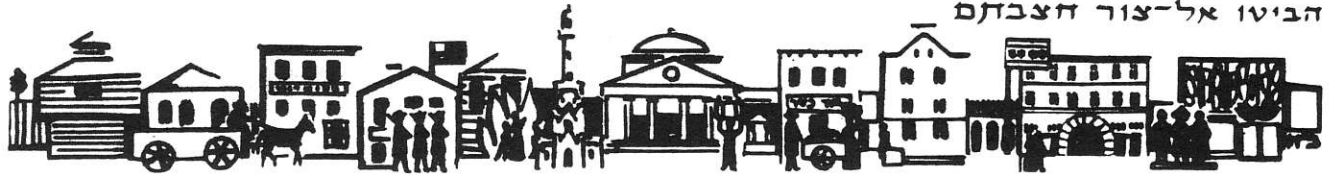


Look to the rock from which you were hewn
הביטו אל-צור הצבתם



chicago jewish historical society

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society news

VOLUME X, NUMBER 4

JUNE, 1987

TWO NEW BUS TOURS OFFERED BY THE SOCIETY THIS SUMMER

REPEAT OF CUTLER VISIT TO FORMER JEWISH NEIGHBORHOODS IS AUGUST 9

The Society's summer schedule of bus tours, one of its most popular activities, has already been announced to members and reservations are currently being accepted according to Tour Chairman Leah Axelrod.

The 1987 schedule includes two entirely new tours as well as a repeat of that perennial sellout, "Chicago Jewish Roots," offered by Dr. Irving Cutler.

Exploring Pocket Communities

The new half-day tour will examine several South side "pocket" Jewish communities, settlements of Jews outside the main Southside ones, which were clustered near the lake. The tour will take place on Sunday, June 28, and will include such south and southwest neighborhoods as Brighton Park, Scottsdale, Chicago Lawn and Roseland. It will be narrated by Mark Mandle, a Society board member and former officer who grew up on the South side.

Pickup for the Southside Pocket Communities tour will be at 12:30 PM at the Horwich Center and at 1:00 PM at the Rush Street entrance of the Marriott Hotel with return to pickup points scheduled for 5:00 and 4:30 PM. Tour fees will be \$11.00 for members and \$14.00 for non-members; \$5.00 for members' children of high school age or less, \$6.00 for children of non-members.

The July 19 tour will be an all-day tour to Ligonier, Indiana, to examine rural Jewish life in America and the rural roots of some Chicago Jewish families. Led

[Continued on Page 11]

LIGONIER TOUR OFFERS PARTICIPANTS A LOOK AT RURAL JEWISH ROOTS

The summer tour to Ligonier, Indiana, which the Society has planned for July 19, will offer something entirely different from the usual schedule of tours, according to Leah Axelrod, tour chairman.

"All our other tours have been urban in nature, even those to Milwaukee," said Mrs. Axelrod. "This tour will examine the rural roots of some families which have since become prominent in Chicago. It will also be the first tour to include dinner, which we hope to share with an Amish community in Indiana."

The tour will include a presentation of background material enroute by Charles Bernstein, Society board members and former program chairman, and Mrs. Axelrod as well as comments on the scene by Joseph Levine, executive secretary of the Indiana Jewish Historical Society, who will also serve as tour guide in Ligonier.

The group will visit the "Jewish Room" of the public library, the old temple building (which is now on the National Register of Historic Places) and the Jewish cemetery where 180 persons--the only Jews left in Ligonier--are buried.

The all-day tour will be by air-conditioned bus. Participants are expected to bring a sack lunch. Dinner at the restaurant maintained by the Amish community at Nappanee is included in the fee of \$36.00 for members and \$39.00 for non-members. Because capacity is limited, Mrs. Axelrod recommends prompt reservations. See the reservation form on page 11.

President's Message

TEN DOWN AND DECADES TO GO; EXAMINING OUR OWN HISTORY

We are ten years old! While that is only a small part of the more than 140 years of Chicago Jewish history with which we are familiar, it is significant because of the many contributions the Chicago Jewish Historical Society has made in discovering and preserving that history.

In the ten years of our existence, we have had thirty tours to areas of Jewish



President
Schwartz

interest in metropolitan Chicago, covering the North, West and South sides of the city and the suburbs. We have had fifty-one meetings on topics of Jewish concern: some with a religious aspect, others strictly secular, but almost always historical in nature. Some were about institutions and others about individuals. They show what the contribution of the Jewish people has been to the community in most all phases of life from sports to business to medicine to law to philanthropy.

We have had eight exhibits, two roundtables; we have taken or collected over one hundred oral histories and printed thirty-five exciting bulletins full of articles about many aspects of the city's Jewish segment. We act as a resource for local, national and international groups and persons.

We have collected archival materials which we deposited in the Chicago Jewish Archives. We have addressed synagogue groups, schools and other Jewish organizations about Chicago Jewish history.

We want to thank the many speakers who have donated their time to tell the story of their own activities or that

EIGHT MEMBERS ARE RESLATED FOR SOCIETY'S BOARD OF DIRECTORS

In an annual ritual of renewal, the Society chose approximately one-third of its board of directors at the May 31 meeting at Spertus College. Scheduled for re-election for three-year terms were eight present directors renominated by the nominating committee.

Those slated for terms ending in 1990 were Leah Axelrod, Irving Cutler, Marian Cutler, Jan Hagerup, Mark Mandle, Elsie Orlinsky, Shirley Sorkin and Sidney Sorkin.

They, together with the officers and continuing board members Charles Bernstein, Sol Brandzel, Clare Greenberg, Adele Hast, Rachel Heimovics, Joseph Levinson, Burt Robin, Muriel Robin, Walter Roth, Moselle Schwartz, Milton Shulman, Elaine Suloway and Irwin Suloway constitute the Society's governing group.

Continuing CJHS officers include Norman Schwartz, president; Doris Minsky, vice-president; Ruth Brandzel, secretary; and Herman Draznin, treasurer.

Sol Brandzel served as chairman of the nominating committee.

LAST CHANCE TO RENEW

A last chance to continue to get Society News, to get reduced summer tour rates and to get CJHS meeting notices is being offered to those who have neglected to pay their 1987 dues. But they should hurry. Those still in arrears on July 1 will be dropped from the mailing list, according to Membership Chairman Marian Cutler.

of their institutions. We want to thank the people who have spent time giving us oral histories. We want to thank our loyal members (eighty have been with us since our founding) for the continuing support. A special thank you is due those whose extra contributions have enabled us to provide additional services to the Jewish community.

Finally, a word of thanks to those who have served on the Board of Directors of the Society, giving generously of their time, and enabling us to reach this day from which we can go forward in strength and continue our work.

--Norman D. Schwartz

SEVERAL UNUSUAL ITEMS ARE GIVEN TO SOCIETY FOR PRESERVATION

VARIETY OF MATERIALS REFLECT ASPECTS OF LOCAL JEWISH LIFE

Among recent contributions to the Society for possible placement in the Chicago Jewish Archives are several items of more than typical interest.

They include a long letter written by the author Meyer Levin, a curious bound volume detailing the history of Chicago Hadassah, a collection of materials relating to Chicago's oldest congregation, and some Sunday School award pins.

Levin Letter Discusses Residences

The letter from Meyer Levin was written in 1963, thirty years after Levin had written The Old Bunch, a classic novel of Jewish life on the old West Side, and was addressed to Nathan Kaplan, a member of the Society, who was seeking the exact Chicago locations where Levin had lived when writing the book.

Levin, whose memory was not too clear on the issue, wrote a long, informal letter, both typed and hand written, over a period of time during which bits of information were dredged up and added. He reminisces about an Independence Boulevard house in which he lived with his family as well as about Kenwood and Hyde Park flats he occupied as a University of Chicago denizen.

Hadassah History Includes Biographies

The history of the Chicago chapter of Hadassah was apparently printed in the mid-Thirties and was bound at the top like a stenographer's notebook. It was written in a two-column format per page--one in English and one in Yiddish, the former being an interesting combination of flowery language and immigrant idioms and usage.

The short volume also contains detailed biographies, with photos, of several men who were active local Zionists, including Yehuda Bleaden, Jacob Miller, S.B. Komaiko, Dr. A.P. Kadison, Rev. Morris Newman, Isaac Marks and Meyer Sider.

This unusual volume was donated by long-time member Anna Reich and her son, Dr. Jerome Reich.

FOURTH ANNUAL MEMBERS ONLY BRUNCH HELD AT SPERTUS COLLEGE MAY 31

The Society's fourth annual brunch was held Sunday, May 31, at Spertus College in conjunction with the annual meeting. The lavish brunch was open to members only.

The day's activities included a brief report on the year's accomplishments by President Norman Schwartz, the election of eight persons to the Society's board of directors and a program, "A Musical Treat," by Noah Marcell accompanied by members of his family.

"Mr. Marcell's presentation of a similar program at the 1985 brunch was so well received," said Program Chairman Burt Robin, "that we were happy to be able to arrange a reappearance this year."

Food arrangements were handled by the Society's Hospitality Chairman, Shirley Sorkin.

"The brunch, generously subsidized from our treasury, is a small way of saying thank you to those whose membership in the Society make our existence possible," said President Schwartz. "We welcome all to most of our activities, but those activities would not take place if it were not for the loyalty of our hundreds of dues-paying members. We are grateful to them."

KAM Memorabilia from Society Board Member

Items acquired from Society board member Joseph Levinson were mainly memorabilia of KAM (now KAM Isaiah Israel) synagogue, the first congregation in Illinois. They include histories of KAM written on significant anniversaries, a testimonial to a Nineteenth century president who had served twenty-two years in that position, a letter from Rabbi Emil G. Hirsch of Chicago Sinai Congregation and an 1895 marriage license of a Numa Lachmann and Annie Wolf.

Member Daniel Pinkus contributed pins bearing an enameled likeness of the former Washington Boulevard Temple (now Oak Park Temple) building. These pins were given some fifty to sixty years ago to children who had perfect attendance or otherwise excelled in the congregation's religious school.

Persons or organizations who wish to contribute archival materials to the Society are encouraged to phone Norman Schwartz at 944-4444 or to contact the CJHS office.

BOOK ON ANIXTER FAMILY IMPRESSIVE ACHIEVEMENT IN GENEALOGICAL RESEARCH

INCLUDES HISTORY AND COLLECTION OF PHOTOS, CLIPPINGS AND EXTRACTS

Torah and Technology: The History and Genealogy of the Anixter Family by Charles B. Bernstein and Stuart L. Cohen. Chicago, 1986. \$100.00.

Among the hundreds of immigrant Jewish families which have attained prominence and leadership in Chicago, those stemming from rabbis--traditionally the educated aristocracy of Jewry--are perhaps the most interesting. And this volume is concerned with the descendants of such a Lithuanian rabbi, Rabbi Yitzhak Isaac Anixter, whose five children came to this country in the Nineteenth century, spread across the continent and have produced more than 1,200 descendants.

Text Traces Family History

The authors have painstakingly traced the growth and dispersion of the Anixters and their noteworthy achievements in a variety of fields including such disparate ones as the electric and electronics industry, the dairy business, felt products, medicine, law and public service.

In a real tour de force, the authors have assembled a multifaceted volume which includes hundreds of pages of historical text and family anecdotes as well as hundreds more reproducing photographs, news clippings and extracts from books and documents which visually trace the family history.

Genealogical Table Most Impressive

What constitutes the real heart of the book is the genealogical compilation of over 1,200 Anixter family members. This information, impeccably organized and annotated, is a model of its kind most impressive for its completeness in dealing with a family spread over twenty-three states. It is supplemented by an alphabetical index and by a family tree for each of the five immigrant Anixter siblings, who produced among them thirty-five children.

Of particular interest to our readers is the full treatment of the relatively small Chicago branch of the family,

RABBI GUTSTEIN, HISTORIAN OF 19TH CENTURY JEWRY, DEAD AT 82

Chicago lost an eminent scholar of local Jewish history with the death of Rabbi Morris A. Gutstein in April. Rabbi Gutstein, who died in Florida at the age of eighty-two, achieved much in several areas during his long career but is best known to students of Chicago Jewish history for his book, The Priceless Heritage: The Epic Growth of Nineteenth Century Chicago Jewry.

While his history deals only with the Nineteenth Century, it stands alone in its systematic coverage, especially of Eastern European immigrants to Chicago.

"That volume, an indispensable resource for local historians, has been the standard work in its field for over thirty years" said CJHS President Norman Schwartz. "The Society is grateful to Rabbi Gutstein not only for his work as a local historian but also for the assistance and encouragement he has given our organization over the years."

His essay, "The Roots and the Branches," in the catalog Faith and Form, an exhibit of synagogue architecture in Illinois held at Spertus Museum in 1976, offers a tantalizing glimpse of what he might have achieved had he been able to extend his earlier history through the Twentieth Century.

Rabbi Gutstein, a ninth generation descendant of the Baal Shem Tov, was rabbi emeritus of Congregation Shaare Tikvah and had also served as spiritual leader of the former Humboldt Boulevard Temple and the Touro Synagogue in Newport, Rhode Island, the oldest synagogue building in America.
--I.J.S.

which was destined to flourish and to provide generations of success and leadership for both the Jewish and the broader community.

This oversized volume of more than one thousand pages represents prodigious research and constitutes an achievement seldom if ever attained in the necessarily difficult field of Jewish genealogy. Scott Anixter, the Chicagoan who commissioned and underwrote the work, should be more than pleased with the results.

--Irwin J. Suloway

HOW A RABBI'S DEATH ABOLISHED RULE AGAINST SUNDAY FUNERALS

DISCREET WIREPULLING MADE OBSERVANCE OF ORTHODOX PRACTICE POSSIBLE

By Irwin Suloway

Funerals are of course a time for grieving, and grief was widespread among the Jewish West Side in July of 1923 when it became necessary to bury one of its most prominent orthodox rabbis, Mordecai Zevin, longtime leader of the Anshe Lubavitch Synagogue on Fifteenth Street and Clifton Park (now Drake) Avenue. Indeed, according to newspaper reports of the time, 20,000 mourners attended his funeral, which by the time it took place had become a celebrated cause.

Yet the long-term effect of that funeral was to be a happy one, for it solved a problem that had been plaguing orthodox Chicago Jews for years. The problem was simple to understand but difficult to solve.

Religious Law vs Union Rules

No Jew is ever buried on Saturday; no observant orthodox Jew can be embalmed; and orthodox practice calls for burial within twenty-four hours of death. Thus, an orthodox Jew who dies on a Friday or a Saturday must be buried within twenty-four hours after Shabbat is over. However, by the 1920's local livery drivers were unionized, and their rules prevented the use of vehicles and drivers for Sunday funerals.

When Rabbi Zevin was so unfortunate as to die on a Friday, union rules required that his funeral be held no sooner than Monday, flouting religious law and creating a preservation problem in midsummer weather.

The Protest Begins

The family and elders of the congregation were determined that the pious and respected rabbi should be buried on Sunday in accordance with Jewish law and decided to seek special approval from the liverymen's union for the use of a hearse and other vehicles.

The union president was not available; the secretary, a former alderman, would not be moved. Efforts by Congressman A. J. Sabath were unavailing, and the mourners decided to use a simple truck if necessary

to take the body the seven miles to Jewish Waldheim and to use private vehicles for the immediate mourners.

The "Tribune" to the Rescue

Then someone remembered the power of the press. The Chicago Tribune was enlisted, the union was reminded by this powerful newspaper how unfavorable publicity would reflect upon it and a hearse and driver (but no mourners' cars) were forthcoming.

The union's resolve had been broken. After Sunday, July 29, 1923, the day Rabbi Zevin was buried in the Anshe Lubavitch Cemetery of DesPlaines Avenue (where he rests today in an imposing mausoleum), it soon became possible for any Jew to be buried on a Sunday. It's still somewhat difficult (a special permit must be secured) and more expensive (with overtime pay for most employees involved), but orthodox Jewish law need not be flouted.

For this happy circumstance we owe a vote of thanks to the militant mourners of a highly respected Chicago rabbi.

Note: An article elsewhere in this issue looks at the Rabbi himself and some of his many descendants.

NEW LIFE AND REGULAR MEMBERS ARE WELCOMED BY THE SOCIETY

The Society wishes to welcome and to thank its first life members, two long-time supporters of its activities, Fern Goldstein and Morris Shapiro. They are the first to enroll themselves in this newly-established category, available for a donation of \$1,000 per person.

We also welcome the following new members who have joined during the past several weeks. Their joining our group indicates their interest in the preservation of Chicago's Jewish history and their desire to participate in the many entertaining and educational activities of the organization.

Betty M. Barnet
Stuart L. Cohen
Lillian Levy
Debbie Lipsitz
Richard & Elaine Silberman
Ruth L. Simons

--Marian Cutler
Membership Chairman

WHY ALL THE FUSS ABOUT THIS RABBI'S FUNERAL ANYHOW?

LITTLE KNOWN TODAY ABOUT RABBI ZEVIN; DESCENDANTS SEEK INFORMATION

The man whose death in 1923 caused a major change in Chicago funeral practice was no ordinary person. (For the story of the funeral change, see the previous page.) He was, of course, a rabbi and an important one, but what was there about Mordecai Zevin that made him, in death, the David who conquered the powerful Goliath of the Liveryman's Union and eventually guaranteed that orthodox Chicago Jews could be buried within the time limits prescribed by ancient law?

We are not really sure and that is why his descendants today are still seeking information from anyone who can add to the story. This much, however, is known.

Led Anshe Lubavitch Congregation

We do know that Mordecai Ben Yitzhak Zevin came to Chicago from Lubavitch, Russia, around 1900 and that he served for more than twenty years until his death as rabbi of the Anshe Lubavitch Synagogue. There is a good chance that he was the first rabbi and even the founder of the congregation in one of its various incarnations.

According to the standard historical sources, Anshe Lubavitch was always one of the smaller orthodox congregations, almost a stiebel, both when it was on Maxwell Street in the early years and even after World War I, when it had moved to 1500 Clifton Park (now Drake) Avenue. Being chassidic in ritual (although mildly so by present standards), its appeal was limited. Yet its rabbi was, apparently, a widely-respected and well-known Jewish leader.

20,000 Attended His Funeral

At his funeral in 1923, if the Jewish Courier is to be believed, 20,000 Jews gathered on Douglas Boulevard and hundreds of cars took mourners to the cemetery. In part this was due to the fact that it was the first Jewish funeral to be held on a Sunday, but that could hardly have been the whole answer.

The Chicago Tribune had printed an obituary with a photograph before it en-

The controversy over his funeral 65 years ago is what brought Rabbi Mordecai Zevin to our attention, but though virtually forgotten today, he was apparently quite a "macher" in his time. This article recounts what little we know about him and his obscure synagogue. Who can tell us more about either?

tered into the question of when his funeral should be held. Another article stated that the Mayor of Chicago had consulted him on occasion.

Barely Mentioned in Histories

Perhaps the best answers to the question of how his prominence was attained are from an editorial in the Courier, after his funeral, which praised his outstanding personality, demeanor and appearance, the aura of peace he projected and his scholarly and linguistic achievements.

Various histories of local Jewry say little about him: Bregstone singles him out as a founder of the Misrachi, the religious Zionists; Mishkin refers to him in a list of leading orthodox rabbis of his time. But Rabbi Zevin left behind more than a reputation and a small, struggling congregation.

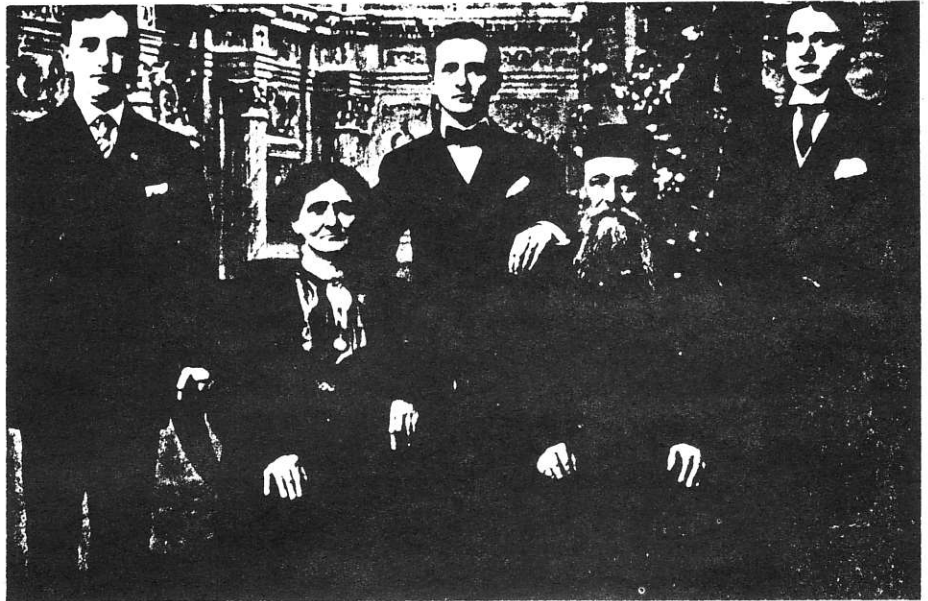
List Family Names

His descendants are legion. The rabbi had seven children by two wives. One, Mendel, apparently became, like his father, a chassidic rabbi whose death in 1953 was mourned in a personal letter of condolence written to the family by the Lubavitcher Rebbe Menachem M. Schneerson. Like their father, the children produced large families, and the four generations of the Zevin family which followed the rabbi have numbered more than 125 individuals according to a family tree in the possession of the rabbi's great-grandson and CJHS member Burt Fainman.

Among the names represented on the tree in addition to Zevin and the variant Sevin are Rome, Ziff, Rish, Cromer, Pevsner, Horwitz, Fainman, Rubenstein, Hartfield, Shore, Myers, Margolis, Choldenko, Kublin, Lissner, Rosset, Yastrow,

[Continued on next page]

Chicago's own Lubavitcher rabbi, Mordecai Zevin, with his second wife and three younger sons.



WHAT IS THE ACTUAL NAME OF OUR OLDEST SYNAGOGUE? WE'RE NOT SURE

By Joseph Levinson

"What's in a name?" queried William Shakespeare in his tragic play, Romeo and Juliet.

In the case of the oldest synagogue in Illinois, the above query raises an interesting question. When K.A.M. (currently K.A.M. Isaiah Israel) was founded in November, 1847, it was intended that there be established a "Congregation of the Men of the West," or Kehilath Anshe Maarav. However, some time after its founding, "Maarav," the Hebrew word for West, was somehow changed to "Mayriv," the Hebrew word for evening.

Many pertinent references thereafter gave credence to this change in titling. The corporate charter issued by the State of Illinois includes "Mayriv" in the corporate name. The cemetery established by the congregation has always been known as Mount Mayriv Cemetery. The American Jewish Archives in Cincinnati catalogue documentary and other memorabilia as those of Kehilath Anshe Mayriv. All other references, publications, documents, etc. contain the same titling.

Some of the earlier references, however, made not long after the founding by Anglo-Jewish newspapers of the time such as the Occident and the Asmonean, show the questioned designation as "Maarab" or "Maarabh," evidently variants of "Maarav," the word for West.

The matter of the variation in spell-

WHO WAS THIS RABBI? (CONT'D)

[Continued from previous page]

Weiner, Kenis, Shuman, Fagelson, Zimmet and Grodzin. Quite a mishpochah!

Congregation Is Gone

As for the congregation, its history subsequent to Rabbi Zevin's death is not completely clear. It was still in its Lawndale location in 1928, and beginning in the 1950's there appears in directories an Agudas Anshe Lubavitch Synagogue in Rogers Park on Paulina Avenue; but it is no longer in existence, at least not at that location.

The word "Lubavitcher" is today almost pre-empted by the rigorous chassidic beliefs preached by "the" Lubavitcher Rabbi Schneerson in Brooklyn. In an earlier day, however, Chicago had a gentler variety of chassidic leadership in the person of our own Lubavitcher rabbi, Mordecai Zevin.

--Irwin Suloway

ing might well be an academic one since the congregation has generally been known by its initials, K.A.M., applicable whichever version of the word is correct.

Apropos of the distinction between "Congregation of the men of the West," which was intended, and "Congregation of the Men of the Evening," which has somehow resulted, imagine the embarrassment which might have resulted had the members of the then Sisterhood been called "ladies of the Evening!"

HOW IMMIGRANT JEWS TOOK CARE OF EACH OTHER IN DAYS BEFORE SOCIAL SECURITY

OLD CONSTITUTION TELLS HOW HEALTH INSURANCE OPERATED 75 YEARS AGO

Among the items recently given to the archives was an interesting booklet containing the constitution of the Kovner Verein, a fraternal group formed by immigrants from Kovno, Lithuania. The interest lies not in the usual "legalese" of constitutions but in the insight it gives into the philosophy of the group and its approach to what is known today as health insurance.

The unusual booklet, dating probably from about 1913 when the group was formed, contains the wording of the constitution in two forms: once in the English language written in the English alphabet and again in the English language but written in Hebrew letters--a not uncommon practice in the years when immigrants had already learned to speak and understand English but could read or write only the Hebrew alphabet learned in the old country for davening and for Yiddish reading.

The following excerpts will convey the flavor of the document.

Males Only...or Not?

Main Laws, Article 2.

Sec. 1 The purpose of this Verein is to disseminate brotherly love among the members.

Sec. 2 To aid a brother in time of sickness or distress.

Sec. 3 To bury a deceased member with honor and assist the survivors financially.

Article 4.

Sec. 1 Any male of sound body, good character not under 20 years or over 45 and of Jewish race can become a member of the Verein. [Nevertheless, under "Meetings" Sec. 10, it is stated "A single woman can become a member in the Verein."]

Not Religious or Political

Article 13.

Sec. 1 The Verein shall be closely guided by its principle and shall not divert the fundamentals of the Verein to any political, religious or sectarian purposes, and shall not support or maintain any institution or activity with the exception of general public or Jewish undertakings.

Meetings, Article 3.

Sec. 3 When the physician favorably passes on the physical condition of the applicant he should pay the doctor. If he is rejected the Verein should pay him.

Sec. 5 If a candidate is expelled or suffers from chronic sickness, he can not become a member in the Verein.

Officers: Article 4.

Sec. 5 A member can be nominated for only one office if present at the meeting, and must be able to read and write, with the exception of the Marshall and inside guard.

\$7.00 Weekly Sick Benefit

Fees and Expenses: Article 6.

Sec. 1 The annual dues of this Verein is \$12.00 a year, payable \$1.00 a month in advance.

Sick Benefit and Relief: Article 7.

Sec. 1 The sick benefit of this Verein as determined by law is \$7.00 a week, five weeks a year.

Sick Committees: Article 8.

Sec. 2 Each member of the sick committee upon receiving a notice from the secretary to visit an ill member should call upon the said member not less than once a week and sign his name on the sick member's card.

Income: Article 15.

Sec. 1 The money of the Verein shall be deposited in a bank in which the Verein has confidence and in the name of the Verein.

How To Behave

Ten Commandments for the Verein (actually 11):

1. Each member should strive to become President because this is the only way one can be a useful member.

4. Do not be an exception to the rule. Do not be seated while everybody else is standing--otherwise you will attract the attention of the entire Verein.

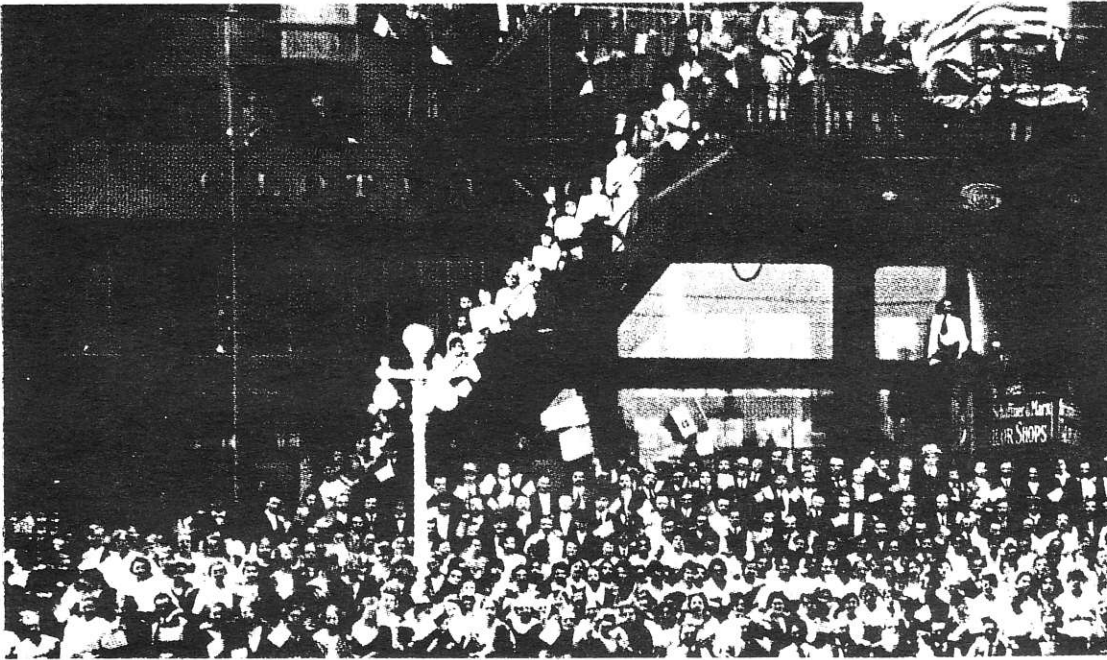
9. It is very impractical to resign from the Verein because someone had insulted you. The one who retires from the battle is the one who loses the battle.

11. Do not forget to say "Sei Gesund" to your brothers and sisters when you bid them farewell after a meeting.

I hope you enjoyed this peek into the past as much as I have. I have the utmost respect for this group.

Sei Gesund.

--Norman D. Schwartz



Masses of clothing workers gathered outside a Hart, Schaffner & Marx tailor shop in 1914.

RECALL ROLE OF HART, SCHAFFNER & MARX IN LOCAL JEWISH HISTORY

STRIKE EXACERBATED RELATIONSHIPS BETWEEN GERMAN, EAST EUROPEAN JEWS

Local businesses founded by Jewish entrepreneurs are so numerous that their creation, anniversaries and occasional demises cannot normally be noted even by a Jewish historical society. And yet there seem to be a few exceptions.

Now and then a company's history seems to interact so intimately with that of the broader Jewish community that it cannot be overlooked. Such is the case with the Chicago clothing firm of Hart, Schaffner & Marx, which (in its present form of Hartmarx) is this year marking its centennial.

A German Jewish Company

Founded in 1887 by a group of German Jewish immigrants, the firm prospered as did so many others of their compatriots at that time. And, typically again, the owners played important roles in congregation-

The clothing factories established by local German Jews in the last century became nationally famous and some remain so today. As one of these observes its centennial year, the role they played in the employment of later Jewish immigrants from Eastern Europe is here described.

al leadership, Jewish and non-Jewish community activities and in philanthropy.

The company became a significant source of employment for the many Eastern European Jews arriving in Chicago at that time, and thus played an important role in their integration into American life.

Jew vs Jew

Equally important, although unfortunate, were the employer-employee strains which in 1910 led to a bitter strike at Hart, Schaffner & Marx, pitting German Jew against Eastern European Jew both at this firm and soon afterwards at virtually all the clothing factories in the city.

The resultant strife was eventually ended largely because Hart, Schaffner & Marx broke ranks with other clothing manufacturers to reach a 1911 agreement with the fledgling union and its leaders, Sidney Hillman and Samuel Levin. This agreement set an admirable pattern for the industry and is a landmark in labor history.

The Picture Changes

As time went on, the Eastern European Jews left the clothing factories, and corporate mergers resulted in a conglomerate with no distinctly Jewish face. Yet Hartmarx or, as it remains in many local minds, Hart, Schaffner & Marx, retains a significant place in any history of Jewish Chicago.

--Irwin J. Suloway

MARCH MEETING FEATURED TALK BY THEOLOGICAL COLLEGE PRESIDENT WELL SOCIETY HELD ITS FIRST SUBURBAN MEETING ON SKOKIE CAMPUS

By Norman D. Schwartz

On the lovely spring Sunday afternoon of March 22, 1987, members of the Chicago Jewish Historical Society were treated to an outstanding presentation by Rabbi Dr. Don Well, president of the Hebrew Theological College, Bet Hamidrash Le Torah.

This meeting represented the first venture of the Chicago Jewish Historical Society outside the city limits. The Society hopes to schedule other meetings in the suburbs to accommodate our widespread membership. Free bus service from downtown was provided for citydwellers.

Tour Preceded Meeting

The meeting was preceded by the usual social hour and by a comprehensive tour of the campus by Rabbi Gerald Isenberg. Included in the tour was a visit to the Memorial Room, which houses memorial plaques from area synagogues no longer in existence. It is truly historic and represents the best in our tradition.

The lecture was in a most appropriate setting, the Saul Silber Memorial Library, where there was, among the library's 60,000 holdings, a display of the its collection of Chicago Jewish history.

Rabbi Well, who is himself a graduate of the College, earned his bachelor degree in history. This early academic interest combined with his analysis beyond the mere facts of the story of the college resulted in an interesting though scholarly lecture.

Meeting in Sukkah Was Genesis

The history of the college starts with a meeting in 1918 in the sukkah of Rabbi Ephraim Epstein with Rabbis Jacob Greenberg, Chaim Zvi Rubinstein and Saul Silber, and Mr. Benzion Lazerovitz. From this meeting the Beth Midrash Le Rabonim was born. In 1919, the Yeshiva was opened.

In 1920, this school combined with Etz Chaim, a yeshiva founded on the West side during the final years of the last century. This earlier school was chartered in 1902. It met on Maxwell Street near Johnson with forty students directed by a Mr. Perlstein,



Rabbi Don Well, speaker at the March meeting in Skokie. --Photo by Moselle Schwartz

who had been directed to teach only Chumash and not Talmud. When the two schools combined, they took the name Beth Midrash Le Torah. They built a school, library, dormitory at St. Louis Avenue and Douglas Boulevard across from the Jewish People's Institute. In 1958, the school moved to its current location at 7135 North Carpenter Road, Skokie, Illinois.

Divisions of the college include the Yeshiva High School, Bet Midrash, Advanced Hebrew Study, the Graduate School, Liberal Arts, the Community Service Division, the Israel Extension program and the Teachers Institute.

Orthodox But Not Removed

Rabbi Well said that the philosophy of the college is "that of Torah-true orthodox. We define ourselves as a centrist institution, a middle of the road moderate orthodoxy which does not mean that we are any less stringent in our observance or study of Torah, but that we do not see ourselves as a growth apart from Jewish society. On the one hand, we are committed to full observance of Torah. On the other hand, we are equally committed to being a bridging institution that has a concern for the entire Jewish world, the entire Jewish society."

The school has graduated 400 rabbis and has a total of 3,400 alumni. It is the largest U.S. yeshiva outside of New York. Currently, it has 300 students, forty full-time faculty members, twenty part-time faculty as well as visiting scholars.

SUMMER BUS TOURS (CONT'D)

[Continued from Page 1]

by Charles Bernstein and Leah Axelrod with the executive secretary of the Indiana Jewish Historical Society as on-site guide, that tour will include dinner.

The trip of about 140 miles will be made in a comfortable air-conditioned bus, with departures scheduled from the Horwich Center at 8:30 AM and from the Rush Street entrance of the Marriott Hotel at 9:00 AM. Return will be at approximately 7:30 and 7:00 PM respectively.

A separate story on this unusual tour appears elsewhere in this issue. Fees for this tour, including dinner but not lunch (bring a sack lunch) are \$36.00 for members and \$39.00 for non-members. Children receive a \$5.00 reduction.

Visiting the Old Neighborhoods

The comprehensive Chicago Jewish Roots tour, a sentimental journey to Maxwell

Street, Lawndale, Humboldt Park, Logan Square, Albany Park and Rogers Park, will be given once more on August 9. The guide, Dr. Cutler, is a Society Board member whose credentials as a Chicago Jewish historian are well known.

This tour, which has only one pickup and return point, the Horwich Center, will leave at 12:30 PM and return around 4:30 PM. Fees are the same as those for the Southside Pocket Communities tour discussed above.

Make Reservations Now

Reservations may be made using the form on this page and must include full payment. Non-members wishing to pay members' fees may do so by including the membership dues (see next page) in their checks. Persons joining the Society at this time receive membership through 1988.

Mrs. Axelrod reminds readers to reserve at once to avoid disappointment. She can be reached to answer questions at 432-7003.

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1987 Summer Tour Reservation Form Chicago Jewish Historical Society

Complete and mail with check to CJHS to: Leah Axelrod, 2100 Linden, Highland Park, IL 60035

Name _____

Address _____ City & Zip _____

Phone: Day _____ Evening _____

Please make the following reservations for Summer Tours: (Indicate how many for each tour)

_____ for Southside Pocket Communities, June 28, 1987

_____ for Ligonier, Indiana Tour, July 19, 1987

_____ for Chicago Jewish Roots, August 9, 1987

Kinds of Reservations (Number of each kind):

_____ at \$11.00 each for CJHS members	_____ at \$36.00 each for CJHS members (Ligonier)
_____ at \$5.00 each for member's child	_____ at \$31.00 each for member's child (Ligonier)
_____ at \$14.00 each for non-members	_____ at \$39.00 each for non-members (Ligonier)
_____ at \$6.00 each for non-member's child	_____ at \$34.00 each, non-member's child (Ligonier)

(Dinner is included in price for Ligonier tour; participants should bring a sack lunch.)

\$ _____ Total Enclosed

NOTE: Non-members paying dues at this time are entitled to members' rates. (See the other side of this page for dues.) If membership dues are included herewith, indicate name, address and phone number of new members on reverse side of this form.

(Additional information is available from Mrs. Axelrod at 432-7003 or from CJHS)

REGISTER EARLY TO AVOID DISAPPOINTMENT