

Look to the rock from which you were hewn  
הביטו אל-צור הצבתם



# chicago jewish historical society

618 South Michigan • Chicago, Illinois 60605 • Telephone: (312) 663-5634

## society news

VOLUME 10, NUMBER 1

SEPTEMBER, 1986

### NORMAN SCHWARTZ IS CHOSEN TO HEAD SOCIETY FOR TWO MORE YEARS

#### BOARD RE-ELECTS FOUR OFFICERS AT ITS MEETING IN AUGUST

Officers for 1986-88 were elected by the Board of Directors of the Chicago Jewish Historical Society at its August meeting. All present officers, chosen for re-election by the nominating committee, were elected by unanimous vote.

Heading the list is President Norman D. Schwartz, who will become the first person to serve two two-year terms since founding President Muriel Robin. Others continuing in office are Doris Minsky, vice president; Ruth Brandzel, recording secretary; and Sol Brandzel, treasurer.

The nominating committee, according to one member, Past President Adele Hast, saw no need to change a winning team which has guided the Society in a period of continued growth and a variety of successful activities.

Mr. Schwartz and his team first took office in 1984. He succeeded Rachel B. Heimovics.



Re-elected President Norman D. Schwartz

### NORTH SHORE CONGREGATION IS CURRENT HOST TO MAXWELL STREET EXHIBIT

North Shore Congregation Israel is the current host of the Society's exhibit on Maxwell Street when it was Jewish. The exhibit opened August 11 and will be on display through September 30.

Included in the exhibit are enlarged reproductions of old photographs showing the Maxwell Street area as a locale for Jewish residence as well as business during the fifty or more years beginning in

[continued on page seven]

Open Meeting, Sunday, September 28

Temple Emanuel

Program

"The Rise and Fall of Jewish Publications in Chicago"

Rabbi Leonard C. Mishkin

1 PM: Refreshments

Free Admission

2 PM: Program

See Page Three for Details

## President's Message

### INEVITABILITY OF CHANGE MAKES PRESERVATION EFFORTS MORE IMPORTANT

Two recent Society activities have shown us dramatically why it is necessary to record our Chicago Jewish history. On February 19, 1984, Ann Barzel spoke to us about Lawndale when it was Jewish. The period covered was short, 1910 to 1955. Nevertheless, forty-five years is a big part of Chicago's 150 years of Jewish history, and during those years Lawndale was by far Chicago's largest Jewish neighborhood. However, except for limited documentation in various forms (pictures, newspaper articles, some synagogue records, some institutional records), only a number of recycled buildings remain to remind us of what was once a vibrant Jewish community.

Just imagine having 3,200 Jewish children in one elementary school (Penn). Think of such various institutions as the Marks Nathan Jewish Orphans' Home, the Beth Moshav Z'Keinim (BMZ) Home for the Aged, the Yiddish theatres, the synagogues and Hebrew schools, all in one small area of Chicago. And now, there remain only buildings, fading away, losing their identification.

#### Smaller Neighborhoods Disappear Too

On July 20, 1986, Sam Melnick conducted a Society tour through the Englewood area. Although the peak Jewish population there was only approximately 3,000 souls, it was nevertheless an important part of the larger local Jewish community. Like Lawndale, it too lasted only a short period, 1900 to 1950.

The traces we find today are few, more in the memories of the former residents than in any physical evidence. The center of the area, 63rd and Halsted Streets, has been made into a mall, and it is virtually unrecognizable to the old-timers. Elsewhere, we did see two former synagogue buildings, the Aberdeen Street Synagogue and Anshe Emet of Englewood, which confirm for us that there once was a Jewish presence in the area. In one case, it is only some Magen Davids and a cornerstone that give us the clues. The name of one of the synagogues is now covered by a board bearing the name of the current occu-

### CURRENT CJHS EXHIBIT AT SPERTUS FEATURES SAMMY MIZENBERG MEMORABILIA MATERIAL DONATED TO ARCHIVES BY NEPHEW OF MILITARY CASUALTY

An exhibit of memorabilia concerning one of Chicago's early Jewish war casualties has been prepared by the Society, and it is now on view at the Spertus Museum of Judaica, 618 South Michigan Avenue. The exhibit concerns Sammy Mizenberg, a West-side Chicagoan, who had the misfortune to be the first American killed in Mexico during the 1914 punitive expedition against Vera Cruz.

Most of the memorabilia, which include photographs, a sympathy card from President Woodrow Wilson, Mizenberg's Marine hat and an engraved nameplate from his coffin, were donated to the Society for placement in the Chicago Jewish Archives by Pvt. Mizenberg's nephew, Melvin G. Trager.

The exhibit, supervised by CJHS Exhibit Chairman Doris Minsky and designed by Lorre Slaw, will remain on display through October. It is open to the public without charge.

The full story of young Mizenberg's death and the huge funeral provided by Chicago's West side for its hero appeared in the Society News of February, 1982. A later story on items donated to the Archives appeared in the October, 1985 issue.

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pant.

#### Keeping the Memories Alive

The three examples above tell you why the Chicago Jewish Historical Society exists. Future historians might be able to piece together some facts, but what they record will not be so complete as what can be recorded by those who lived through the period and in the place.

This is why we appeal to you to join us. Help us financially. Help us with documentation. Send us a photo of your participation in some community activity or printed matter from some Jewish event of yesteryear. Before you throw away that precious memorabilia, call us to arrange for its pick-up so we can preserve it.

--Norman D. Schwartz

## FALL MEETING WILL FEATURE A LOOK AT THE LOCAL JEWISH PRESS

### DEATH REPORTED OF ASSOCIATE EDITOR OF MEITES HISTORY OF CHICAGO JEWRY

The recent death of an important though virtually unknown historian of local Jewry has been reported to us by CJHS Past President Rachel Heimovics. He was David E. Hirsch, who served as the associate editor of the invaluable History of the Jews of Chicago by Hyman L. Meites.

Mr. Hirsch, who should not be confused with his contemporary of the same name who was a son of Rabbi Emil G. Hirsch, was a former Chicagoan. He had a long career as a journalist, most notably for Zionist publications, in Chicago, New York and in Israel where he died.

In 1977 while on a visit to this area, he was interviewed by Mrs. Heimovics and spoke of Jewish Chicago during the early years of the century and of his work on the Meites book.

This comprehensive volume, published in 1924 by an earlier incarnation of the Society (the Jewish Historical Society of Illinois), is still unsurpassed as the history of Chicago Jews during their first seventy-five years in the city. Unfortunately this rare volume is out-of-print.

Mrs. Heimovics, who headed the Society for two years beginning in 1982, is now a resident of Longwood, Florida, but continues her interest in and contributions to Chicago Jewish history. She also serves as a member of the CJHS board.

### ANSHE EMET DAY SCHOOL RECEIVED JEWISH FEDERATION AID DURING 1977-81

An article on the Anshe Emet Day School appearing in the June Society News contained the statement that "throughout the years the growing financial needs of the Day School have been met internally." Len Schmelkin of the Jewish Federation has called our attention to the fact that that statement, while true for recent years, is erroneous.

Between 1977 and 1981, the Day School received financial support from the Federation to the extent of \$122,250. Since then the school determined that based on projected enrollment figures and its internal fund-raising capabilities,

### RABBI MISHKIN TO SPEAK SEPTEMBER 28 AS SOCIETY BEGINS ITS TENTH YEAR

The history and development of Jewish publications in Chicago will be the topic under discussion at the Fall meeting of the Society on Sunday, September 28, at Temple Emanuel. The speaker will be Rabbi Leonard C. Mishkin, professor of history at the Hebrew Theological College and retired superintendent of the Associated Talmud Torahs of Chicago.

This program, titled "A Perspective on the Rise and Fall of Jewish Publications in Chicago," will be the first as the Society begins its tenth year of service to Chicago.

#### Speaker Is Respected Historian

Rabbi Mishkin, who headed the Associated Talmud Torahs for forty-two years after his arrival in the early nineteen-twenties, has observed and has contributed to local Jewish publications first-hand for well over a half century and, as a respected historian, has also studied earlier ones. His comments should be informative and revealing.

#### Buses Stop at Door

Temple Emanuel, 5959 North Sheridan Road, has once again generously made its facilities available to the Society. CTA buses stop in front of the building, and there is a parking lot entered from the north of the temple.

Arrangements for the program have been made by Program Chairman Burt Robin. Refreshments are provided by Hospitality Chairman Shirley Sorkin.

--I. J. S.

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further subventions would not be required.

For thirty-five of the school's forty years, the author's statement was correct, but in the years referred to, the Federation, as it does for so many other Jewish institutions, provided direct financial assistance.

We are grateful to Mr. Schmelkin for setting the record straight.

--I. J. S.

# CHICAGO SINAI CONGREGATION LOOKS BACK ON 125TH ANNIVERSARY

## CITY'S FIRST REFORM CONGREGATION HAS PLAYED SEVERAL IMPORTANT ROLES

Adapted by Irwin J. Suloway

This year marks the 125th anniversary of the founding of the city's first Reform Jewish synagogue, Chicago Sinai Congregation. Other synagogues which are now Reform preceded it, but in 1861 when Sinai Temple--as it is popularly known--was founded, the others were still Orthodox.

In addition to being the first Reform congregation, Sinai was to become huge and prosperous, influential in local and national religious and civic movements, and to become the pulpit of outstanding rabbis.

### Rabbi Felsenthal the Major Impetus

Sinai's origins actually extend back further than 125 years. The earliest movement for the organization of Chicago's first Reform synagogue was instituted in 1857. In 1858, Bernhard Felsenthal (1822-1908) organized the "Juedischer Reformverein," the Jewish Reform Society, whose purpose would be to foster the study of Jewish history and philosophy and establish a firm intellectual foundation for a liberal Jewish congregation.

Felsenthal, a rabbinic scholar and teacher who had recently arrived from Germany, drafted a statement of principles, grounding his concepts of Reform Judaism in the Biblical and Talmudic traditions. His major premise was the intellectual freedom and duty of each Jew to seek the sources of religious truth in light of the needs and circumstances of every generation.

The wide influence he exerted led to the formal establishment of Chicago

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Always prominent and sometimes controversial, Chicago Sinai Congregation has compiled an important and interesting record of achievement. Its contributions to religious and civic affairs are here looked back upon as the congregation celebrates its 125th anniversary. This article, adapted by Society News from a pictorial history prepared by Rabbi Howard A. Berman, presents highlights of the congregation's colorful history. Opinions expressed are those of the adaptor.

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Sinai Congregation in April, 1861, with Bernhard Felsenthal as the Temple's first rabbi.

### Original Building in the Loop

Shortly after its organization, Sinai Congregation acquired its first house of worship. A former Protestant church located on Monroe Street between Clark and LaSalle was purchased and remodeled as a synagogue. It was dedicated on June 21, 1861.

Under Dr. Felsenthal's leadership, Sinai continued to grow in its early years. The rabbi's scholarly, forthright championship of liberal Judaism attracted many prominent Jewish families to the new congregation.

In 1863, Sinai dedicated its second temple, a simple frame structure on the corner of Plymouth Court and Van Buren Street. The following year Dr. Felsenthal resigned from Sinai's pulpit and went on to establish Zion Congregation, then the first synagogue on Chicago's West Side and now Oak Park Temple.

### New Rabbi Brings New Ideas

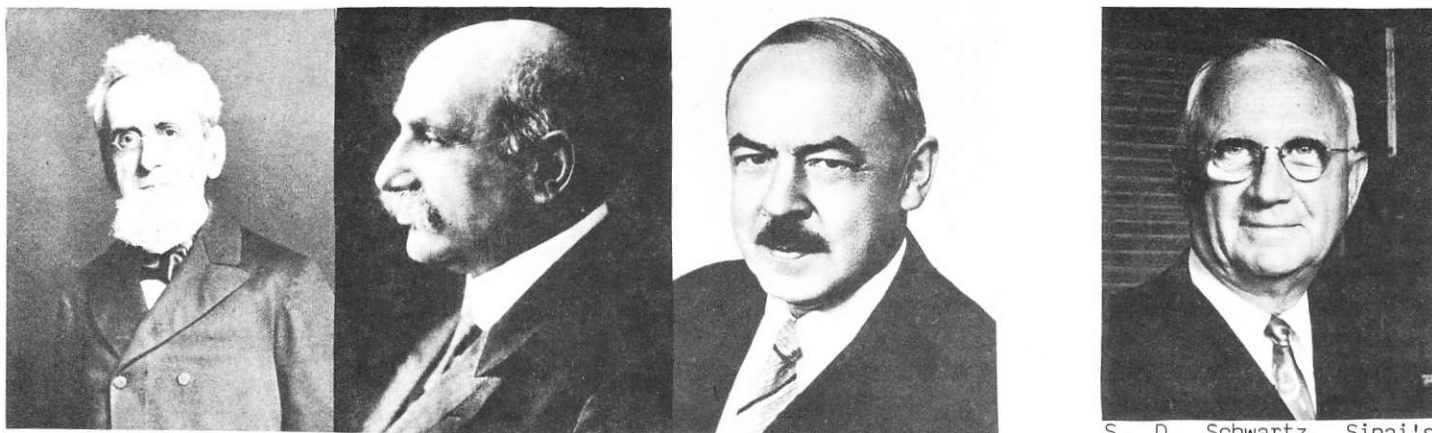
The members of Sinai sought the recommendation of the major Reform rabbis of Germany for a new leader, and in 1864 elected Dr. Isaac Chronic of Koenigsberg to occupy the pulpit. Chronic was an academician and brought great erudition to his preaching. However, as a communal leader he failed to win the affection and loyalty of his people, and in 1869 he returned to Europe.

He left his own contribution to the legacy of Sinai's liberalism, however, having led the effort to establish Sinai's cemetery at Rosehill in 1867, the first instance in America of a Jewish section in an interdenominational cemetery. Dr. Chronic was also one of the first rabbis in America to propose Sunday services--an innovation that would be implemented by his successor.

### Sunday Services Instituted in 1874

The Great Fire of 1871 destroyed most of Chicago's churches and synagogues, including Sinai Temple on Van Buren Street. It was also that year, however, that Dr. Kaufmann Kohler (1843-1925), one of the most prominent Reform rabbis in America, became Sinai's new leader. As the city





Sinai Congregation's outstanding rabbis of its first century: (1. to r.) Dr. Bernhard Felsenthal, the founding rabbi; Dr. Emil G. Hirsch, who occupied its pulpit for 43 years; and Dr. Louis L. Mann, rabbi from 1923 until 1962.

S. D. Schwartz, Sinai's executive director, who served the congregation for fifty years.

rebuilt itself, the congregation continued to grow and develop. In the years immediately following the fire, services were held in rented halls. It was during this period that one of Sinai's most distinctive traditions was instituted by Dr. Kohler--the Sunday worship service. In a creative and forthright response to the conditions of American life which made it difficult for many Jews to absent themselves from work to observe the traditional Sabbath, Sinai held its first Sunday morning service on January 15, 1874.

While initially a supplement to the Saturday liturgy, the Sunday service soon became the major worship of the week at Sinai. The popularity of this innovation made it a model for a number of other major Reform temples around the country.

#### Move to South Side

Following the Great Fire, the established German Jewish community began moving to the fashionable southern part of the city. Sinai acquired land for a new home at the corner of Indiana Avenue and 21st Street, and on April 8, 1876, a beautiful new temple was dedicated, designed by the famous Chicago architects Dankmar Adler and Louis Sullivan in their first major collaboration.

The imposing structure was Romanesque in style, and the interior was embellished with the abstract floral designs and frescoes that were to become Sullivans's distinctive trademark.

Dr. Kohler served Sinai for the next four years, leaving Chicago in 1879 to become rabbi of New York's Temple Beth El. He would go on to serve as president of

Hebrew Union College in Cincinnati, raising up a new generation of American reform rabbis.

#### The Hirsch Era Begins

The year 1880 marked a major turning point in the history of Chicago Sinai Congregation. After a nationwide search for a new rabbi, the congregation elected Dr. Emil G. Hirsch (1851-1923) as its new spiritual leader. Hirsch was one of the leading younger lights in the Reform movement and would guide Sinai's development for the next forty-three years.

His blend of vigorous, often radical, religious and social liberalism would become Sinai's distinctive hallmark. Dr. Hirsch's forceful, dynamic preaching, in which he courageously addressed the major theological, social and economic issues of the day, attracted thousands of Chicagoans--both Jews and Christians--to Sinai's services.

#### The Golden Age

Hirsch quickly emerged as one of the city's major civic leaders, involved in every important movement for social progress. Within five years, Sinai became the largest Jewish congregation in Chicago, and eventually it was recognized as a preeminent religious institution throughout the nation.

In 1892 the temple on Indiana Avenue had to be enlarged to accommodate the crowds that flocked weekly to Sinai's services.

These years were the beginning of the "Golden Age" for the congregation. Its power and influence as an exponent of

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## SINAI CONGREGATION MARKS COMPLETION OF 125 YEARS (CONT'D)

[continued from previous page]

liberal religion and social reform attracted leading citizens to its ranks.

Among the active members of Sinai in the early twentieth century who exemplified the social and ethical ideals of Reform Judaism in the broader community were Julius Rosenwald, president of Sears Roebuck and Company, leading philanthropist and champion of education and economic opportunity for America's poor; Hannah Greenbaum Solomon, outstanding civic leader and founder of the National Council of Jewish Women; and Henry Horner, Governor of Illinois from 1932 to 1940.

### Unusual Achievements

During this period, Sinai's service to the broader community included the active role that Dr. Hirsch and many temple members played in the founding of the University of Chicago in 1893, a close relationship between the two institutions that has continued through the years.

However, the special needs of the Jewish community were always the congregation's major priority, and another important dimension of its service was the establishment of the Jewish Training School in 1890. This famous institution, conceived by Dr. Hirsch and led by many Sinai members, was organized to reach out to the thousands of Jewish immigrants from Eastern Europe who were arriving in Chicago at the time. The school, with its own fine building in the heart of the City's West Side Jewish neighborhood, taught English, civics, home economics and job training for generations of new Americans.

### The Grand Boulevard Temple

In 1912 the greatly expanded congregation dedicated its fourth home, a magnificent temple and community center on Grand Boulevard (later South Parkway and now Martin Luther King, Jr. Drive) and 46th Street. Designed by the prominent Chicago architect Alfred Alschuler, this edifice exemplified Sinai's philosophy that liberal religion should shape the total character of an individual--spiritual, intellectual and social--a contemporary interpretation of the traditional three-fold function of the synagogue as a house of prayer, study and fellowship.

In addition to a sanctuary seating

over 2,200 worshippers, the new Sinai center included education, cultural and athletic facilities. The imposing simplicity of this classically inspired building reflected the broad, rational religious principles of the congregation.

### The Mann and Schwartz Years

In 1923 Emil G. Hirsch died at the age of seventy-one. He was mourned throughout the nation as a great religious leader and a fearless champion of social justice. His successor in the Sinai pulpit was also distinguished. In April, 1923, Dr. Louis L. Mann (1890-1962) was appointed as the congregation's fifth rabbi.

In his inaugural sermon he left no doubt that he would carry on the courageous moral leadership that had become Sinai's distinctive tradition.

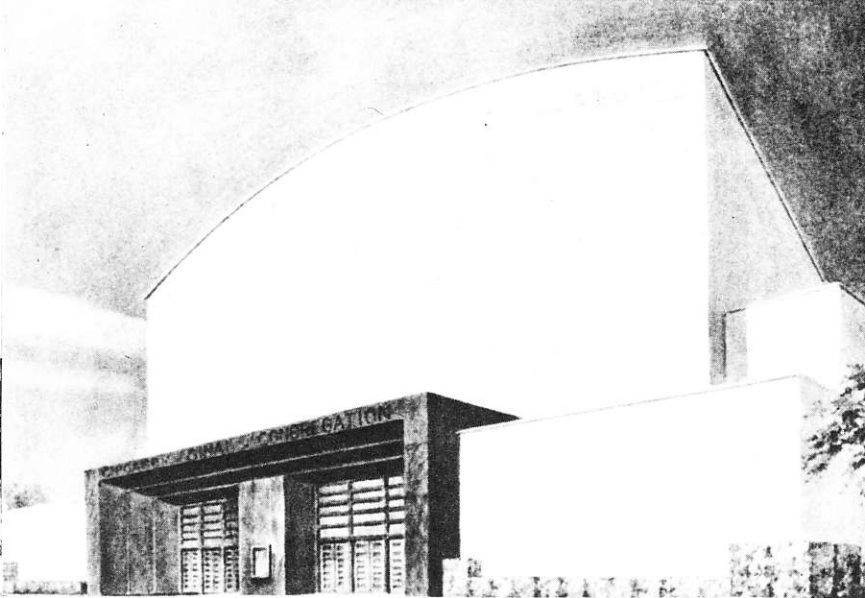
Among the highlights of Sinai's multi-dimensional program during these years was the famous "Sinai Forum." The guiding spirit behind this nationally renowned lecture series was the director of the congregation's Emil G. Hirsch Community Center, Samuel Disraeli Schwartz. "S.D." shaped the Forum into a major force for the discussion of the pressing moral, political and philosophical issues of the day. Prominent thinkers from every walk of life addressed the Forum in what became a major cultural institution of Chicago life.

It was also during this period that the Sinai Sisterhood, founded in 1914, and later the Men's Club established their traditions of service and leadership in the work of the temple.

### Building the Present Home

By the mid 1940's the Jewish population of Chicago had continued to move southward, and most of Sinai's membership were living in the Hyde Park and South Shore neighborhoods. Plans were underway for a new home for the congregation. In 1944 the last service was held at the temple on South Parkway.

Due to the financial limitations and construction restrictions of the postwar years, the congregation would be "homeless" for the next five years--worshipping in Rockefeller Chapel at the University of Chicago and with its sister temple, K.A.M. In 1950 the present sanctuary on South Shore Drive in Hyde Park was dedi-



Left, Sinai's home for nearly 40 years, the Indiana Avenue temple designed by Dankmar Adler and Louis Sullivan and, right, its current sanctuary, occupied in 1950.

cated.

Its distinctive contemporary design reflects the modern religious spirit that is the heart of Sinai's identity. The striking modern exterior exemplifies a broad, rational faith and yet proclaims the ancient words that were always inscribed on each of Sinai's sanctuaries: "Mine house shall be a house of prayer for all peoples!"

#### Rabbi Karff and Changing Demographics

Dr. Mann retired as senior rabbi in 1962 and was succeeded by Samuel E. Karff. This was in many ways a period of transition in the congregation's history. Sweeping demographic changes were taking place in Chicago as many Jewish families moved from the South Side to either suburban or other city neighborhoods.

New trends were also evident in Jewish thought and practice as responses were sought to the tumultuous events and changes in twentieth century Jewish life. Dr. Karff led Sinai in facing the challenges of changing membership realities, seeking to intensify the religious and educational experience of the congregation with creative new programs and styles of worship and study.

In 1975, after thirteen years of strong, popular leadership, Rabbi Karff resigned from Sinai to serve a major Reform congregation, Beth Israel, in Houston, Texas. He was succeeded by Philip Kranz, who had been associate rabbi of the temple. Rabbi Kranz continued to lead the congregation in experimenting with new, more informal styles of leadership and programming, developing the sense of Sinai as a warm, caring family for its diverse membership.

With Rabbi Kranz' departure for a new congregation in Atlanta in 1980, Sinai once

again engaged in the search for a new leader. A period of two years followed, during which the lay leaders of the congregation carried on an active program with the devoted support of the membership.

#### Commitment to Classical Reform Judaism

In 1982 the congregation elected Howard A. Berman as the eighth rabbi of Sinai. Rabbi Berman's primary commitment has been to uphold the congregation's historic Classical Reform principles, interpreting the ideals of the liberal American Jewish tradition in creative new ways.

Among the new directions of this period in Sinai's history have been a reaffirmation of the importance of congregational worship and adult education, new programs of community service and Jewish-Christian cooperation and the development of the temple's unique outreach program of support for interfaith families.

Thus the city's first Reform congregation, still dedicated to the principles which gave it birth, marks another milestone in a distinguished history of leadership and achievement.

#### **MAXWELL STREET EXHIBIT (CONT'D)**

[continued from page one]

1880. Informative captions accompany the photos.

The exhibit, originally displayed at the Chicago Historical Society, was organized by Guest Curator Alan Teller primarily from prints in their collection. It is currently on long-term loan to CJHS, which is making it available to interested organizations through its exhibit chairmen, Mark Mandle and Doris Minsky. Interested groups should contact the CJHS office at 663-5634 or in writing.



## IS THE JEWISH STAR REALLY JEWISH OR DOES IT JUST LOOK JEWISH?

### Magen David Used As Decoration on Local Buildings with No Jewish Link

by Norman D. Schwartz

Questions about six-pointed stars found in or on buildings or elsewhere are often directed to the Chicago Jewish Historical Society. The questioner wants to know what Jewish institution had been the occupant of the place where the star was found. Research has often indicated that there was never anything Jewish about the use of the six-pointed star on these buildings.

Through the centuries these stars or hexagrams, as they are often called, have had many uses other than Jewish ones. There is a legend that George Washington showed Betsy Ross a design for a flag for the United States with six-pointed stars. After she convinced him that it was easy for her to make five-pointed stars, he accepted the change in design.

#### The Star and Non-Jewish Chicago

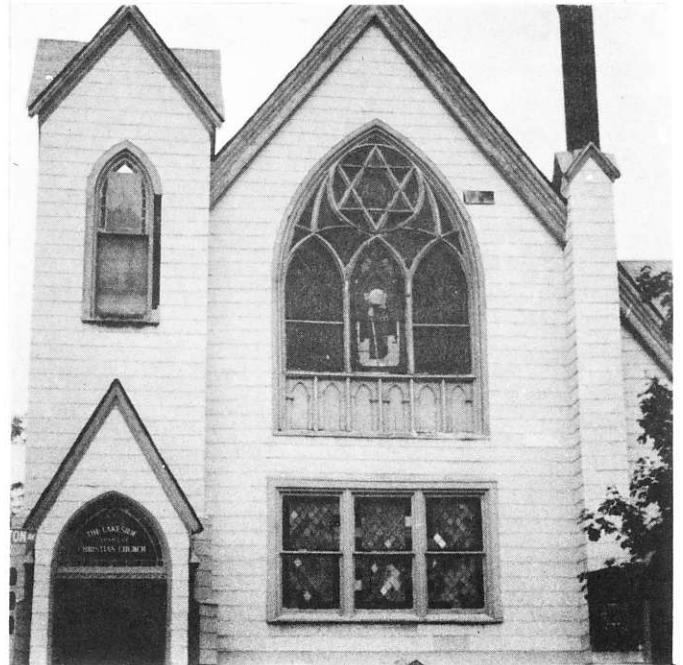
The flag of Chicago contains four six-pointed stars representing Fort Dearborn, the Chicago Fire of 1871, the Columbian Exposition of 1893 and the Century of Progress of 1933. Until 1956 the Chicago Police Department used a six-pointed star as its badge.

The Schoenhofen Brewing Company had a building at 18th Street and Canalport with a hexagram on its facade. It was recently shown in news photos when the area was in the news as a site for urban renewal. There is also a hexagram on the Blatz Brewery in Milwaukee, and the Vel Blatz Brewery used the star on its beer bottles prior to 1920. Three explanations have been of-

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**More than any other identification mark, the Star of David (Magen David in Hebrew) has signified Judaism and Jewishness to Jew and Gentile alike. Through the centuries this has been the case. Yet, as this article shows, the star has had a long non-Jewish history, and many local uses of the star are unrelated to anything Jewish. Norman Schwartz, beginning his second term as CJHS president, is a longtime student of Chicago Jewish history.**

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The Lakeside Japanese Christian Church building has no Jewish history despite its Star of David.

--Photo by N.D. Schwartz  
ferred for the use of this kind of star in connection with breweries (none of which is here presented as verified historical fact). They are:

1. The star was emblematic of the six steps in the process of making beer. (Source: Encyclopedia Britannica)

2. Leaking wooden half-barrels of beer were designated with a star to indicate that they were to be sent to the Stern Wirt or Star Host room where guests of the brewery were served free beer. The hexagram was used because it was easier to make than the five-pointed star. (Source: a man who worked in breweries in Chicago)

3. "It is understood that the star was the Star of David. This derives from the legend that King David of Israel was the first brewer of beer." (Source: letter from G. Heilman Brewing Company, Inc.)

#### Churches and the Star

Six-pointed stars can also be found in church buildings originally designed as churches (not the ones which were synagogues first and then converted to church use). One such church is the famous Santa Croce in Florence, Italy (according to Harold T. Berc). Another is the Lakeside Japanese Christian Church at 954 West Wellington in Chicago. Despite the





The facade of a non-Jewish brewery building in Chicago.

star prominent in its facade, research indicates that this structure has never been used as a Jewish house of worship.

The Encyclopaedica Judaica, Volume 11, (1971) in an extensive article tells us, "The hexagram was often used by Jews and non-Jews alike alongside the pentagram (the five-pointed star) and in the synagogue of Capernaum, Israel, (second or third century C.E.), it is found side by side with the pentagram and the now notorious swastika on a frieze." The hexagram also had two "Jewish" names. "Between 1300 and 1900 the two terms, shield of David and seal of Solomon, are used indiscriminately..." according to the encyclopaedia.

Gershom Scholem's book, The Messianic Idea in Judaism has a chapter, "The Star of David: History of a Symbol," which treats the subject extensively. For those interested in greater detail, I recommend the Encyclopedica Judaica and Gershom Scholem's book.

#### Its Rebirth as a Symbol

Today of course the hexagram appears in the flag of the State of Israel, and its presence has given new life to an old symbol.

But, as Gershom Scholem has written, "Far more than the Zionists have done to provide the Shield of David with the sanctity of a genuine symbol has

## Test Your Knowledge with The Chicago Jewish Trivia Quiz

### Trivia Quiz Number 4

Test your knowledge of local Jewish history by attempting to answer our regular Chicago Jewish Trivia Quiz. Then check with your friends to see how well they can do.

1. What synagogue began at a meeting held on the eve of the Chicago Fire, October 8, 1871?
2. What synagogue played host to Queen Marie of Romania, granddaughter of Queen Victoria?
3. What was Chicago's role in the founding of the National Council of Jewish Women?
4. What was Chicago Jewry's major contribution to public education?

### Trivia Answers Are on Page Eleven

been done by those who made it for millions into a mark of shame and degradation. The yellow Jewish star, as a sign of exclusion and ultimately of annihilation, has accompanied the Jews on their path of humiliation and horror, of battle and heroic resistance. Under this sign they were murdered: under this sign they came to Israel. If there is a fertile soil of historical experience from which symbols draw their meaning, it would seem to be given here.

"Some have been of the opinion that the sign which marked the way to annihilation and to the gas chambers should be replaced by a sign of life. But it is possible to think quite the opposite: the sign which in our own days has been sanctified by suffering and dread has become worthy of illuminating the path to life and reconstruction. Before ascending, the path led down into the abyss; there the symbol received its ultimate humiliation and there it won its greatness."

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### Reserve November 9!

For CJHS Meeting at Temple Shalom

### Hear James Rice Discuss

Two Decades of Conflict, Change & Achievement

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The old B'nai Israel of Englewood building as seen on a Society summer tour. --Photo by N.D. Schwartz

## SOCIETY COMPLETES TENTH SEASON OF SUMMER TOURS, MAKES PLANS FOR 1987 INTEREST REMAINS HIGH FOR VISITS TO SITES OF PRESENT, PAST IMPORTANCE

Three busloads of Society members and friends were informed about Jewish history in the course of tours offered this summer by the Chicago Jewish Historical Society.

The tours, arranged for the seventh consecutive year by Chairman Leah Axelrod, included a half-day tour of present and former Jewish neighborhoods on the West and Northwest sides, one of the old Englewood Jewish community and an all-day tour of Milwaukee's Jewish community. All were led by qualified guides whose comments added much to the sights seen.

"This was our tenth season of tours," said President Norman Schwartz. "They continue to be popular because our members find them both informative and entertaining. The Society is grateful to Leah and to her predecessor Rachel Heimovics for their fine work in creating what is a very important part of our activities."

The 1986 tour leaders included Mrs. Axelrod, Dr. Irving Cutler and Sam Melnick and his mother, Jane Melnick-Stengel. To make the tours readily accessible to all, costs are kept low and members pay specially

## HAYMARKET TRAGEDY PRECEDED BY VIOLENCE AGAINST JEWISH SHOPKEEPER

An interesting footnote to the article on Jewish involvement in the Haymarket Tragedy and its aftermath has been provided by Society member Nathan Kaplan. Mr. Kaplan's information concerns union-related violence involving a Jew which took place earlier in the day of the Haymarket affair.

The original article by Board member Walter Roth appeared in the June Society News. Mr. Kaplan's information is reproduced below.

There may have been an involvement of a Jewish family in the events leading up to the riot later on the evening of May 1, 1886, if it can be assumed that Samuel Rosenfeld was Jewish.

An account of what happened to Rosenfeld and his family appears in Chicago Ragtime, a well-researched book by Richard Lindberg. In his account, Lindberg identifies Rosenfeld as Rosenfield, although the city directory of 1875 lists Samuel Rosenfeld at 1800 S. Racine (then Centre), the same location given by Lindberg.

According to Lindberg, there may have been a faction in the police department which wanted to keep tensions high and "set up" the labor movement to warrant bold police action. A mob of 3,000 people materialized on the morning of the riot and stormed and pillaged Rosenfeld's drug store on the pretext that he was a police informer against labor. The mob represented itself as a labor group, which they were not.

Rosenfeld's family lived upstairs of the drug store. Oddly, there is no listing in the city directory for Rosenfeld in the following years. Nor did his name appear as living elsewhere in Chicago.

Any reader who can shed further light on Samuel Rosenfeld or his family should communicate with the editor.

--I. J. S.

reduced rates.

Mrs. Axelrod is already thinking about the 1987 season and welcomes suggestions concerning new tours or possible leaders. She can be reached at 432-7003.

## Society Welcomes New Members

The Society welcomes the following new members who have joined during the past few months. Their membership indicates their desire to assist in the preservation of Chicago's Jewish history and to participate in the many entertaining and educational activities of the organization.

Paula Barrett	Illiana Jewish
William Bergman	Genealogical Society
Tillie Ellis	Louis Mandle
Mr. & Mrs. Alvin Friedman	Mrs. Betty Palash
Mr. & Mrs. Hyman Gross	Marie Pokkus
Shirlee Hoffman	Nathan Rosenstone
Herbert Kraus	Mrs. Ruth Samek
	Anna S. Tepper
	--Marian Cutler
	Membership Chairman

## Answers to Trivia Quiz

### Trivia Questions Are on Page Nine

1. The meeting to plan the organization of Congregation Rodef Sholom, which later became Temple Beth El, was held on Milwaukee Avenue on the eve of the fire. It changed its name after a cyclone destroyed an early building.

2. On November 14, 1926, a reception was held for the Queen at the First Roumanian Congregation Sha'arei Shomayim. (Her son, King Carol, eventually married his Jewish mistress after losing his throne.)

3. The National Council of Jewish Women was founded in Chicago in 1894 by Hannah Greenebaum Solomon. A member of a pioneer Chicago Jewish family, she built upon a foundation created by the Jewish section of the Congress of Religion which she organized at the World's Fair the previous year, and built a nationwide organization whose achievements both in Jewish and in women's affairs have been many.

4. The concept of manual training or training in the practical arts in the elementary school had been bandied about for decades in Chicago but no action was taken until the success of the Jewish Training School, based on a German model, clearly demonstrated the worth of such training, especially for those not going on to high school. The school was founded in 1890 by German Jews seeking to prepare East European Jewish children for occupations other than peddling.

(Prepared by Norman Schwartz and Irwin Suloway)



Performers at June brunch meeting included Cantor Abraham Lubin (right) and accompanist Gerald Rizzer. --Photo by Moselle Schwartz

## PROGRAM OF YIDDISH SONGS FEATURED AT ANNUAL BRUNCH MEETING

### GATHERING AT TEMPLE SHOLOM ALSO ADDS LEVINSON, SHULMAN TO BOARD

Jewish music and Jewish food were featured at the annual brunch meeting of the Chicago Jewish Historical Society on June 8 at Temple Sholom. The brunch, open only to Society members and the third of its kind, once again attracted more individuals than preceding brunches.

Cantor Abraham Lubin of Congregation Rodfei Zedek sang Yiddish songs written in pre-World War II Poland to the piano accompaniment of Gerald Rizzer. Former Chicagoan Ira Harris, now active in Jewish historical activities of Southern California, spoke briefly of his research on the Concordia Guards, a local Jewish army group in the U. S. Civil War.

The annual election of board members resulted in the addition of Joseph I. Levinson and Dr. Milton L. Shulman to the group and the re-election of Sol Brandzel, Doris Minsky, Burt Robin, Moselle Schwartz and Norman Schwartz. All will serve until June, 1989.

President Norman Schwartz conducted the meeting, and Program Chairman Burt Robin introduced the speaker and musicians in addition to arranging for the lox, bagels, blintzes, fruit and sweet rolls served.