Israel launched Bond Issue—Hadassah participates in sale of bonds.



**MRS. BENJAMIN LAVIN**
**1951-1953**
Opening of Community Health Center at Kiryat Ha Yovel on outskirts of Jerusalem.



**MRS. EDWIN B. BERNSEN**
**1953-1955**
Hadassah joined in celebration of American Jewish Tercentenary—1954.



**MRS. MILTON SILVERSTEIN**
**1955-1958**
Hadassah started Anne Frank Havens for Younger Youth Aliyah children.



**MRS. LOUIS ROSENSTEIN**
**1958-1961**
Opening of the Hadassah-Hebrew University -Medical Center—June 6, 1961.



**MRS. DAVID MASLOWSKY**
**1961-**
Hadassah's Golden Anniversary.

# Jewish Defense Agencies

## Guardians Of Our Democratic Rights

By

**Maurice Klinger - A. Abbot Rosen - Dr. Walter Zand**

THE Jewish defense agencies were founded in response to threats involving Jewish rights.

The American Jewish Committee in 1906; the Anti-Defamation League of B'nai B'rith in 1913; the American Jewish Congress in 1916; and the Jewish Labor Committee in 1933 were all organized in this fashion.

Early efforts of community relations organizations were described in terms of "defense" or "civic-protective work." Methods were based on the belief that misunderstanding and a lack of information were at the root of such prejudice.

In 1933, anti-Semitism on the American scene became bold and blatant.

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Boatloads of Nazi propaganda emanating from Ehrfurt and Berlin, Germany, were distributed throughout the country, with concentration in the larger cities, such as Chicago. The German-American Bund, successor to the "Friends of New Germany," organized at a convention in Chicago on June 30, 1932. A high point in anti-Semitism was reached in 1934, due to the organizing activities of the German-American Bund and the Silver Shirts. Between 1934 and the autumn of 1935, the movement was temporarily discredited by the McCormack Committee hearings, which gave unfavorable publicity to the Bund and Silver Shirts.

In the autumn of 1938, after Father Coughlin adopted anti-Semitism, the movement exceeded all previous proportions. In the late thirties and early forties, isolationist groups attracted many of the known anti-Semites.

When entrance of the United States into World War II appeared imminent, as many as four or five openly and blatantly anti-Semitic meetings were held every week in Chicago. Eighteen known anti-Semitic organizations were operating. The term "organization" is used loosely. Some of the groups consisted only of a leader, a letterhead, and a mailing list.

In 1941 detailed information with

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*He won the Thomas H. Wright Award of the Chicago Commission on Human Relations "for distinguished professional leadership in the field of human relations." Since Nov. 1948, he has been director of the Chicago Office, Anti - Defamation League of B'nai B'rith.*



*Dr. Walter Zand is director of the North Central Area of the American Jewish Committee.*

*He holds five degrees including a Master of Arts from New York University, a Master of Public Administration from the Graduate School of Public Service, New York University, a Master of Science from the New York School of Social Work, Columbia University and the Doctor of Philosophy from the School of Community Administration, Yeshiva University.*



*In 1956, he won first prize from the American Jewish Historical Society for research on "The Economic Life of the Jews of Port Chester, New York."*

*Before coming to Chicago, he was executive director of the Jewish Community Center of Greater Lynn, Lynn, Mass., and before that the executive director of the Jewish Community Council of Port Chester, N. Y.*

*He was also instructor in the School of Community Administration of Yeshiva University and a field work supervisor for the New York School of Social Work, Columbia University, The School of Social Work, Boston University and the School of Social Service of the University of Chicago.*

*Dr. Zand is a member of the National Association of Social Workers, the National Association of Intergroup Relations Officials and the Association of Jewish Community Relations Workers.*

respect to names, addresses and activities of Nazi propagandists, painstakingly accumulated by Jewish defense agencies for over a decade, was turned over to Federal law enforcement agencies. The war effort and identification of anti-Semitism with nazism drove many of these groups out of existence, dying for lack of financial support. Revulsion on the part of the general community made it highly unpopular to be known as belonging or contributing to known anti-Semitic groups.

Immediately after the War and after the dismissal of the mass sedition cases in Washington, D.C., professional anti-Semites became less restrained, and more vitriolic in their attacks against the Administration, with a consequent increase in the volume of anti-Semitic pamphlets.

Although organized anti-Semitism reached relatively low levels in the 1950's, resurgences of activities and distribution of hate literature took place during the Presidential campaigns.

### CHECK ON BIGOTS

The community relations agencies in Chicago have kept a close watch on local bigots during the last 25 years and have adopted means to counteract and minimize their effect in the local community. In many instances the agencies have shared information with the local police and the FBI.

At times, the agencies secured the cooperation of the local press in applying "news quarantine" so that the local bigot was denied the publicity needed to support his campaign.

In the early part of 1960, the agencies worked closely with the police in counteracting acts of vandalism directed against Jewish institutions. They also worked with them and other organizations in neutralizing George Lincoln Rockwell's visit to Chicago so that nothing came of it.

All of the community relations agencies also are engaged in a continuing program of investigation whenever complaints are directed to their respective offices by individual members of the community.

The agencies educate the total community as to the dangers of religious bigotry so that by and large Chicago has denounced and rejected such activities.

Anti-Jewish discrimination problems in education differ in higher and lower level institutions.

Particularly in the twenties exclusion from colleges took the form of "numerous clauses" or quotas restricting the entry of "undesirable elements," particularly Jews. The problems which existed primarily in the private schools have considerably lessened since World War II, due in some measure to defense agency action.

A more serious source of discrimination has been the variety of religious practices in the public schools.

The Jewish groups at first accepted these practices quiescently—since they had been accustomed to proselytizing in European schools. Gradually they began to recognize the discriminatory and divisive effects of such practices.

Private intercessions by rabbis, or even national Jewish agencies, did not often have the desired effect.

As a result, the national Jewish organizations resorted to the courts. Some significant decisions by the U.S. Supreme Court upheld the constitutional principle of church-state separation.

In the Chicago area, the various national community relations agencies working individually and cooperatively have met with a good deal of success in eliminating more flagrant abuses.

Discrimination against Jews in employment did not become a pressing problem until after the turn of the 20th century.

### EMPLOYMENT OPPORTUNITIES

When children of immigrants with better educations than their parents began seeking employment as white collar workers in various professions and in managerial positions in heavy industry, anti-Jewish employment discrimination faced them in an intensified form. After 1920, such newspaper employment advertisements as "No Jews Need Apply" or "White Protestants Only" increased noticeably.

Early measures occasionally had ruled out religious discrimination in civil service. A federal Fair Employment Practices Committee was first set up by administrative order of President Roosevelt in 1941. Under President John F. Kennedy, there has been a reorganization of anti-discriminatory regulations for industry doing government contract work.

In 1952, when efforts to pass Federal Fair Employment Practices legislation covering general industry failed, the Jewish community relations agencies, working cooperatively with other civil rights groups, shifted their fight to the states. Illinois recently became the 20th state to adopt a Fair Employment Practices law outlawing religious and racial discrimination in employment.

In Chicago, the four major Jewish defense agencies jointly sponsor the Bureau on Jewish Employment Problems, an agency which for the past 25 years has specialized in searching out discriminatory practices by individual firms.

Closely allied with the Jew's position in America is the polite form of anti-Semitism frequently referred to as social discrimination.

The community relations agencies keep records of move-ins in a number of Chicago suburbs, which exclude Jews by controlling the listings of real estate brokers. Cooperative apartment houses on the Near North side, who keep Jews out by their Committees on Tenant Selection, are also known. All agencies are involved in the work of the Illinois Committee for "Freedom of Residence" and are in favor of open-occupancy legislation.

Advice and counsel was given to persons involved in the projected integrated housing development in Deerfield. Meetings with membership were conducted by individual agencies, as for example, the American Jewish Committee and the B'nai B'rith to give them understanding and insight into the significance of the "Deerfield" development for America. The American Jewish Congress provided legal advice to the builders.

The Anti-Defamation League has been active in breaking down discriminatory practices in vacation resorts close to Chicago. The American Jewish Committee is studying employment practices in regard to managerial positions in companies in Chicago and elsewhere.

### COMMON OBJECTIVES

Defense agencies in Chicago cooperate with each other, within areas of agreement, to achieve common objectives. Examples of this are the Joint Advisory Committee on Religion in the Schools and the Ad Hoc Committee formed in January, 1960 to deal with anti-Semitic acts of vandalism. Other Jewish bodies also participate in these groups.

As local offices of giant national organizations, however, each has a different history and focus.

Forty-eight years ago a brilliant Chicago lawyer, Sigmund Livingston urged the creation of the Anti-Defamation League as an organization dedicated to defense of the Jewish name against calumny and caricature. For five years prior he had directed a B'nai B'rith publicity committee charged with combatting all forms of anti-Semitism. But the committee was too limited to cope with the growing, multi-sided problem and he was granted authority to create a national agency which began operating under the direction of B'nai B'rith leader Richard E. Gutstadt.

Among the members of the first executive committee of the League, in addition to Livingston, were Chicagoans Maurice Berkson, Israel Cowen, Dr. Emil G. Hirsch, Adolf Kraus, Leon L. Lewis, Julius H. Meyer, Judge Hugo Pam, Congressman A. J. Sabath, Benjamin J. Samuels, A. B. Seelenfreund, Edward Sonnenschein, Hugo Sonnenschein, Phillip Stein, Adolph D. Weiner and William Wilhartz.

Samuels, who died in 1961, was the last surviving founder.

For more than three decades, until his death in 1946, Livingston headed ADL. His theory of understanding through enlightenment—the truth—



• *BROTHERHOOD every day of the year is the aim of Jewish Defense Agencies.*

is the foundation for the League's approach to current problems.

During the early formative years and in the high prosperity period that followed the first World War, anti-Semitism was neither rampant nor virulent. Its manifestations were felt largely in social discrimination. In consequence, ADL's efforts were devoted to lifting the "twilight" status of Jews and other minorities in the community.

On occasions when stimulated anti-Semitism and race hate spectacularly erupted—as in the resurgence of the Ku Klux Klan in the 1920's and the reproduction and wide dissemination of the forged "Protocols of the Elders of Zion," ADL joined with other democratic forces to help counteract them.

**HITLER HATE**

Then Hitler unloosed his thunderbolts of hate. Anti-Semitism suddenly emerged as an organized political movement.

This was a new challenge for ADL. The League began collecting a mass of information about America's native Fascists, tracking down their strength, their leaders and the hidden forces behind them. This data was sifted, rechecked and referred to committee and law enforcement agencies. Meanwhile, the League also utilized all the mass media of communication to pound home one significant theme: that the fascist attack against Jews was only a means to an end—that end being destruction of democracy itself.

Many Jews refused to recognize, as did so many other Americans, the inherent danger of fashion. During this period the League broadened its concepts, structure, and functions.

**BROADENING HORIZONS**

As World War II ended, it became apparent that the elimination of anti-Semitism was part of a broader American problem, that of maintaining civil rights for all.

As ADL concerned itself with civil rights in the field of legal action, it extended its area of concern in the field of education. It established the Sigmund Livingston Fellowship jointly with such major universities as Harvard, Chicago, Michigan, N. Y. U. and California for the study of the dynamics of prejudice.

It published such reports as the annual survey on anti-Semitism.

The League today is governed by a National Commission of 55 members, the majority of whom are members of B'nai B'rith. Among the Chicagoans who serve as officers or members are: A. G. Ballenger, David C. Goldfine, Philip M. Klutznick, Harold Lachman, Herbert Levy, Bernard Nath, Lionel Nathan, Bernard Roman, and Maurice A. Rosenthal.

Chairmen of the Chicago Executive Committee of the League have been: Harold Lachman, Bernard Nath, Jerome J. Friedman, Maurice A. Rosenthal, and presently Robert S. Ruwitch. Director of the Chicago office of the League since 1948 has been A. Abbot Rosen.

The ADL is active in the nation's capital in behalf of the Jewish community, conveying its point of view and interests to members of Congress and the federal agencies.

In fund-raising activities, it is in partnership with the American Jewish Committee, through the Joint Defense Appeal.

The American Jewish Congress was founded in 1916 by a group of men led by Rabbi Stephen S. Wise, Supreme Court Justice Louis D. Brandeis, Judge Julian Mack, Louis Lipsky and Nathan Strauss. It achieved its first major objectives at the Versailles Peace Conference in 1919 — the inclusion of guarantees for the rights of Jews and other minorities in new Eastern European countries and obtaining recognition of the Balfour Declaration to establish a Jewish homeland.

AJCongress carries on a dynamic Jewish program to foster support for the state of Israel, world-wide Jewish unity, a democratically organized and unified Jewish community in the U. S. and a positive interest in Jewish spiritual and cultural values.

A J Congress helped found the World Jewish Congress, in 1936, for united action against Hitler by Jewish communities of 65 countries and is the sole affiliate of WJCongress in the U. S. During and since World War II, WJ-Congress saved nazi victims, formulated programs for their relief and initiated the Conference for Material Claims Against Germany, which has obtained millions of dollars in reparations for Israel and individual nazi victims. It has gathered evidence for the prosecution of nazi war criminals at the Nuremberg trials and since then. It works in the United Nations and with individual governments for the protection of Jewish rights throughout the world.

The Chicago Council of AJCongress (now the Council of Greater Chicago) was founded in 1933 when Dr. Stephen S. Wise met with Dr. Samuel Blumenfeld of the Chicago Board of Jewish Education and veteran Chicago Zionist, Max Shulman. First Council president was Sigmund W. David, attorney and son of Judge Joseph B. David. Max Shulman was a vice-president and Max A. Kopstein was chairman of the Council's first Administrative Committee. These and other founders organized boycott teams joined picket lines around Chicago stores selling nazi goods and aroused public opinion through mass meetings. Chicago leaders participated in the establishment of the World Jewish Congress and its subsequent proceedings. Other presidents of the Chicago Council have been Leo Lowitz, Max A. Kopstein, Max Bressler, Rabbi Morton M. Berman, Dr. Theodore S. Ross, David F. Silverzweig, Rabbi Ahron Opher and Paul G. Annes. Elmer Gertz is current president.

The Council of Greater Chicago's governing body today represents women's, men's and family chapters and

affiliated member organizations. Current president of the Chicago Women's Division is Mrs. Harry S. Oberman. President of the Chicago Division of Affiliated Organizations is Jacob Warsaw.

While AJCongress does not disregard the public relations approach, it emphasizes overt and militant social action and use of law.

Reliance on constitutional guarantees to secure Jewish rights is focused on the guarantees of religious freedom and separation of church and state as basic to Jewish security in America; and has gained AJ Congress wide recognition as a leader in this field.

The organization has initiated many major court test cases. The Chicago Council, guarding against intrusions of religion in Chicago's public schools, protests abuses. It has initiated efforts opposing Sunday laws and humane slaughter laws which discriminate against observant Jews and in promoting legislation which will insure absentee voting for such persons when elections fall on Jewish holidays.

The Council has played an important role in inter-group efforts against anti-Semitic outbreaks and interracial tension. It has pushed for anti-discrimination legislation such as the new Illinois Fair Employment Practices Law, fair housing legislation and the elimination of segregation in educational facilities in Chicago and Illinois.

A J Congress supports the National Community Relations Advisory Council, to promote cooperative action by national Jewish organizations and fosters the growth of local Jewish community relations councils. Until such time as the Council achieves its goal of a Jewish Community Relations Council in Chicago, it continues to encourage and initiate cooperative action by Jewish organizations in mobilizing support for Israel; in combatting anti-Semitism; in opposing infringement of religious liberties and in Jewish cultural activities.

The Chicago Council has fought the Arab boycott first exposed by the National A J Congress in 1956. It has successfully protested the use of Arab propagandists as speakers by such organizations as the Chicago Association of Commerce and Industry and the Chicago Council on Foreign Relations. It has encouraged local business firms to take a stand against the boycott and mobilized support of local U. S. legislators to encourage a firm national policy against discrimination by Arab countries against American Jews.

**AMERICAN JEWISH COMMITTEE**

The Kishniev Massacre in 1903 and the semi-official systematic persecution of Jews in Eastern Europe brought in its wake suffering and starvation. To raise the funds needed to succour the survivors, three American Jews, Oscar S. Straus, Jacob H. Schiff and Cyrus L. Sulzberger joined in appeal to other Jews throughout America.

The continuing pogroms in Russia and the anti-Semitic outbreaks in Rumania and Galicia soon made it obvious that a permanent organization of national scope and representation was needed.

On February 3, 1906, 32 persons from various cities in America met in response to an invitation by Louis Marshall to discuss the formation of such a body. Eight months later, on November 11, 1906, the American Jewish Committee, with 50 members, came into being.

In the years that followed, the Committee sent thousands of dollars to overseas communities, took the first steps in the formation of the Joint Distribution Committee, secured the assistance of the U. S. government in making Russia end its humiliating restrictions against Americans of Jewish faith, fought growing racism and xenophobia for fair immigration policies, joined the Jewish Publication Society in sponsoring the American Jewish Yearbook, joined with other organizations to secure human rights guarantees in the peace treaties after World War I, pledged itself "to aid in the realization" of the Balfour Declaration, and secured a written apology from Henry Ford disavowing the "Protocols of Zion" and repudiating anti-Semitism.

The Committee fought nazism in the thirties. It studied the rabblerousers — their methods and followers. Immediately following World War II, the Committee proceeded swiftly, with other groups, to: work for immediate restoration of citizenship rights to Jewish survivors of nazism; press for restitution payments in partial compensation for the material losses suffered by Jews in Germany and Austria; spark a vigorous nation-wide campaign to admit to America a fair share of desirable persons of all religions and nationalities; and to check resurgent nationalism and revitalize democratic forces in Germany. At the invitation of the Office of the U. S. High Commissioner in Germany, several AJC staff members assisted in the re-education program there.

By 1945, the Committee had an office in Paris and correspondents in the major countries of Europe and the Middle East. They primarily pressed passage of relief and restitution measures for Jewish survivors and helped remnant Jewish communities deal with anti-Semitism.

In those years, too, the Committee supported Israel in her desire to become an independent state.

At the start of its fifth decade, the American Jewish Committee joined the lessons of science with those of experience. The Committee's staff—specialists from the fields of community organization, education, law, research, social work, religion, and communications—were trained to fuse their skills to further democracy within the community. The Committee was one of the principal architects in establishing community relations councils to help gain wide support for programs to defeat prejudice and discrimination.

Today the Committee relies heavily upon the community relations approach to further its major educational objectives.

The Chicago Chapter came into existence on December 16, 1944, with the following persons as charter members: Ely M. Aaron, James H. Becker, L. L. Cohen, Edmund K. Eichengreen, Edwin Eisendrath, Fred Fechheimer, Murrell Fischer, A. Richard Frank, Arthur Horwich, Herbert Lautman, Joseph J. Levin, Hamilton M. Loeb, Harry L. Oppenheimer, M. A. Rosenthal, Isaac Rothschild, Peter Sampson, Benjamin Samuels, Herbert Schaffner, James K. Senior, David Silberman, Hugo Sonnenschein, Robert Strauss, Frank L. Sulzberger and Louis Wirth.

In the years that ensued, the following Chicagoans served as chairmen of the Chapter: A. Richard Frank (1944-46), Ely M. Aaron (1946-51), Henry L. Kohn, (1951-54), Joseph J. Levin, (1954-55), Albert K. Orschel (1955-56 and 1957-59), Judge Jacob M. Braude (1956-57) and Nathan E. Jacobs (1959-61).

**JEWISH LABOR COMMITTEE**

The Jewish Labor Committee was organized in 1933 to assist labor institutions overseas and to combat anti-Semitism abroad and in the U. S. During and after the last war, its overseas program emphasized relief and migration functions, assistance to child care institutions, and the like.

At present, it operates domestic and overseas community relations programs with labor organizations, overseas child care, refugee aid and cultural programs, and additional domestic activities.

The JLC is composed of a number of trade union organizations, the Workmen's Circle, the Jewish Daily Forward Association, and similar groups.

The Community Relations work of the JLC is restricted to working with organized labor. JLC operates mainly through field workers in the United States and Canada. Contacts are maintained nationally with unions. Literature and other materials are distributed by the JLC to national and state labor conventions and to local labor groups. JLC maintains a press service which provides human relations materials to the trade union press.

The organization believes that the appoach to be made to the labor movement, to be effective, must be as part of the trade union movement rather than by outside groups. Direct contact with labor for social action purposes, (status of minorities, civil liberties, etc.), has been the province of the JLC.

The Chicago office of the Committee was organized in 1934. Since that time its chairman has been Jacob Siegel.

# The Contribution Of Jewish Women To The Community

By ANNE ACKERMAN

ONE hundred years ago, no organized Jewish women's activities existed in this city. Activity by the Jewish community as a whole was scant. It was a small community and did not require organized efforts. Moreover, the role of the American woman of that era was not conducive to efforts for community causes.

When the Jewish immigrants began to pour into the city, food, shelter, and employment were needed. Women's charity groups began to spring up within congregations. These groups were the first of many of today's sisterhoods.

Other women's clubs appeared. They organized aid to school children, families in need, fraternal lodges, day nurseries, and Jewish kindergartens. They established homes for convalescents, friendless Jewish working girls and old people. These early groups laid the foundation for our contemporary social welfare work.

*Anne Ackerman was born and educated in Chicago. She has been active in Jewish communal activities for many years. Among the offices she has held are president of B'nai B'rith Women, Haym Solomon Chapter, Chicago Council and District 6. She was a national delegate to the B'nai B'rith Women International. Mrs. Ackerman is past president of the Funston P. T. A.; a former executive board member of the Anti-Defamation League of B'nai B'rith; and the past president of the Conference of Jewish Women's Organizations of Chicagoland. She has also served as B'nai B'rith's Women's first Israel Bond Chairman for Chicago, as the Israel Bond Women's Division first fashion show chairman; a member of the Women's Division, Israel Bond Cabinet; Speaker's Bureau Chairman for Israel Bonds and is now serving as Women's Division Chairman for Organizations. She is married to Irving Ackerman.*



After the Chicago fire in 1871, some Jewish women formed the Deborah Verein to aid families left destitute. This group conducted its business in German and its early history is so recorded. Today it is known as the Deborah Women's Club. It maintains the Deborah Boys' Club, serving underprivileged youth of all races and creeds. It is still the only all-women's group in the country sponsoring a boys' off-the-street club.

In 1875, the first women's fraternal lodge, the United Order of True Sisters, appeared. Organized as a fraternal group, this order soon assumed widespread community welfare obligations. The first lodge, Johanna No. 9, established a Jewish kindergarten in Chicago. When the kindergarten merged with the Jewish Training School, Johanna women turned to other fields. Today they are the largest group working for the blind, with almost 200 members transcribing Braille in cooperation with the Chicago Public Library. Lincoln Lodge No. 22 was organized in 1907 and Sarah Greenebaum Lodge No. 16 in 1916. All these groups actively support cancer research at Mount Sinai and Michael Reese. Their national health project concerns the cancer isotope. The Lincoln and Sarah Greenebaum lodges recently merged to become Chicago Lodge No. 16. These groups also conducted their meetings and kept all their minutes and records in German until 1914, when they switched to English.

In 1882, the Young Ladies Aid Society was organized for charitable and educational work. This group was the forerunner of today's Chicago Women's Aid whose work includes aid to the blind, deaf and physically handicapped; scholarships for worthy students; medical aid; volunteer help in clinics and an extensive adult education program. Its membership is limited to 1,250 women.

A Parliament of Religions was convened at the Columbian Exposition of 1893. Hannah G. Solomon, one of the



HANNAH G. SOLOMON

outstanding women of her time, organized a Jewish Women's Congress as part of that Parliament. Out of this Congress grew a permanent organization, the National Council of Jewish Women, a name suggested by Julia Felsenthal.

The four point program adopted by the Council broadened the base of organized activities for women. The Council's goals were (a) to bring together women interested in religion, philanthropy and education (b) to organize study of underlying principles, history, literature and customs of Judaism (c) to apply knowledge gained in this study to improving Sabbath schools and the work of social reform and (d) to secure the interest and aid of influential persons to oppose discrimination.

Today the Council has sections in every part of the country and abroad. It stresses action centering around social legislation and welfare, international relations and all problems of aliens. It fights for basic American freedoms of speech and conscience. It aids retarded children and Golden Age groups.

Even before the turn of the century almost every organized effort had its women's auxiliary or division. This increased activity created a need for greater cooperative and coordinated effort. Hannah G. Solomon says in

her biography, "In 1895, I asked my cousin, Mrs. Martin Barbe to assist me in calling a meeting of presidents of Jewish women's organizations. Twenty-six groups came together, including some of the first sisterhoods, to take the initial steps in bringing about coordination. This original conference, I believe, constituted the first attempt in the country to band women's groups together to serve common goals."

The Committee of Jewish Women's Organizations, as it was first called, carried on its work from 1896 to 1900. Disbanded in 1900 when the Associated Jewish Charities came into existence, it was re-established in 1910 as the Conference of Jewish Women's Organizations. Hannah G. Solomon was elected president of the re-established organization. A list of its early leaders reads like a " Who's Who" of the then growing Jewish community. Following Hannah G. Solomon in the first decade of service were Mrs. Ignace Reis (1912-14) who did extensive work for the blind; Mrs. Benjamin Davis (1914-16) whose administration raised monies for the Chaplaincy Fund and stimulated support for Palestine and for Jews in the war zone; Mrs. M. A. Weinberg (1916-18) whose work focused on Red Cross and other war welfare activity; and Mrs. Edwin Romberg (1918-20) whose administration worked with the Joint Distribution Committee for Jewish Relief abroad.

The Conference is today 52 years old. More than 310 Jewish women's groups in this area are affiliated. It acts as a clearing house for dates and activities; it expedites work of common interest; it has a leadership training program, including annual courses for officers of groups; it has a public affairs department through which it disseminates information on local, national and international problems. Its program service department interprets the American way of life through the arts; holds preliminary and public auditions enabling groups to screen talent. An artists handbook is published each year for use as a source of information for all organizations. An annual directory of member organizations is also assembled.

During the first five years of the 1900's, two Jewish women's groups set the future pattern for intensive service in the public health fields. The Jewish Consumptive Relief Society (J.C.R.S.) organized in 1905, and the Willing Workers Women's Club, founded in 1903, initiated the tuberculosis program in the Jewish community. They helped found Winfield Sanatorium in 1909. the first of its kind in Chicagoland. They pioneered in making the general public aware of the need for the care and prevention of tuberculosis and campaigned extensively for the erection of the Municipal Tuberculosis Sanitarium. Both organizations today stand as the "original examples" of Jewish women's abilities: (1) highlight a community health need; (2) meet the need; and (3) develop the broad community's awareness for public service in meeting these responsibilities.

In 1912, a group of girls in their teens gathered to study Zionism and the furthering of Zionist aims. They were known as the Clara de Hirsch Gate of the Order of the Knights of Zion. Inspired by Henrietta Szold, they organized the first Chicago Chapter of Hadassah, the Women's General Zionist Organization.

The organization was officially begun on Purim, Queen Esther's holiday. Thus the name, Hadassah, the Hebrew word for Esther. Understandably, early activities were concerned with hemming linens and fashioning garments for the sick and needy in Palestine, coupled with the reading aloud of a poem or essay on Zionism, at meetings.

Like other early groups, Hadassah's spirit and energy could not long be contained in a "sewing circle." Work expanded as the changing international scene called for more intensified as well as diversified effort. With the Balfour Declaration of 1917 came the impetus to carry out more ambitious projects for Palestine.

The Second World War brought a host of new problems and Hadassah changed its program to meet the need. They set up Youth Aliyah, the rescuing of boys and girls from the Hitler terror and its aftermath. Through the revival of the Tithe idea, a voluntary tax mentioned in the Bible, and through its annual "Give And Get Luncheon," Hadassah began raising large sums of money for its medical work in Israel, vocational guidance for youth, its Israel supplies department, and for land redemption and reforestation. Today, Hadassah is the largest Jewish women's organization in Chicagoland, with 28 districts and 7 young women's groups. The revered Pearl Franklin was among its early leaders.

As the Zionist Party grew on the international scene, other Zionist women's groups were established in Chicago. The Pioneer Women was organized in America by Golda Meir, as the women's arm of the Labor Zionist Organization. Its major projects have been land redemption and reforestation in Israel and rescue and support of European children and their rehabilitation in Israel. It has a close kinship with the Working Women's Council in Israel to whom it has sent extensive financial aid. Since its inception in 1928 it has grown extensively, and its membership is particularly dedicated.

The Mizrachi religious Zionists Women's Organization supports projects in America and Israel. It maintains a special Children's Village and a number of homes and educational institutions for refugee children in Israel, as well as concerning itself with a religious educational program in this country.

All three Zionist Women's Organizations have played an extensive part in adult education.

Cultural Sabbaths, the introduction of the oneg shabbat, as a medium for participation in discussion, study and current events, and the Women's Institute, sponsored by the Hadassah at the College of Jewish Studies, have helped to mold Jewish women's opinions and to bring issues of the day to women of diverse educational backgrounds and ages.




• *During World War I, Chicago Jewish women were already active in behalf of every worthwhile communal cause. Shown above is the famous Chi Service Club of the old Hebrew Institute, taken in Feb., 1919.*



• *The first "Give and Get" Tithe Luncheon held by the Chicago Chapter of Hadassah at the Palmer House, March 13, 1928. Last year, this annual affair had grown to 4,000 women, and raised more than $500,000 for Hadassah charities.*

**RELIGIOUS ACTIVITY**

The need for closer cooperation and association among sisterhoods, and the opportunities for greater participation in synagogue and communal life, led in 1919 to the National Women's League of the United Synagogue of America. Originally, the Chicago branch took in only Chicago and suburban Conservative sisterhoods. The Central Branch of the National Women's League of the United Synagogue includes 44 sisterhoods in Illinois and the surrounding states. The Central Branch cooperates in the Torah Scholarship campaign in behalf of the Jewish Theological Seminary of America. It guides and helps its affiliate sisterhoods in programming, obtaining educational material, and solving administrative problems. It has an extensive social action program. The first president of their co-ordinated activities was Mrs. Benjamin Davis.

In 1925 the sisterhoods of the Reform temples in Chicago and in Illinois banded together to form the Illinois State Federation of Temple Sisterhoods, as part of the National Federation of Temple Sisterhoods. Today it is called the Midwest Federation and includes 27 sisterhoods. It encourages spiritual, educational and communal activity among the sisterhoods, and espouses religious causes.

The major emphasis in the Federation's program is the Committee for the House of Living Judaism. Among the oldest of the Reform sisterhoods in Chicagoland are KAM, Sinai, Sholom, Washington Blvd., Oak Park, Emanuel, B'nai Jehoshua, Isaiah Israel, and South Shore.

The Traditional and Orthodox women are organized under the banner of Yeshiva Women and number more than 40 sisterhoods. It was founded in 1948 at the suggestion of Rabbi Norman Frimer, then dean of students of the Hebrew Theological College and now director of the Hillel Foundation for Metropolitan New York.

The auxiliary helps maintain students at Hebrew Theological College. An annual Scholarship Luncheon culminates the group's fund drive. Mrs. Herzl Rosenson was founding president.

In addition, the Yeshiva Women sponsors an annual Conclave of Traditional Sisterhoods which offers leadership direction and programming aid to sisterhood presidents and leaders. Groups from surrounding towns in Illinois, Indiana and Wisconsin also participate in this service.

In 1923 B'nai B'rith, long a men's fraternal order established women's auxiliaries. Today, they are no longer auxiliaries of men's lodges, but independent chapters governed by their own national and district bodies.

Currently, 45 B'nai B'rith Women's Chapters are in this area. Total membership is well over 10,000 women, second only to Hadassah. These groups support all specific B'nai B'rith projects and join other groups in community activity. Their American program and educational work occupy a major portion of their services. Their unique "Dolls for Democracy" program, conducted by volunteer storytellers, contributes to the Chicago Human Relations program. They work for civil rights and civil liberties. Their program for Israel includes the B'nai B'rith Martyr's Forest and their Children's Home.

In 1936 a Women's Division of the American Jewish Congress, stimulated by the late Mrs. Stephen S. Wise, was formed in Chicago as part of the Chicago Division of the American Jewish Congress. Although originally a delegate body, the Congress began to solicit individual memberships, and is today a combination of both. The Chicago Women's Division of the Congress, consistently fights for the rights of Jews and all minority groups. It, too, emphasizes education through discussion groups.

One of the oldest national Jewish organizations, HIAS (Hebrew Immigrant Aid Society) found that the post-Hitler period reawakened a great need for service to new immigrants and a women's division was organized to give extensive immigration service here in America and to develop hostels in Israel. Although the original HIAS Women's group in this area is 38 years old, the organization has grown most rapidly in the last 15 years, and today has seven groups.

In 1933 the Jewish Charities asked women to participate as a separate unit in its fund raising campaign. Some women's organizations were not sufficiently acquainted with the activities of other groups who worked in the philanthropic field. The Women's Division of the Jewish Charities therefore, was organized to interpret the work of the charities to all the women of the community, to educate women on social welfare needs, and to develop leadership through Jewish community work. These objectives have taken on increasing range and content, through a Presidents' Council. The Presidents' Council offers a meeting ground where mutual problems can be discussed. It serves as a clearing house and guides the various projects of the Women's Division itself. The women of the Federation serve Michael Reese Hospital, Mount Sinai Hospital, Jewish Family Bureau, BMZ,

Orthodox Home for the Aged, Park View Home for the Aged, Rest Haven Rehabilitation Center, Jewish Community Centers, Golden Age Groups, and the Jewish Children's Bureau.

**THE WAR YEARS**

Just as was the case 25 years earlier in World War I, established groups accepted the challenge of volunteer services needed during World War II. Functioning through channels such as the Jewish Welfare Board, the Red Cross, and official government agencies, they adapted their programs to every phase of the war effort — USO, Red Cross, Serve-a-Camp, Bond drives, blood donations, prisoner of war service, volunteer hospital service, etc.— the list goes on impressively.

Postwar problems were absorbed without breaking the stride of the existing organizational framework.

The Ladies Auxiliaries of the Jewish War Veterans shifted from the war effort to bringing comfort and pleasure to the veterans in the hospitals. B'nai B'rith National Council of Jewish Women and Hadassah also serve hospitalized veterans and the men in the armed services.

Women in Landsmanshaften groups (Fraternal) were not specifically organized as auxiliaries, but the women played a key role in helping rehabilitate the European villages of their origin after the first World War, in sending food, clothing and money as soon as it was possible, and after the second World War, cooperated fully with relief and rehabilitation agencies.

**THE POSTWAR YEARS**

With the ending of World War II, the Jewish population concentrations shifted from the central city to the periphery and new suburbs sprang up, changing the living patterns of Jewish families.

Moreover, Israel became a nation. The first of these phenomena changed the pattern of group activity. Agencies decentralized into smaller units and the building of the local community was emphasized.

Only one new national Jewish women's organization developed during the postwar years. In answer to the need for the rehabilitation and retraining of dislocated people who had to start their lives anew, Women's American ORT was organized in 1946. ORT, although an organization of many years standing, never had had a Women's Division.

The membership of each group was kept small in number and was sought within given localities so that there would be a real community spirit within the group. Emphasis was placed upon home meeting groups. The organization grew rapidly here and today has more than 55 groups, with a membership of more than 3,000 women, organized into "regions," with an over-all Chicagoland coordinating council. The pattern of organization used by ORT has been carefully studied by other national groups, and many of its features have been utilized by other agencies.



**PEARL FRANKLIN**

Celebrating its Bat Mitzva year is the Women's Division of the Board of Jewish Education and the College of Jewish Studies. This organization occupies itself with the overdue task of interpreting to the Jewish women's groups the place and the function of the educational and cultural activities of the Chicago Jewish community.

Symbolic of the times in which we live is the development of a large number of groups whose services are dedicated to support of every area of medical research. Many of these started as Memorial groups and have since branched out to other forms of organization. They are so numerous and serve such a multiplicity of medical research causes, that a complete delinination would require a special history devoted only to that particular development in Jewish community life.

Today, most community ventures have women's groups or divisions. There is a Women's Committee for Brandeis University and a Women's Division of the United Jewish Appeal.

The birth of Israel radically changed organizational life, since service to Israel became "everybody's business" and no longer was the exclusive burden of groups whose orientation was Zionist. This even revolutionized the role of those groups who were particularly formed to do Zionist work, since their particular role now became acceptable to all groups. The enthusiasm with which service to Israel was embraced became a barometer of all aspects of Jewish services — so that, regardless of the initial reason for a group's organization, some aspect of service to Israel was attached thereafter.

Women's divisions were formed for financial aid to Technion (the Israel Technical University) and, even more recently, for Hebrew University.

The development that had the most far reaching effect upon the community was the advent of the Israel Bond program. This was an altogether new approach to serving Israel, and dealt with investment rather than charity. The Israel Bond Agency sought support and the efforts of the leadership of all segments of the community in order to explain the role of investment through Bonds. Women particularly were sought to enhance the program and to become effective "salesmen" for Israel Bonds. Leadership was obtained from every key national Jewish women's organization, and the chairmanship of the Women's Division of the Israel Bond program became a particularly important position. The Israel Bond program in Chicago was launched with a women's function held in May, 1951, honoring Golda Meir. During the last 10 years, the Women's Division of the Israel Bond program has become the most effective all-inclusive community effort, receiving the support of every segment of the community, and drawing its leadership from all available sources. It has taught women a new approach to fund raising.

**THE CHALLENGE OF TOMORROW**

With the advent of the welfare funds and the Combined Jewish Appeal, it was hoped by many that constant fund raising by the individual group in the community would lessen, and more time could be devoted to real programmatic development.

Unfortunately, this is not the case. More time is spent today by all groups in every area of community endeavor in fund raising, so that it has become the major activity in every area of community life. The continuous calls being made for more and more funds have made all other efforts secondary. This is reaching a point of diminishing returns, for the pressures being brought to bear upon leadership make the assumption of volunteer leadership roles most unattractive and build up a group of "professional" leaders and fund raisers who, if this pattern continues, will reduce the role of the volunteer to one of an "automaton" who contributes money. A way must be found out of this dilemma.

During the spring of 1961, more than 400 Jewish women's organizations in the Chicago area installed new officers. With these ceremonies, more than 11,100 Jewish women assumed posts of responsibility. These volunteers represented an overall membership of more than 100,000 women who, through their varied affiliations, serve causes ranging from philanthropy, health and education, to religion, politics and culture.

The excitement, growth, service, and development of this huge army of volunteer leaders has been the most important factor in the enrichment of Jewish women's community life. This leadership should be given every opportunity to make further positive contributions.

# *In These Hands:*

# NEW HOPE FOR A NEW LIFE





**The Story of Women's American ORT (Organization for Rehabilitation through Training)**

Several years ago in the teeming marketplace of Casablanca, Fri-Jacques, a frail, dark-haired, ragged 15 year old boy, trembling with fear, stole a loaf of bread. Swiftly he ran to his home, a shallow cave deep in the Mellah, the ghetto of the Casablanca Jews, to share the bread with his father, mother and two small sisters. Today he does not have to steal. He earns a good living as a skilled ORT-trained machine operator. Today he and his family live in a small clean apartment. Today he and his family eat regularly and well.

The ORT program of vocational training is the miracle that made it possible for this boy as well as thousands of other Jewish boys and girls to find their way from the ghettos of North Africa to a new way of life.

"To help man to help himself" is the philosophy that has guided the work of ORT since it began in Russia in 1880. This concept permits the individual to develop his capabilities to provide for himself and his family.

In its early history, ORT assisted thousands of poverty-stricken Jews to improve their lot by helping them acquire a needed skill or the necessary equipment to start their own business. Later, thousands of Eastern Jewish survivors of World War I were trained at ORT schools. In Hitler's Germany, ORT was one of the few Jewish schools that was allowed to operate. The ORT School in the Warsaw Ghetto continued almost to the day the last heroic Jews were annihilated. After the end of World War II, ORT's flexibility of operations permitted it to quickly set up many training centers in the Displaced Persons Camps under former ORT instructor, Jacob Oleiski. The U. S. Government and France looked to ORT for help in retraining the great numbers of European World War II refugees.

Currently ORT is the world's largest voluntary vocational training agency, operating in 20 countries, including India. In Israel alone, ORT's most extensive program, over 10,000 students are annually registered.

Women's American ORT, started in 1927 in New York City, and currently led by Mrs. Joseph Gayl of Philadelphia, has a national membership of 60,000 women who support ORT's work through their chapter activities.

The Spitzglass Chapter, founded in 1933, was the first Women's American ORT group in Chicago. In 1942, Mrs. Wm. Borkovitz, inspired by the ORT program as told to her by Anita Libman Lebeson, the renowned Jewish historian, formed the North Shore Chapter. Mrs. Borkovitz was one of the many outstanding and dedicated ORT women who was responsible for the rapid growth of the local organization. Because of the untiring efforts of Mrs. Isadore Simon and Mrs. I. Greenberg, numerous chapters were formed in Chicago and the northern suburbs. Today there are 47 chapters in Greater Chicago with a membership of 5,000 women.

Last year the Greater Chicago Coordinating Council was formed with Mrs. Robert Forrest of Glencoe as its President, to lead and coordinate the activities of Women's American ORT in this area. The Council, with offices at 608 S. Dearborn Street, includes the following three regions: Chicago, whose President is Mrs. Milton Wilson; Lake County, with Mrs. Jack Frost of Highland Park as its President, has chapters in Highland Park and Deerfield; Northern Illinois, with Mrs. Martin Gerber of Wilmette as its President, has chapters in the suburbs ranging from Evanston to Glencoe and west to Glenview. In addressing the area leadership of Women's American ORT, Mrs. Robert Forrest declared: "We live in an age of enormous technological expansion. ORT's global program of vocational training is in tune with the times. Jews the world over plead for a chance to work and produce in the world of today to help develop the world of tomorrow. More than seventy ORT trades provide the answers to their pleas, as the means for freeing them from dependence on charity and giving their lives new hope, security and dignity. The student who picks up an ORT tool picks up a whole modern world with it."

# The Jewish Community Center Movement

## Training Ground For Better Citizenship

By SAMUEL L. LEVINE

THE Jewish community center movement is rooted in the history of the Jewish and general community of Chicago as well as the United States. It had no prototype in the Old World. J.C.C.'s came into being to meet the needs, desires and aspirations of a people transplanted to a new soil and a new environment. They reflected the strivings of a people to adjust to a new world while maintaining the basic values of their heritage.

*Samuel Levine is a graduate of the University of Pennsylvania Graduate School for Jewish Social Work and Columbia University School of Social Work. He was chosen executive director of Jewish Centers Association, Detroit in 1928, and held positions of director with Bronx House, N.Y.; Council Educational Alliance (now J.C.C.) of Cleveland; and Irene Kaufman Settlement of Pittsburgh prior to assuming his present post in Chicago. Levine has held consulting faculty positions at the School of Social Work of Western Reserve University and the University of Pittsburgh; he has been president of the National Association of Jewish Center Workers; president of the National Conference of Jewish Communal Service. He is a former member of the board of directors, Welfare Council of Metropolitan Chicago and is currently a member of the executive committee of its Division on Recreation and Informal Education. He is also a member of the Citizen's Advisory Board, Cook County Dept. of Public Welfare. Since Oct. 1947, Levine has been general director of the Jewish Community Centers of Chicago.*



In 1877, the North Side, West Side and South Side Y.M.H.A.'s came into being. The West Side Y.M.H.A. was the first in the country to admit women to full membership.

A formal attempt at organization of a community center took place in 1892 at Hull House, with Jane Addams participating. As a result of this meeting, the Maxwell Street Settlement was established.

Eleven years later, the Chicago Hebrew Institute was founded. Almost immediately after opening at 224 Blue Island, it became evident that the facilities could not serve the large numbers who sought to participate. A committee, under the chairmanship of Nathan D. Kaplan, with the participation of Bernard Horwich, Robert L. Halpern, Dr. A. E. Fishkin and others, enlisted the aid of Julius Rosenwald to acquire a more adequate site. In 1908 the Institute was able to move into extensive headquarters at Taylor and Lytle. Its name was changed to the Jewish People's Institute in 1922 and it moved into its own building at 3500 Douglas in 1926. By 1927 the Institute was in full operation.

The "J.P.I.", as it was known in the general community, and the "J", as it was called by its thousands of members, became the social, cultural and recreational center for the majority of Chicago's West side Jewry. It was known all over the country for its various schools, the high school, the junior college and commercial school; the forums and lectures, museums, particularly of "Jewish Antiquities, Ceremonial Objects and Rare Manuscripts"; dramatic art, music and camping.

The center was among the first to provide extensive Jewish education facilities, such as the Herzliah Hebrew School and the Central Hebrew High School. The program of recreational, social and physical education was one of the most extensive of its kind. Ceiling murals in the lobby with Jewish motifs and other features were aimed at giving a "Jewish atmosphere."

For the new immigrant the J.P.I. was the first contact with an American institution. Its program and services provided the opportunity to learn the new language and customs. Friendships were made there which, in many instances, culminated in marriage. It provided a forum for the discussion of many controversial issues in the Jewish and general community. The Physical Education Department taught thousands the skills for physical self-reliance and successful competition in American sports.

### CAMP CHI

Camp Chi (the initials of Chicago Hebrew Institute) was established in 1921 at Loon Lake, Ill. Both the founding of the camp and the continued support of it, especially financial provision for scholarship campers. have been provided by the Woman's Auxiliary of the Jewish Community Centers and the Institute Woman's Club.

From 1921 to 1952, Camp Chi served an average of 112 girls and young women each summer. It was relocated on a 520-acre site with an 85-acre lake at Lake Delton, Wis. in 1952, thanks to a substantial allocation from the United Jewish Building Fund (1945), and contributions from the board of directors of the J.C.C., the Woman's Auxiliary, the Institute Publishing Co., the Institute Woman's Club, and friends of the camp.

# These Were The 'Good Old Days' At The Taylor Street C.H.I.




• *TOP LEFT — The 1919 Chicago Hebrew Institute band met for rehearsal when this photo was snapped. Top right — The girls afternoon gym class, 1917 vintage, was led by Miss Proctor. Center left — The building at Taylor and Lytle was purchased from the Sacred Heart Convent. It is now the site of part of the Jane Addams Housing Project. Center right — A patriotic theme obviously motivated this costume worn by an Institute Player in 1917. She has been tentatively identified as a Miss Esther Berman. Lower left — One of the prime pleasures for the children of the ghetto was wading in the beautiful pond at the Chicago Hebrew Institute. This photo was taken about 1918 of an unidentified child. Lower right — Even clay modeling was taught at the Taylor St. C.H.I. This shot was dated 1916.*

The new camp had an initial capacity for 128 girls. A boys' section was constructed in 1956. By 1961, 300 boys and girls camped in three periods over the summer. Comprehensive construction and development is nearly completed.

Senior adult, or golden age camping, prior to the general season, has been conducted in the portion of Camp Chi known as the motel side. An average of 60 senior adults ranging in age from 60 to the early 90's, have camped for 10 days every year since 1953. (Golden Age camping of the J.C.C. had begun earlier on a co-operative arrangement at the Camp of the Council of Jewish Women in 1948).

A senior adult all-summer camp is now in the works. In 1962 camping opportunities will be available to senior adults during the regular summer season.

The overall Golden Age, or Senior Adult Department as it is known today, was initiated in 1945. It services almost 2,000 older persons through the city-wide general program and the Mayer Kaplan Senior Adult Center.

In 1939 the J.P.I. became affiliated with the Jewish Federation, then called the Jewish Charities.

During World War II, the centers participated extensively in activities related to military service. They conducted preinduction educational programs. They served military personnel through the National Jewish Welfare Board's responsibility in U.S.O., and organized activities aimed at adjustment after discharge from military service.

### MAX STRAUS CENTER

The Max Straus Center was built in 1941 in Albany Park, facilitated by a bequest from the estate of Max Straus, a businessman who died in 1935. This was the first branch building of what was to be known as the Jewish Community Centers of Chicago.

Shortly after its opening, community participation was initiated in policy-making as well as in the interpretation of the work of the center. A board committee was organized from representative residents of the Jewish community. While subject to the authority and policies of the over-all board of directors, it has exercised a great deal of autonomy in policies and procedures. Today the center serves 2,100 persons.

### POSTWAR DEVELOPMENT

With World War II ending, centers were faced with basic changes in the Jewish and general community.

The shifts in Jewish population were quite marked. New Jewish neighborhoods were being established in many areas. These and other developments triggered changes within the center movement. An extension department was established in 1945. It served developing areas of Jewish population, utilizing such public facilities as schools and park districts, congregation facilities and small rented headquarters.

**CENTRAL ADMINISTRATION**
**Headquarters**
**32 W. Randolph**

**BERNARD HORWICH CENTER**
**3003 W. Touhy**

**SENIOR ADULT DEPARTMENT**
**3003 W. Touhy**
**Mayer Kaplan**
**Senior Adult Center**

**SOUTH SIDE CENTER**
**9101 S. Jeffery**

**MAX STRAUS CENTER**
**3715 W. Wilson**

**J.P.I. — WEST SIDE**
**Program Headquarters —**
**3715 W. Wilson**

**ROGERS PARK CLUB**
**7101 N. Greenview**

**J.C.C. OF NILES TOWNSHIP**
**4419 Oakton, Skokie**

**CAMP CHI**
**Lake Delton, Wisconsin**

The Jewish community of the West side was on its way out. Its population, at one time estimated at 100,000 had dropped to less than half that number by 1950.

By the early 1950's, the incoming Negro population which, according to the 1940 census, numbered less than 350, reached a total of some 12,000. By 1955, the Negro population was estimated between 40,000 and 50,000.

Participation within the J.P.I. building fell off sharply. Residents began to seek affiliation and participation in organizations and activities away from the West side.

In this period, the J.P.I. took much responsibility in facilitating the transition, particularly through organization of the North Lawndale Citizens Council. In contrast to other experiences, the change over from a predominantly Jewish to a predominantly Negro area took place without any serious overt incidences.

In October of 1955, the building was sold for a token payment ($300) to the Chicago Board of Education for use as an experimental elementary school.

In 1946 the present name — Jewish Community Centers of Chicago — had been adopted. It had become the central organization with a single Board of Directors. Programs in neighborhoods were now branch centers of the J.C.C. with governing boards of directors represented on the central board. Programs not related to a definite neighborhood were labeled departments under policy guidance of a board committee.

A South side branch was opened in a store front in 1946. It was moved to its own building at 5200 S. University in 1949. Today at 9101 S. Jeffery, it serves 3,000 persons.

In 1949 the administration pioneered the first synagogue center joint programs in the country. This cooperative relationship provided services to young people using synagogue facilities. Each program was under the guidance of a joint board committee of the congregation and the J.C.C. At its peak, about 2,200 teen-agers of high school age participated.

The first such joint program was with Rodfei Zedek Cong. under the spiritual leadership of Rabbi Ralph Simon. At the height, there were eight active programs. At the end of 1961, there will be two.

This program will not be continued permanently. Without going into detail, inherent difficulties in a partnership, institutional interest, population shifts and, to some extent, finances, account for the mutual decision not to continue.

In 1955 the Jewish Community Centers of Chicago undertook an intensive self-study. The aim was to formulate a blueprint for the future as well as to examine the specific services in relation to the current needs, desires and resources of the community.

The self-study, conducted over a period of two years, was under the direction of this author. In addition to the staff of the J.C.C., there was active participation by the National Welfare Board, the executive staff of the Jewish Federation of Metropolitan Chicago, and social scientists, mainly from the University of Chicago and Western Reserve University. Recommendations of the self-study have been substantially implemented in the current structure and operation of the J.C.C.

A Niles Center was established in 1957. At present 1,200 persons participate in its programs.

An allocation from the United Building Fund of the Jewish Federation of Metropolitan Chicago enabled the construction of two centers; one, a small building on the South side completed in 1959 and the other an extensive facility on the North side. The latter, named the Bernard Horwich Center, approximates the scope of facilities of the former J.P.I. with extensive additional outdoor facilities. It was completed in fall, 1960 and serves about 7,000 members.

In 1961 the Jewish Community Centers of Chicago operated nine branches and departments, which had approximately 16,000 members and served almost an additional equal number in general social and cultural activities.

Honorary directors for life include Henry N. Hart, Mrs. Florence G. Heller and Mrs. Maurice L. Rothschild.

The Jewish Community Centers of Chicago today continues to devote itself to providing constructive and satisfying services and activities which help persons to develop to the maximum their capacities as mature persons and active, contributing citizens of the United States and the Jewish community.

# J. C. C. Scenes Of Yesteryear Rekindle Fond Memories



• *TOP LEFT — Dr. Phillip Seaman (2nd from right, top row) and the radio class at the Chicago Hebrew Institute on Taylor St., were photographed around 1925. Top right —Campers at Chi posed prettily for their picture in 1923. Center — In 1923 the children's dramatic group at the Chicago Hebrew Institute were photographed in costume. Lower left — The 1916 cooking class at the C.H.I. demonstrated their talents for the camera. Lower right — In a jaunty sailor straw hat Jacob Loeb, president of the Chicago Board of Education and the J.C.C. watched as ground was broken for an addition to the Hebrew Institute on Taylor and Lytle in 1912.*

# Fraternal Orders

## Those National Groups Having Local Chapters In Chicago

By CHARLES E. KAYE

MOST authorities agree that the origin of Friendly Societies is the burial club. If this is true, then Jewish organizations of that nature have an ancient and honorable history. They can be traced back over two thousand years for burial fraternities are mentioned in the Talmud. The Hevrah Kadishah (Holy Brotherhood) has been known in its present form since the middle of the 15th century. Numerous associations resembling it have existed ever since. To this day, in South America, Jewish communal life (Kehilla) is centered around the Hevrah Kadishah.

The modern Jewish fraternal organization, with its insurance and endowment benefits belongs to the second half of the 19th century. Scores of such orders were scattered all over the world.

Here we shall deal only with the national orders which had or now have branches in Chicago. These mutual associations' chief purpose was to provide members with money during incapacity and on the death of a member or his wife. With rare exception, membership in these orders was not restricted to one sex. They were social and convivial bodies meeting a need for the lower middle and working class.

In the beginning the new resident needed a place to meet and exchange views with those having a common heritage. He needed to hear his mother tongue. Landsmanshaften had not yet come on the scene. The fraternal orders provided a place where he could work and plan with those for whom his strangeness struck a kindred note. There he could make provisions for times of stress. There he had an opportunity for service, social enjoyment, and brotherly association. The lodges, too, were financially stronger and sounder than the landsmanshaften when they finally did arrive. In addition, they offered ceremonials, symbols, secrets, and ethical and moral aims. The new immigrants needed these and the fraternal orders provided them.

The first Jewish fraternal order in the United States was the Bundes Breuder (League of Brothers), later changed to Independent Order B'nai B'rith (Sons of the Covenant), October 13, 1843. It was organized to meet the need of a large wave of immigrants mainly from Germany, Austria, and Bohemia. They were German-speaking and poor. The Sephardic (Spanish-Portugese) American Jews, descended from colonial immigrants, were integrated into American life, prosperous and secure. They were upset by these Ashkenazic immigrants and had no agencies or institutions to aid them outside the synagogue. The Friendly Brotherhood and Association was the answer.

With this beginning, followed by the Free Sons of Israel in 1849 and the Order B'rith Abraham in 1859, the great Jewish pastime in America became the organization of fraternal orders. Millions of dollars and long years were spent in this pleasant occupation, but it was time and money well spent. It meant a broadening of ideas, the formation of lifetime friendships, the advancement of mutual interests, and the Americanization of the immigrants.

The heyday of the Jewish fraternal orders were the four decades preceding World War I. This was the time of the great migrations of eastern and southern European Jews. By this time the German-speaking Jews had become integrated, prosperous and secure. In their turn they were upset by and unprepared for this great influx of poor, Yiddish-speaking immigrants. The fraternal orders expanded in all directions.

They began to give relief not only to their members but to the wider community as well. In times of great need they were ready with money, provisions, and service to relieve the distress of victims of flood, earthquake, fire, persecution, and war. They made distinguished and patriotic contributions to the national effort in World Wars I and II. The lives of those who were fighting were made more cheerful, their physical discomforts somewhat relieved, and their pain eased because of the loyal, devoted efforts of the orders and their members.

After World War I, with the shutdown of immigration into the United States, the fraternal orders began to decline in membership and influence. Great prosperity and individual security left the orders without purpose. Their goal had been attained.

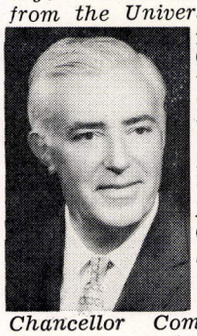
Thus gone and forgotten, except for those whose names are recalled through the cemeteries they left behind in Waldheim, are the Order B'rith Abraham, 1859; Order Kesher Shel Barzel (Iron Bond), 1860; Free Sons of Benjamin 1879; Free Sons of Judah, 1882; Order United Israelites, 1886; Improved Order B'nai B'rith, 1887; Order Ahavas Israel, 1890; Order American Israelites, 1894; Sons of Abraham, 1892; Order American Star, 1899; Order Western Star, 1899; and Order Knights of Joseph, 1899.

Orders that survived expanded in the face of necessity into national and international educational and philanthropic work. Circumstances and events in Jewish life forced a new level of social importance and responsibility upon them.

They directed their energies to all who needed them—not their members alone. They became service organizations without limitation.

Five national Jewish fraternal orders exist today. A brief summary of each follows.

B'nai B'rith was founded in New



*Charles E. Kaye was born in Kiev, Russia, in 1902 and emigrated to Chicago in 1912. He received his LL.B. from the University of Illinois and practiced law in Chicago from 1925 to 1930. In the latter year he joined the Piser Undertakers. Mr. Kaye is a past president of the Bickur Cholim Lodge; Chicago Consumptive Aid Society; Jewish Funeral Directors of America and past Chancellor Commander of the Knights of Pythias. He is at present vice-president of the North West Home for the Aged and an active member of the Jewish community.*

York City, October 23, 1843, as the Bundes Breuder, a name which was fortuitously soon changed. As the largest of all fraternal organizations it will be covered in a separate section.

Free Sons of Israel is a fraternal insurance order with 50 lodges and 10,000 members. It was founded in New York City, January 8, 1849, by nine men who sought to remove from the city charter, then in effect, restrictions against the consecration of grounds for burial purposes. Their efforts were successful and the nucleus of an active fraternity was formed.

The first constitutional convention of the Order was held on March 10, 1849. One week later the motto of the Order was evolved: Friendship, Love and Truth; and provisions were made for sick benefits. At the third meeting held the following week, the constitution and ritual were adopted.

In 1871 an Insurance Fund was established and many millions of dollars have been paid in death benefits. In its general philanthropic activities the Order is non-sectarian. It has allocated money to the United Jewish Appeal, Federation of Jewish Charities, Greater New York Fund, American Association for Jewish Education, Yeshiva Medical School, Brandeis University, National Foundation for Infantile Paralysis, Damon Runyan Cancer Fund, American Cancer Society, American Heart Association, National Multiple Sclerosis Society, United Hias Service, City of Hope, United Service Organization, American Red Cross, Boy and Girl Scouts, Cerebral Palsy Foundation, and many others.

The sale of War Bonds was an Order-wide campaign. In recent years an active Athletic Association has been established with inter-Lodge competition. A Hospital Relief Fund and a Federal Credit Union are maintained for members. A Scholarship Fund provides means for children of Free Sons and deceased Free Sons to receive college educations.

Lodges of the Order are maintained in New York, Boston, Chicago, Detroit, Los Angeles and Miami Beach. National headquarters are in New York City.

B'rith Abraham, formerly Independent Order B'rith Abraham, is also a fraternal insurance order. The sick and disability benefit provisions of this mutual group have been eliminated.

At one time this was the largest Jewish fraternal order in the world. It had over 200,000 members and 800 lodges.

The present Order was founded January 7, 1887 when a group of lodges broke away from the Order B'rith Abraham, an older fraternal organization founded in 1859, now defunct.

This Order supports Jewish cultural and philanthropic institutions and engages in activities such as awards to students who excel in Hebrew, the Combined Jewish Appeal, and the Israel Bond Drive.

It is in the forefront of the struggle for civil liberties for minorities. It has fought to prevent Sunday Blue Law legislation and to keep religious instruction and sectarianism out of the public schools.

Its lodges are in New York and New Jersey. Its Chicago lodges have been de-activated. National headquarters are maintained in New York City.

B'rith Sholom is a beneficial order founded in Philadelphia, February, 1905. Its object is to serve its members and humanity.

In 1909 B'rith Sholom founded and has since maintained the Eagleville Tuberculosis Sanitorium in Norristown, Pa. During the San Francisco earthquake disaster of 1906, it provided medical and other assistance for the victims.

In 1927 B'rith Sholom organized and established the Jewish Court of Arbitration in Philadelphia which has served as a model for other communities. The Order has maintained summer camps for underprivileged children. It established the Cancer Research Laboratory at the Albert Einstein Medical School of Yeshiva University. The Order actively supports Jewish philanthropic causes and aids in the building of Israel.

B'rith Sholom has lodges in New York, New Jersey, and Pennsylvania. Its lodge in Chicago was de-activated last year. National offices of the Order are maintained in Philadelphia.

Progressive Order of the West, a fraternal insurance order founded 1894 in St. Louis, Missouri, built the first Jewish hospital in that city.

The objects of the P.O.W., as it is called, are sociability and fraternal insurance. It has paid out over seven million dollars in benefits to survivors of its members and has millions of dollars in insurance in force.

The Order helped build and maintain the Fox River Sanitorium in Batavia, Ill. Two homes and a school for children in the Jerusalem area have been established by it as well as an X-ray clinic in Tel Aviv.

The P.O.W. is an active supporter of the Combined Jewish Appeal and the Israel Bond Drive.

During World War II the Order presented several ambulances to the U.S. Armed Forces and purchased sufficient bonds to have a bomber named for a deceased leader of the Chicago lodges.

The P.O.W. maintains its own cemetery in Waldheim. It has some five thousand members distributed among 38 lodges in 12 states. National offices are in St. Louis, Mo.

The following two organizations are limited to the Chicago area and are not true fraternal orders. They do furnish a service their people ask for, need, use, and want.

Bickur lodge, formerly Independent Order Cholim V'Kadishu, was founded in 1872 as a mutual aid society. Its purpose, indicated by its former name, was to "visit the sick and bury the dead." At its inception it numbered four lodges — three in Chicago and one in Detroit, with applications for charters in Milwaukee and St. Louis

However, dissension arose and the Chicago members welded their three lodges into a single and separate organization.

No information is available on its philanthropic, health or welfare activities, if any.

Fraternidad Israelita Portugesa is a consolidation of earlier near-eastern Israelitish organizations formed in January, 1904. It was founded for fraternal and benevolent purposes by the four hundred Sephardic Jews in Chicago. They were active in the relief of Jews in Turkey and the Arabian states, and in the relief of the victims of the Smyrna fire. They maintain their own synagogue and cemetery, support the Orphan Home in Jerusalem and extend assistance to the widows and orphans of oriental Jews.

A Women's Auxiliary works in close cooperation with the men.

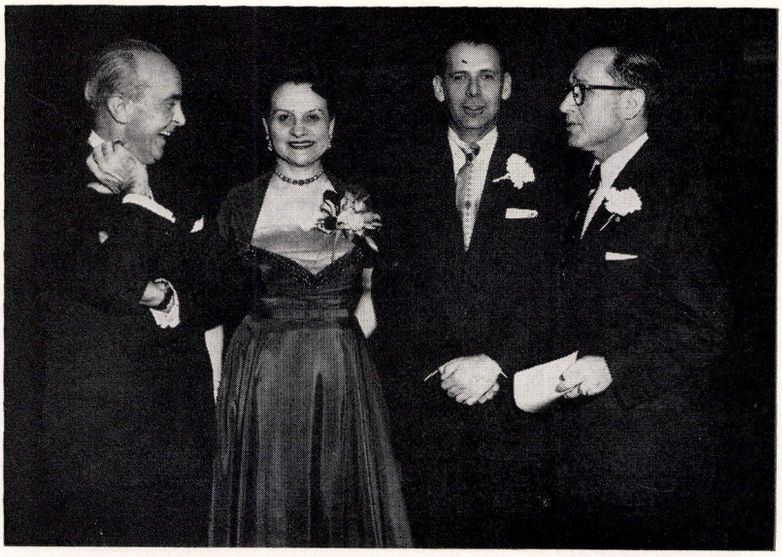


• *CEMETERIES—many of them now weed-covered—formed the basis upon which many fraternal bodies organized.*

# B'NAI B'RITH

## SONS OF THE COVENANT

By ANITA PERLMAN



• *B'NAI B'RITH leaders attend testimonial dinner tendered J. I. Fishbein in 1954. Left to right: Stuart List, publisher of the "Chicago American"; Anita Perlman, former international Women's B'nai B'rith president; J. I. Fishbein, editor of The SENTINEL; and Philip Klutznick, shortly after his election to the international presidency of B'nai B'rith.*

ALMOST FROM the day of its founding 118 years ago, B'nai B'rith has worked toward the goal of being the eyes, ears, and conscience of the American Jewish community.

From baby-sitting on election day so that parents may get to the polls to help inculcate a love for and devotion to our great heritage in youth, B'nai B'rith's activities run a gamut that make it one of the most unique organizations not only in Chicago, but throughout the world.

How did it all begin?

Although the concept had been conceived years earlier, the first B'nai B'rith lodge was not organized until 1843 in New York City. Its founder, Henry Jones, stated as its objective "uniting Israelites in the work of promoting their highest interests and those of humanity."

B'nai B'rith came to Chicago 14 years after the organization of the 12 member lodge in New York. Organizer Henry Greenebaum was first president of Ramah Lodge. Members were the leaders of his own temple, K.A.M., as well as of other synagogues. Today some 20,000 men are affiliated with the 55 lodges of the Greater Chicago B'nai B'rith Council.

In 1868, Greenebaum became the first president of District Grand Lodge.

### SERVICE DURING CRISIS

With the outbreak of the Civil War, Ramah Lodge cooperated with the rest of the Jewish community in recruiting the Concordia Company—composed of Jewish volunteers—which became part of the 82nd Regiment, commanded by Col. Frederick Hecker and Lieut. Col. Edward S. Salomon. With one exception, all its officers were Jewish.

Generations later, during World War I, B'nai B'rith members in Chicago contributed, with volunteer services and funds. They helped organize the American Soldier's and Sailor's Welfare League. They were active in a variety of other home front activities.

In World War II, members worked at civilian activities on behalf of the Allies. Men, women and youth too young to serve in the armed forces participated in civil defense activities and the sale of war bonds—setting record after record in sales.

Local lodges and chapters presented sefer torahs for services at military and naval bases and developed the Serve-A-Ship project. Every lodge and chapter, as well as youth groups, contributed funds for the purchase of ambulances and other equipment.

At war's end, B'nai B'rith lodges embarked on a program of service to veterans.

Service in war, however, is only one aspect of B'nai B'rith's scope.

Veterans' hospitals were furnished with various types of educational and recreational equipment. Adolph Kraus Lodge completely furnished 150 rooms at Vaughn Hospital. South Side Lodge purchased equipment at a cost of more than $75,000. North Shore furnished McIntire Hospital at Great

*Anita M. Perlman, who served as international president of B'nai B'rith Women from 1955 to 1957 and is now a member of the Board of Governors and of the Administrative Committee of the Supreme Lodge, has played a leading role in B'nai B'rith and in the community for many years. She is an honorary life member and founder of the National Organization of B'nai B'rith Girls.*



*She became president of Chicago's B'nai B'rith North Shore Chapter in 1938 and in 1941 became national volunteer director of B'nai B'rith Girls for B'nai B'rith Women's Supreme Council. She was national chairman of the B'nai B'rith Girls Advisory Council and of the B'nai B'rith Youth Organization. In 1944, she helped found the B'nai B'rith Youth Commission.*

*Mrs. Perlman was vice-chairman of the B'nai B'rith Hillel Foundation Board of the University of Illinois. She has been president of the B'nai B'rith Women District No. 6 and served as chairman of many B'nai B'rith Women's National Committees, U. S. Savings Bonds sales, the Henry Monsky Foundation and the Anti-Defamation League. Mrs. Perlman was consultant for B'nai B'rith Women to the U. S. Treasury Department and served on the Treasury's Speakers Bureau, in connection with Bond Sales.*

*Born in Butte, Montana, Mrs. Perlman attended school there and studied at the University of Washington, Seattle, and Northwestern University. She is married to Louis L. Perlman.*

Lakes. Recreational buildings, such as West Rogers Park's at Marine Hospital, were built and equipped.

In addition to money, members began paying regular visits to the hospitalized men, usually bearing gifts.

For its wartime efforts, and its postwar activities which continue to this day, Chicago's lodges, chapters and youth groups have frequently been cited by government agencies and other institutions.

Youth is one of its biggest and most important concerns, as is reflected not only by its budget, but by the keen interest B'nai B'rith men and women take in their youth programs.

In Chicago, the most challenging program is the Youth Organization. Its three divisions are: Aleph Zadik Aleph (AZA), for boys 14 to 21; B'nai B'rith Girls (BBG), for girls of high school age; and B'nai B'rith Young Adults (BBYA), for young men and women 18 to 26.

Since its founding in 1924 in Omaha, Neb., by Sam Beber, now a resident of Park Forest, AZA—later joined by BBG and then the BBYO—has grown to an international organization of almost 45,000 members.

Locally, 3,000 members belong to 91 chapters. In addition to taking part in programs designed to increase their appreciation of Judaism, these youth members participate in services to



**BENJAMIN I. MORRIS**

health and welfare agencies, in citywide safety campaigns and the like. For its efforts, Chicago area groups have earned numerous citations from city officials. Annual invitationals involve virtually every member in contests, athletic programs, oratory, creative writing, story telling and the like. The culmination of these local events is the annual international convention and leadership training conference at the Starlight, Pa., campsite. The emphasis at this annual gathering is on development of leadership skills.

Jewish leaders such as Philip M. Klutznick (past president) and Label A. Katz, the current president of B'nai B'rith, are graduates of BBYO.

When B'nai B'rith decided upon sponsorship of the Youth Organization, the move was seen as a major "breakwater" needed to stem the tide of an alarming moral retrogression in the "roaring twenties."

Sponsorship of the first Hillel foundation at the University of Illinois in 1923 was in response to a similar need.

Today 256 Hillel Foundations are supported on campuses throughout the free world.

B'nai B'rith also supports a vocational service whose Chicago office is but one of many around the nation offering career and school guidance. Conferences, group clinics and individual counseling have helped thousands of young people to make the right career choices.



• *B'NAI B'RITH Women entertaining veterans at Hines Hospital, as part of the post-war services program.*

**ISRAEL**

In the years when Israel was still fighting in the world court of public opinion for its statehood, B'nai B'rith members in Chicago were in the forefront of the battle. The influence of their late president, Henry Monsky, brought this about. Aid, in the form of money, materials and blood donated by thousands of Chicago area members poured across the oceans to aid Israel's cause.

With her statehood now a solid reality, interest in and support of Israel continues unfailing. The Martyrs' Forest not only commemorates the 6 million victims of Hitler, but also serves an important role in land reclamation. Chicago members have purchased millions in Israel Bonds. A continuing interest in Israeli affairs is encompased through a Committee on Israel, currently headed by Morris Alexander.

The B'nai B'rith Women's Children's Home in Israel has been built and continuously supported by women throughout the nation. The present building at Beit V'gan, just outside Jerusalem, was completed and dedicated in 1955. It was a replacement for the original structure damaged in Israel's War of Independence. The Home provides highly specialized care and treatment for emotionally disturbed children between the ages of 6 and 14.

Chicago's help in supporting and maintaining the Children's Home is only one of the numerous activities it has supported since its formal appearance in 1923.

**B'NAI B'RITH WOMEN**

The women's organization came into being practically overnight in Chicago. Impetus was a series of open air opera benefits in 1922 sponsored by Ramah Lodge to aid 1,000 European war orphans. Women sat in theatre entrances and other key locations selling the tickets. The following year, the group received its charter as a women's auxiliary. Mrs. A. M. Krensky was its first president and Mrs. A. B. Seelenfreund, its honorary president.

Nationally, the women promoted the first intergroup relations conference ever held. Eighty-nine national groups participated in Washington, D. C. Similar conferences followed in Chicago and other cities. The women's activities expanded to legislative education programs and exhibits at teachers and PTA conventions, in libraries, and other places. Their human relations book shelves can now be found in most of the Chicago and suburban schools and libraries.

Cognizant of the void in the American community of leaders and adult education, much emphasis has been

placed on helping the younger member (new in the organization) understand her role in the community by learning more about her heritage and responsibilities as a citizen.

In a kind of reverse pioneering the movement spread from west to east in exactly the opposite direction from that which B'nai B'rith began. During World War I, women helped their men in the war effort although not organized into chapters. In less than 10 years, B'nai B'rith Women were among the leaders working for all important causes in the community. Fighting for women's rights gave impetus to establishment of the international organization of B'nai B'rith Women in 1940.

Some of Chicago's outstanding women participated in the founding. Mrs. B. C. Bolotin Mrs. Aaron Osri, Mrs. Benjamin Samuels, Mrs. Maurice Turner—all past presidents of this district—were among those who helped. This writer was appointed first national volunteer director of the B'nai B'rith Girls.

From Chicago have come three international presidents: Mrs. Maurice Turner, second president now residing in Los Angeles; Mrs. Arthur A. Laufman, now of Hollywood, Florida, and this writer of Wilmette.

Today 45 Chapters list a membership of 11,000 in two councils: Greater Chicago and North Suburban Illinois. They devote their energies particularly to youth work, human relations, Jewish education, and leadership training. The greatest percentage of funds raised goes to the B'nai B'rith Youth Organization, Vocational Service, and the Hillel Foundations. Chicago B'nai B'rith Women raise more than a quarter of a million dollars each year.

**VOLUNTEERS WHO HAVE LED THE WAY**

Thousands of men, women, and youth have helped to build a firm foundation for this program. The writer has taken the liberty of including only some of those who have helped make national history.

The program of human relations in B'nai B'rith could never have attained its status without the executive vice-chairman of the Anti-Defamation League of B'nai B'rith, the late and beloved Richard E. Gutstadt, and the first chairman of the league, Sigmund Livingston.

The late Benjamin Samuels, who served as a Supreme Lodge vice-president was one of the founders of the Henry Monsky Foundation. He served on the Supreme Lodge board of governors with Benjamin I. Morris, Philip M. Klutznick, and the late Henry Monsky for many years. Benjamin Morris headed the B'nai B'rith national membership commitee for many years and is its honorary chairman today. He also served on the Supreme Lodge board of governors and as a vice-president.

Philip M. Mitchel is at present serving as vice-president of the Supreme Lodge. Isaac Wagner is a trustee of the Henry Monsky Foundation and B'nai B'rith Foundation as well as a member of the Hillel Commission and board of governors along with the writer and Mitchel.

From this district have come some of the greatest Supreme Lodge presidents: Adolf Kraus and the late Henry Monsky, who served until his death in 1947. Death came while he was presiding at a meeting of the American Jewish Conference which he had called into being. The B'nai B'rith Youth Commission was also founded during that time with the assistance of Philip M. Klutznick, Benjamin I. Morris, and this writer.

The first international president of the B'nai B'rith Young Adults was Miss Miriam Albert of Chicago, now national director of B'nai B'rith Women in Washington.

Mrs. Louis H. Harrison currently serves as president of Leo N. Levi Hospital founded by B'nai B'rith in 1914 at Hot Springs, Arkansas, for the complete treatment of arthritis.

Mrs. Morris J. Silver is president of the B'nai B'rith Center at Rochester, Minn., established to fill the religious and social needs of patients and their families visiting them.

This history of B'nai B'rith in Chicago could not be complete without a few words about the most recent Supreme Lodge president, Philip M. Klutznick. Klutznick represents much more than just a Jewish leader. In his capacity as U.S. Ambassador to the Economic and Social Council, his contribution has been great. He is truly one of the most outstanding of the great Jewish leaders of all times. He understood the need for many changes in B'nai B'rith and brought them about. His vision and foresight created the kind of awareness among the membership that made possible greater emphasis on B'nai B'rith youth work and Jewish education.

The introduction of institutes of Judaism, adult education seminars and program, the great Jewish book series, and many other "firsts" have made an everlasting impression on the future "look" of B'nai B'rith.

B'nai B'rith, as a family organization, continues to strengthen its ties to the entire community through its eyes, ears, and conscience.

B'nai B'rith's philosophy has never changed in its 118 years, but new programs and new ideas have added to its growth and its influence. May the Jewish community be blessed with many leaders. May the Philip Klutznicks continue to create this kind of dedication in our people so that those who come after us can live in a world of peace and freedom for all mankind.




• *SCHOLARSHIP WINNERS board the train to the B'nai B'rith Youth Organization National Leadership Training Conference at Camp B'nai B'rith in Starlight, Pa., in August, 1961.*

# Why I Belong to B'nai B'rith



My affiliation with B'nai B'rith started when I joined AZA, 37 years ago. BB is singular in its family composition, with a division or an activity for men, women, and children; it is comprehensive in its concern with the totality of human experience; it is sensitive to the differences that divide people, yet persistent in its search for areas of agreement; and above all, it is available as a movement for all Americans of the Jewish faith. In B'nai B'rith is to be found the synthesis of the American Jewish search for the genuine compatibility of a great Jewish heritage with the inspirational qualities of the American dream itself. — PHILIP M. KLUTZNICK, U.S. AMBASSADOR TO THE U.N.'S ECONOMIC & SOCIAL COUNCIL.



As a parent, my natural interest is in the future of my child. As an American, my wish is to secure the principles of democracy on which this nation was founded. As a Jew, I look for the preservation of the traditions and culture of my people. I feel that through membership in B'nai B'rith I can help to guarantee that my child will grow up in an atmosphere of freedom in which the rights of minority groups are fought for and protected—an atmosphere enriched with the knowledge of the heritage which has been handed down to her through the centuries, and which is today perpetuated by the work of B'nai B'rith. — BESS MYERSON, FORMER "MISS AMERICA."



I belong to B'nai B'rith because it offers me the opportunity to belong to and participate in American Jewish life . . . because its approach to Jewish problems is in the best democratic tradition . . . because it backs me up with hundreds of thousands of other freedom-minded Jews who make it unnecessary for me to fight for equality all by myself . . . because it respects and works for the rights of other minority groups . . . because it has the courage and the trained staff to point out the enemy of mankind and to bring him to judgment . . . I belong to B'nai B'rith because I believe that by doing so I can convince others to join the ranks of the doers.—SAM LEVENSON, ENTERTAINER.



I am a member of B'nai B'rith because it is an organization which represents, in my opinion, the highest ideals of men—reverence for God, respect for one's neighbor, and service to humanity. Through its various organizational activities, it puts these ideals to practical application in everyday life. This provides an effective way in which the Jewish community can contribute toward a better life for all.—ARTHUR J. GOLDBERG, SECRETARY OF LABOR.

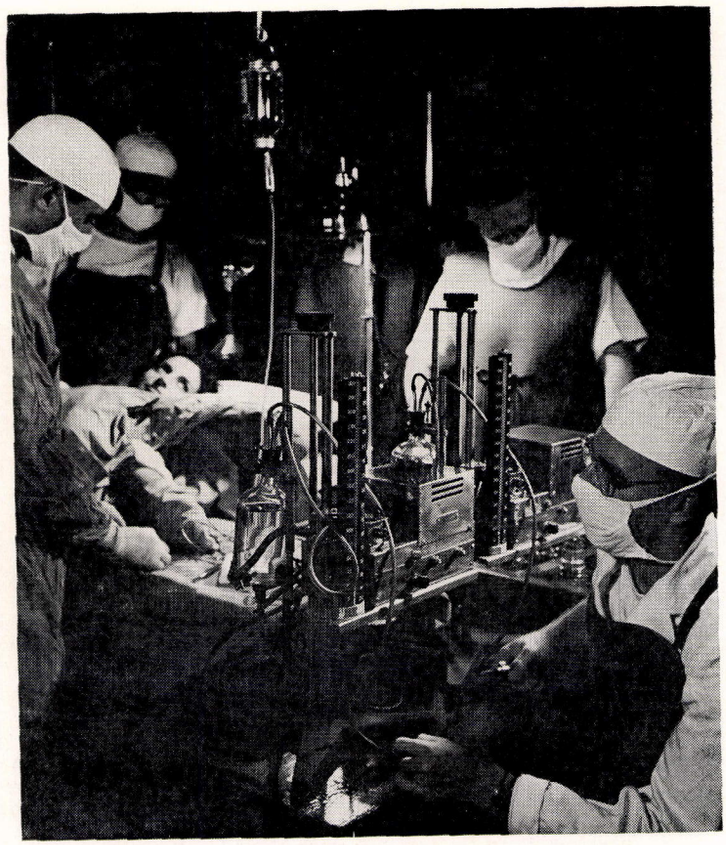
Through a long assocation with B'nai B'rith, I have formed a high regard for the objectives of this organization and the spirit in which it seeks to achieve them. The guiding principle underlining the work of B'nai B'rith is the dignity of man. Its work in communities throughout the nation has done much to elevate the mind, spirit, and well-being of millions and to promote the brotherhood of man.—ABRAHAM RIBICOFF, SECRETARY OF HEALTH, EDUCATION & WELFARE.



***400,000 belong for same reasons***
***Ask your friends to join them NOW***

# "PATIENT CARE TO THE COMMUNITY"

By WILLIAM J. SILVERMAN



• *THE HEART STATION at Michael Reese Hospital shows today's wondrous array of equipment needed in just one procedure, plus the skills and the staff required to use the equipment properly.*

EARLY Jewish-sponsored medical institutions served both the Jewish and general communities within Jewish population areas, to the limits of financial ability of the community. The institutions of 1911 laid the foundation for a natural selection process by which each decade took the best of what had gone before, creating what today stands with the finest medical facilities in the country.

Chicago's Jewish population lived in two separate and socially disparate communities. On the South side, the original German settlers resided. Michael Reese Hospital, established in 1881 was their elegant hospital. Maimonides created in 1909 on the West side, for reasons now hard to assess, was in financial straits and on the decline.

When Michael Reese's 241-bed, six-story building at 29th and Ellis was dedicated in 1907, it was heralded as the most advanced medical institution in the city. The high ceilings were believed beneficial because of improved air circulation. The hospital took pride in an X-ray department less than a decade after Roentgen discovered the rays with which a doctor could see inside a human body.

The Jewish community was also proud of Michael Reese's telephones and electric lights, considered the height of engineering advancement.

But the community was totally unprepared to evaluate the contributions of a baby doctor, Isaac Abt, who today is immortalized as the father of American pediatrics. Fifty years ago Dr. Abt was preaching the new science of pediatrics, and mothers were flocking to the newly-opened Sarah Morris Hospital at Michael Reese, not because they recognized a great advance in medicine, but because they had sick children.

But even at Michael Reese, not all needs were satisfied 50 years ago. According to one legend, the Board of Trustees received a petition from the Orthodox Jewish community to serve kosher food. Unaccustomed as many of the Reese board members were to this religious observance in their own homes, they failed to respond.

Sometimes the community yearned for something without having defined precisely how it was to be brought about.

A case in point was the construction of the Nelson Morris building at Michael Reese. Here stood a living symbol of the community's awareness that the road to progress in medicine must be paved by research. Yet it was not until almost 20 years later that a full-time medical research staff was established in this building.

Nor were Chicago's other Jewish medical institutions adequate in 1911.

The great flood of Jews from Eastern Europe had filled the "levee" area west of the Chicago River to overflowing with the poor and sick. With long hours of work, poor housing, inadequate nutrition, and inevitably what we would recognize today as fulminating anxiety, the newly-arrived Jews on the near West side desperately needed medical care.

The predecessor to the Jewish Federation of Metropolitan Chicago, the Associated Jewish Charities, was only half prepared to meet these needs. Although another hospital seemed remote to the Charities and probably unnecessary to the well entrenched supporters of Michael Reese, some efforts at providing medical care were made. Hospital beds might cost millions of dollars, but the services of physicians could be provided.

*William J. Silverman is a native of Minneapolis and received his Bachelor's Degree in Psychology and his Master's in Psychometrics from the University of Minnesota. Three years of employment as a psychometrist for the Minnesota State Civil Service Department preceded his entry into the military service. From 1946 to 1950 he was employed as a consultant in the field of public administration and related survey work, including an administrative study of Michael Reese Hospital. Silverman held the position of administrator of the Guam Memorial Hospital until 1952, when he became associate director of Michael Reese Hospital. Since January, 1960, he has been its director.*



*Michael Reese Motto

This was the era of the great philanthropists. One of them, Mrs. Babette Mandel, founded an out-patient clinic where poor families could receive free attention from doctors of Michael Reese, who volunteered their services. By 1911, the clinic, founded before the turn of the century, had outgrown its quarters several times and was at the height of its service. Appreciative as they were of this service, many Orthodox Jews were determined to establish their own hospital near their homes where kashruth could be observed. Seven years later this dream was fulfilled.

The high point of the decade of the 'teens was the establishment of Mount Sinai across from Douglas Park. Here in 1919 was the kosher institution of which the Orthodox community had dreamed. It was located close to what was to become the city's center of Jewish population. Just as Michael Reese had been established as a small community hospital on the South side, here was a 60-bed satisfaction of the West side community's need, soon to be expanded floor by floor and building by building.

Another institution, Winfield Tuberculosis Sanitarium had been built far west on Roosevelt Rd., in DuPage County. Here at Winfield, men, women and children largely from the Halsted district were brought to stay—sometimes for years.

One of the greatest single medical problems of the time was tuberculosis. Its incidence among the West side Jews was the highest in the city. In the same years in which President Theodore Roosevelt was "rough-riding" the land, the prevailing medical theory was that only fresh air and rest in the country would cure a tuberculous patient.

In terms of what we know today of the rehabilitation of the aged and chronically sick, the community institutions of 1911 were woefully inadequate. There were two old people's homes; the Home for Aged Jews near the Midway where Reform Jews received little beyond domiciliary care and, for recreation, an occasional Sunday band concert; and the Beth Moshav Z'Keinim (BMZ) Home on the West side, where Orthodox Jews were given domiciliary care and endless talmudic discourses. Many of the aged and chronically sick went to the county poor farm, the Oak Forest Infirmary at 159th and Cicero. Here the Aid Association for Incurable Orthodox Jews ministered to their religious needs by establishing a kosher dining room and a synagogue.



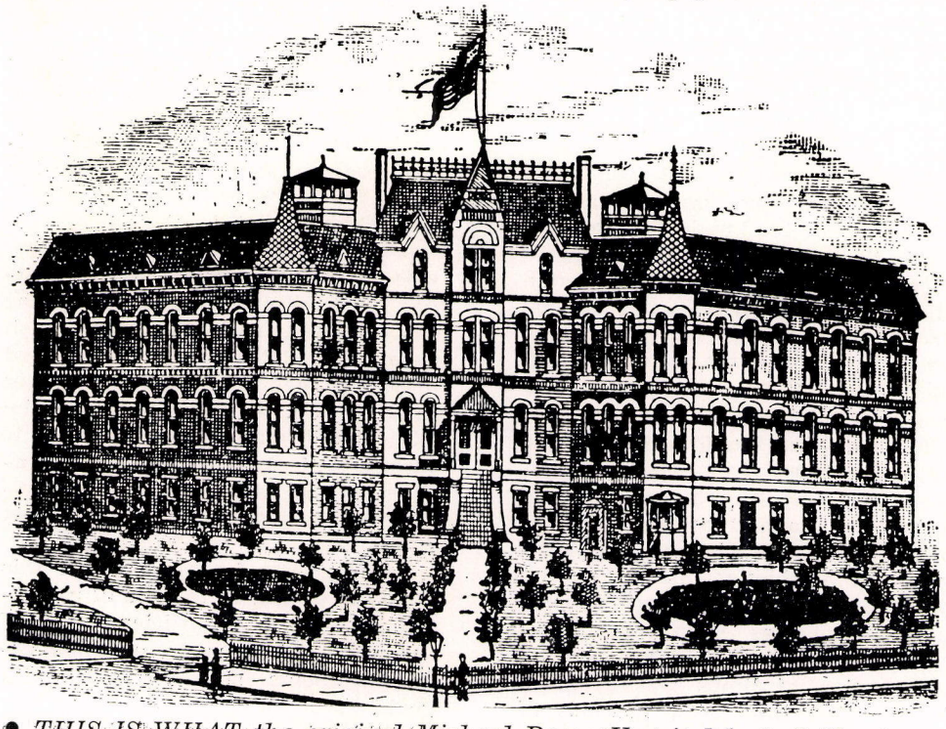
• *MOUNT SINAI started with one small structure and has now expanded to this complex of buildings.*

All three of these institutions shared a common concern for the aged and chronically sick which they expressed in terms of custodial care, religious services, and the spirit of charity. The word rehabilitation was not part of the lexicon of the day. The community simply gave to the best of its ability and knowledge.

In this field, too, there were strivings for a better method of medical care. Imagine if you will, the ladies of the Sarah Greenebaum Lodge No. 16, United Order of True Sisters, knitting away at sweaters and socks as they considered an audacious plan for a nursing home to be known as Rest Haven in the old Marshall Field mansion at 19th and Prairie.

Their concept when the home opened in 1912 was limited to the common sense notion that when patients came out of the hospital they needed nursing care, good food, and an occasional checkup by a doctor in an atmosphere that would bridge the gap between the hospital and their homes. Little did the UOTS realize that they were founding a community rehabilitation institution. They saw a need for a nursing home and they opened one. It remained for future generations to reinterpret the need in the light of advancing medical knowledge.

Finally, from today's vantage point, when one looks back 50 years for a glimpse at how the community managed its disturbed children, the only picture to be seen is of the old Marks Nathan Orphan Home, then a spanking new community institution, where dormitories full of boys and girls, disturbed or not, marched to meals. Considering that this was the same decade when Sigmund Freud made his first excursion to America's eastern seaboard, and that modern psychiatry was virtually unknown in the Mid-



• *THIS IS WHAT the original Michael Reese Hospital looked like from 1881 to 1905.*



• *MOTHERS watch nurses give tender care to their babies in Mount Sinai Hospital nursery.*

west, there is little need for apology.

One sees in any overview of the four decades that followed how history was made and remade; how needs were met as they were recognized; how the community often found that its initial answer to any major medical problem must be amended to answer still newer needs.

If you had asked a member of the Jewish community in 1920 about the outstanding medical achievement of the preceding decade, the answer would either have been the building of Mount Sinai or the story of the World War I influenza epidemic. But medical historians might also include a relatively quiet event that took place in a Michael Reese laboratory. Here the first electrocardiographic test in Chicago was performed. It was the precursor of a great development in cardiac diagnosis and treatment in which Michael Reese was to assume a position of leadership.

Just as the nation boomed in the 1920's, so did the construction programs at both Mount Sinai and Michael Reese. A 200-bed addition and a clinic were added to Mount Sinai in 1926. At Michael Reese, Meyer House, new operating rooms, and nurses' and interns' residences were built. With the move of the Jewish population away from Halsted St., Mandel Clinic was moved to the Michael Reese campus.

One of the urgent reasons for rapid expansion of Jewish sponsored medical institutions in the twenties was discrimination against Jewish doctors. If every Jewish mother wanted her son to become a doctor, her desire did not move the vast majority of hospitals, which were unwilling to train more than a few Jewish interns or give them staff appointments. Sinai and Reese met the need as best they could.

In 1923, largely through the diplomacy of philanthropist Julius Rosenwald, the Reform and Orthodox fund-raising and administrative arms of the community were welded together in a new city-wide organization, The Jewish Charities of Chicago.

For this decade, a medical historian might choose two events as most noteworthy. In 1922, the first psychiatric out-patient clinic in Chicago was established. In the same year a pediatrician named Julius Hess decided that he would spend his life trying to save premature infants. Both of these events happened at Michael Reese.

During the depression years of the next decade, both Mount Sinai and Michael Reese were inundated by the poor. The clinics at both hospitals set new records for numbers of patients. The crisis was compounded by the ever-mounting cost of bed care. Jewish hospitals shared these problems with other hospitals in the city. All were saved from crippling financial distress when systems of voluntary pre-payment of hospitalization such as the Blue Cross Plan were introduced.

World War II triggered both the greatest emergencies Jewish medical institutions had ever known and the greatest opportunities for advancement. Everywhere severe shortages developed. Dowagers and teen agers served as volunteer nurses' aides. Jewish doctors by the hundreds were serving in the armed forces. Mount Sinai's doctors were serving with distinction all over the world. The men of Michael Reese had organized the 16th Evacuation Hospital, a 750-bed unit that treated many a bloody wound on the beach at Salerno and elsewhere.

The war also brought the greatest advance in 2,000 years of medical history. New anaesthetics and surgical techniques made it possible to enter body cavities previously considered inviolate. Antibiotics prevented what might previously have been festering surgical incisions. Bone surgery became a fine art in which major reconstruction of limbs was achieved for the first time. New methods of treating shock were introduced on the battlefield, and Michael Reese's Research Foundation received a citation from the War Department for its part in developing one of these methods.

From Mount Sinai came new information regarding the Rh factor in the blood, a research pronouncement that was to save the life of many a mother and child in years to come.

When the war was over, the Jewish community of Chicago, like other communities everywhere, set out to build a better world.

The groups that began to plan found much to alarm them. Buildings had weathered the depression and the war, but 15 years of low budgets and no new construction had taken their toll. Medical and nursing staffs had been depleted and had to be rebuilt. With population shifts, both Sinai and Reese were now located in debilitated neighborhoods. The Jewish population was on the move again—northward this time along the lake, going to Albany Park, West Rogers Park and suburban communities.

On the positive side were a number of factors. The community was more aware than ever of the benefits of high quality medical care, support of medical research, and of investing in the future by supporting medical education. Concomitant to this awareness was an unprecedented ability to provide the essential capital and operating funds. With the exception of the war refugees, relatively few Jewish families in Chicago could not afford to pay for their own hospitalization or doctor's care. As a consequence the clinics and wards were utilized to care for Chicagoans of all denominations, as the Jewish community's expression of its contribution to the rest of the city.

Sixteen years have passed in this post-war period. In the life of a community this is a sufficient span of time to enable us to examine accomplishments side by side with goals.

Within the structure of the Jewish Federation of Metropolitan Chicago,



• *PATIENTS under the care of the Jewish Children's Bureau receive the kind of attention that will help them grow up as self-supporting citizens.*

both Michael Reese and Mount Sinai stand today as hospital medical centers, where not only patient care but medical research and education flourish. Tremendous construction programs supported by the Federation have been undertaken at both institutions.

At the Mount Sinai Medical Center a new nurses' residence and education building were completed, including the Kling Auditorium; the 10th and 11th floors were added to the original hospital; a 12-story research and professional services building was opened, connecting with the hospital by a series of bridges; the Kling Residence Hall was erected for house staff and their families; a new building was completed to house the Hymen Blood Center, and a modernization program was started in 1960 with complete refurnishing of the ninth floor. In the post-war period, Mount Sinai's bed capacity has been increased from 279 in 1945 to 424 beds. The board of directors of the hospital is now planning a private pavilion at an estimated cost of $3,500,000.

At Michael Reese, 54 acres of slums were cleared. The Psychiatric Institute, Kaplan, Cummings, and Friend Pavilions, a Research Foundation building, and a number of other facilities have been built. A new surgical pavilion is nearing completion. The end is nowhere in sight, with further plans on the drawing boards for the Simon Wexler Psychiatric Research and Clinic Pavilion, the Dreyfus Laboratory Building, the Laz Chapman Pathology Institute, the Bensinger General Services Building, and the Baumgarten Pavilion, another modern facility for adult medical and surgical patients. When Baumgarten is completed, the Winfield facility will be moved to this building, since the treatment of tuberculosis has changed radically. Instead of the fresh-air method, doctors now know this disease is best managed within a general hospital.

One of the greatest advances to come about since World War II has been the establishment and integration of a community-wide system of advanced medical care and rehabilitation for the aged and chronically ill. The first step was taken when Rest Haven moved from its 19th and Prairie location to a new 82-bed building near Mount Sinai Hospital in 1950. Even the name was soon amended to the Rest Haven Rehabilitation Hospital, as a reflection of new techniques to make the chronically ill well again. Rest Haven is now building a 28-bed addition. At Michael Reese, the Friend Pavilion was built in 1957 as a comparable facility for the convalescent patient.

Major building programs were undertaken at the Home for Aged Jews (now renamed Drexel Home as a reflection of its modern approach) and an equally modern hospital facility was built at BMZ. A third institution for the aged, the Parkview Home, joined the Federation family in 1951. At all three of these homes, modern concepts of medical care and rehabilitation became possible with affiliation with the medical staffs of the major medical centers; Drexel Home affiliated medically with Michael Reese, and both BMZ's and Parkview's medical programs integrated with Mount Sinai.

Michael Reese and Mount Sinai offer intensive care for acutely ill patients. Rest Haven and Friend Pavilion meet the needs of convalescing patients and those who will benefit from rehabilitation techniques. The three homes for the aged offer constructive programs for those who require long-term care.

Meanwhile, another major development has taken place concurrently with the population shift. In much the same spirit in which Michael Reese and Mount Sinai were built as community facilities, new groups within Jewish life have set about establishing two new local hospitals. On the North side, the Louis A. Weiss Memorial Hospital was opened in 1953 as a 108-bed four-story building at 4646 N. Marine Dr. Since then it has expanded to 250 beds and 21 bassinets, and includes the Arvey Out-Patient Clinic, opened in 1956. In Melrose Park, at 8800 W. North Ave., the Gottlieb Memorial Hospital opened its 122-bed four-story building in the summer of 1961. This hospital also has been built with a plan for expansion.

Finally, the institutional care of disturbed children will soon find a new focal point as the Jewish Children's Bureau prepares to build its Pritzker unit in the Hyde Park redevelopment area.

In terms of their specific Jewish content, these medical institutions do not lose sight of their responsibilities to the Jewish community. Provision is made for ritual circumcision at all hospitals. The high holidays are properly observed. With the advent of frozen kosher food, Michael Reese found a way to meet the religious needs of the Orthodox Jewish community.

As a cohesive element in the community structure, these hospitals serve great numbers of Jewish patients, and the vast majority of the members of their medical staffs are also Jewish. Purposeful "discrimination" in Sinai's and Reese's ward and clinic admitting policies gives preference to Jews above all others, and then discriminates among none when the needs of the Jewish community are met.

Above and beyond these specific self-serving purposes, the Jewish medical institutions of Chicago in 1961 constitute a significant contribution to humanity. When a Peace Corps doctor reaches a remote Asian jungle and applies the medical knowledge contributed by a Jewish research team in Chicago, that is a contribution to humanity. When a young Israeli doctor, or his counterpart from South America or South Africa or Switzerland, comes to a Jewish-sponsored medical center in Chicago to study, that represents a gift to the people to whom this doctor will return.

Unchanged in this entire 50-year span of history has been the Jewish ideal of charity permeated by the desire to help man help himself—that which Maimonides called "the highest step and the summit of charity's golden ladder." This is the ladder by which the Chicago Jewish community shall raise its hospitals to heights not yet visualized by the veriest visionary among us.

# Helping Each Other!

## *The Story Of The Landsmanshaften*

**By WILLIAM JAY ROBINSON**



● *OVERSEAS Relief has always been a vital part of landsmanshaft activity.*

IN 1948 there were about 600 landsmanshaft organizations bearing the names of towns and villages in Europe from which their 40,000 members came. Today, in 1961 only 60 such groups remain.

The landsmanshaften were organized by predominantly Yiddish speaking immigrants. Some are over 60 years old, though the majority were organized in the 15-year period before the first World War as social clubs, offering a meeting ground for "landsmen" (countrymen), and organizing relief committees for mutual aid in case of distress and need.

The first "landsleit" institutions in Chicago were mostly religious, centering around the synagogues and Talmud Torahs which carried the names of the native towns.

They served the members not only as places for prayer and education, but also as community centers. They were gathering places for landsleit, where they could meet their old-time friends and relatives, share with them the memories of the Old Country and discuss the new life. There they could welcome new "green" immigrants, advise them, and help them find work.

The landsleit-congregations established, besides Talmud Torahs, loan associations which would advance money to members in times of "slack" or business crisis. Some of the oldest of such congregations were Anshe Sholom on Independence near Polk, which is still known under its old name Mariampoler Shul; the Lubavitcher Shul; the Russische Shul, (Anshe Knesseth Isroel) on Douglas near Homan; the Drohichiner Shul and Cong. Anshe Estreich Galizie.

These landsleit-centers were at the outset small, poor congregations with small buildings on the near West side, — between Canal and Paulina Sts. and from 14th to Polk St. This was at the time when the Lawndale district was called "Deutschland" (Germany) by the immigrants who lived there. The term was used with some sarcasm, expressing the resentment which the East European Jews felt for the snubbing ways of their richer "aristocratic" fellow-Jews in the newer West side community.

The steadily increasing wave of immigration brought Jews of various political ideologies from different countries to Chicago.

The great influx of immigrants from East Europe, those who escaped after the first unsuccessful revolt against czarism in 1905, changed the character of the Jewish community.

These new elements were not satisfied with the congregation as centers of Jewish social activity. They began to form landsmanshaft organizations where they could find the cultural activity and friendship they craved. Mutual aid as the chief purpose of their organizations was no longer sufficient. They developed activities for general collective relief of their landsleit remaining in their native towns, still oppressed by czarist Russia and other European countries.

These landsmanshaften succeeded, with persistent effort, in bringing many Jews to America.

Some of the oldest such landsmanshaft organizations in Chicago were the Foltishener Hilfs-Verein; the Brotherhood of Muhilev, the Warshever Verein; Mlawa Relief Society and the Lomzer Young Men's Helping Hand. This last organization still bears its old name "Young Men" because it is the only organization of its kind which counts in its ranks members of the second and third generation Lomzer — American-born young men and women, who are active in the verein (lodge) together with fathers and

*William Jay Robinson, a prominent Chicago attorney has been active in Jewish communal life for 40 years. He was the first president of the Youth Division, American Jewish Congress is president of the Jewish National Fund of Chicago, and a member of its National Executive Committee. He is also president of the Mlava Relief Society; chairman of the Saul Silber Library of the Jewish University of America, and chairman of the Ritual Committee of the Orthodox Jewish Home for the Aged. Robinson frequently lectures on the Bible at the Loop Synagogue.*





• *Aid to Israel continues through many sources even though few landsmanshafts remain. The spirit of charity epitomized by these early societies lives on.*

grandfathers — the founders of the organization.

During the first World War, landsmanshaft organizations sprang up like mushrooms. Landsleit from practically every city and town in Russia, Rumania, Galicia, and Poland formed relief committees to aid the victims of the war. "Hunger banquets," social evenings, concerts, theatre parties, raffles, picnics and dances were sponsored by these organizations for the benefit of the communities in their home towns ravaged by war.

It is estimated that through the years 1914-1919 about a million dollars was sent to Russia, Rumania, etc. by these groups. This was in addition to food, clothing packages, and aid sent by the Peoples Relief branch of the Joint Distribution Committee to individual persons as well as to communities abroad. Some landsmanshaften even reached, with their assistance, the new Jewish settlers in Biro-Bidjan and provided some of the technical equipment and clothes for them through the Yideskom (Jewish Relief Committee).

**EXPANDING ACTIVITIES**

After the first World War, the landsmanshaften, which counted about 200 organized bodies, developed broad systematic relief activities on a wide scope. With their financial support dozens of economic, cultural and religious institutions, credit places, and community centers were built. The landsmanshaften at that time were rich in funds and owned "loan-societies," cemeteries, sick-benefit departments, and relief funds for national emergencies.

They became more and more aware of the political scene, grasped the broader aspects of the general events and began to make effective contributions in the struggle for the rights of the Jewish people. They participated in the fight against anti-Semitism and discrimination. They worked for the "Joint" for Palestine (the Geverkshaften campaigns), for the Hadassah, Federation for Polish Jews, Icor and Ambijan.

About 70 percent of the landsmanshaften in Chicago joined the American Jewish Congress through the years 1924-1946 and took part in the activities of the Congress. They appropriated funds for Hias, the Vaad Hachinuch and for such organizations as the day and night nurseries, Consumptive Aid, the Jewish secular schools, the old age homes, recreation centers, and various other local campaigns.

The advance of fascism and Hitlerism spurred the landsmanshaften on to greater activities, especially in the field of bringing immigrants into the United States and to Israel to save them from annihilation in Europe, trying to overcome as much as possible the legal obstacles in the way of immigration. They organized special committees to provide "Corporation Visas" and affidavits for entire groups of immigrants, and cooperated closely with Hias in this undertaking. They took part in various political campaigns and actions led by national organizations against fascism and reaction.

Serious attempts were made to unify the landsmanshaften through a centralized leadership which would serve in the interest of Jewry. Such a unifying body called Folk-Division functioned around the Geverkshaften campaigns, Hias, the American Jewish Congress, and the Welfare Fund. The message of the large, influential national organizations was thus brought to the membership in the basic organizations.

**WORLD WAR II**

The second World War doubled the responsibilities of the landsmanshaften. The tragic news from abroad of the brutal murder of six million Jews stunned the members of the organizations, all of whom had relatives and friends among the victims. The tragedy was too horrible.

They joined in the struggle to win the fight for democracy, to complete the defeat of fascism; and to help the remnants of Jewry become productive everywhere, especially in Israel.

The landsmanshaften of Chicago contributed hundreds of thousands of dollars to Russian War Relief, Inc., and the United Jewish War Effort, headed by Rabbi Stephen Wise, nationally, and Max Bressler, locally. Fired to patriotic fervor by the fight against the nazis, they rallied to the cause. Meetings were held almost every day all over the West side. This was a time of great activity among the landsleit, who competed among each other for the honor of giving the largest sums.

They promptly released their special funds — put away for the future — bought millions of dollars worth of Victory bonds, contributed to the Red Cross, both in money and "blood banks." They sent thousands of packages and gifts to soldiers in the armed forces. To children of members serving on all fronts the ladies auxiliaries sent thousands of letters of encouragement, organized mothers' clubs and arranged special holiday receptions for Jewish soldiers on Passover, etc.

Immediately after the war the landsmanshaften again began to raise large sums of money for relief to the survivors, and for gala receptions for the soldiers returning from war.

History and time have dimmed the vision of the old homeland and the complex course of the wandering Jew has changed the course of these groups. In 1948 many went to the aid of the Haganah in Israel. They supplied tanks, jeeps, ambulances, medical aid, clothes and innumerable necessities.

Today, afraid that the names of the landsmanshaften will be forgotten, attempts are being made to perpetuate them through special projects. Many have merged their synagogues with larger ones, thus retaining identification. Some sponsor rooms in various institutions of learning. Some have planted miles of trees, forests or gardens through the Jewish National Fund in Israel, bearing the name of the verein or society.

We may not recall 50 years from now that there were such organizations as the Mlawer, Kovner, Kiever, Pinsker, Odesser, Crakower or Krilower. Old institutions and customs go by the wayside. But the spirit of charity and good will is rekindled from generation to generation.

# HIAS

## The Story Of The Immigrant

By A. J. GLICKSON



• *A helping hand extended to the newcomer to our shores is the symbol of Hias service.*

UNITED Hias Service, the far-flung international agency charged with aiding Jews to emigrate from any country, has touched the lives of many Chicagoans.

This organization came into being because no other nation, people, race or religion in history have been so brutalized, barbarized and burglarized as have the Jewish people at the hands of their neighbors.

From time to time, efforts had been made to ameliorate the pitiful lot of traditionally persecuted Jews. In 1846 Ludwig Philippson, editor of the "Allgemeine Zeitung des Judentums," appealed for the creation of an organization to help Russian Jews to emigrate.

More than a decade later, national committees were set up in London, Paris, Amsterdam, Berlin and Vienna to provide transportation and shelter for the stream of immigrants which had grown to flood proportions.

International cooperation among Jews to aid the emigrants began with a meeting in Berlin in 1882. Nine years later, an even greater flood of Russian immigration necessitated the unification of numerous relief agencies in a Central Bureau for Jewish migration.

In 1884 the Hebrew Immigrant Aid Society was officially started and in 1902 merged with the Hachnosas Orchim, (Shelter for Immigrants). When the U. S. immigration quota law was passed in 1924, a United Evacuation Committee was formed to aid thousands of stranded immigrants.

Between 1933 and 1936, Hias helped 14,068 immigrants make their way to various countries including Palestine. Eighteen thousand more were repatriated through various agencies in Germany and China.

Wartime offices were set up in Brussels, with visits made to more than 60 internment camps there. Soon after, other offices in Bordeaux, Lisbon, and Marseilles were opened to assist thousands of Jews fleeing Vichy, France and other war torn nations.

Hias has continued unobtrusively through the years in the rescuing, restoring, and relocating, providing of transportation and befriending of immigrants upon arrival.

Hias was the primary source of aid to the overwhelming majority of the nearly 3,000,000 Jewish immigrants who came to the United States during the past half century. In Israel, the Hias hostels established in 1956 at a cost of $350,000 give needed shelter and residence to newcomers. Utilizing a small bank chain Hias loaned $37,500 without interest to some 500 new immigrants.

Each office operates as part of a world-wide chain of aid stations for the Jewish immigrant. The Chicago office dates from 1888. In 1911, motivated by Adolph Copeland, the organization sprang to life. A new spirit and enthusiasm was engendered as Chicago's Jews sought assistance for their friends and relatives.

Copeland served as president until his death in 1939. He was succeeded for several terms by Alfred Decker. Decker was succeeded by A. J. Minkus, whose tenure continued until 1954. Minkus was followed by Harry J. Dunn, who served until 1960.

This author, a Hias director for many decades, assumed the presidency in 1960, and has since been reelected for his second term. Since 1953 the Chicago office personnel has been directed by John M. Weiner, a lawyer specializing in immigration and naturalization. Miss Sara Jacobson has served for many years as executive director of the Hias Council (Auxiliaries). Other office personnel includes a secretary-receptionist, counselors and a fund-raiser.

The office presently is located at 130 N. Wells. It offers assistance regardless of race or creed.

In the summer of 1914, shortly before World War I, Chicago Hias was forced to expand its facilities like many other branches when it was inundated with hundreds of requests for the rescue of relatives.

*A. J. Glickson, well known Chicago insurance executive, is serving his second term as president of Hias. A member of its board of directors for over three decades, he is also active in many civic, charitable and communal organizations, including The Covenant Club, City Club of Chicago, Board of Underwriters, Jewish Historical Society, State of Israel Bonds, Combined Jewish Appeal, B'nai B'rith, National Allied Executives, Loop Synagogue, Rodfei Zedek Cong., Illinois Pharmaceutical Travelers Assoc., C.R.D.A., and Chicago Drug Club. Glickson's avocation is composing prose and poetry. Two of his latest poems, which originally appeared in The SENTINEL "The Wandering Jew Wanders No More" and "Purim The Lovliest Holiday of the Year," the latter a tribute to his mother, were memorialized in the Congressional Record.*



*A life-long resident of Chicago, he studied medicine (M.D.) and pharmacy (Ph.) at Loyola University. His writings have appeared, over the years, in national pharmaceutical, medical, insurance, and communal publications. While attending college he worked as a newspaper reporter for "the Chicago Examiner."*

*Glickson has received citations from The Covenant Club, HIAS, B'nai B'rith, Chicago Retail Druggists' Association, Chicago Druggist Post No. 572, Israel Bond Organization, Combined Jewish Appeal, etc.*

Again, from 1936 to 1939 the office had to increase its staff in order to handle the hundreds of requests to help families emigrate from Europe before the war began. When the war ended the office increased its activity still further to aid in rescuing friends and relatives from refugee camps, to provide speedy reunions and to help integrate survivors into American society.

Again, in October, 1956 when revolution broke out in Hungary, United Hias Service speedily opened and staffed new reception centers in Vienna, helping bring to America almost 6,000 Hungarian Jews. In the month of December, 1956, alone, more than 500 cablegrams were received and dispatched by Chicago Hias on behalf of fleeing Hungarian Jews.

Today, Chicago Hias, in cooperation with United Hias Service, is engaged in rescuing Jewish families from Cuba. This program involves a struggle with the quota system, the securing of waivers of documents normally required, arranging of transportation and making settlement plans.

Since 1960, Hias has aided 1,240 persons to immigrate to the U. S., 1,160 to Latin America, 550 to Australia, and 330 to Canada.

In addition, more than 8,200 persons have benefited from other services, including adjustment of status, representation at immigration and nationality hearings on deportation, jeopardy and exclusion cases, alien registration assistance, counselling and information in response to inquiries, etc.

At the beginning of 1960, Hias had 11,161 persons registered for migration assistance and more than 11,600 at the end of the year. New and reopened requests for migration kept pace with those applications for rescue, resettlement and reunion which were fulfilled.

Services in 1960 called for a budget of $2,199,130; the estimated budget for 1961 will be approximately $2,500,000. More than 30,000 will be aided in 1961, including 4,000 from Europe, the Middle East, Africa and the Far East resettled in countries of the Western world.

In addition, the agency foresees the need to serve approximately 6,000 relatives and sponsors of prospective immigrants with vital pre-migration services in the United States and Latin America.

About 4,500 persons will receive naturalization assistance and adjustment of their status in the U. S. Two thousand five hundred persons are expected to learn that their relatives in various parts of the world have been found through the United Hias location services.

Approximately 14,000 will receive counselling, integration aid, housing, job placement, medical assistance and other vital services.

Those who receive migration assistance will be helped to establish themselves in the U. S., Australia, Canada, Latin America, and elsewhere.

When thousands of Europeans fled the Congo in the summer of 1960, hundreds of Jewish families were among them. Those who still remain are fearful of the future. Must they leave? When can they go? These were the critical questions they anxiously discussed with the Hias representative who rushed to the scene to meet the new emergency.

With the advent of the Castro revolution, Jews from Cuba, seeking refuge in Miami, New York and other U. S. cities, were confronted with the same question. In our present day world of exit permits and restricted migration, we probably shall never again see completely free movements of people. That is why Hias' special services by their trained representatives are so necessary.

New U. S. immigration legislation—Public Law 86-648—went into effect in July, 1960. Prospective migrants and the members of their families were alerted at once by Hias to the opportunities offered by the new law, which provides for the admission to the U. S. of up to 25% of the number of refugees admitted to other countries between July, 1959 and July, 1961.

United Hias Service's European Operations began filing applications with the U. S. Immigration and Naturalization Service at the earliest possible moment. By Dec. 1, 1960, Hias U. S. Operations obtained community and individual assurances, confirming settlement plans in 43 communities for more than 700 prospective migrants.

Vocational guidance and job-finding assistance were provided. During 1960 over 900 persons were benefited through Hias' legal assistance in the adjustment of status, which meant in many instances, the difference between being able to stay or go. Almost 2,000 Jewish refugees from Cuba are now in the U. S., mostly on temporary visas. Many have already received skilled aid to regularize their legal status so that they can remain in this country.

Among the men active in Hias today, who were personally aided by Hias in their efforts to immigrate to America, is Max Bressler, a member of the Hias Board of Directors and internationally known leader in Jewish activities. Himself honored nationally as the "Immigrant of the Year-1959" by United Hias Service, Bressler re-echoes the Hias story: "For months I languished in the offices of the American Consulate in Warsaw, Poland, and I don't know how much longer I would have had to wait were it not for the assistance of the representative of Hias." Bressler who arrived here in 1921 is currently president of the Zionist Organization of America.

This, then, is the best example of the work of Hias—giving new life and new hope and a new home to the discouraged, homeless immigrant. Many have returned this service by loyalty and exemplary citizenship in their new homeland. They have fulfilled the pledge emblazoned on the Statue of Liberty:

"Give me your tired, your poor,
Your huddled masses yearning to breath free,
The wretched refuse of your teeming shore
Send these the homeless, tempest tost to me
I lift my lamp beside the golden door!"



• *"The Wretched Refuse" finds a haven and helping hand through the world-wide services of United Hias Service.*

President
A. J. Glickson

Vice Presidents
Solomon Jesmer
Joseph J. Karlin
Maurice J. Nathanson
Mrs. Morris Rotman
Benjamin Weintroub

# HIAS

## From Darkness to Light

## From Oppression to Freedom

Honorary President
Abraham J. Minkus
Secretary
Henry Tiersky
Financial Secretary
Herman S. Landfield
Treasurer
Irving S. Abrams

*The officers, directors, members and friends of HIAS, HIAS Council (Auxiliaries), and HIAS Division of Organizations, co-incident with the Golden Anniversary of HIAS (the 77th United HIAS) extend cordial greetings and best wishes to The SENTINEL on their Golden Anniversary and the memorable compilation of the golden commentary, The History of Chicago Jewry During the Past Half Century.*

*A. J. Glickson,*
*President, HIAS*

**Mr. & Mrs. Irving S. Abrams**
May, 1961 mark the beginning of a new era for Jewish life in Israel and everywhere else.

Irving S. Abrams,
Attorney at Law

**Mr. & Mrs. Henry Tiersky**
All Jewry is acquainted with the great work of HIAS during the past generations. Congratulations to HIAS and The SENTINEL.

Henry Tiersky,
Attorney at Law

**Mr. & Mrs. Louis Gabel**
Greetings and best wishes to The SENTINEL and HIAS on your Golden Anniversaries. May you continue to be a beacon light to all Jewry.

Louis Gabel
Gabel Clothing Co.

**Dr. & Mrs. Nathan S. Lieberfarb**
Best wishes and congratulations to The SENTINEL and to HIAS on this Golden Anniversary with which we are proud to be associated these many years.

Dr. N. S. Lieberfarb,
Member HIAS Board of Directors

**Mr. & Mrs. Theodore Podolsky**
The benefactions of HIAS have directly or indirectly helped every Jew to safety and dignity.

Theodore Podolsky,
Realtor

**Mr. & Mrs. Allen I. Eisenstadt**
Felicitations to HIAS and The SENTINEL on their respective golden anniversaries. Best wishes for many more successful decades of auspicious achievement.

Allen I. Eisenstadt
With Hayden Stone & Co.

**Mr. & Mrs. Joseph J. Karlin**
Felicitations to HIAS and The SENTINEL. The story of HIAS is the story of helpfulness to the helpless and hopeless. May its great work continue.

Joseph J. Karlin,
Attorney at Law

**Mr. & Mrs. William Rothbart**
Golden Anniversary greetings to HIAS — one of the oldest and world's greatest humanitarian agencies; and to the SENTINEL, the voice of Chicago Jewry for the past 50 years.

William Rothbart with
Rodman & Renshaw

**Mr. & Mrs. Jacob S. Sereb**
Greetings to HIAS on its 50th year of service to Chicago and world Jewry. We are proud of my 34 years as HIAS director in association with communal and HIAS leaders, A. J. Minkus, A. J. Glickson, et al, and departed friends, Harry J. Dunn and Adolph Copeland, whose names and deeds will be remembered by every beneficiary of HIAS services.

Jacob S. Sereb, CPA
Chicago and Beverly Hills, Calif.

**Mr. & Mrs. Hans Kosterlitz**

Sincere greetings to HIAS and the other great organizations that are helping our less fortunate brothers and sisters to life, to liberty, to dignity and the pursuit of happiness.

Hans Kosterlitz
Regina Knit Sport's Wear Co.

**Mr. A. J. Glickson**
It is concretely commendatory that the Good that Men Do Shall Live After Them, and that their deeds be commemoratedto serve as a beacon light for future generations to pattern after.
The SENTINEL'S "History of Chicago Jewry During the Past Fifty Years" is a magnificent munificent milestone in that direction.
May it be the gift of our heavenly Father that all who cooperated in this consummate historical contribution may again participate together on the occasion of The SENTINEL'S Diamond Anniversary and the augmented History of Chicago Jewry During the Past **Seventy-Five Years.**

A. J. Glickson,
A. J. Glickson, Bonding & Ins. Co.

BERTHA A. GLICKSON
She lives forever in beauty and love eternal.
In everlasting reverential remembrance of my beloved wife who was recalled to her heavenly abode March 27, 1958.

A. J. Glickson

# The Chicago Rabbinical Council

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The Chicago Rabbinical Council is an organization of American-trained, traditionally ordained rabbis possessing Semicha, most of whom have received their ordination from the Hebrew Theological College of Chicago. Its members hold positions of prominence in pulpits and in related fields of Jewish Education. Its lay body is the Council of Traditional Synagogues of Greater Chicago. Together they are actively engaged in creating and sustaining a thriving and vibrant Traditional Jewish community in this great metropolis.

The theological basis of the Council is uncompromising Torah Judaism. The primary purposes of the Chicago Rabbinical Council are:

A) RABBINIC SERVICE — To serve as an association for the clearance of ideas, problems, and suggestions that may aid each rabbi in the performance of his Rabbinical functions.

B) TORAH LIVING — To promote the tenets of Torah Judaism.

C) DISCIPLINE — To effect better disciplined and organized Jewish communal responsibility in all phases of the observance and practices of Judaism.

D) CO-ORDINATION AND EFFICIENCY — To integrate the various institutions and areas in the metropolitan region of Chicago, thereby fostering efficiency and harmony in the religious aspects of Jewish group relationship.

E) INFORMATION — To serve as a clearing agency for authoritative information and the dissemination of such information on the various problems of Jewish religious living.

F) COMMUNAL REPRESENTATION — To represent the religious Jewish community on the civic and social scene.

In addition, the Chicago Rabbinical Council is actively involved in scores of activities for the welfare of the community — legislative — (we have more than once conferred with the governor and helped solve important problems), educational, civil rights, Jewish employment problems, and many others. The Council participated together with the University of Chicago, in a counseling Workshop for the consideration of personal problems needing expert deliberation.

The organization, as a service to the Community, certifies and supervises certain products as to their Kashruth or Passover permissability, as well as endorsing various caterers and bakeries throughout the year. Any financial benefit derived from such activities is used for promulgating communal, religious and educational projects.

*This page by courtesy of: Various Dairies, Caterers, Hotels, Bakeries, Highlander Ice Cream Co., Jays Foods, The Kosto Co., N. Y. Kosher Sausage Corp., all under the supervision of The Chicago Rabbinical Council in 1961 and identified by*



# THE IMPACT OF ISRAEL ON AMERICAN JEWRY



• *"If I Forgot Thee O' Jerusalem . . ."*

**By MAX BRESSLER**

*Max Bressler, known as the "Father of the Jewish University of America" is president of the Zionist Organization of America. He has been active in every worthwhile Jewish cause on the local and national level for many decades.*



*An organizer of the American Jewish Congress in Chicago, he is a member of the national cabinets of the United Jewish Appeal, State of Israel Bonds and the Jewish National Fund. He is a member of the board of directors of the Hebrew Theological College and the Associated Talmud Torahs of Chicago and is chairman of the Board of Trustees of the Jewish University of America.*

*In 1959 he received the International HIAS Award as "Immigrant of the Year," and was the first chairman of the Greater Chicago Committee, State of Israel Bonds when it was organized in 1951. He is a member of the board of the Jewish Welfare Fund and is active on the cabinet of the Combined Jewish Appeal. He served as president of the Zionist Organization of Chicago.*

*It is estimated that he has raised more than $50,000,000 throughout his long service to Jewish causes. He is a member of the World Actions Committee of the Jewish Agency. On the outskirts of Jerusalem, a city known as "Kiryat Menahem" has been dedicated in honor of his outstanding work for the Jewish National Fund.*

THE IMPACT of Israel on American Jewry has been profound. In some quarters it has been beneficial, in others disturbing. This impact has manifested itself in many ways.

The immediate effect of the creation of the Jewish state was to elevate the American Jew in his own self-esteem. He reveled in the knowledge that somewhere on God's green earth there was a Jewish government, a Prime Minister, a Cabinet, protected by a Jewish Army and Navy. The whole drama of Jewish statehood was revealed in the person of Israel's first Ambassador to the United States.

His outstanding ability as an orator at public functions and in the council of the United Nations not only added to his popularity, but also to the zest with which the very idea of a Jewish government was received by the Jews of America.

Psychologists agree that much of the inferiority complex which plagued many American Jews as members of a minority group has been dispelled by reason of Israel's pre-eminent position in the Middle East both as a citadel of democracy and a great military power.

Another effect of the Jewish state on the American Jewish community has been to consolidate many, if not all, Jewish groups within every American city. The United Jewish Appeal — The Jewish National Fund not only have pooled American Jewish resources for the fledgling state, but have united Jewish minds and hearts, focusing them on the great task of building the ancestral homeland. Here we have a rare case in which philanthropy converges on ideology.

Some go so far as to state that the American Jewish effort on behalf of Israel has taken the place of religion as a binding force in Jewish life. I am not so sure of this but there is no denying that the pro-Israel campaigns in America have been a cohesive force within the community.

Still another, though much less penetrating effect on Jewish community life in the U. S., has been the increased interest in Hebrew language and culture on the part of both adults and children. We are still far from the much touted Hebraization of the American Jewish community, but a growing number of Jews regard the Hebrew language and culture as the keys to understanding and appreciation of the Jewish present and future in the land of Israel.

The Jewish state must be credited with the above-mentioned positive effects on the American Jewish community.

Having said that much, let us now turn to the negative aspects of Israel's impact on American Jewry. They are often overlooked or hushed over in the interests of false loyalty to Israel.

Jewish life the world over and in the U. S., being full of conflicts and dichotomy, cannot help but be subject to a dialectic, under which the same forces that tend to produce homogeneity within the American Jewish community also release forces that tend to create divisiveness, and fragmentation.

Thus Israel, which unites American Jewry through pro-Israel efforts, tends to divide the community by creating a stratification along class-lines, corresponding mainly to the amounts

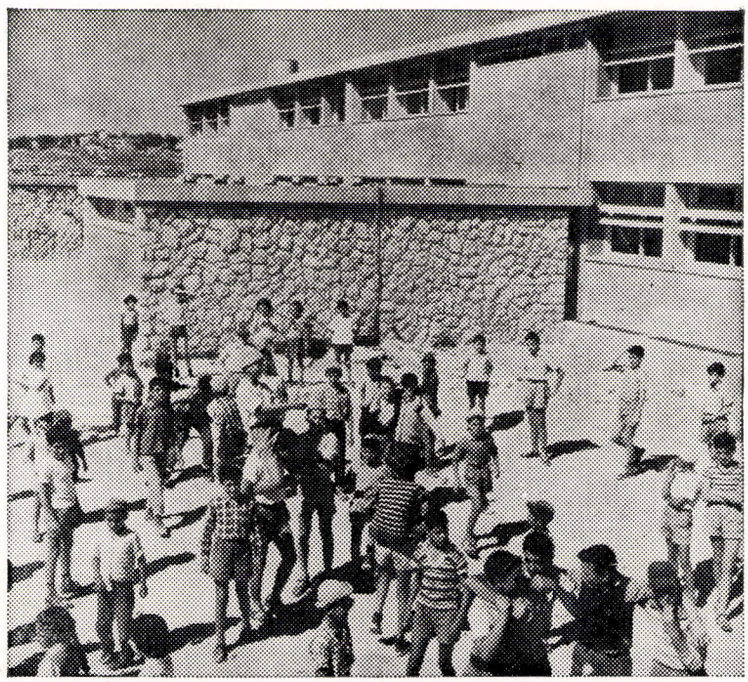
contributed to UJA or amount of bonds purchased. In every Jewish community the aristocracy of the much publicized "big-giver" is contrasted to the multitude of little-givers, whose names and photographs never appear in the paper. In addition, an elite has developed of "bond leaders, guardians, builders, trustees," and what not.

Forgotten are the "Books of the Prophets." Instead, the "Book of the Profits" engages interest. Material support to the State of Israel for rehabilitation of its land, its nationhood, its people, is neither a product of the throbbing Jewish heart responding to the call of Jewish history, nor a consciousness of our historic inter-dependence with the "Rebuilders of Zion." It is a belt-line production generated by social pressures and tax calculations.

These divisions are stimulated by Israel's highest ruling circles. "Study Missions" of UJA and bond leaders are cordially welcomed and lavishly entertained in Israel. The highest officials of the government, led by the Prime Minister, go out of their way to consult with special individuals on matters dealing with American Jewish pro-Israel funds, and occasionally with issues having a direct bearing on American-Israeli relations.

Some have complained that the pro-Israel campaigns have drained off so much of the American material resources as to leave little for local Jewish community needs. These charges are completely groundless. American Jewry's income even when calculated on the basis of insufficient indices, is such as to lead to the conclusion that only an insignificant portion goes for what is called "American Jewish philanthropy," including donations for overseas Jewish needs. The Jews of America spend more on luxuries and ostentatious weddings and bar mitzvot than they contribute to all pro-Israel campaigns during any year.

A great deal is said about giving until it hurts. This should really be supplanted by the admonition of "giving before it hurts." In the overwhelming number of cases, American Jews hardly have begun to feel the first pangs of pain when it comes to generosity. They have been giving from surplus which they have been able to spare without denying themselves the slightest comfort. They have been giving little in comparison with their huge incomes.



• *TYPICAL of the great contribution being made to Israel by the Jews of America is the Kiryat Menahem village near Jerusalem named in honor of the author of this article. The above photo shows children enjoying the playground of the village school, financed by the sale of Israel Bonds. $10,000,-000 of the current Second Development Issue of Israel Bonds has been allocated for this purpose.*

The top givers have had their contributions to Israel funds serve as a convenient excuse for their refusal to support essential Jewish causes here at home of the most important survival values.

Thus Jewish education in the United States has languished for lack of funds to support an expanded Jewish school system. The 250 Jewish day schools throughout the country have been left to struggle along practically unaided by most sections of the Jewish community, save the most Orthodox. The American Jewish community couldn't make a better investment than in the existing day schools and in the building of new ones. But the Council of Jewish Federations and Welfare Funds, which provides most of the money for the pro-Israel funds and also pours millions into local hospitals, finds that it hasn't a dollar left for the Jewish day school.

It's a strange sight, indeed! On the one hand, Israel is pressuring the American Jewish community to speed the process of Hebraization. On the other hand those in charge of the pro-Israel campaigns in the U. S. make it difficult, if not impossible, to establish an effective Jewish school system on American soil, which alone could produce a generation of lovers of Hebrew and consumers, as well as producers of Hebrew culture.

In the last few years, those who style themselves as "friends of Israel" have endeavored to establish a system of priority in American Jewish life giving Israel top priority. Hospitals and clinics, old age homes and orphan asylums, Jewish centers, synagogues and temples, share in that priority. Hebrew education, in its intensive form, has been relegated to third or fourth place. It has not occurred to these "friends of Israel" that her fate is inextricably bound up with the fate of the Diaspora, and that without a strong, deeply Jewish Diaspora, the State itself is bound to falter, if indeed it can survive at all.

Instead of priority, there should be parity. Only when American Jews meet their local Jewish needs, along with all other Jewish needs, including those of Israel, will they live up to their full responsibility. They are quite capable of financing both Israel and Klal Ysrael, without impoverishing themselves unduly.

These negative aspects suffice as an illustration of the need of a closer probe of the true relationship between the two communities. The notion that everything is fine between Israel and American Jewry is not only fallacious, but misleading and injurious.

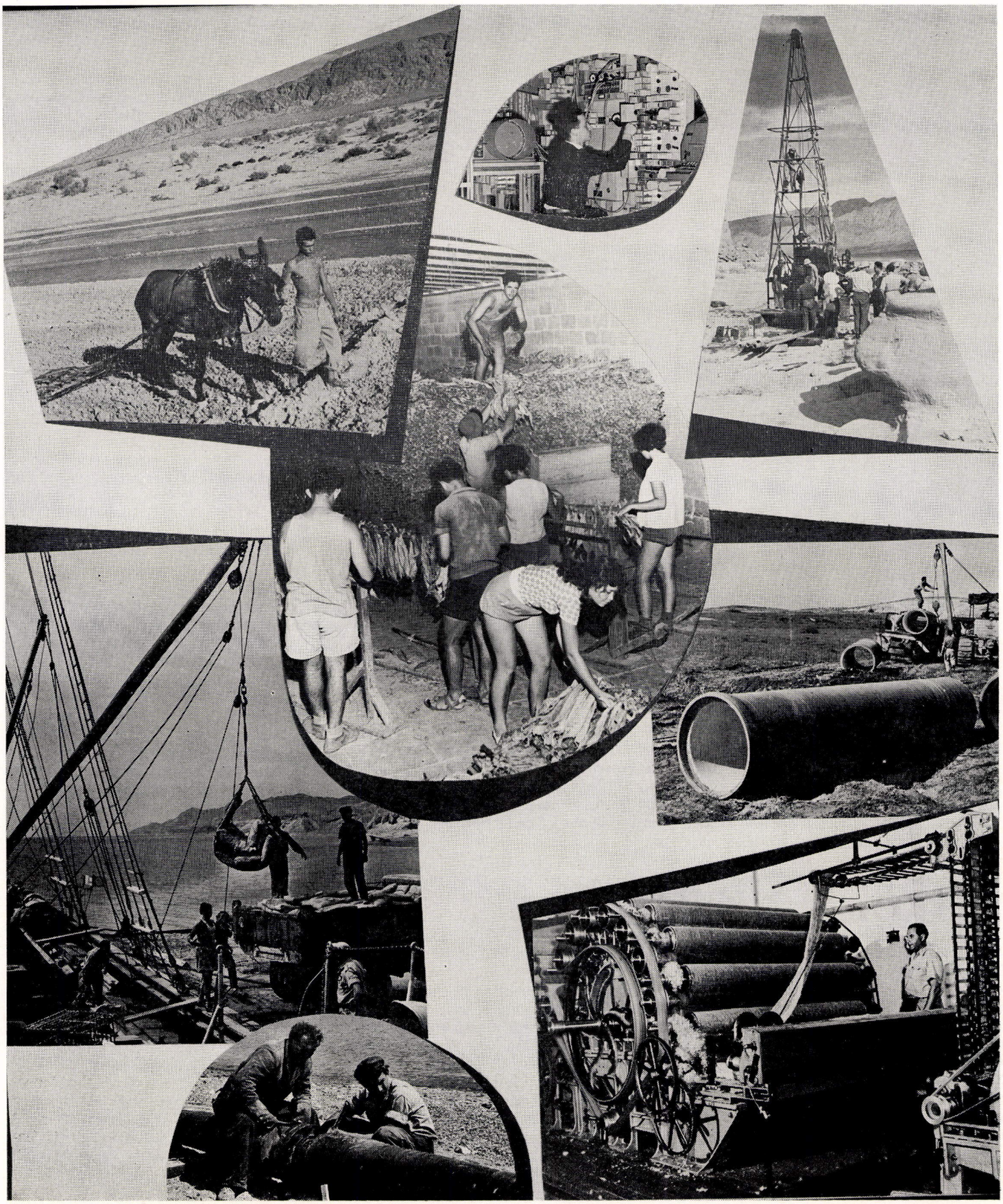
Seventy-five percent of American Jewish wage earners are yet to give evidence of their faith in Israel's future by buying a single $100 bond. Fifty percent of American Jewish wage earners have yet to participate in the United Jewish Appeal.

It would be in the interest of both communities for the leaders to review their relationship to each other without delay.

They should not spend time on ideological debates; rather they should map out concrete ways of cooperation between the State and the Diaspora. Such an examination should include the ideas of people of the book, as well as people of the pocket-book.

The impact of Israel on the American Jewish community has been a mixed one. We find that after 13 years of Jewish statehood it is essential we give it more thought and, particularly important, thought leading to action.

# Since 1951, Chicago Has Purchased $39 Million Worth Of Israel Bonds And Leads The Country In Sales



# New Hope In A New Land

## IN CHICAGO, $2,300,000 WAS RAISED IN 1961 FOR U.J.A. THROUGH THE COMBINED JEWISH APPEAL



# CHICAGO AND THE TECHNION

Since the inception of the Chicago Chapter of the American Society for Technion some twenty years ago, the great Chicagoland community has been forging an important bond between the Jews of this area and the Technion—Israel Institute of Technology in Haifa, Israel.

Not only is Chicago giving generously to endow buildings, libraries, dormitories, laboratories and other necessary facilities at this great engineering school (often called the "M.I.T." of the Middle East) but through the many dedicated persons who have devoted themselves to the work, Chicago has provided leadership not only on the local level, but on the national and international levels as well. In fact, Chicago's own J. R. Sensibar heads the national organization; the Chicago chapter is headed by Samuel M. Bernstein, president and David Silbert, chairman of the Board of the Directors. Messrs. Bernstein, Silbert and M. Spertus are national vice presidents. Chicagoans David Borowitz, Philip Klutznick, Eli Mullin, Nate Sherman and Joseph Wertheimer are national directors.

Why is Technion so important to our Chicago Jewry?

Firstly, it is the Technion, with its reservoir of scientific talent, that is providing much of the scientific and technological know-how for the upbuilding, as well as the defense of Israel. From the classrooms and laboratories of the Technion come the great minds which have helped solve many of the day-to-day problems of the young nation. From these same classrooms comes much of the modern military scientific leadership and personnel of Israel's armed forces. Not only is Technion the "M.I.T.", it is also the "West Point" of Israel. Fittingly enough, its president is Gen. Yaacov Dori, Chief of Staff of Israel's armed forces during the War of Liberation. The chairman of its Board of Governors is Supreme Court Justice Moshe Landau of "Eichmann trial" fame.

Technion, with the know-how to help not only Israel but the world, has extended its services to many of the new republics of the world, especially in the Asiatic and African communities. Missions of Technion specialists have been sent to Ghana, Nigeria, Ethiopia, Guinea, Singapore, Thailand, Burma, Ceylon, Liberia and other nations to give them the same type of assistance the Technion has given Israeli industries and government. Thus, Israel is helping to forge staunch links of friendship between the democracies and these new nations.

In addition to this foreign aid, students from the nations of the world, especially Asia and Africa, have and are studying at the Technion. They return to their native lands to pass on their newly-found knowledge for the betterment of their own communities.

Of course, the bulk of the students at the Technion, more than 3,500 full-time students and even more part-time students, are from Israel. However, in the graduate departments, many American students are studying and working under the guidance of the fine and famous Technion faculty. Many graduates of Technion come to the United States for graduate work and experience in our industries. Intertwined between our two countries—America and Israel—is a constant network of Technion students.

The Society is an off-spring of the American Society of Engineers of Palestine, founded by B. M. Halpern of New York in 1917. The Chicago Chapter was founded in 1941 after a visit of the late Professor Rudolph Samuel during the administration of the late Dr. Schlomo Kaplansky who preceded Gen. Yaacov Dori (the George Washington of Israel) as president of the school. Prof. Samuel enlisted the aid of Jewish and non-Jewish scientists to found the group. The first meeting in Chicago was sponsored by A. L. Arenberg, A. G. Ballenger, Claude A. Benjamin, Dr. Joseph B. DeLee, Louis E. Emerman, A. Epstein, A. K. Epstein, J. M. Frank, Ralph N. Friedman, Samuel A. Goldsmith, B. F. Boldstein, Herman Halperin, Benjamin R. Harris, Morris Kurtzon, Harris Perlstein, H. T. Spiesberger, Henry A. Stine, Max A. Stine, Joseph Tumpeer, Joseph Wertheimer, Samuel Wolberg and Dr. Max Woldenberg, chairman. Nationally the Society was sponsored by a group of world famous scientists and engineers headed by the late Albert Einstein of Princeton and Karl T. Compton of M.I.T. Since then, Chicago men and women have worked side by side with those from all parts of the world to create this crucible of science, this fount of scientific knowledge and discovery and this center of major ingenuity and invention that is the Technion.

Many Chicagoans, among the 15,000 members of the American Technion Society, made up of leading scientists, engineers, business and professional men, and academicians in leading universities and colleges, lend their vast knowledge and experience not only to the Technion, but to Israeli industry as well. They stand ready to apply this know-how to Israel's many problems. In the field of small business, especially, has the Technion membership here in the United States been helpful, aiding Israelis in the establishment of new businesses and the securing of important markets for their products. In fact, a special national committee headed by Chicago's Maurice Spertus has been set up for this purpose.

In 1956, the Women's Division of the Chicago Chapter was organized by the founding president, Mrs. Samuel M. Bernstein. Student Sponsorship, which provides tuition and maintenance for outstanding students, is the national project. The Chicago Chapter recently completed one of its special projects with the establishment of a library in the Hydraulic Quadrangle. Mrs. Lewis C. Alk preceded the present incumbent, Mrs. Lou Gordon, as president of this vital arm of the Society.

This is Technion and more . . . on the outskirts of Haifa, on the slopes of Mount Carmel, Technion City, the new campus which will serve freedom and democracy with the applied sciences that a complex world demands, is abuilding. The Technion, with the ever-increasing help of its Chicago Chapter, is growing in the esteem of the world because of its outstanding scientific and technological advances, because of its willingness to help its neighbors, because, as Israel's David Ben Gurion said, it is probably the one institution in Israel today that holds the solution to the problem of Israel's self-sufficiency in its hands.

The Chicago Jewish community has made its aid felt at the Technion in support of every kind, in leadership, in the kindling and re-kindling of the Jewish spirit and love for education. Chicago Jewry, in many instances, has shown the way for the rest of the country, in its strong regard for the Technion. The results are evident in an outstanding, though incomplete, institution of higher learning that already has produced some of the greatest scientific minds and important technological advances of our time. With the help of many, including Chicago Jewry, this great crusade will continue to completion and Technion will take its rightful place among the great institutions of higher learning in the world.

**This message has been sponsored by a group of the leaders of the Chicago Chapter, American Technion Society.**

# Men much wiser than I have said; "A people who remembers its past and is concerned about its future will enjoy all the blessings of the present."

In this work are recounted the activities, the struggles, and the achievements of the various components which make up the totality of the Chicago Jewish Community, reflecting its creative life for the last 50 years.

The purpose of this saga is not merely to chronicle events that have ended in our time, but rather to serve as the link between the past and the future, so that each succeeding generation concerned with the tomorrow may forge even stronger links in their present, which is our future. By referring to these historic documents they will be able to draw upon the experiences of those who preceded them.

There must of necessity be in any works of history, many "unknown soldiers" who have contributed decisively to the development and growth of our Chicago Jewish Community, but whose names are not here recorded. They together with those whose names do appear in this volume, will have left a priceless legacy for all who will follow, concerned with the future, to continue to build a strong democratic Jewish Community in Chicago, so that it may play its role in American History, as well as in the History of Israel and our people.

To such a book there is no last chapter.

Our People are eternal and its story is eternal.

To them who have conceived this monumental idea should be said Ye-yasher Kohahem (May your strength be firm).

MAX BRESSLER

# A DECADE OF ACHIEVEMENT

## ...THROUGH ISRAEL BONDS

In the decade since Prime Minister Ben-Gurion placed before American Jewish leaders the pressing need for an Israel Bond issue, the Israel Bond campaign has become the most powerful single instrument in the economic development of Israel.

From an uncertain hand-to-mouth existence in 1951, the State of Israel has moved into an era of productive progress with the aid of large-scale investment resources made available through the State of Israel Bond campaign.

If Israel has had a remarkable rate of economic growth since 1951, it is to a large degree the result of the productive use of Israel Bond proceeds in agriculture, industry, transportation, in the exploitation of mineral resources and in the construction of housing.

During the period from May, 1951, when the Israel Bond Campaign was officially launched, through the present, a total of more than $520,000,000 was realized from the sale of Israel Bonds in the United States, Canada, Latin America and Western Europe.



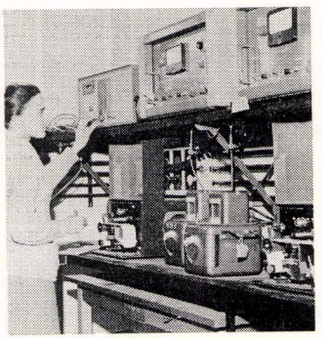
**Achievement in Shipping**

The port of Elath, the gateway to Asia and Africa, was developed partially through Israel Bonds to handle a greater volume of exports.



**Achievement in Industry**

Development of Israel's natural resources has been carried on in the Negev Desert through aid from Israel Bonds, leading to the exploitation of iron deposits, magnesium, manganese, granite ceramic clay and glass sand.



**Achievement in Research**

Intense technicological research made available through Israel Bonds has enabled Israel's engineers to build atomic reactors, thus putting the atom to many peaceful uses.



**Achievement in Housing**

More than 275,000 permanent housing units have been built through Israel Bonds to accommodate the tremendous influx of immigrants.



**Achievement in Transportation**

Israel's railroad system not only links larger cities, but is extended to vital points speeding growth in these areas, and permitting better import-export methods. Rail system has been aided through Israel Bonds.



**Achievement in Education**

Israel's education program, made possible through Israel Bonds, is one of the most well equipped and complete systems in the world. Children from 102 countries and from each continent study together, solving international racial equations in an Israeli kibbutz classroom.



**Achievement through Resources**

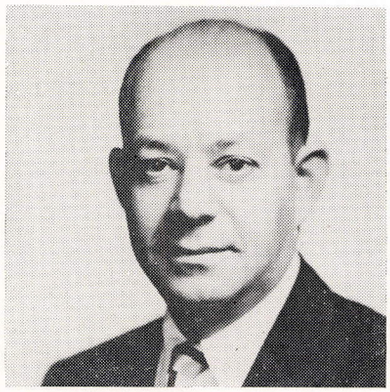
Developing Israel's natural resources is necessary to the country's survival. This oil pipeline, leading through the Negev Desert, was financed by Israel Bonds.



**Achievement through Agriculture**

This Morrocan family arrives at its new home in Ahuz Am, an immigrant settlement in which each new resident receives 6 acres of land and a home built through Israel Bond funds to start a new life in Israel's agricultural society.

# *To Chicago Jewry...*



**LOUIS ZAHN**

The 1961 Israel Bond campaign is rapidly drawing to a close.

At the "Man of the Year" banquet on Sunday, December 17, at McCormick Place, we will be able to announce the cash sale of more than $4 million in Israel Bonds. With this record purchase, Chicago will again lead the nation in the sale of Israel Bonds. It is heartening to note that Chicagoans have purchased $35 million in bonds since 1951.

Obviously we could not have achieved this great record without the loyal and dedicated support of thousands of volunteer workers in the synagogues, clubs, organizations and a hundred other places where Israel Bonds are sold. I have seen the wonderful results of a mighty cooperative effort in which all elements of Chicago Jewry have truly united.

On behalf of the Israel Bond Organization, I wish to express my personal appreciation. You made our success possible.

As the year comes to a close, I want to take this opportunity in this special issue of The Sentinel to express my gratification for the help you have all given in this worthy endeavor.

LOUIS ZAHN

General Chairman
Greater Chicago Committee
For State of Israel Bonds

# The Smoler Family

## A Chicago Citadel of Participation in The Jewish Community



**MAURICE SMOLER**

To illustrate the type of man Boris Smoler was: he gave up a lucrative business as an egg dealer in Chodorkov near Kiev, Russia in 1913 and with his wife and four children, came to the United States.

Why did he give up this fine business, liquidating it for a fraction of its worth? Because he felt that in Russia the restrictions against the Jews were such that his children would never be able to find freedom and happiness in the country of their birth.

So he came to Chicago and founded Boris Smoler and Sons, now one of the leading manufacturers of women's dresses in the country, with plants in Chicago, Elkhart and Laporte, Indiana.

Boris Smoler (of blessed memory) was one of those select group of Zionists even back in his early youth in Chodorkov, Russia, so it is no wonder that his family became so active for what is now the State of Israel. Immediately upon reaching Chicago, he joined the Zionist movement (the year was 1915), and in the succeeding years demonstrated a flow of aid to Israel that was outstanding. When the War of Liberation was fought in 1948, the Smolers sent jeeps to the Haganah for the fledgling nation. When the late Mrs. Boris Smoler died in 1949, she left to the Jewish National Fund, the largest single bequest in its history. With the money Mrs. Eva Smoler bequested to the Jewish National Fund, the Jewish National Fund established a Village in Israel, which is called "Nachla Boris & Eva Smoler," and is situated in the area of Ashkelon. This Village consists of about one-hundred families who specialize in dairy and vegetable growing. In 1952, Mr. Maurice and Anne Smoler went to Israel, as guests of the Jewish National Fund to dedicate this Village.

So it is no wonder that the Smoler boys, and a sister, Mrs. Doris Shayme, (who has two children and one grandchild), became interested in the many facets of Jewish life, with emphasis on Israel.

Maurice Smoler, in fact, was such a farbrenter Zionist, that he was always looking for an opportunity to help the Jewish Homeland. In 1918, at the corner of Roosevelt Road and Kedzie Avenue, he met pretty Anna Simon, then selling flowers, proceeds going to the Jewish National Fund. From this chance meeting, there bloomed a wonderful romance, and they are blessed with two children and 8 grandchildren.

The Maurice Smolers have been to Israel three times and among Mr. Smoler's many Israeli activities, besides his honorary vice-presidency of the Zionist Organization of Chicago, is membership on the board of the American-Israel Chamber of Commerce, Board of Governors of the Greater Chicago Committee, State of Israel Bonds, Sharon Hostel of Israel, and other groups. Mrs. Smoler is active in many organizations, more notably the Hadassah, while Mr. Smoler's activity in the Jewish community includes membership on the board of directors of the Hebrew Theological College, BMZ—Orthodox Jewish Home for the Aged, Anshe Emet Synagogue, Associated Talmud Torahs, Combined Jewish Appeal. The family was instrumental in the building of Congregation B'nai Israel of Austin. The apparel industry recently honored Maurice Smoler through the City of Hope and he was also cited by the American Legion for his activities.

Hy Smoler, another son of Boris and Eva Smoler, is active in Israel Bonds, The Weitzmann Institute in Israel and North Shore Congregation Israel in Glencoe. He and his wife have two children and five grandchildren.

The Smoler family, which tore up its roots in Old Russia because of persecution, oppression and lack of the opportunity for their children, has become a definite factor in the linking of American Jewry to the Jewish Homeland, Medinat Israel. The children, and the grandchildren and the great grandchildren and the generations to come are pledged to carry on this noble work.

# On The Occasion Of This Great Jubilee Celebration

# *We Salute*



MAX BRESSLER



MAX COHEN



RABBI HERMAN DAVIS



DAVE KAROLL



I. M. HERB KAROLL



SAM KAROLL

## For Their Valiant Championing Of
## The Cause Of Torah Education In Chicago

**ASSOCIATED TALMUD TORAHS OF CHICAGO**
3951 W. Wilcox St.

**JEWISH ALL DAY SCHOOL FOUNDATION**

**CHICAGO JEWISH ACADEMY—An Integrated Junior and Senior High School**
530 W. Melrose (in Torah Center Bldg.)

**AKIBA JEWISH DAY SCHOOL**
7401 S. Chappel

**ARIE CROWN HEBREW DAY SCHOOL**
5101 N. Kimball

**HILLEL TORAH DAY SCHOOL**
3003 W. Touhy

**NORTH SUBURBAN DAY SCHOOL**
8843 Prairie Road, Skokie

**RAMBAM DAY SCHOOL**
5608 W. Adams

# A Salute to The SENTINEL its Distinguished Editor and Staff

Congratulations on fifty years of publication and service to the Jewish community of Chicago. The SENTINEL has been in the forefront of Anglo-Jewish papers. I am happy to join my many friends in paying tribute to The SENTINEL for this Golden Jubilee issue which honors Chicago Jewry and its leaders for contributing in great measure to the growth and stature of our wonderful city. In accepting its responsibilities Chicago Jewry has had an important role in contributing to the arts and commerce and to community service in the past fifty years. The SENTINEL has exerted its fine influence in all these fields through its encouragement and inspiration. We hope it will continue in this role for the next fifty years!

**JULIUS KLEIN**
Major General, AUS, (Ret.)



During the last 50 years, as in the preceding 250 years in the life of our country, the Jews of Chicago have written a glorious history in the dramatic growth of your great city . . . and it is with great personal satisfaction that it is possible for me through the generosity of my friends to send my warmest congratulations at this time. May the next 50 years bring to you and to all other Americans the blessings of peace and happiness for which we all pray.

Richard Nixon

RICHARD NIXON

THIS PAGE CONTRIBUTED BY JEWISH FRIENDS OF THE FORMER VICE PRESIDENT OF THE UNITED STATES.



# In Memory

# of

# Mrs. Blanche Swibel



**Excerpts from the Eulogy Delivered by Rabbi Jacob J. Weinstein of K.A.M. Temple October 23, 1961**

# SIDNEY D. DEUTSCH

## *1901—1961*



". . . But Sidney never lost patience. He seemed to grow strong in his giving. The more he gave, the more power there was in him to give. He had made contact with some electric force that sprang from the heart of the people. And it wasn't because he was naive. He was shrewd in the ways of the world. He could detect the pitch of the malingerer; he knew the fact of the free loader. He simply preferred to err nine times on the side of generosity than one time on the side of caution. The mistakes of generosity were never so terrible, he believed, as the gains of caution . . .

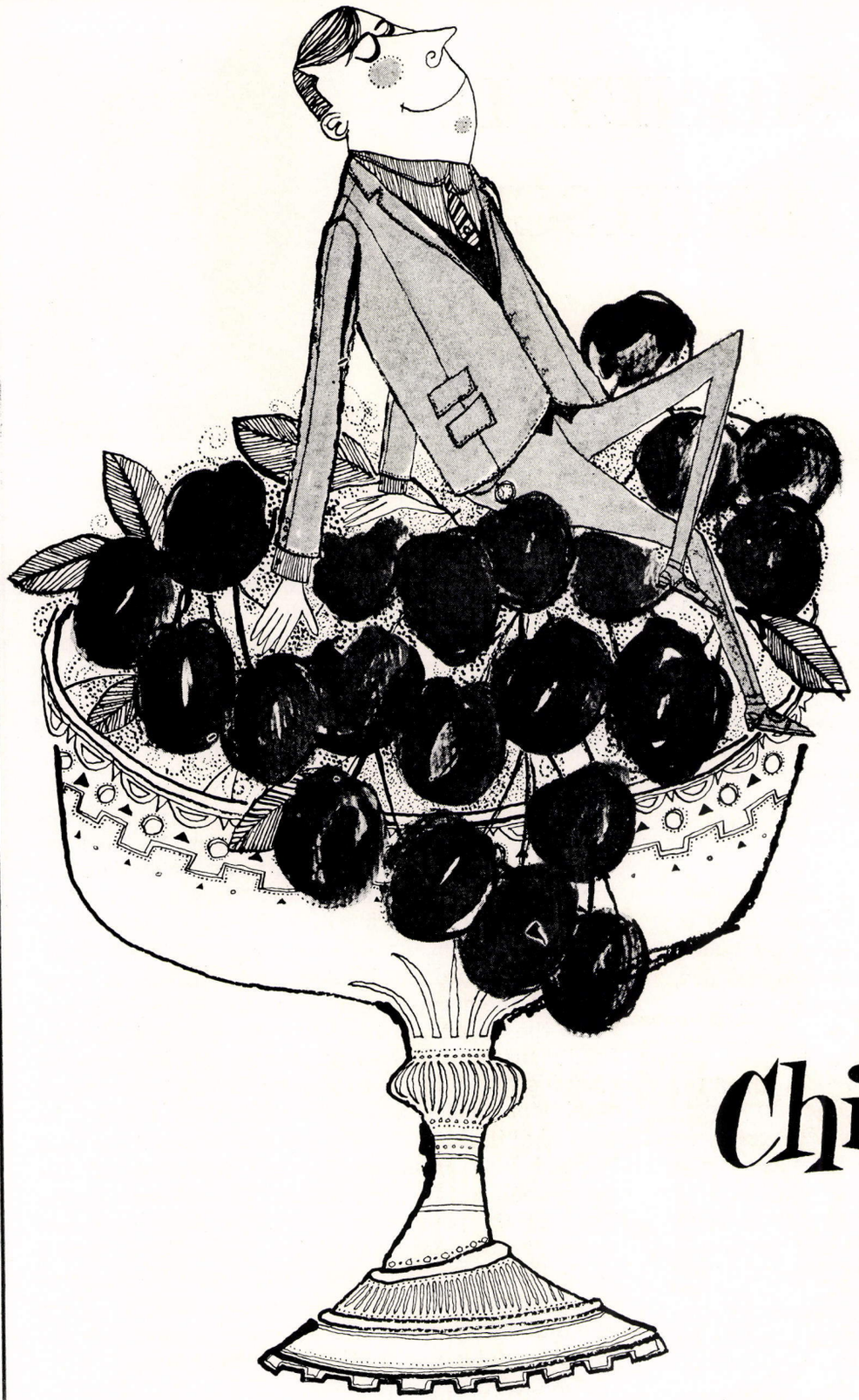
". . . So whole was this man, so much of one piece, that these essential convictions and traits of character were part of him as he climbed the ladder of political success from the County Assessor's Office, to County Treasurer, to Deputy Coroner, to Superintendent of Streets, to Building and Loan Bank Examiner, to State Auditor of Public Accounts, to Supervisor of Liquor Revenue Division, to Chief Investigator of the Attorney General's Office, to Assistant City Clerk, to Chief State Factory Inspector, to City Treasurer, to his last important office as County Commissioner. His career is a complete manual of government on the local level and it is shot through with one unyielding quality: concern for the people and loyalty to the purposes of government.

"He was an activist. The performance of one deed drew in its wake the power and the need to do another. His semantics were completely in the deed. The study of those deeds shows a fine intelligence and a superfine heart. Not to be doing something was for him a misuse of the Lord's endowment. Leisure was disloyalty to the Source of Being, a foretaste of death.

"Sidney Deutsch was a proud, contributory Jew. He was not more interested in the theory of religion, its theology, than he was in the theory of politics. He was rather a thorough practitioner of *Zedakah;* that cornerstone of Judaism which means Charity, but the charity that can thicken and grow into social justice, which indeed removes the causes for its own necessity. There was hardly a cause aimed to help the needy or educate our young or take care of the sick and the aged which did not elicit his warm and effective support. He was convinced that what he possessed was a trusteeship and that he had to give an account before the sternest auditor of all — his conscience. And his conscience approved! 'Thou hast done well, my good and faithful servant!'

"The cause of Israel won his complete devotion. He saw Israel as an answer to an ancient wrong, the balancing of an historical distortion. He had returned only a month or so ago from a pilgrimage to the Holy Land and he was well pleased to see the result of the fine work which he and his companion and mentor, Col. Jack Arvey, had achieved there. They had helped the idealists and refugees of Israel to drain the swamps and clothe the naked hills and make the desert blossom as a rose. He gloried in the fulfillment of this ancient dream and immediately upon his return began to plan on finding new sources of aid for that plucky little democracy holding its head high in the midst of Arab hostility and the Cold War's brutal pressures. He had just finished the details of the Moe and Michael Rosenberg Charity Trust affair, planned for this very night, and had turned to the planning of the Israel Bond Dinner in his behalf, on November 14th, when the Angel of Death interceded and the systole and diastole of his generous heart sublimated its eager pulsing into the oceanic quietude of death's unyielding sleep.

"Usually, my friends, public figures accomplish their public works at the expense of their own and their families' well being. Life imposes a harsh either-or on most of us. We can do the one only at the expense of the other. But this seemed not to be true of Sidney Deutsch. His amazing energy, coupled to his long hours, enabled him to be father to a community. But there was something more here. His family recognized that his work was his life; that for one who was all of a piece, there could be no rigid categories. His *mishpacha* flowed out and embraced everyone who needed him . . ."



# Chicagoans

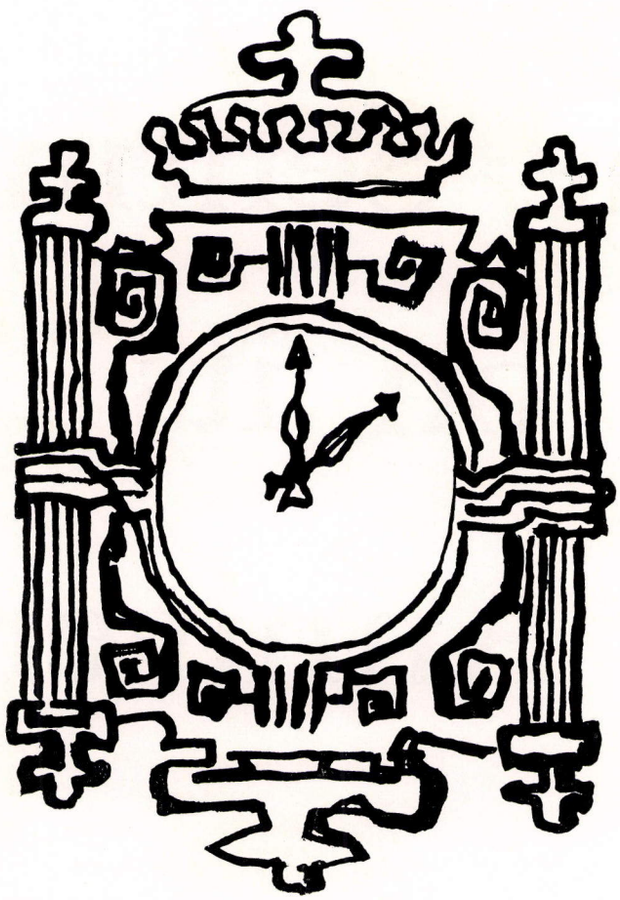
## with joie de vivre love

Carson Pirie Scott & Co

Choreographers and chemists... geologists and gym teachers... debutantes and dentists... Chicagoans with zest, Chicagoans with interests love us! Life is just a bowl of cherries for gourmets who live for forays at Carsons unique Epicure Shop—*where else such titillating exotics, such tempting rarities*... for theatre-goers who adore Carsons delightful Heather House—*where else such pleasant pre-matinee lunching*... for women with discriminating taste who glory in Carsons Inner Circle fashions—*where else couture so haute in surroundings so sublime.* How nice to be precisely *your* cup of tea!

# 50

For fifty years *The Sentinel* has shared in Chicago's history; today Field's joins in anticipation of the promises of the future.



Marshall Field & Company

SEARS 75 DIAMOND JUBILEE YEAR

SEARS
ROEBUCK AND CO.

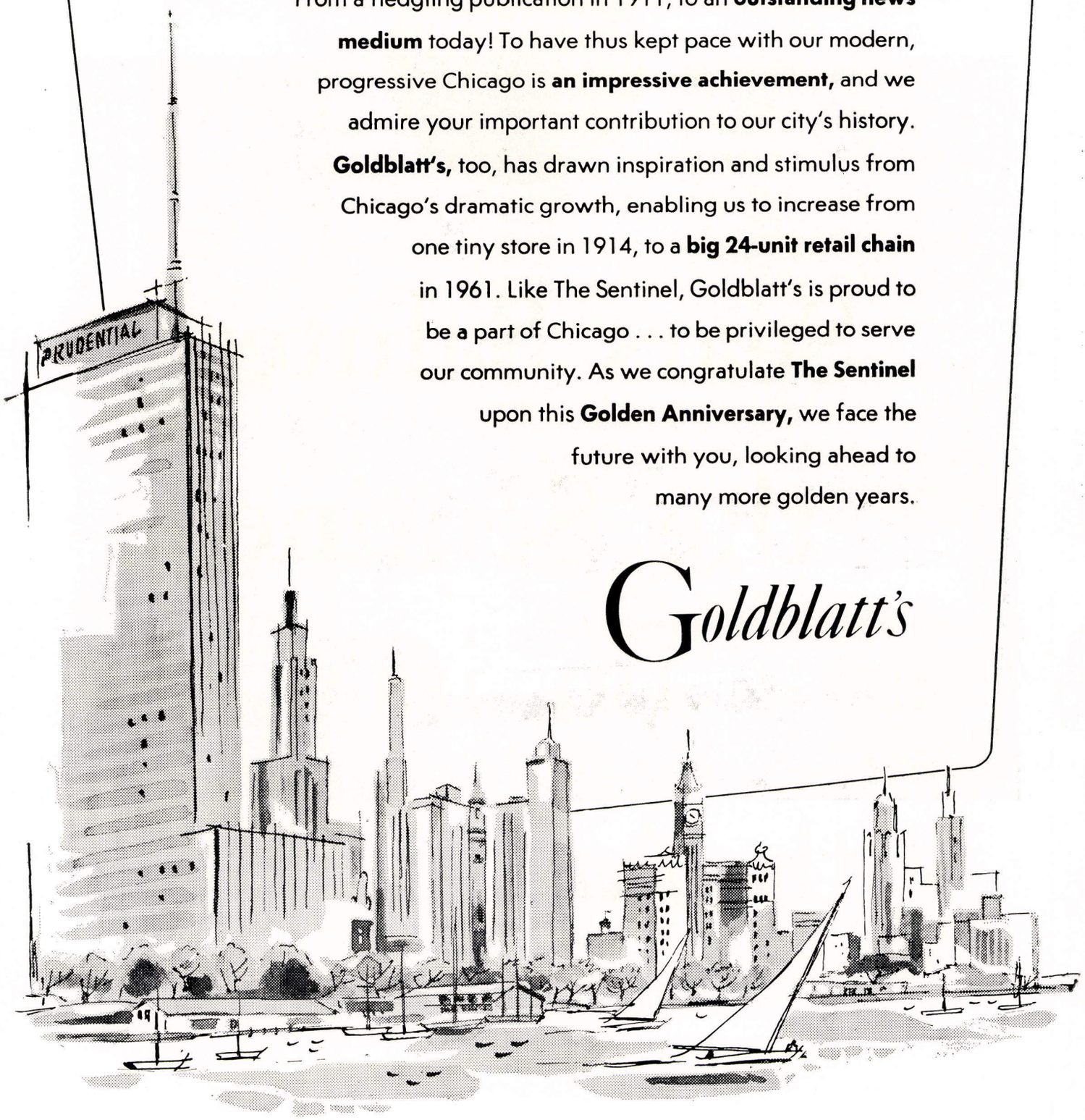
# Sears Salutes the Sentinel on its 50th Anniversary

# *A Salute to The Sentinel*

## and my . . . how you've grown!

From a fledgling publication in 1911, to an **outstanding news medium** today! To have thus kept pace with our modern, progressive Chicago is **an impressive achievement,** and we admire your important contribution to our city's history. **Goldblatt's,** too, has drawn inspiration and stimulus from Chicago's dramatic growth, enabling us to increase from one tiny store in 1914, to a **big 24-unit retail chain** in 1961. Like The Sentinel, Goldblatt's is proud to be a part of Chicago . . . to be privileged to serve our community. As we congratulate **The Sentinel** upon this **Golden Anniversary,** we face the future with you, looking ahead to many more golden years.

*Goldblatt's*



# *Cadillac supremacy*

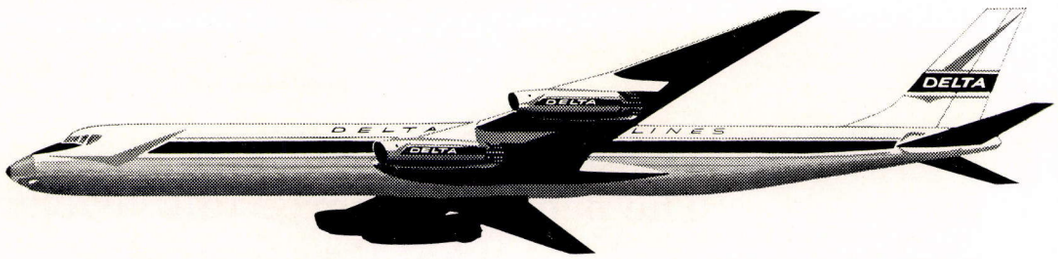


Wherever highways lead and quality is recognized, Cadillac is known and accepted as motordom's supreme achievement.

VISIT YOUR LOCAL AUTHORIZED CADILLAC DEALER

Make your winter reservations now on

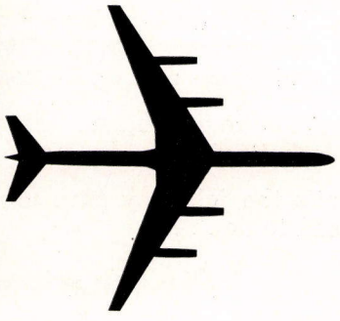
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*the air line with the BIG JETS*

# What's ahead for Chrysler?

## The people in charge talk briefly about what they are doing

Suppose somebody put you in charge of America's seventh largest industrial company in sales with assets of one billion, 369 million dollars and said:

"You have more than 82,000 people working for the company.

"You have 86,000 stockholders.

"You have more than 6,000 dealers who sold more than three billion dollars' worth of cars and trucks in 1960.

"You do business with more than 12,000 other companies.

"And remember what you owe to the people who own the more than 11 million Chrysler-built cars and trucks now on the road in the U. S. alone.

"You're in charge. Fix what's wrong, keep what's right, and move ahead."

That's the job they gave us and that's what we intend to do . . .

**"Fix what's wrong, keep what's right, and move ahead"**

With the cars we have for '62, and by keeping our eye on these objectives, we are confident we will move ahead rapidly.

**1.** We plan to make it necessary for every automobile buyer once again to *"look at all three."* This can be accomplished only by offering *cars with something extra in every price class.* This we are doing!

**2.** In addition to offering cars with something extra in every price class, we will continue to offer *the best built cars in every price class.* To accomplish this, we have tightened up our already rigorous quality control program. *You'll see the results in our 1962 cars now on display.*

**3.** We are dedicated to turning out cars that will give you peak performance, that will handle gas as though it were rationed, and will require a minimum of attention and expense. We're doing it now, and we're going to do even better.

**4.** Chrysler Corporation has the best engineers in the business. It is our job to see that their best ideas go into our cars.

In accomplishing these four basic objectives, we will offer you cars in every price class that give you the most for your dollar when you buy them and the most for your dollar at trade-in time.

## The people at
# Chrysler Corporation

***Where engineering puts something extra into every car***

PLYMOUTH • VALIANT • DODGE • DART • LANCER • CHRYSLER • IMPERIAL • DODGE TRUCKS
SIMCA CARS • MOPAR • REDSTONE • JUPITER • AIRTEMP • AMPLEX • CYCLEWELD • MARINE AND INDUSTRIAL ENGINES

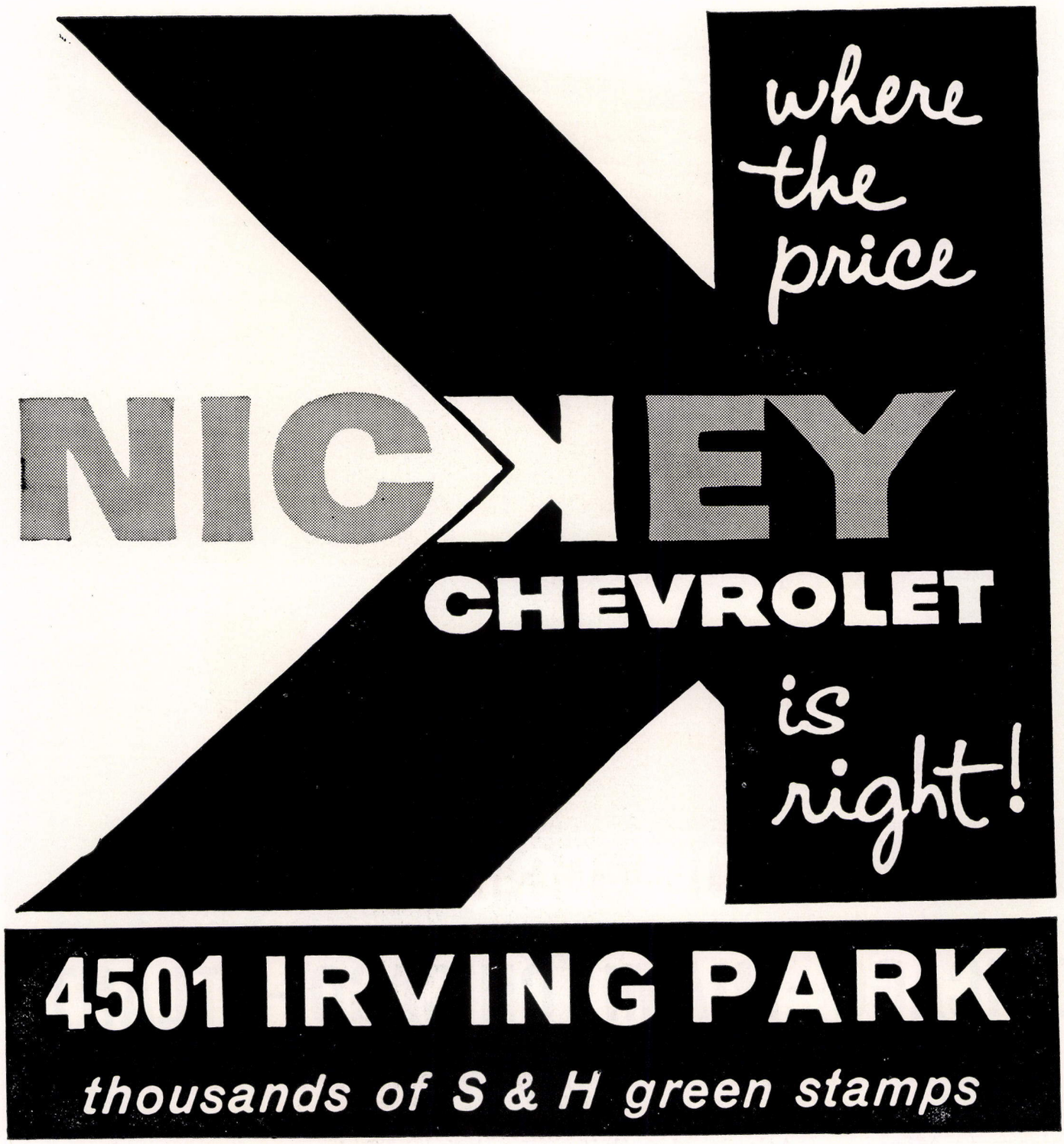



# CHICAGO—MIAMI CHICAGO—ATLANTA

Eastern now offers daily non-stop service from Chicago to Miami and Atlanta aboard its magnificent DC-8 Jets. Handsomely appointed, wonderfully comfortable — these giant airliners are the ultimate in luxurious jet-age travel. Your choice of first-class Jet Golden Falcon accommodations, offering complimentary champagne and delicious meals, or economical Jet Coach service. For reservations, call your Travel Agent or Eastern Air Lines at WH 3-2900.

**EASTERN AIR LINES**

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is right!
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thousands of S & H green stamps



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# We also sell a funny-looking car.

Maybe our car looks like a beetle.

And maybe our station wagon looks like a bus.

But our truck defies description.

As with other Volkswagens, you have to understand what it does to appreciate how it looks.

It weighs only about half as much as a half-ton truck, but it carries almost twice as much: 1,830 lbs. against 1,000.

It parks in small spaces; it's only 9 inches longer than the VW Sedan.

It has an air-cooled engine in the rear that doesn't use water or anti-freeze; you get exceptional traction in bad weather.

And you get the kind of mileage you'd hope for in a small car; never mind a big truck.

A VW Truck is small enough (and big enough) to deliver 10 pounds or 100 pounds as economically as the whole 1,830.

So now you know why people who own Volkswagen Trucks haven't minded a few good-natured laughs about the way it looks.

They've had plenty of laughs of their own.

All the way to the bank.

# IMPORT MOTORS OF CHICAGO

## 1850 Frontage Road Northbrook, Ill.

# *NORTHWOOD

*the majesty of mink

*. . . for the most beautiful women in the world*

*Discriminating women the world over who appreciate true luxury . . . will be impressed with the color excitement and fabulous quality of Northwood's distinctive new mink pelt arrivals for this season.*

*Famous name couturiers choose Northwood Mink for their select clientele.*

*Northwood has achieved its international fame through the expertness of its genetic and unique production plan.*

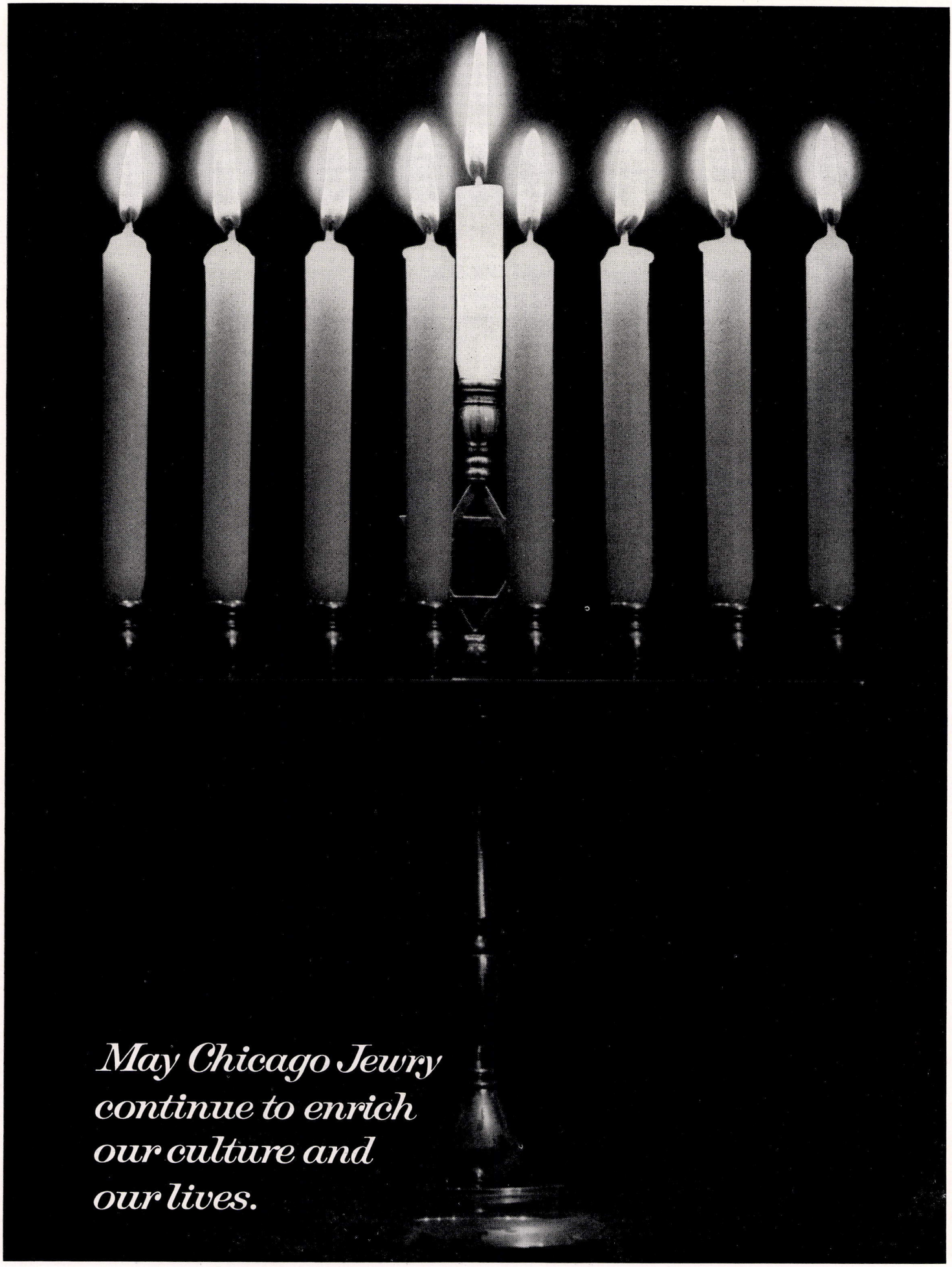
*Ask your furrier for the recognized criterion in mink . . . Northwood. Your furrier will be honored to show you the Northwood Mink pelts, stamped, ribboned, and labeled "NORTHWOOD" for your assurance.*

*You will be complimented and proud when you wear Northwood Mink . . . the finest natural American Mink . . . NORTHWOOD.*



Otto Henri Grosse

NORTHWOOD MINK FARMS
Cary, Illinois, U.S.A.




*The Borden Company Serving Chicago with the purest in dairy products for over half a century*

# MATERIAL SERVICE

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# DEVON-NORTH TOWN STATE BANK

## *A Friend of the Community*



Financial institutions are friendly, cooperative, considerate and courteous; they extend a helping hand to community organizations; they are active and take a definite part in upbuilding a community.

Devon-North Town State Bank, at Devon and Western Aves., is an unusually good example of a progressive community bank. Under the leadership of Mason A. Loundy, its president, and an enlightened board of directors, the bank has become the hub of one of the most rapidly growing communities in the city.

The bank is of great service to many synagogues, temples, B'nai B'rith lodges, schools, community centers and other organizations that come with a growing community. All organizations find the Devon-North Town State Bank a helpful financial friend. Accounts of this type are serviced without charge (this is a hidden helping hand).

The bank counsels the groups on fund-raising activities, and how to hold funds in the safest working manner. Should they get a mortgage? How much should the mortgage be? What about repayments? And interest? And signatories? These questions are answered by men and women of the Devon Bank whose business is finance.

Fifty years ago, the North Town area, in the center of the greater Rogers Park region, was a few buildings surrounded by farmland. Then it grew and the Devon-North Town State Bank grew with the community.

Through Mr. Loundy and other officials of the bank, the institution is active in the Red Cross, cancer fund drives, Boy Scouts, Crusade of Mercy and other philanthropies. Membership and activity in community organizations bring the bank and its officials closer to and involved in the community problems.

The banker today (especially the Devon Bank type) is the friend and counsellor, the worker and help-mate in community service, the watch-dog of the community treasuries.

The banker is aware of planning for the future for individuals, organizations and business. He gives freely of his time and effort to execute and administer the plans. You see him at planning meetings, luncheons and dinners. The doors to the bank's offices are open, welcoming organization officers and their problems.

A community grows faster when helped by its bank. North Town continues to grow and can well be proud of its outstanding institutions and welfare organizations.

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# ORIGINAL WEINSTEIN and SONS

## *Funeral Directors*

This is more than the history of an institution that has been serving the Jewish community since 1890; it is more than a story of a vital need that has been at the beck and call of Jewish families in the Chicago area; it is more than an organization made up of community-minded gentlemen.

This is the chronicle of a family that has devoted itself sincerely and loyally to providing the Jewish community with a vital service.

It all started in 1890, at Canal and 14th Street, when Jacob Weinstein opened his first undertaking establishment. "Jake," as he was known to the entire Jewish community then, was famous for providing the finest horses and carriages for high society.

Ten years later, Jake Weinstein moved to the 1300 block of S. Blue Island Avenue and opened what was the first Jewish funeral chapel. Heretofore, funerals were held mostly in the homes of the deceased.

That first funeral parlor was known as Weinstein and Nierman. The name was then changed to Weinstein and Sons, and now it is called Original Weinstein and Sons in order not to be confused with any other firm at other addresses.

In 1912, Weinstein and Sons undertaking establishment moved to a new location in the heart of the Greater Lawndale district — 3654 W. Roosevelt Road at Lawndale Avenue. Subsequently, other chapels were founded at 3140 W. Lawrence Avenue, 4447 N. Broadway and on West Division Street as the needs of the community called for their services. In 1955, an entirely new concept in a funeral home was unveiled when their newest chapel was opened at 3019 W. Peterson Ave. The interior decoration was designed by Marshall Field & Company.

Here was beauty, dignity and refinement, heretofore unknown among funeral establishments. The elimination of a "main chapel" was the crowning effort of this removal to the new center of Jewish population on the growing north side.

Original Weinstein and Sons has many chapels of equal size — there are no distinctions between the rich and the poor — all are alike. If a funeral assemblage is larger than the chapel allows, walls may be removed to make room for the overflow.

Jacob Weinstein was more than a business engaged in providing funeral services to the Chicago Jewish community. He was part of the community itself, taking an active part in Jewish civic and communal life. He was one of the organizers of the Kovner Synagogue and a member of many others. He belonged to the B'nai B'rith, Knights of Pythias, Odd Fellows Consolidated Lodge — and to many other organizations. In 1934 when he died, more than 1,000 people jammed the funeral chapel to pay their last respects to this unusually generous man. Ten of the leading non-Jewish funeral directors participated in the services as a mark of tribute to their colleague who left a heritage of service to his community.

His sons, Hershey and Meyer Weinstein, and Meyer's son, Laurie, carry on in the Weinstein tradition. Benevolence and understanding are their forte — beauty and dignity are the standard for all Weinstein funerals, no matter what the deceased's station of life.

In the 3019 W. Peterson Avenue location, these three men carry on with some of the organization which aided Jacob Weinstein 40 years ago.

The second of the three generations of Weinsteins in the business is Hershey Weinstein. A graduate lawyer, he nevertheless aided his mother Sarah, now passed on, in the operation of the business. His is a story of sacrifice — going to school at odd hours and aiding in the funeral chapel long before his father died. He was a student at Herzl Grammar School and John Marshall High School, where he found time to play basketball and baseball.

In 1931 he graduated from the University of Michigan and won his law degree from Northwestern University, and he passed his bar examination in 1934, the year of his father's death.

Hershey Weinstein is following in his father's footsteps. His major charitable effort is the Abe Belsky Foundation for Emotionally Disturbed Children at the University of Chicago, although he has aided many organizations, including B'nai B'rith, Israel Bonds, Hebrew Theological College, Combined Jewish Appeal and many other synagogues and educational institutions. He married the former Adeline Rosenbloom, and they have two daughters, Mrs. Jane (Ronald) Kaplan and Linda.

The third generation, Laurie Weinstein, is also following in his grandfather's footsteps. A student at Gregory Grammar School and a graduate of Von Stueben High School, he then served in the U. S. Coast Guard during World War II, two years of which were spent in battle zones aboard the U.S.S. Cor-Coroli in the South Pacific. He entered the business in 1945 after his tour of duty and graduated at the Worsham College of Mortuary Science where he received his degrees in Mortuary Science and Administration. In the following years he received by examination from the State of Illinois his license to practice Funeral Directoring and Mortuary Science. He then received his license from the City of Chicago to practice.

He too is active in communal life. He is a former vice president of Deer Park Lodge of the B'nai B'rith, and past chairman for the lodge for the Joint Defense Appeal (Anti-Defamation League), past commander of the Hollywood Park Post American Legion, member of Jewish War Veterans and Veterans of Foreign Wars and many other organizations. He lives with his wife, the former Jacqueline Caplan, on Chicago's North side. He has two children, Jay Allan, a Sociology major at the University of Illinois at Champaign and Deni Sue, a student at the Mather High School.

Several city-wide organizations have made Original Weinstein and Sons their "official undertaker," and families have found the Weinsteins' to be their "true friends in need" during the years — from father to sons to grandson.

Original Weinstein and Sons is a grand name in the Chicago Jewish Community — an organization with a "heart"! Countless unsolicited testimonials attest to their friendship, understanding and willingness to serve "over and above the call of duty" at a time when friendship, understanding and willingness to serve are so important.

# The BEST KOSHER SAUSAGE Story

Of all the individual histories to be presented in this volume, perhaps the one which most likely could be sold to the screen as a thrilling story of violence, would be the history of the Best Kosher Sausage Manufacturing Company, now located at 207-9-11 South Water Market, and occupying one of the largest kosher sausage manufacturing plants in the country.

To look at the benign face of Samuel A. Broida, president of the company, or meet with Harry Oscherwitz and Philip Oscherwitz, other officials of the company, you would hardly term these gentlemen "gangbusters."

But that is exactly what they are.

It all began about forty years ago when Samuel A. Broida, married to one of the Oscherwitz girls of Cincinnati, came to Chicago with the Oscherwitz brothers to establish a kosher sausage plant. The Oscherwitz family had been in the business in Cincinnati for many years and after Mr. Broida, an ordained rabbi, joined the family, part of the group decided that Chicago would be a good place to start the same business, because the Jewish community was increasing there by leaps and bounds.

They started to operate, but when they did, they were met with visits more notably by men right out of the "Untouchables" TV films; they were met with threats, with windowbreaking, with destruction of stock, with stoppage of trucks on the street, with every kind of pressure and influence imaginable.

The Oscherwitzes and Mr. Broida held their ground. They refused to be intimidated, refused to turn tail and run back to Cincinnati because the vaunted gangsters were after them.

The firm enlisted the aid of the U. S. District Court here in Chicago and soon gangland was stopped. The firm felt that it was destined to become a vital part of the Jewish community, which it later did.

For many years in fact, before its removal to South Water Market, Best Kosher was located on Roosevelt Rd., next to the Central Park Theatre, and was in the heart of the Jewish population in Chicago.

Members of the firm became important members of the Jewish community. They were interested in synagogues, in Jewish education, in Israel —in fact, in everything Jewish. They were generous in their support of those activities which aided the community. Mr. Broida was for very many years, president of the Anshe Sholom Synagogue, the oldest in the community. He helped found the Hebrew Theological College and Associated Talmud Torahs, and is one of their board of directors. He was an organizer and chairman of the board of the national Mizrachi organization, and was instrumental in organizing the synagogue divisions of both the Combined Jewish Appeal and State of Israel Bonds. Mr. Broida was an organizer and chairman of the Keren Hatzalah, through which contributions for many overseas institutions had been channeled.

The firm, however proud of its achievements in the community and ability to present a fine kosher product to its people, is most proud of the part it has enjoyed in making "Kosher" and kosher products acceptable to people throughout the United States — Jew and non-Jew alike.

Through a network of distributors and retail outlets, Best Kosher Sausage Products, from salami to wieners, corned beef, pastrami, bologna, liverwurst, knockwurst, and such specialties as kishka, hamburger patties, kosher "bacon", etc., has made the word "Kosher" a household word among millions of families in the United States. Counters everywhere feature the familiar red packages of Best Kosher products—the word "Kosher" on the packages, enhanced by Best's ability to make a tasty high-quality product that is repeatedly purchased, have made it exceedingly popular.

Now, because of Best Kosher, more people are eating kosher products, and know what the word "Kosher" means. The company has made it easy and fashionable to eat kosher wherever one may be. The largest food chains carry the product — the corner grocer is able to recommend it.

From a turbulent history has emerged a giant — BEST KOSHER.

# THE DAVID BERG STORY

The history of David Berg and Company, purveyor of sausage products to the world, is the story of Chicago.

David Berg came to the United States in 1848 with his bride from Germany. At first they lived a little while in Cincinnati, Ohio and then came to Chicago and established their butcher shop on Madison near Dearborn Street, then they moved their butcher shop closer to the Jewish community which was then around Pacific Avenue (La Salle Street) between Jackson and Van Buren. In 1860 David Berg started to manufacture, in his butcher shop, pure beef Wieners which we now call "hot dogs." At that time the Republican political convention was held in Chicago and the candidates and delegates were the best customers for "hot dogs," which gave a great help and encouragement to David Berg to continue to manufacture "hot dogs," and from that time on it was one of this country's most famous taste treats.

This establishment was there until the fire in October, 1871—the big Chicago fire, of course—when all the buildings in that vicinity were destroyed. So a new plant was built at 37th and Normal Avenue, and in 1950, ninety years later, they moved their plant to South Water Market on the corner of Aberdeen Street.

This Jewish concern has always been operating their plant without interruption. Their clientele stretches from one end of this country to the other, which includes hotels, restaurants, delicatessen stores, and of course, the hot dog stand, as well as jobbers and agent throughout the United States.

The reputation of this 101-year concern excels in its products and prides itself of manufacturing the finest pure beef products possible. Its Establishment Number is "1" which carries the United States Government approval of its products.

Since 1901, David Berg's "hot dogs" have been the favorite at many amusement parks and sports palaces. The firm specializes in all types of pure beef sausage products, featuring corned beef.

Under Jewish management, the company is now one of the foremost manufacturers and shippers of quality pure beef products.

# The Kosher Zion Story

Since Kosher Zion Sausage Company was organized at 37th and Normal in 1928, the company has had this watchword: "How fresh can we make our products, and how good?"

In the realm of kashruth, Rabbi Sholom Gadalia Kolpas, as supervisor, and Moshe Gershon Itzkovitz, as mashgiach, attest to the fact that only the finest kosher meats are used in processing Kosher Zion products, made under the strictest kosher manufacturing facilities.

In the area of cleanliness, a U. S. Department of Agriculture inspector said of the Kosher Zion plant, "It is one of the cleanest I have ever seen in my long career." Thousands of dollars have been invested in stainless steel processing facilities, including vats, smokerooms, conveyor belts, storage tanks, brine vats, and machinery used in filling the casings and packages.

In the field of service, the Kosher Zion products literally swing around the world. Daily cartons of sausage, corned beef, frankfurters, bologna, knackwurst, pastrami and similar products are shipped to such places as Israel, Mexico, Hawaii, Puerto Rico and Alaska, not to mention thousands of outlets in the United States and Canada.

In management, Kosher Zion excels. David Manaster is president and other officers include Ira, his son; Irving Manaster, his brother; Marvin Eisenberg and Milton Lefton, sons-in-law; Boruch Lieber and Israel Steiger, brothers-in-law. These men are active in the Jewish community, matching their standing in the kosher sausage industry with their generosity for things Jewish.

In the field of freshness of product—this is where Kosher Zion is supreme above all. Government-inspected sides of beef, from ritually slaughtered cattle in refrigerated trucks direct from the Chicago Stock Yards, are unloaded at the Kosher Zion docks at 159 South Water Market.

After the beef sides have been made kosher and properly butchered, they are processed. Corned beef briskets are pickled in brine, others are made into sausage, franks and similar products and overnight are smoked.

Then the products are brought to the shipping docks and in a matter of 24 to 48 hours, are shipped out to thousands of dealers all over the world. Even Kosher Zion's famous slicing and packaging department is in the "One-Day Service" (except on Saturdays and Jewish holidays) program. Here meats are sliced, packaged and placed into shipping cartons for immediate delivery to the thousands of counters throughout the world that feature the familiar Kosher Zion 4 oz. and 1 lb. packaged goods.

Kosher Zion moved into its large new plant in the heart of Chicago's wholesale produce market—at 159 South Water Market (near 14th place and Aberdeen Street) in 1950, and the plant is being continuously remodeled and improved and expanded.

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# HOW AMERICAN-ISRAEL BUSINESS RELATIONS HAVE BEEN AIDED IN THE CHICAGO AREA

Four years ago, a group of Chicagoland business and industrial men, interested in strengthening Israeli-American relationships on every level of business and commerce, opened the Midwest Chapter of the American-Israel Chamber of Commerce and Industry, Inc.

Headed by its first president, Martin N. Sandler, Chairman of the Board of the Hotel Corp. of Israel which owns the Sheraton-Tel Aviv Hotel, and a group of dedicated officers and board members, the Chamber's first task was to enlist members from organizations interested in the welfare of Israel.

### AS AN INFORMATION CENTER

With a nucleus of growing proportions, the Chamber set out upon its next task — acquainting Chicago firms with what Israel had to offer in the way of component parts, finished goods, new products and inventions. The Chamber set itself up as an information bureau so that Chicagoans interested in purchasing Israeli-made goods would know what Israel had to offer, and how the goods or services could be obtained.

Secondly, the Chamber interested its members and others of the Chicago community in the investments that could be made by Americans in Israel business and commerce.

Thirdly, as new products were developed in Israel and new goods were ready for markets, the American-Israel Chamber of Commerce and Industry acted as a clearing house for distribution.

### PROMOTING ISRAELI GOODS

Monthly Chamber of Commerce meetings are held in various hotels and clubs, with speakers acquainted with various phases of Israel's commerce and industry.

The Chamber helps promote the sale of Israeli products to the public as well, and takes an active part in obtaining buyers who will attend the Israeli exhibits at the annual Chicago International Trade Fair.

Receptions and other social events bring the Israeli seller and the American buyer together. Travel to Israel is encouraged, even to the extent of arranging business contacts in Israel.

### PROMOTING AMERICAN GOODS

Besides sending know-how of a scientific and technical nature to Israel, the American-Israel Chamber of Commerce has opened up a market in Israel for American products. It has also encouraged American firms to build plants and businesses in Israel to capture, not only the local market, but the Middle East as well as Africa.

Every action has been taken to present Israel as a sound business venture, as a vendor, and as a place for investment. The Chamber has acted as liaison between the commerce and industry of this country and that of Israel in a constructive and intelligent manner, with benefit to all concerned.

Morris Braun, of W. Braun Company, is the present president of the Chamber; he is assisted by a group of members who are interested in one thing — amity and strength in business relations between America and Israel. They have aided the Israeli Consul-General's office and the Tourist and Investment Authorities of the Israel Government in making their task easier.

Those interested in participating in the constructive work of the Chamber should contact Mr. Morris Braun at 300 North Canal Street, Chicago 6, Illinois.

# THE DONKEY CLUB

### AN UNIQUE CHICAGO ORGANIZATION—DEDICATED BY WORD AND DEED TO FAIR PLAY AND THE INTERESTS OF THE JEWISH PEOPLE

In December 1960, Irving "Whitey" Burg was elected unanimously for a fourth term as president of The Donkey Club. This unique club, named after the mascot of the Democratic Party, was organized in 1954 by a group of Jewish Democratic Party leaders with Joseph Schneiderman as its founder and president.

During the past few years its activities in behalf of Jewish rights has broadened the Donkey Club beyond its political origin and today attracts professional and businessmen into its ranks.

The Donkey Club was in the forefront of the successful fight in behalf of absentee ballots for voters unable to go to the polls when elections fell on religious holidays.

In 1959, Paul Wigoda, a Jew, was elected alderman of the 49th ward in Chicago, opposing two non-Jewish candidates. When one of the candidates injected the religious issue, the Donkey Club actively involved itself in this campaign and called for the same fair play for Wigoda as it had accorded Congressman Boyle in the 1958 Congressional elections. In this Congressional campaign, a Jewish candidate sought an advantage by injecting the religious issue against Boyle, a Catholic, in the 12th Congressional district which is predominately Jewish. The Chicago Daily News quoted "Whitey" Burg as saying, "We want fair play for a man not of our own religion and who has shown himself a liberal, square shooting congressman, regardless of race or religion." Burg referred to the Donkey Club support to Congressman Boyle (a Catholic) against Freeman (Jewish).

The Donkey Club mobilized its full strength behind Congressman Edward Finnegan's battle in behalf of House Bill 1034 introduced by Congressman Abraham Multer of New York. The Purpose of H. B. 1034 is to inhibit bigots such as Rockwell's Nazi Party from flooding the mails with literature pointed against the Jewish people.

Another Donkey Club project is to have the American Nazi Party placed on the attorney general's subversive list. During last year's desecration of Chicago synagogues, the Donkey Club with others stood guard and protected the Jewish institutions from further violation.

On November 12, 1960, when the notorious anti-Semite Rockwell attempted to speak in behalf of his American Nazi Party on the near-north side of Chicago, he was confronted by three hundred members of the Donkey Club Minute-men and the Jewish War Veterans. The police on hand commended the disciplined well-behaved demonstration of these two groups against Rockwell. On the other hand, Rockwell took one look at the determined faces, left the hall without speaking and hasn't returned to this city since then.

One more function of the Club is to protect the rights of the Jewish people to a fair proportion of representation in legislative and judiciary bodies. The work of the Donkey Club goes well beyond its immediate horizon. In addition to keeping its members well informed on issues of the day and participation in many local charity drives, it also gives support to the State of Israel.

The program and purpose of the Donkey Club is best summed up by the preamble of its constitution which reads, "This constitution is founded to maintain and further the spirit of comradeship and fraternity among Americans of Jewish origin, who are now and have been associated with the Democratic Party."

The Donkey Club is justly proud that since its birth in 1954, its words and deeds have justified its existence.

Greetings

On Golden Anniversary

of The SENTINEL

from

The Officers, Executive Committee

and Members

of

**THE ZIONIST ORGANIZATION**

**OF CHICAGO**

---

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# THE

# RITHOLZ-BEDNO

# STORY

Thirty-five years ago, Judah Ritholz passed on to his Eternal Reward, but not before endowing his family with an acute business sense, with generous and charitable hearts and with love for Eretz Yisroel.

More than 57 years ago, he left a jewelry business in Zambrow, Poland, to come to the Goldene Medinat—America. Here, in Chicago, he opened up a jewelry shop in the old Schiff Bank building, where the Central National Bank is now located.

After 12 years, he moved to Roosevelt Road and opened his first optical store, the forerunner of the Ritholz & King optical chain, embracing upward of 60 stores throughout the United States and Canada. He believed in giving full value for every dollar received, and Judah Ritholz established the first low-cost optical business, serving the client direct.

Judah Ritholz and his wife Yetta, were instrumental in organizing the Zambrower Farein which gave a great deal of financial aid to the war sufferers during the first World War. Their daughter, Mrs. Jacob Bedno served as its first secretary.

The Ritholz family, since being established in the United States, was always interested in Zionism. Its members joined the Zionist Organization of Chicago, the Jewish National Fund, Hadassah, HIAS, and were greatly instrumental in the growth of the Hebrew Theological College, the Associated Talmud Torahs of Chicago, and countless other educational and charitable institutions. Now, in addition, the family is interested in the sale of Israel Bonds, in aiding Roosevelt University, in lending a hand and supplying financial aid to many worthwhile causes, both Jewish and non-Jewish.

The heritage of Judah Ritholz was bequeathed to the children: to Benjamin Ritholz, who now heads the business; to his other sons, Morris, Samuel and Donald Ritholz; to his daughters, Mrs. Jacob Bedno and Sophie Ritholz, a famous writer and psychologist; and Jacob Bedno, his son-in-law.

The children have followed in the footsteps of their elders, and the heritage they will leave for their children will be the same that they received: Be charitable, be civic-minded, and support those institutions which are of benefit to the community.



This heroic monument in bronze and marble to George Washington, Robert Morris and Haym Salomon, which stands at Wacker Drive and Wabash Avenue in Chicago, was dedicated by The Patriotic Foundation of Chicago on the 150th anniversary of the Bill of Rights in December, 1941 as a service to our country and for better understanding among the various peoples of America.

This monument has become an historic symbol of the fact that peoples of all races and creeds made possible, from the very beginning, the progress of our democracy.

**BARNET HODES,** Chairman
The Patriotic Foundation of Chicago

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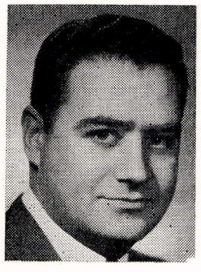
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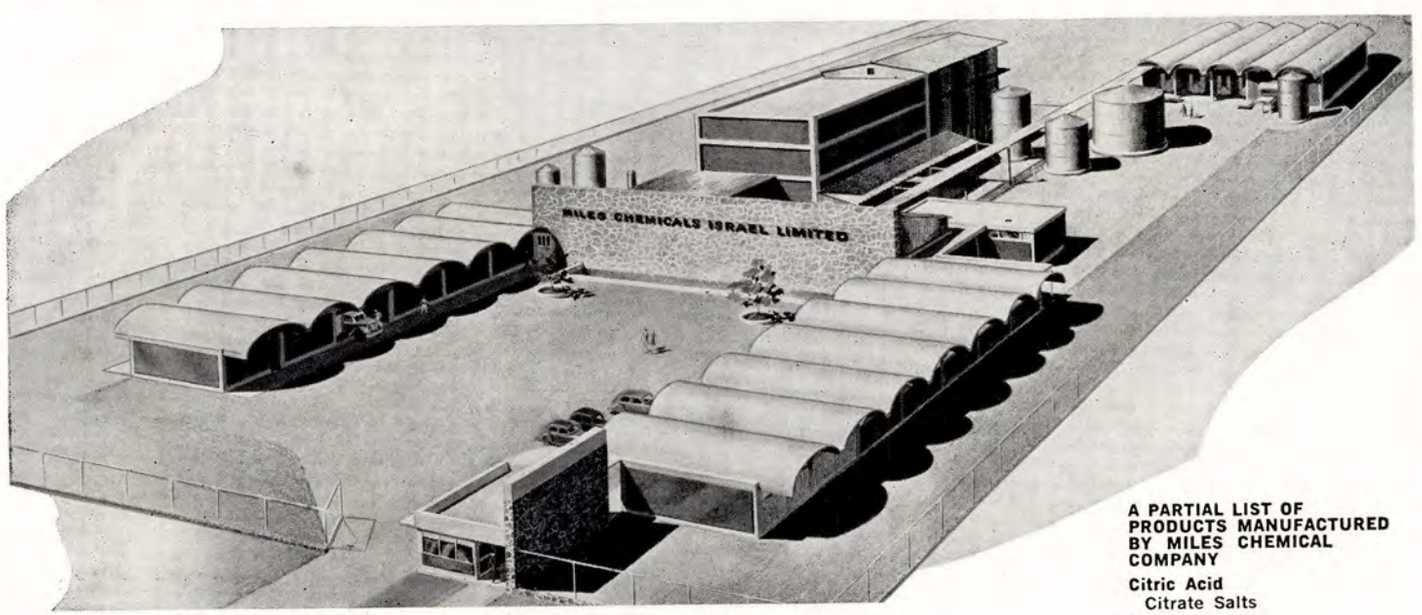
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## Industry for Israel

Shown above is the architect's drawing of a new plant now being built for the Miles Chemical Company Israel Limited at Haifa, Israel. This new $2 million plant, scheduled for completion in the spring of 1962, will manufacture citric acid for use by the fast-growing industrial community. Miles Chemical Company regards this new facility as a significant development toward the growth of far more widespread chemical operations in Israel — and is proud to have a part in the future of Israel. C-8-1

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*Joseph Alpert*

We are pleased to list our names,
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*Morton, Anne, Berle*
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Our Heartiest Congratulations
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*Greetings to*
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## The George J. Goldman Memorial Home

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This unique home for the Jewish Aged bears, honors and perpetuates the name and memory of its founder, the late George J. Goldman. A native born Chicagoan, he was the son of the late Samuel and Mary Goldman. The Goldman Home represents the culmination of a life devoted to leadership and activity in Jewish institutions, Jewish life, and charity towards his fellow man, and his realization of the desperate need of an intimate and friendly, charitable and non-profit home for the Jewish aged conducted in scrupulous accordance with Orthodox Jewish traditions.

The generous financial contributions and his inspiration made possible the founding of the Goldman Home. To date the Home has fulfilled Mr. Goldman's basic dreams. The home now houses 40 residents. Sixty percent are pension cases. A beautiful synagogue on the premises is convenient to the residents. Two kosher kitchens are maintained. Well equipped medical and nursing facilities assure the best protection for the health of the residents. Recreation rooms tastefully and comfortably furnished, equipped with television and radio provide for the comfort and entertainment of the residents.

The Hannah Goldman Foundation is determined to continue to support the Goldman Home with a view to its enlargement and betterment, so it may attain the maximum goal envisioned by its founder.

**HANNAH GOLDMAN**

## *The Jewish Students Scholarship Fund Incorporated*

The Jewish Students' Scholarship Fund was organized in 1934 (incorporated in 1935) by Alan J. Altheimer, Maurice A. Rosenthal and Arnold I. Shure. Shure and Altheimer still serve as president and vice-president respectively.

The principal activity of the Fund has been the granting of scholarships to worthy students at colleges and universities. Occasionally it has granted direct scholarships to a particularly deserving student, but by far the greater amount of disbursements have been to the universities themselves. They in turn have selected students enrolled therein to be the recipients of scholarship contributions. This has saved the cost of processing applications and has enabled the universities to assist students of their own choosing.

Scholarships are regularly given to such schools as Brandeis University, Hebrew University of Israel, University of Chicago Law School, University of Chicago Humanities Department, Roosevelt University and others. Special grants have been made to Illinois Institute of Technology, Northwestern University, Columbia and others.

Some of those who were recipients of Funds in the early days and have achieved prominence are Dr. Hans Rosenhaupt, now a nationally known figure on the faculty of Princeton University, Joseph Dunner, head of the Department of Political Science, Grinnell College and Nathan Leites, who took Professor Lasswell's place at the University of Chicago, and is now professor at an eastern university. There are many, many more who have become prominent.

## The Pincus Rosenberg Family Society

More than 400 direct descendants have kept the name alive of Pincus Rosenberg since his death in 1919 at the age of 109 years, with the organization of the Pincus Rosenberg Family Society shortly after his death.

George Nonberg is president of the organization, which is now 42 years old, and is an integral part of Jewish community life in the city of Chicago. It is more than a family club which meets once a month in members' homes to catch up on family gossip and engage in small social pleasantries.

The group holds bridal teas for the new brides-to-be, Mother's Day luncheons, anniversary parties, a Hanuka party and annually makes a pilgrimage to Jewish cemeteries at the time of the High Holydays to visit graves of members of the society who have passed on "to their eternal reward."

Mr. and Mrs. Paul Rosenberg (Mr. Rosenberg is president of Congregation Ezras Israel, 7001 N. California Avenue) are historians of the group and keep a very elaborate history book recording events of the society and its members.

Pincus Rosenberg came from Alexandrofsk, Russia, and started a long chain of descendants with the marriage of Anna in 1870. They had five sons, Louis, Jacob, Alter, Reuben and Herschel.

Pincus came to the United States in 1910 and the first meeting of the Pincus Rosenberg Family Society was held on December 6, 1919 with 75 members.

Gifts for new babies, weddings, Bar and Bas Mitvahs are provided by the society, which collects dues. Every fifth wedding anniversary of members is honored with a gift.

Although the society is not a charitable organization, it has collected $5,000 for a machine used to treat skin cancer, and they have donated funds to Combined Jewish Appeal and purchased United States and Israel Bonds.

## THE SCHOENSTADT STORY

**PIONEERS IN ENTERTAINMENT FOR THE COMMUNITY**

In 1908, when motion pictures were hardly more than a fad, Herman Schoenstadt founded the Palace theatre on the side side of Chicago, the first of a chain of 18 theatres that was to make entertainment history in Chicago.

The elder Schoenstadt is no longer with us, but the heritage of service to the community through entertainment and in participation in communal efforts came down to the sons, Henry and Arthur Schoenstadt, two of the most respected motion picture exhibitors in the country.

Those residents of the south side often enter the Picadilly, Hyde Park, Shakespeare, Peoples, Midwest, Brighton, Atlantic theatres and the Roxy in Berwyn, and see the Schoenstadt touch. They were the builders of the first "magnificent" theatre in Chicago, The Picadilly, and have always been in the forefront to bring better entertainment to the people of Chicagoland.

Like his father, Arthur Schoenstadt has made important contributions in the service of the community. Arthur Schoenstadt, past vice-president of the Chicago Sinai Temple, is a member of Adolph Kraus and Cinema Lodge of B'nai B'rith, the Men's Club of Sinai, Standard Club, Allied Theatres of Illinois, and a trustee of the Variety Clubs of Illinois. He is also a member of the Hyde Park Conservation Board and the Air Pollution Board of Appeals.

A graduate of architecture of the University of Illinois, Mr. Schoenstadt is also a member of American Legion Post No. 34, on the board of Lawrence Hall, the board of trustees of the Faulkner School, Hyde Park Neighborhood Club, 40 and 8, and the Civil Aeronautics Commission. He is active in Brandeis University, City of Hope and many other groups. His two children, Arthur, Jr. and Jean Marie, are also in the business and will follow in the footsteps of their forebears.

The Schoenstadts were outstanding pioneers in the motion picture field, and their great service to the Jewish community will equally make their names remembered.

to the **Sentinel**

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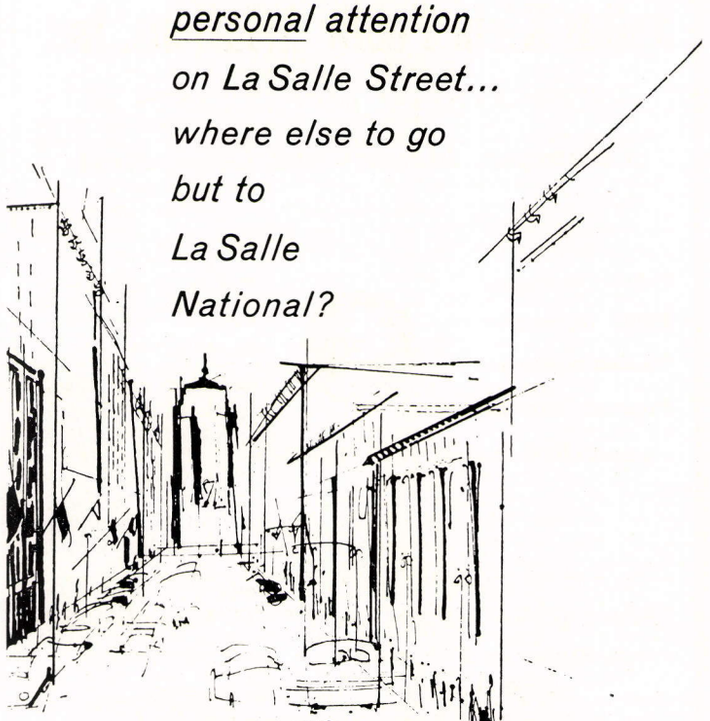
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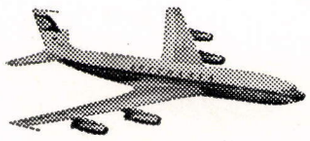


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We are pleased to have been given the opportunity to be of service to the Jewish community, and its organizations and individuals, and to aid them achieve their important goals.

We are also highly conscious of the role that The SENTINEL has been playing in the progress of the Jewish community for the past 50 years and we are happy to have been one of The SENTINEL'S loyal supporters.

May the next half-century strengthen the survival of Judaism through the work of The SENTINEL and our community's component organizations.

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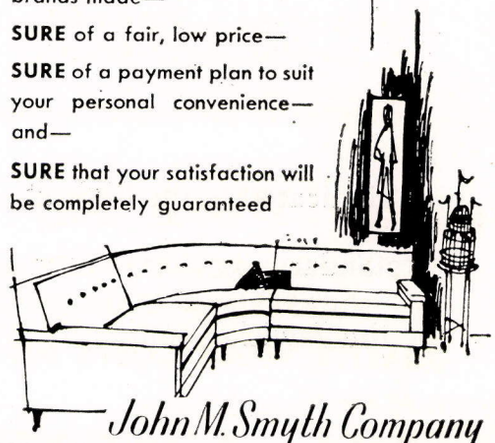
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Lee J. Furth, the third generation and now active head of Furth and Company, joined his father in 1923, and Jules L. Furth, the fourth generation, became associated in 1950. The four generations represent almost a century of Furth funeral service. The company is an active participant in the affairs of the Jewish Funeral Directors of America and ha searned the confidence of the profession as well as the respect of the Jewish community.

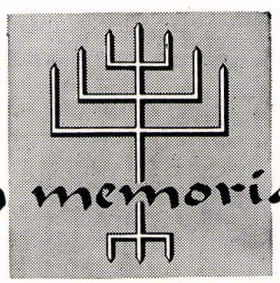
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