

Look to the rock from which you were born
הביטו אל-צור חצבתם



chicago jewish historical society

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

society news

VOLUME IX, NUMBER 4

JUNE, 1986

THREE BUS TOURS HIGHLIGHT SOCIETY'S SUMMER ACTIVITIES

Arrange Half-Day Tours of Local Area, Full-Day Trip to Milwaukee

Summer for Society members and friends will once again be highlighted by a series of bus tours to areas of local Jewish interest. Longtime CJHS Tours Chairman Leah Axelrod has arranged three varied excursions scheduled for June 29, July 20 and August 17.

The tours, conducted and narrated by experts aboard chartered air-conditioned buses, are offered to members at reduced prices, but guests are also welcome.

Dr. Cutler Leads Tour Again

The season's first tour will be one of the Society's most popular ones: a tour of "Chicago's Jewish Roots" which will include a sentimental journey to such areas of Jewish settlement as Maxwell Street, North Lawndale and Logan Square as well as Humboldt Park, Albany Park and West Rogers Park. Led as in the past by Dr. Irving Cutler, one of the area's premier Jewish historians, the tour will leave Spertus College at noon on Sunday, June 29, and

return there at about 4:30 PM. Interested individuals should register promptly as this tour is typically a sellout each year.

New this year will be a tour of smaller "satellite" Jewish settlements on Chicago's South Side with emphasis on the Englewood and Bridgeport neighborhoods. While not thought of as Jewish, these areas at one time supported active Jewish institutions. Sam Melnick, a local educator whose late father Curtis Melnick was a charter CJHS member, will direct the tour on Sunday, July 20. Pickup points will be at the Bernard Horwich JCC (3003 West Touhy Avenue) at 12:30 PM and Spertus College at 1:00 PM with returns scheduled for 5:00 and 4:30 PM respectively.

Either of these afternoon tours will cost \$11.00 for CJHS members and \$14.00 for non-members. Children of members pay \$5.00; children of non-members \$6.00.

Repeat Popular Milwaukee Tour

This year's all-day tour will be a repeat of the very popular trip to Milwaukee to enjoy highlights of that city's

[Continued on page 15]

Members Only Brunch Meeting

Temple Sholom

June 8, 1986

Sunday, 11:30 AM

Program

TO EVERYTHING THERE IS A SEASON: SONGS OF THE LIFE CYCLE

Cantor Abraham Lubin & Pianist Gerald Rizzer

Advance Reservations Required

Details on Page Three

Several New Acquisitions Are Presented to Local Jewish Archives

Five more items have been collected by the Society and presented to the Chicago Jewish Archives, according to CJHS President Norman D. Schwartz.

Dr. Arthur Lubin has donated a record book, Sefer Hazachar, of the former Anshe Lubovitch Congregation.

Reminiscences of Prominent Families

Three items pertaining to early Chicago Jewish families were presented to the Society by Richard H. Alschuler. They include transcripts of taped reminiscences of his mother Rose Haas Alschuler, one a general oral history and one a "life with my father and my brother Gus." A third item consists of reminiscences of Jacob Greenebaum and the Greenebaum family tree.

A history of the Maot Chitim organization has also been secured and donated by President Scharztz.

How To Add to the Archives

Persons having materials thought suitable for placement in the Chicago Jewish Archives are asked to phone the Society office at 663-5634 or President Schwartz at 944-4444. While not all records and memorabilia of local Jewish life can be preserved in the Archives, careful attention will be given to all items proposed for inclusion.

The Archives are maintained in the Asher Library of Spertus College of Judaica.

Adele Hast To Lead Workshop At American Jewish Historical Meet

CJHS Past President Adele Hast will direct a workshop on networking--communications among local Jewish historical societies--when she attends the annual meeting of the American Jewish Historical Society. The national meeting will be held in Denver on May 17-20.

Dr. Hast's meeting will be concerned with how local groups handle different aspects of their activities and how they might better exchange ideas and solutions to difficulties. She served as second CJHS president and is still an active board member of the Society.

President's Message

Preserving the Histories of Our Many Different Charitable Groups

As I write this message, we are in the Pesach season and I have Maot Chitim (literally "money for wheat") on my mind. In Chicago, it was about seventy years ago that the first organized distribution of funds to help the needy at Pesach time was made. A group of rabbis set up tables in



President
Schwartz

front of their various synagogues on the west side of the city from which they issued money to those without the funds needed to observe Pesach. Today a committee called Maot Chitim (the present-day outgrowth of the first effort) performs that mitzvah by dispensing Pesach food.

One of the recent volunteers, Alisa Abadinsky, was inspired to write the history of Maot Chitim. She traced its development through the years to the present, when over 1600 needy families receive food so that they can celebrate properly this most important holiday. That history has been placed in the Chicago Jewish Archives.

Maot Chitim is one of many associations which sprang up to meet a need, yet another good example of the Jewish community caring for its less fortunate members. If you are a member of such a group, we would like to have a copy of your history for the archives. If you have no written history, you should write one now while there are still members who recall the beginnings. It is only through your cooperation that we can collect and preserve the wonderful history of the Jews of Chicago.

--Norman D. Schwartz

In Search Of...

Seeks Information Concerning Golda Meir's Stay in Chicago

While neighboring Milwaukee rightly lays claim to being the American hometown of the late great Israeli Prime Minister Golda Meir, she was also a brief part of Chicago's Jewish history according to the Society's "In Search of..." specialist, Sidney Sorkin.

Apparently Mrs. Meir lived in Chicago sometime, probably during 1917 but possibly at another time (instead or as well). Ralph G. Martin of New York, who is writing a biography of Mrs. Meir, would like to know just where in the city she lived, with what family and the actual date or dates.

Any individual with information or leads in this regard should send them to Ms. Tina Martin, 415 W. 57th Street, Apt. 5C, New York City 10019.

Other "In Search of..." inquiries may be addressed to Sidney Sorkin in care of the Society or at 8343 S. Kenwood, Chicago 60619.

Seven Directors To Be Elected At Annual Meeting in June

The names of seven members will be presented for election or reelection to the Society board of directors at the June 8 annual meeting. Newly nominated for board membership are Joseph I. Levinson and Dr. Milton D. Shulman.

Chosen for reelection are Sol Brandzel, Doris Minsky, Burt Robin, Moselle Schwartz and Norman Schwartz. All will serve a three-year term ending in 1989.

The above persons will be proposed for election by Nominations Committee Chairman Brandzel. His committee consisted of Irving Cutler, Jan Hagerup and Adele Hast.

Continuing as Society board members through 1987 will be Leah Axelrod, DR. Irving Cutler, Marian Cutler, Jan Hagerup, Mark Mandle, Elsie Orlinsky, Shirley Sorkin and Sidney Sorkin.

Members serving through 1988 include Charles Bernstein, Ruth Brandzel, Herman Draznin, Walter Roth, Elaine Suloway and Irwin Suloway. Founding president Muriel Robin and other past presidents, Adele Hast and Rachel Heimovics, are automatically members of the board.

ANNUAL MEMBERS ONLY BRUNCH SET FOR JUNE 8 AT TEMPLE SHOLOM Musical Program To Be Featured; Advance Reservations Required

The Society's third annual brunch for members only will be held on Sunday, June 3 at Temple Sholom. The lavish brunch, which is subsidized from the CJHS treasury, will be followed by entertainment as well as the yearly election of directors.

A musical program titled "To Everything There Is a Season: Songs of the Life Cycle" will be given by Cantor Abraham Lubin of Rodfei Zedek Congregation, accompanied by Gerald Rizzer, pianist. Brunch will begin in the temple community hall (3180 North Lake Shore Drive) at 11:30 AM with the program starting at 12:30 PM.

Advance Reservations Must Be Made

As in the past, this meeting is open only to members in good standing. There will be a \$7.00 per person charge to cover partial costs. Persons who are currently non-members may attend by enclosing annual dues (see page 16 for dues schedule) with the brunch charge.

At the brief annual meeting approximately one-third of the membership of the board of directors will be elected. Candidates selected by the nominating committee are listed elsewhere in this issue.

Program Is Outstanding

President Norman Schwartz cautioned members to be sure to make brunch reservations in advance of the June 3 deadline. "Each year's brunch meeting is larger than the previous one, and we welcome all members," he said. "However, we cannot admit additional people at the door on Sunday if we are adequately to serve those who hold proper reservations." Questions should be addressed to the Society office at 663-5634.

To insure plenty of food, no one will be admitted without a reservation. Checks for all reservations MUST be received by the deadline of Tuesday, June 3.

Arrangements for the program and the brunch are being made by Program Chairman Burt Robin, who advises that Cantor Lubin's program is one that should not be missed.

Recall Jewish Connections to Haymarket Bomb Tragedy

Relevance of Event to Local Jewish History Explored 100 Years Later

by Walter Roth

On Chicago's first May Day, May 1, 1886, many of the city's workers went on a general strike in support of the eight-hour work day. Two days later, on May 3, 1886, the Chicago police fired into a crowd of strikers at the McCormick Reaper Works (later International Harvester) killing and wounding several strikers. That evening leaflets (many written in German because of the large German element in the labor force) were distributed by several anarchist groups calling for a protest meeting near Haymarket Square the next day, May 4.

At that time the Haymarket was located on the widened portion of Randolph Street between DesPlaines and Halsted Streets. Despite dire predictions by the city's newspapers and police to the contrary, the meeting proceeded without incident. In fact, Chicago's mayor, the senior Carter H. Harrison, was at the meeting mixing with the working men gathered in the square. As the sky darkened from rain and twilight, Mayor Harrison and many of the crowd began to leave.

Bomb Turns Peaceful Meeting into Riot

The last speaker, Samuel Fielden, was in the process of concluding his speech when a contingent of police marched into the square, contrary to express orders of Mayor Harrison, who had informed the police captain in charge that no such action was needed. Be that as it may, as the police captain was ordering Fielden to end his speech, an explosive was thrown into the ranks of the police. Instantly the square was filled with a fusillage of

=====
 Although a well-known major historical event in Chicago history, the so-called Haymarket Riot of 1886 has rarely been thought of as a part of Chicago's Jewish history. The tragedy did, however, have some interesting Jewish connections. CJHS board member, Walter Roth, who uncovered them, relates them in this article. Mr. Roth is a partner in the law firm of D'Ancona and Pflaum.
 =====

retaliatory pistol fire from the police. Many in the crowd were killed and wounded. Sixty-seven policemen were hurt, eight of whom later died. It has since been established that most of the police casualties were caused by panic firing among the police themselves.

Eight men who had been leaders of various local anarchist groups were brought to trial for the bombing and the killing of a police officer, even though none of them was accused of actually throwing the lethal object. The actual bomb-thrower was never apprehended. The trial, amidst great drama and tension, lasted over a month, of which 21 days were taken to pick a jury.

Preaching Anarchy Called Murder

According to the trial judge's rulings all the prosecution had to show was that the men on trial were ones who had conspired in speeches and writings to overthrow the law by force. If the policeman was killed in pursuance of such a conspiracy, the defendants were guilty of murder. It took the jury only three hours to decide that the eight defendants were "accessories before the fact" and thus were guilty of the murder of one of the slain policemen, even though none of them threw the bomb.

On November 11, 1887, four of the anarchists, Albert R. Parsons, August Spies, Adolph Fisher and George Engel, were hanged and later buried at Waldheim Cemetery. A fifth, Louis Lingg, either was murdered or committed suicide in his cell the day before the hangings when a dynamite cap was detonated in his mouth. Six years later, in 1893, the three survivors were pardoned by Governor John Peter Altgeld.

Later Pardon Ruins Political Career

A monument was erected at the graveside of the four anarchists buried at Waldheim, at which yearly large memorial services were held for years afterwards. The monument bears the inscription of the words uttered by August Spies as he stood on the scaffold: "The Day Will Come When Our Silence Will Be More Powerful Than The Voices You Are Throttling Today."

In his pardon Governor Altgeld delivered a vehement attack on the trial

judge, Joseph E. Gary, accusing him of "malicious ferocity," and found that the evidence did not show any of the eight anarchists to have been involved in the bombing. For his conduct, Altgeld came under vicious attacks from Chicago's press and business community. As a reward for this courageous action, he became an "Eagle Forgotten" (so the poet Vachel Lindsay labeled him), driven from office and his career ruined. Yet when Altgeld died in 1902, his body lay in state in the Chicago Public Library and tens of thousands of people lined up on Michigan Avenue to pay their respects.

No Jews among Suspects

None of the convicted anarchist defendants were Jewish. Parsons was a native-born American whose brother had been a general in the Confederate army. Samuel Fielden, one of the defendants who was pardoned, was born in Lancashire, England. The others were all of German birth, more or less: one of the defendants, Dexter Neebe, was born in New York but grew up in Germany. Indeed, there is some evidence that at least one of the defendants had expressed antagonism to Jews, who were then beginning to arrive from Eastern Europe in increasing numbers. The mass Eastern European Jewish immigration to Chicago was still some ten years away.

In 1886 it was the Germans who were in the leadership of the anarchist movements in Chicago and hence it was their leaders who were the ones arrested. In later years Jews were often identified with the "anarchists," and the term "anarchist" often became a code word for a "crazed immigrant," "labor agitator" or "socialist." But in 1886 when Chicago was in the grip of strikes and demonstrations, Jews were not involved with the anarchists in any meaningful way.

Jewish Labor Unionists Not Anarchists

Contrary to later popular myths, the local "anarchist" leaders of those early days, whether they were peaceful or violent, were not Jewish. The organization of the Amalgamated Clothing Workers Union and the Hart, Schaffner & Marx strike, in which many Jews were involved, did not occur until twenty years later. And at that time most of the Jewish labor leaders in Chicago were socialists rather than anar-



Photo from Meites

Sigmund Zeisler:
The Jewish connection
to the Haymarket Tragedy

chists, even though the Chicago newspapers found it difficult to draw a distinction between the two.

The Haymarket affair, however, increased the tensions. Government and newspapers often confused union organization with anarchist activity. New immigrants became more suspect and Jewish immigrants often found an "unwelcome" mat in many quarters when they came to Chicago.

Of course, there were some Jews who embraced the anarchist cause. Emma Goldman, aged seventeen at the time of the Haymarket blast and then a recent Jewish immigrant, later claimed that when she heard of the Haymarket hangings she decided to become an anarchist. While Goldman did not reside in Chicago, she often came to the city in the early 1900's to meet with her fellow anarchists and to tussle with the police. In her writings, she notes that she often stayed at the home of Dr. Miriam Yampolsky of the Edelstadt Lodge, an anarchist club. Dr. Miriam Yampolsky was a Jewish doctor and a graduate of the University of Illinois.

Jewish Lawyers on Defense Team

Two Jewish lawyers did become involved in the Haymarket trial. The Chicago Central Labor Committee retained its attorney, Moses Salomon, and his associate Sigmund Zeisler, to defend the anarchists. As both were young and Zeisler very inexperienced, a defense committee organized by the friends and family of the defendants, after much difficulty, retained older and more experienced non-Jewish attorneys to lead the defense. (They were Captain William Perkins Black, a liberal corporation lawyer, and William A. Foster, a criminal lawyer from Iowa.

After the trial, Black became a pas-

[Continued on next page]

Haymarket Tragedy (Cont'd)

[Continued from previous page]

sionate advocate for the release of the defendants, but his legal career in later years was basically destroyed by the vicious attacks on him by the city's newspapers.) Salomon participated actively in the trial and made one of the closing arguments for the defense. After the trial he seems to have disappeared from view and nothing has been found by this writer about his later life. We do know that Moses Salomon was born in Peoria, Illinois, on December 13, 1857, of German Jewish parents. In 1863 his parents moved to Chicago and Salomon graduated from the Union College of Law in October, 1881. The other Jewish lawyer involved remained very much on the scene.

Recalls Case as Last Survivor

Many years after the trial, on May 3, 1926, Sigmund Zeisler on the eve of the fortieth anniversary of the Haymarket bombing delivered a speech at the Chicago Literary Club in which he recounted his recollections of the case and his conclusion that there was no evidence to convict the defendants. (His speech was later printed in book form under the title "Reminiscences of the Anarchist Case.")

Zeisler noted that the judge presiding at the trial, all twelve jurors, all the counsel for the state, all of the counsel for the defense (except himself), all the police officials active in the trial, all the nine justices of the Supreme Court of the United States which was appealed to for a writ of error but had declined to act and all the defendants were then dead. In 1926 he was the sole survivor. Of all the attorneys for the defense he was the only one clearly to overcome the anarchist "taint." Indeed, he came to play an important role in the legal fraternity and in local Jewish society.

Zeisler Becomes Prominent Jewish Leader

Born in Bielitz, Silesia, in 1860, Zeisler studied law in Vienna. He came to Chicago in 1883 and received a law degree from Northwestern University Law School in 1884. Two years later he participated in the anarchist trial. After the trial he entered private practice and was chief assistant corporation counsel in 1893 and 1894. In his private practice, he was a

partner for a number of years of Julian W. Mack, a San Francisco-born Jew destined to become a famous judge, and Zack Hofheimer, a Virginia-born Jew. Zeisler handled court appearances for the firm.

From 1904 to 1920 he was a master in chancery in the Circuit Court of Cook County, lectured on Roman law at Northwestern and constitutional law at John Marshall Law School. He was noted as a public speaker and was active in many civic and Jewish clubs. He died in 1931. His wife, Fannie Bloomfield Zeisler, was a pianist of great skill and wide fame.

Riot Memorial an Ironic Memento

One addendum to the tale of the Haymarket story should be noted. On Memorial Day, 1889, a group of Chicago businessmen dedicated an imposing bronze statue showing a policeman with his right arm upraised commanding peace. The model for the statue, Patrolman Thomas J. Birmingham, was then stationed in the Haymarket. A few years later he was dismissed from the force in disgrace and he died in 1912 on skid row. The statue itself was blown up several times during the anti-war demonstrations of the late 1960's. It was restored and today stands indoors in the lobby of Chicago police headquarters. It undoubtedly is a fitting reminder of the violence which occurred in Chicago in 1886 and is, too often, with us today.

Like many other events in the city's secular history, the Haymarket affair had its relevance to the history of Jewish Chicago.

Exhibit Commemorates Haymarket Bombthrowing and Its Aftermath

Among the several commemorations of the 100th anniversary of the Haymarket affair and its aftermath, the principal one is an exhibit, Haymarket 1886! at the Chicago Historical Society from April 27 through the year end.

Some of the items on display will be newspaper cartoons and drawings, broadsides, court transcripts, pipe bombs, guns and a video presentation which traces the mounting tensions that led to the tragedy. CJHS member William J. Adelman, a professor of labor and industrial relations at the University of Illinois at Chicago served as consultant to the exhibit.

Development, Decline and Renewal of Old Jewish Cemetery

Jewish Graceland Final Resting Place Of Many Early Community Leaders

by Mark Mandle

In a busy neighborhood on Chicago's north side lie three cemeteries--one nationally famous, Graceland Cemetery; the other two obscure. They are Wunders Cemetery and the Hebrew Benevolent Society Cemetery. The latter is commonly referred to as Jewish Graceland and will be so referred to in this article. Graceland Cemetery is famous for the prominent people buried there and the beautiful architecture of its tombstones and mausoleums; Wunders Cemetery, founded by German Lutherans, and Jewish Graceland are important because they are two of the oldest cemeteries in Chicago. Indeed, Jewish Graceland is the oldest local Jewish cemetery still extant.

All three cemeteries were founded in the early 1850's around the intersection of Irving Park Road and Clark Street. They all may have been part of a single cemetery at one time. In the 1850's they were far outside the city's northern boundary, North Avenue.

Founders Were Community Leaders

The Hebrew Benevolent Society was founded in 1851. Its founders included David Witkowsky, an early president of Congregation B'nai Sholom (the second oldest synagogue in Chicago, now a part of K.A.M. Isaiah Israel Congregation). Other people active in the society were Elias Greenebaum, founder of a major mortgage bank; Lazarus Lebolt, whose sons founded the downtown Jewelry company; Leopold Sonnenschein, father of Hugo Sonnenschein, a prominent Chicago lawyer; Simon Rubel and David Dreyer.

One of the society's main purposes was to create a Jewish burial ground. There already was a similar group, the Jewish Burial Ground Society, which was then burying people in what is now Lincoln Park. (See Joseph Levinson's article, "Lincoln Park Was Location of Earliest Jewish Burial Ground in Chicago Area" in Society News for January, 1983.) The new society was probably started because its members hailed from Posen, then in Prussia, now in Poland, while the other group's members came from Bavaria.

Chicago's first Jewish cemetery, situated in what is now Lincoln Park, soon had to move to another site, which also proved to be temporary. But the second Jewish cemetery, established over 130 years ago and known as Jewish Graceland, still exists and is the area's oldest Jewish cemetery. Mark Mandle, who here traces the checkered history of that burial ground, has four great-great-grandparents and two great-grandparents resting there. He wishes to thank Robert Friedlander and Charles B. Bernstein for assistance in the form of information concerning the unusual death and burial in Jewish Graceland of his great-great-grandfather, Emanuel Frank.

A Society board member and former officer, Mr. Mandle is employed by Crain Communications, Inc.

Four Cemeteries Occupy Original Plot

The Hebrew Benevolent Society had paid \$600.00 for the three acres of land currently known as Jewish Graceland. Due to its close relationship with Congregation B'nai Sholom, that congregation bought an acre of the land from the society for its own cemetery. The synagogue had a spin-off later in the 1850's called the Society of Benevolence and Relief of the Sick. This society also bought land for a burial ground from the Hebrew Benevolent Society for a cemetery. However, the Society of Benevolence eventually went bankrupt and sold its section to a Laurent Clody. Mr. Clody's section is now owned by his niece, Charlotte Wells, and her husband Ron Wells. The Wells family has maintained the cemetery since the 1920's. A fourth section was sold to Congregation B'nai Zion, a north side congregation with no connection to B'nai Sholom. Thus the three acres comprised four Jewish cemeteries.

The first burial at Jewish Graceland seems to have been in 1854. The second burial at the cemetery is interesting because of the deceased's family connections and the manner in which he died. Emanuel Frank was a brother-in-law of Michael Reese whose benefactions resulted in the Michael Reese Hospital. A contemporary newspaper account explains his untimely death. "E-

[Continued on next page]

Jewish Graceland (Cont'd)

[Continued from previous page]

manuel Frank...was drowned at Lake St. bridge under the following circumstances. The bridge was closing but had not come together and he walked off into the river. He was nearsighted and it was supposed he did not observe the situation of the bridge, as it was nearly dusk."

Prominent People Interred There

Several prominent people and ancestors of prominent people are buried at Jewish Graceland. Colonel Marcus Spiegel (1829-1864) is one of the Civil War veterans buried there. He has an imposing tombstone which includes a weathered likeness of his face. Colonel Spiegel was one of the organizers of the Hebrew Benevolent Society in the 1850's. Having moved to East Liverpool, Ohio, before the Civil War, Colonel Spiegel served in the 67th Ohio Infantry and was a Civil War hero. He is a member of the family that established the Spiegel mail order and catalog store.

Buried next to him is his wife, Caroline F. Hamlin Spiegel, a member of a prominent non-Jewish Chicago family. Caroline Spiegel was apparently the first Chicagoan to be converted to Judaism. She was converted in 1853 before an ecclesiastic court.

Resting Place for Hannah G. Solomon

Hannah Greenebaum Solomon is buried nearby. Mrs. Solomon is a member of the Greenebaum family, outstanding Chicago Jewish pioneers. She was a devoted communal worker, best known as the organizer of the National Council of Jewish Women and its president from 1893 to 1905. She also organized the Jewish Women's Congress, which was part of the Columbian Exposition and was a moving force in several other women's organizations.

Rabbi Aaron Messing, rabbi of Congregation B'nai Sholom three times during 1868-1870, 1873-1876 and 1890-1906, is buried in the cemetery. So are two early presidents of Congregation B'nai Sholom, Caspar Summerfield and Jonas Moore.

Edna Ferber's Grandparents Buried There

Some well-known Chicagoans have ancestors buried at Jewish Graceland. Among them are novelist Edna Ferber's grandparents, the Newmans, and the great-grandparents of Temple Sholom's Rabbi Frederick

Schwartz, Bennett and Bertha Cowan.

The cemetery contains only one family mausoleum. Most tombstones are in English, though a few have Hebrew or German inscriptions. Since so many of the people buried in the cemetery had come from Germany and were soon assimilated, English inscriptions predominate. With assimilation, participation in Freemasonry became popular and several Masonic inscriptions are to be seen.

Few Leaders Guide Cemetery Affairs

The Hebrew Benevolent Society was run for many decades by three dedicated men, Arthur Bonheim, Dr. Sidney Klein and Alan Whitney. Mr. Bonheim was prominent in Jewish education, and Mr. Whitney was head of the society until his death in 1984. Mr. Whitney was a grandson of David Witkowsky, a founder of the cemetery. The current society head is Howard Eiseman.

There have been problems with erosion and vandalism at the cemetery for many years. A report written in 1931 talked about erosion of cemetery tombstones. Serious acts of vandalism in the cemetery began about fifteen years ago. There has also been a continuing problem with cemetery maintenance since four organizations owned different parts of the whole.

News Stories Result in Action

These problems were publicized last year in three articles in the Chicago Tribune written by Michael Arndt. The second article, entitled "Graveyard Buried in Troubles" and published on Rosh Hashanah, galvanized the Jewish community. One group, led by Hans Spear, a Holocaust survivor, has been at the cemetery several times to clean it up. Mr. Spear's group has been made up of members of nearby Anshe Emet Synagogue. They have cleaned away refuse with power saws and with hoes.

Another group, the Jewish Genealogical Society of Illinois, is in the process of recording and cataloging the graves. Its members have been at the cemetery for two day-long "read ins." The society has read and checked readings for all of the approximately 3,000 people buried at Jewish Graceland.

"New" Records Discovered

It was thought that all cemetery records before 1911 were destroyed in a fire. Recently, a treasure trove of records going



Graves at Jewish Graceland, the area's oldest Jewish cemetery. All the graves are victims of time; some are victims of vandalism.

Photo by Lyn Garrick-Weil, the Photography Group

back to 1854 were discovered. A preliminary inventory indicates a Children, Adult and Family Lot Register covering the years 1855 to the present. Records and tombstones before 1871 are particularly important because all city death records were destroyed in the Chicago Fire of that year.

The cleanup and cataloging groups are continuing their missions. If you are interested in assisting with the cleanup, please contact Anshe Emet Synagogue at 281-1423 and leave your name.

The Jewish Genealogical Society of Illinois hopes to catalog and integrate the tombstones and the office records and to put them into a computer. This will be a large project because of the erosion, the vandalism and the vast array of records.

Preliminary Results of Survey

A preliminary survey of part of one section indicates the extent of erosion and vandalism over the years. Of 324 tombstones surveyed, 247 or 77% of them were legible. Fifty-six tombstones were illegible due to erosion or vandalism and twenty-one tombstones were entirely missing due to vandalism. It is hoped that by going through cemetery records and doing tombstone rubbings we can discover who are buried in some of the seventy-seven unknown graves.

To assist in the Jewish Genealogy So-

Test Your Historical Knowledge: The Chicago Jewish Trivia Quiz

Trivia Quiz Number 3

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 was known as the "Straw Hat Synagogue" and why?
2. How did Chicago get its first rabbi?
3. What local Jewish magazine has been published continuously for seventy-five years?
4. How did it come about that 400 Chicago Jews arrived for a banquet but were not fed?

Trivia Answers on Page 13)

Mail suggested questions and answers for Jewish Trivia to the editor.

ciety project, please call Mark Mandle at 929-2853 or Judy Frazin at 564-1025.

Jewish Graceland is a historical site valuable as a record of the development of the early Chicago Jewish community. It is gratifying to see the beginning of the renewal of the cemetery after years of general indifference.

Area's First Modern Day School Marks Fortieth Year

Rabbi's Vision Is Thriving Reality, Plan Expansion of Scope, Plant

by Arthur Yavelberg

Historians often argue as to whether "personalities" or "events" determine the course of history. Was it by the force of their driving, charismatic personalities that the Abrahams and Napoleons of the world determined the fates of their nations? Or, rather, were the historical circumstances such that their nations were receptive to men who, at another time and another place, would have gone unnoticed?

As is usually the case with such arguments, the truth probably lies somewhere in between. It certainly would appear to be that way in the case of the development of the Anshe Emet Day School which, this year, is celebrating its 40th anniversary.

Rabbi Goldman's Doubts

In the 1940's Rabbi Solomon Goldman, then rabbi of the Anshe Emet Synagogue, was concerned about the status of Jewish education in America. Did the concept of the afternoon Hebrew school really make sense? Was it reasonable for children who had already spent seven hours in public school to spend an additional two hours in a supplementary Jewish education program? Weren't they tired? Didn't they resent not being able to enjoy themselves after school with their friends?

But, besides the inconvenience, was there not some "hidden message" in the entire concept of the "supplementary" Hebrew school? Was Jewish education really supplementary--i.e., non-essential--and separate from the "primary" education?

Why a Day School?

The answer, which today seems so obvious, was not so clear at the time. Rabbi Goldman recognized the need for a Jewish day school. There had to be an option which would not only alleviate the time factor but would also communicate the message that Jewish education was as "primary" as secular studies. In fact, such a school would stress that ultimately it was impossible to separate "Jewish" from "secular" education.

And the school must be open to Jews

Chicago's earliest Jewish day school belonged to a totally different era, having been set up as a manual training school for immigrant Jewish children in the 1890's. It closed its doors in the 1920's after an important and eventful history. No Jewish day school in the modern sense existed in the region until forty years ago, when the Anshe Emet Day School was created. Its inspiring history is recounted in this article by Arthur Yavelberg, who heads the junior high program at the school.

and non-Jews alike, for in the United States Jews and non-Jews had to co-exist. Therefore, somehow the enthusiastic rigor of the Orthodox yeshiva had to be infused into American Jewish education. Philosophically, the medieval era of the ghetto was over.

Demands of Integrating into Society

But the idea could not come into being by itself. The medieval European ghetto was terminated in more ways than "philosophically." The Holocaust and World War II had made certain that the ghetto was physically devastated as well. The pictures...the horrors...the mania--it was all too clear that, for better or for worse, Jews were going to have to learn to deal with modernity. If we were serious about survival, isolation was no longer a viable option.

So--whether because of the prophetic spirit of Rabbi Goldman or because of the charged emotional atmosphere of the time, or a combination of both, the Anshe Emet Day School opened in September, 1946, using the congregation's existing physical plant and with Mr. William Nudelman as its first director.

Starts Only as Pre-School

Mrs. Lillian Sape had donated the founding grant in the name of her former husband, Max Durschlag. A board of directors was organized along the lines of the Andover independent school model, with members drawn from the leaders in education at the University of Chicago and Northwestern University. The first class was composed of a handful of three-year-olds. A new grade was added each of the next nine years until the school reached its present

pre-school through grade 8 structure.

What has since become of Rabbi Goldman's original vision? Enrollment has grown from a "handful" of pre-schoolers to approximately 300 students. They come from all over the city and the near suburbs--by car pool, school bus or public transportation. They come from a variety of financial situations, with many receiving scholarships. And they come from a wide variety of religious backgrounds.

Faculty Highly Qualified

There are now 37 faculty members representing various disciplines in Judaica and secular studies. Most have masters degrees, and many come from such prestigious institutions as Harvard University, Northwestern University, Hebrew University and the Jewish Theological Seminary. Building facilities have nearly tripled in size, with plans to expand even further.

Morton Reisman, director of the school from 1951 to 1967, engineered a major change in the Anshe Emet Day School format and program. An ebullient educator par excellence, he was loved by students and faculty members alike. He introduced a series of advanced mathematics programs for the kindergarten through second grades that was recognized throughout the city. A curriculum for "Human Development and Sex Education" was started long before the fashionable trends of the sixties.

Achieves Secular Accreditation

It was under Reisman's leadership that the Anshe Emet Day School became formally affiliated with its present accrediting organizations, the Independent Schools Associations of the Central States (ISACS) and the National Association of the Independent Schools (NAIS).

In addition, in conjunction with the Anshe Emet Synagogue, Reisman's administration undertook the only major physical expansion of the school--the building of the west wing, the Blum Community Hall and the Rice Assembly Hall and Gymnasium in 1967. These additions nearly doubled the size of the day school plant and allowed for significant increases in student enrollment.

Student Operettas Successful

But clearly the most interesting innovation associated with the name of Reisman is the annual "Morton Reisman Musicals."



Rabbi Solomon Goldman. His vision fulfilled in the Anshe Emet Day School

Building on his own love of the fine arts and with the aid of musical director Leona Molotsky, he transformed typical elementary school children into polished sophisticated actors and actresses. Beginning with the fifth graders in "Hansel and Gretel" in 1957, students have annually performed such operetta productions as "Oklahoma," "Fiddler on the Roof" and "South Pacific."

The evolution of the Anshe Emet Day School took a sudden and tragic turn in June, 1967, when Reisman died of a heart attack. It was most ironic that he was not able to see the completion of the school expansion project that was to be so successful. The task of overseeing the administration of the school fell to a young man who just six months earlier had started as an administrative intern pursuing a doctorate in educational administration at the University of Chicago, Edward H. Oppenheimer.

New Leaders Influence Programs

Oppenheimer proved to be more than equal to the task. The late sixties and early seventies were years of great theoretical activity at major colleges of education throughout the country. Oppenheimer surrounded himself with consultants and curriculum specialists who laid the groundwork for the modern academic

[Continued on next page]

Anshe Emet Day School (Cont'd)

[Continued from previous page]

underpinnings of the Anshe Emet Day School. Under his leadership the school also became actively involved in interscholastic sport competition with other Jewish and independent private day schools.

Fred Nathan, who became director of the Anshe Emet Day School in 1974, was a dynamic, ambitious individual with a clear image of what he expected for the school. The fact that the day school's enrollment nearly doubled while he was director is testimony to his energetic administration. He was especially interested in invigorating the Jewish curriculum and ambience of the school.

Present Head Takes Over

Daniel Kahn, an assistant principal at the school since 1972, succeeded Nathan as director in 1979. That experience plus the analytical eye of an historian allowed him to develop strategies for taking the Anshe Emet Day School into the 1980's. Under his leadership the day school came into much greater contact with contemporary educational theory. Furthermore, it came to be recognized by the independent school community for an academic program that was among the very best when measured by such objective standards as standardized test scores or high school placement. He has also supervised the introduction of computer technology and capability into the educational program and the administration.

The administrative staff was also reorganized under Kahn. The traditional principal/assistant principal model was replaced by the more recent "department head" structure, whereby there are separate chairmen for the Hebrew, pre-school, primary and junior high departments of the school.

Interdisciplinary Approaches Used

With regard to Judaica, the Hebrew program became more consistent in terms of organization and curricular outline with a formal Judaica curriculum being prepared in line with accepted educational theory. This accomplishment is rather rare in the field of Jewish education.

Finally, the "deghettoization" of Jewish education envisioned by Rabbi Goldman reached a new level of progress with the

development of interdisciplinary units throughout the grades and in particular in the junior high. Social studies classes actively pursue themes involving the complex interrelationships of Jewish and secular history. For example, "Did the Jewish community fare better in Spain under Christian or Moslem rule?" or "Did the French Revolution accomplish its goals regarding France and the French Jewish community?"

Similar analyses are conducted in the area of science--e.g., exploring the implications of Darwin's theory of evolution for Jewish religious thinking--and, in literature, regarding how various Jewish archetypes are presented in different literary works. Little by little students begin to understand that Jewish life does not and never did develop in a vacuum, and that it must always adapt to a changing environment.

Maintaining Financial Independence

Throughout the years the growing financial needs of the day school have been met internally; no money has been requested or received from such official Jewish institutions as the Jewish Federation. Tuition covers from seventy to eighty percent of the annual operating expenses with the difference being met by fundraising activities and private donations. School leadership feels strongly that for Jewish private education to be truly viable and independent, it must be financially self-reliant.

Under the influence of contemporary events, the greater Jewish community has now confirmed Rabbi Solomon Goldman's original insight: that the future of the American Jewish community lies with the Jewish day school format. Statistics regarding such factors as synagogue affiliation, intermarriage and assimilation have made that all too clear. That realization, plus the demographics indicating the onset of the "Baby Boomers' Baby Boom," indications verified by the day school's overflowing enrollment in the lower grades, has led to the development of plans for two areas of future growth: building expansion and the creation of an Anshe Emet High School.

Building Program Contemplated

The need for building expansion has

[Continued on page 13]

New CJHS Members Are Welcomed by Membership Chairman

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.

Sylvia Baines	Mr/Mrs Lawrence Kaufman
Dr Norman Berlat	Arnold J. Kuhn
Sally Constable	Henry Novy
Andrea Gronvall	June Packer
Lenore Goldberg	Mildred Perlow
	Marian Simkin

--Marian Cutler
Membership Chairman

Anshe Emet Day School (Cont'd)

[Continued from previous page]

been clear for some time. The present structure simply cannot meet the classroom, administrative and storage demands of a student population passing the 300+ level. As a result, a \$3,000,000 capital campaign has begun to make possible such an expansion.

Besides allowing for more classroom space, expansion plans include a computer laboratory, an early childhood center, a Hebrew foreign language laboratory and a multi-media complex, all reflective of the changing demands facing a contemporary Jewish day school.

But the component which is especially exciting is the anticipation surrounding the beginning of an Anshe Emet High School. The goals of this program reflect the traditional values inherent in the history of the Anshe Emet Day School: to develop an academically rigorous, college-preparatory program that encompasses the standards and content of a classical academic education, demonstrates the interdisciplinary nature of all knowledge and provides a Jewish studies program in the context of a traditional liberal arts education.

Rabbi's Vision Made Real

The high school is not seen as a radical innovaion. It is seen rather as a natural result of the creative Jewish educational experience cultivated in the ele-

Answers to Jewish Trivia Quiz

(Trivia Questions on Page 9)

1. Congregation Ohave Sholom Mariampoler was called the "Straw Hat Synagogue" because it was founded after an incident in which a man was ordered to leave Beth Hamedrash Hagodol because he was wearing a straw hat inside. He and some other Mariampoler landsleit friends left the former synagogue to found their own, now known as Anshe Sholom B'nai Israel and located near Lincoln Park.

2. Dilah Kohn, the orthodox mother of early City Clerk Abraham Kohn, was unwilling to eat non-kosher meat, so her well-to-do son imported a shohet, Ignatz Kunreuther, in 1847. He subsequently became the first rabbi of KAM.

3. The Sentinel, Chicago's Jewish weekly publication, was founded in 1911 by two successful Jewish printers, Louis Berlin and A. L. Weber. Now published by Jack Fishbein, it is celebrating its seventy-fifth anniversary. In 1961, to mark its fiftieth year, it published A History of Chicago Jewry 1911-1961, which has become a standard historical reference.

4. In 1921, to demonstrate what it was like to go hungry, Jacob M. Loeb, local chairman of a post World War I relief committee, invited 400 Chicago Jews to attend a dinner at a major downtown hotel. When they entered the banquet hall, they found bare tables and were served no food. Instead, they received a lecture on the need to relieve the real hunger of displaced European Jews and were told that the money saved by their fasting would be added to the fund.

(Prepared by Norman Schwartz and Irwin Suloway)

mentary school. The high school curriculum may be more intensive and sophisticated but in principles it will be the same.

The original vision of Rabbi Goldman, then, has undergone a fascinating development since it was first articulated in 1946. Unique historical circumstances combined with the diverse talents and personalities of five directors--not to mention the impressive contributions of school board members, teacher, parents and students--have produced one of the finest and most successful Jewish day schools in the United States.

Entry of Jews into Local Mainstream Discussed at Meeting

Former ADL Director Recounts Progress During Past Forty Years

The past forty years have witnessed the entry of Chicago's Jews into the mainstream of American life according to A. Abbot Rosen, veteran Anti-Defamation League director, who spoke at the March meeting of the Chicago Jewish Historical Society. And Mr. Rosen should know, because he more than any other local person was responsible for coaxing, cajoling and otherwise encouraging movement in that direction.

Addressing a large audience in Bederman Hall of Spertus College, Mr. Rosen showed that, as a result perhaps of Hitler and the Holocaust, it became unfashionable for gentiles to admit to anti-Semitism, but that anti-Semitism continued to exist in an institutionalized way in many major aspects of life. He mentioned the discrimination that was routine in university admissions, university employment, housing availability and in business employment practices.

Reducing Discrimination Has Been Successful

Each area of discrimination mentioned above received the attention of the midwest office of the Anti-Defamation League during the past forty years, and Mr. Rosen reported on the almost uniformly successful results of ADL efforts. The next effect, he declared, was to make it possible for Chicago Jews, for the first time since the period of large Jewish immigration into this country, to enter and participate in just about every aspect of living.

Mr. Rosen told how, upon his arrival here from the East in 1948, he could not join the downtown University Club despite being a graduate of Yale College and Columbia University. Such social discrimination against Jews proved to be perhaps the most enduring of local anti-Jewish attitudes. The speaker, in his role at the ADL, then went after a more important kind of discrimination: that at the universities themselves.

Real Progress in Higher Education

He told how the ADL tackled head-on the problems of Jewish student quotas and employment of Jews in higher education at a 1950 conference held jointly with the powerful American Council on Education. The eventual results were the virtual abolition of quotas in all major colleges and univer-

sities and the current widespread employment of Jewish professors and administrators.

Using figures to prove his assertion, he cited his Yale class of 1934 as being less than 5% Jewish while the 1980 class was, as is typical these days, 20% Jewish. Jews are now found throughout the local professorate and, in the Chicago area, Northwestern University, the University of Chicago, the University of Illinois at Chicago, Northeastern Illinois University, Chicago State University and Roosevelt University all either have or recently had Jewish heads.

Anti-Jewish Residential Patterns Destroyed

Similar success has crowned efforts to break patterns prohibiting Jewish residency in certain suburbs and individual apartment buildings. With the courts prohibiting discrimination and Jews becoming widely dispersed throughout the metropolitan areas, mainly Jewish neighborhoods are now the result of choice rather than the force of circumstances.

Mr. Rosen also emphasized the progress made in the employment of Jews in private industry, breaking taboos which previously sent Jewish youth disproportionately to professions practiced privately (doctors, accountants, lawyers) or into businesses of their own.

ADL surveys showing the lack of Jewish and other minority employment in industries helped to produce FEPC laws and the disappearance of employment want ads announcing discriminatory policies. Jews are much more widely represented in today's local corporate offices than they were forty years ago.

He indicated that more recently even the restricted resorts have found it to be bad business to discriminate, although social discrimination is far from dead.

Some Anti-Semitism, Discrimination Remain

Mr. Rosen concluded by indicating that anti-Semitism and some discrimination are still present in American life and that, although less fashionable and usually covert, they still need to be studied and fought against. But, he declared, open, systematic anti-Jewish discrimination in Chicago has in our day become a thing of the past. Local Jews have entered the mainstream of American life. --I. J. S.

Summer Tour Plans (Cont'd)

[Continued from page 1]

thriving Jewish community, on Sunday, August 17. Included will be visits to the active community center with its Chagall tapestry and impressive memorial sculpture, visit to a Lubavitcher mikvah and major synagogues as well as a noontime meal.

Mrs. Axelrod, herself a Milwaukee native, will lead the tour and narrate Milwaukee's Jewish history during the trip.

Pickup points will be at the Rush Street entrance of the Marriott Hotel (Michigan and Ohio Streets) at 9:00 AM and at the Horwich Center at 9:30 AM. Return

times are scheduled for 5:30 and 5:00 PM respectively.

Members will be charged \$25.00 for the all-inclusive tour; non-members pay \$28.00. Children of members pay \$19.00, those of non-members \$22.00.

Reservations for tours may be made using the form below or that in a special mailing to members. Checks must accompany all reservations. Chairman Axelrod advises early reservations since tours are filled on a first come first served basis.

Further information about Society tours is available from Mrs. Axelrod at 432-7003 or from the CJHS office.

1986 Summer Tour Reservation Form Chicago Jewish Historical Society

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

Name _____

Address _____

City & Zip _____

Phone: Day _____ Evening _____

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

_____ seats for Chicago Jewish Roots, June 29, 1986

_____ seats for Satellite Southside Jewish Settlements, July 20, 1986

_____ seats for Milwaukee Jewish Highlights, August 17, 1986

Kinds of Reservations (Number of each kind):

_____ at \$11.00 each for CJHS members

_____ at \$25.00 each for CJHS members (Milwaukee tour)

_____ at \$5.00 each for member's children

_____ at \$19.00 each for member's children (Milwaukee tour)

_____ at \$14.00 each for non-members

_____ at \$28.00 each for non-members (Milwaukee tour)

_____ at \$6.00 each for non-member's children

_____ at \$22.00 each for non-member's children (Milwaukee tour)

\$ _____ Total Enclosed

NOTE: Non-members paying dues at this time are entitled to members' rates. (See the other side of this page for dues rates.) If CJHS membership dues are included in check, 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