

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



# chicago jewish historical society society news

VOLUME XI, NUMBER 4

JUNE, 1988

## SUMMER BUS TOURS INCLUDE OLD FAVORITE, TWO NEW ONES

### Visits Planned to Maxwell Street Area, West Suburban Congregations

Once again Chicago's summer will be enlivened for those members and friends participating in the Society's popular bus tour program. And, for the third summer in a row, two of the three Sunday bus tours will be ones never offered before, with the remaining one a repeat of our most popular tour, one that sells out quickly each year.

Reservations are now being taken by Tour Chairman Leah Axelrod. A complete listing and full details of all tours as well as a reservation form can be found on page 15 of this issue of Society News.

#### Advance Prepaid Reservations Needed

Advance prepaid reservations are necessary for each tour. They will be accepted on a first-come-first-served basis. Discounted rates for tours are available to current members or to those whose dues accompany their reservations. A dues schedule appears on page 16 of this issue.

The two new tours include a Sunday morning brunch tour and stroll of the old Maxwell Street-Hull House area on July 17

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#### Inside: Articles on

- § Sending Immigrants Back to Czarist Russia
- § "Forgotten" Jewish Leaders Horwich and Solomon
- § Darrow: Friend of the Jews
- § Jews on Wyoming Farms?

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Getting there is half the fun on Society Tours.

--Photo by Moselle Schwartz

and a Sunday afternoon tour, "Westward Through the Suburbs," on August 7, which will trace the movement of Jews into Oak Park, River Forest and the far west suburbs including early settlements in the Maywood-Proviso area. It will include visits to congregations.

The Maxwell Street tour will be led by Sol Brandzel and Walter Roth assisted by Leah Axelrod. The Western Suburb tour will be led by Mark Mandle and Elaine and Irwin Suloway.

#### Cutler Leads Jewish Roots Tour

July 3 will be this year's date for the annual Chicago Jewish Roots tour led by Dr. Irving Cutler. His tour visits the near West Side, Lawndale, Humboldt Park, Albany Park and Rogers Park.

All buses will be air-conditioned. To avoid disappointment, immediate reservations are suggested.

## Society Welcomes More New Members

The Chicago Jewish Historical Society welcomes the following members who have joined during the past few months. Their membership is proof of their interest in preserving the history of Jewish Chicago and their desire to become a part of that effort.

Dr. Donald & Julia Aaronson	Sydney & Bertha Mandel
Lillian A. Cutler	W. S. Naken
Alan & Elaine Fox	Richard Ramis
Carole & Sheldon Gardner	David & Kathy Robin
Ed Hoffman	Charles Wilts
	Jessica S. E. Young

--Marian Cutler  
Membership Chairman

## Chicago Jewish Archives Received Several Interesting Items

The Chicago Jewish Archives continues to grow, thanks primarily to material gathered by the Society and placed in the collection at Spertus College.

Among materials recently acquired by the Society, according to President Norman Schwartz, were papers relating to Dr. Bernard Fantus, a book about the Jewish exhibition at the 1933-34 World's Fair and a brochure on the funeral car service offered by the west side elevated line.

### Created First Blood Bank

Dr. Fantus, who has a clinical building at County Hospital named in his honor, was the creator of the blood bank concept. A Hungarian-Jewish immigrant to Chicago, Dr. Fantus is being honored nationally this year, the fiftieth anniversary of the first blood bank. Papers pertaining to him were donated by Henry Fantus, the doctor's nephew.

Audrey Goldblatt contributed the book titled The Jewish Exhibit, which details the contents of the items included in the Jewish display at the Hall of Religion building at the Century of Progress world's fair in Chicago.

### Private Funeral Car Service on "L"

An illustrated brochure from about 1914 details the funeral car service available on the west-side elevated trains to the cemeteries in Forest Park, where most Jew-

## President's Message

### Ingredients for an Exciting And Rewarding Four Years

The last four years have included something challenging and exciting in my life: I have been your president. While I have been on the board of directors of the Chicago Jewish Historical Society since its inception in 1977, being president is different.

This experience has also been very rewarding, but it could not have been as rewarding as it was without three groups of



President  
Schwartz

people. The first group is the members, whose support and encouragement enable the Society to exist. The second group is the board, whose members serve devotedly and give freely of themselves, their time and their expertise with only psychic satisfaction in return. The last group includes those persons who have provided their services gratis as speakers at our varied and stimulating programs.

None of these three groups would do what they do if they were not proud and affirmative Jews who believe in the importance of preserving our wonderful Chicago Jewish History.

Thank you all for giving me this opportunity to serve.

--Norman D. Schwartz

ish burials took place. The service, long discontinued, was referred to in memoirs of a Marks Nathan Home "alumnus," which appeared in September's Society News.

A previous archives story mentioned an early history procured for the Society by Anna Reich. That history, primarily concerning the Zionist organization of Chicago but also Hadassah, was made available to Mrs. Reich by Lillian Katz, to whom we are grateful.

## Yearly Meeting To Elect Board Members, Amend Society By-Laws

This year's annual meeting of the Chicago Jewish Historical Society will be held June 5 in conjunction with the brunch at Congregation A.G. Beth Israel. Major items on the agenda will be an amendment to the by-laws increasing the size of the board of directors by three and the election of eight board members, according to President Norman D. Schwartz.

Nominees for the board include present members Charles Bernstein, Herman Draznin, Walter Roth, Elaine Suloway and Irwin Suloway, and new candidates Joseph Minsky, David Passman and James Rice.

Candidates were nominated by a committee consisting of Sol Brandzel, chairman; Jan Hagerup, Adele Hast and Mark Mandle. If the amendment passes, the size of the board of directors will be increased to twenty-four. Officers for 1988-90 will be elected by the new board immediately following the brunch.

## Final Forum on Work and Jewish Chicago Set for June 12 at JCC

The final forum in an ambitious series of public sessions on the topic of work and Jewish Chicago will be a city-wide conference to be held at 1 PM on Sunday, June 12 at the Horwich/Kaplan JCC (3003 West Touhy Avenue). The series is co-sponsored by the Society.

The featured speaker will be Gerald Sorin, a professor of history at the State University of New York in New Palz. The author of a recent book titled The Prophetic Majority, Dr. Sorin will discuss the role of Jewish liberalism and socialism, both with regard to Judaism and to the political and social thinking of the American Jewish community.

The program, open to the public, is the culminating session in a series of nine public meetings on the general topic of Work and Jewish Chicago. One of these was the Society's March meeting, reported on elsewhere in this issue. Co-sponsored by the Jewish Labor Committee and the Labor Education Program of the University of Illinois at Chicago, as well as by CJHS, the project has been headed by Professor Stanley Rosen. Sidney Sorkin served as CJHS liaison.

## ANNUAL BRUNCH WILL BE HELD AT A. G. BETH ISRAEL ON JUNE 5

### Reservations Needed for Meeting Featuring Jewish Songs and Stories

The Society's Annual Members' Brunch, featuring a program of varied entertainment, is scheduled for Sunday, June 5 at Congregation A.G. Beth Israel, 3635 West Devon. As usual, attendance at this meeting is restricted to current members in good standing. Free bus service to the brunch will be provided from and to the Rush Street entrance of the Chicago Marriott Hotel.

Brunch, scheduled for 11:30 AM, will be followed by a brief annual meeting after which the double program of songs by Cantor Jeff Klepper of Congregation Beth Emet and Jewish stories by Sid Silverman will take place.

The full, help-yourself brunch, partially subsidized by the Society, will cost \$7.00 per person. Pre-paid reservations must be received by May 31. Members unable to attend the brunch may come to the meeting and program, which will begin at 12:30.

Non-members wishing to attend the brunch must include dues with their reservations. Other non-members may pay their dues at the door.

Those wishing to use the free bus are reminded that the bus will leave from Rush Street, south of Ohio Street, promptly at 11 AM and will return there at approximately 3 PM. There will be no other pick-up or drop-off point.

Program Chairman Burt Robin, in charge of arrangements, reminds readers that pre-paid reservations for the brunch are essential and that only members in good standing may attend this closed function. Individuals seeking information or reservation forms should call the Society office at 663-5634.

## Have You Moved Recently?

Members who change mailing addresses are reminded to notify the Society at once as most of the mail sent by CJHS is not forwarded by the post office. Secretary Elaine Suloway advises that a simple postal card containing the old and new addresses and an effective date will suffice. It should be sent to the Society office at 618 South Michigan Avenue, Chicago 60605.

# FORCED RETURN OF RUSSIAN IMMIGRANTS PREVENTED IN 1908

## Local Jewish, Gentile Leaders Joined Hands To Frustrate Czarist Attempt

by Walter Roth

Eighty years ago, in late 1908, Chicago was teeming with thousands of recent Jewish immigrants who had fled Russia and her provinces as a result of revolution and pogroms. The United States itself was in the throes of one of its cyclical depressions and mass unemployment prevailed in Chicago. The new immigrants lived primarily in the so-called "Ghetto" area on Chicago's near South Side, west of the Chicago River.

They were a frightened lot, without indigenous leadership. Spokesmen for the community were the earlier Jewish settlers of German, Bohemian or, to a lesser degree, Lithuanian birth, such as Rabbi Emil G. Hirsch, Judge Julian Mack, Julius Rosenwald and Bernard Horwich. The new immigrants had reasons for fear and were still smarting from a savage police and media onslaught on Russian "anarchists" which had occurred in March, 1908 when a young Russian Jewish immigrant from Kishineff, Lazarus Averbuch, was shot dead at the home of Chicago's Chief of Police because the Chief thought he was an anarchist-assassin.

### New Fear of Forced Return

Within a half-year, another case arose in Chicago which aroused consternation in the Jewish community. This case involved one of the most sensitive of all issues: the right of the Czarist police to demand extradition of persons wanted for crimes committed while they were in Russia.

The case in question was formally known as the "Matter of the Demand of the Imperial Russian Government for the Extradition of Christian Rudovitz." In her classic work Twenty Years in Hull House (1910) Jane Addams, the pioneer social workers, wrote:

It is impossible for any unacquainted with the Russian colony to realize the consternation produced by this attempted extradition. One old man, tearing his hairs and beard as he spoke, declared that all his sons and grandsons might thus be sent back to Russia; in fact all the younger men in the colony might be extradited, for every high-spirited

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Pogroms and fears of pogroms continued to haunt Russian Jewish immigrants in Chicago at the turn of the century. As long as the long arm of the Czarist government could extradite immigrants to face charges back in Russia, who was really safe?

How a local legal battle involving Clarence Darrow, Jane Addams and Chicago Jewish leaders finally brought an end to this threat is the subject of this article. Its author, Walter Roth, an attorney and CJHS leader, regularly mines the anything but dull legal history of Chicago's Jews.

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young Russian was, in a sense, a revolutionist.

(For Jane Addams, the "Russian colony" was the Jewish ghetto as it existed in 1908--a neighborhood adjoining Hull House in the Halsted-Maxwell Street area.)

### Several Immigration Problems Arise

The Russian-Jewish immigrants streaming into the United States by the tens of thousands were also deeply concerned with other immigration problems. Congress was continually considering new restrictive legislation to stem the flood of "anarchists" coming from Russia to America. Such legislation, it was feared, would prevent families from uniting in the U.S.

In addition, a bitter debate was raging between the Jewish community and the State Department and its Secretary, Elihu Root, over the "Passport Question." In a circular letter dated May 28, 1907 the Department of State declared that henceforth, pursuant to existing treaties with Russia, the State Department "will not issue passports to former Russian subjects or to Jews who intend going into Russia, unless it has assurance that the Russian government will consent to this admission." While the State Department withdrew parts of this directive early in 1908, the "Passport Question" continued to be an area of open concern to American Jews, particularly those who were recent immigrants from Russia.

The State Department's circular arose out of provisions contained in trade treaties negotiated between Russia and the United States in the 1880's. One of these treaties, concluded in 1887, provided for the extradition of persons charged with

certain crimes by one treaty country who fled to the other. In 1908 the Czarist government apparently decided to test this treaty and sought the extradition of two refugees, Jan Pouren, in New York, and Christian Rudovitz, in Chicago.

#### Case Involved Christian Carpenter

Rudovitz, born in 1873 in the Baltic States, had fled to Chicago in the late fall of 1907 and worked as a carpenter in West Pullman. As his name indicates, he was not Jewish. He was arrested on complaint of Baron Ernst Schilling, the Imperial Russian Consul at Chicago, charging that he had committed the crimes of "murder, arson, burglary, robbery and larceny on or about January 3, 1906 at the estate of Benen, District of Tukkm, in the Government of Courtland, in the Empire of Russia."

The actual extradition trial began in Chicago on December 1, 1908 before Mark A. Foote, a United States Commissioner for the Northern District of Illinois. (Commissioners at that time did not need to have legal training, and their expenses had to be paid by the country which sought the extradition. Foote, it turned out, was not a lawyer.)

#### Social Workers, Liberals Get Involved

The arrest of Rudovitz had caught the attention not only of Jane Addams but also of many other "settlement" workers and liberal intellectuals who were then active in Chicago's civil struggles. Graham Taylor of the "Chicago Commons;" Raymond Robins, another settlement worker and leading Progressive; and Louis Post, editor of the periodical "The Public" came forward to protest the extradition. Some of Chicago's leading newspapers, however, did not appreciate the views of the settlement leaders. The Inter-Ocean branded Rudovitz's supporters in his efforts to avoid extradition "precisely those who are always expressing 'sympathy' for the murderers and would-be-murderers."

It was the interest of Jane Addams and her friends, however, that undoubtedly made Rudovitz a landmark case, for she was instrumental in bringing into the case attorney Clarence Darrow, who in 1908 was already a well-known figure on the Chicago legal scene.



Peter Sissman, Jewish law-partner of Clarence Darrow. Together they successfully fought Rudovitz's extradition.

#### Darrow Enlists Jewish Associate

Darrow had only recently returned to Chicago from Boise, Idaho after falling into a near-fatal illness at the trials of "Wild Bill" Heywood, a labor leader indicted for the murder of the Governor of Idaho. The governor had been killed when he opened the gate to his home, to which a bomb had been attached. Darrow had won "not guilty" verdicts at these trials and was now back in Chicago practicing law with the firm of Darrow, Masters & Wilson.

An associate at this firm was a Jewish attorney and socialist, Peter Sissman, who joined Darrow in working on the Rudovitz case. Sissman himself was an immigrant from Russia.

The evidence of the Russian government, presented by way of depositions, charged that Rudovitz and his accomplices had broken into the house of a Leskinsky family in Benen on January 3, 1906, had killed the mother, father and daughter, had burned their house and had robbed them of their valuables. Darrow and the defense argued that these acts, if they had occurred as claimed, were all "political" crimes, not extraditable under the treaty with Russia.

#### Draws Picture of Czarist Torture

Darrow drew a harrowing picture of Russia and the Baltic States during the Revolution of 1905 and after. He presented reports of tortures inflicted by the Czar's police in the Benen area of such a ghastly nature that "gasps went up from those gathered to witness Rudovitz's fight for liberty." Prisoners were beaten until the flesh fell off their bones, pencils were stuck

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## How Czarist Russia Was Prevented from Extraditing Local Immigrants

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into their eyes and police jumped on a young boy's chest until his chest bones and ribs were broken.

A principal witness for the defense was Martin Jurow, another Russian immigrant and a friend of Rudovitz, who testified that these tortures were inflicted on his own young brothers when they refused to disclose Martin's hiding place to the police. When asked on cross-examination to disclose the names of fellow revolutionists, Jurow refused to answer, and his refusal was sustained after lengthy argument before a federal judge.

Jurow explained that he and Rudovitz were members of the Social Democratic party; their aim "was to overthrow the present government and establish one for the people. We robbed the barons and disarmed the soldiers. We broke into houses and stole guns and ammunition. We adopted resolutions that those who gave evidence against our leaders should be killed." The persons who had been killed were spies who had betrayed their comrades, according to Jurow.

### "100,000 Immigrants at Risk"

On December 6, 1908 in an overcrowded courtroom, Clarence Darrow made his final plea to Commissioner Foote. The Chicago Tribune reported:

The final argument for the defense began with a fiery denunciation of Russian oppression and autocracy. Charges that the czar is plotting to stretch the arm of despotism over the United States were coupled with the statement that there are more than 100,000 political exiles from Russia in America and that if the barriers which stand between Rudovitz and trial by Russian court martial are broken down, it will establish a precedent under which the czar may seek and reclaim countless other fugitives here.

The attorney for the Russian government, William C. Rigby, argued that the crimes involved were not "political" in motive: "He is not a bona fide revolutionist; he is a common murderer and robber, a common criminal, and should be sent to Russia to stand trial for his crimes."

Immediately after the closing argu-

ments, Commissioner Foote ruled that Rudovitz should be extradited to Russia. Darrow thereupon announced that the defense would file an administrative appeal to Elihu Root, Secretary of State, the only legal recourse left, in order to quash the extradition.

### File Appeal with Secretary of State

Darrow, Sissman and a law professor prepared and filed a sixty-nine-page brief with Secretary Root, setting forth the facts and their view of the law with respect to extradition for "political crimes." In a lengthy review of all existing authorities, the lawyers for Rudovitz argued that his "crimes" were clearly political in light of the revolutionary activities occurring in the Russian territories in 1908. The brief concluded:

The political aspect of an offense is not affected by reason of the brutality of the act committed, or by presence of malice which the actor may have towards the victim. It is also immaterial whether the act is generally described as a common crime; also, whether the victim is actually a nonparticipant in an attempt to suppress the uprising.

In the present case, there was at the time of the Benen expedition a political uprising throughout the Baltic provinces and extending over a large portion of the Russian Empire. Benen, Zhagarn and Mitau were in the center of the revolutionary area. Every act placed at the door of the accused was directly connected with, incidental to and formed a part of the political disturbance. If Christian Rudovitz was himself a member of the Benen expedition, and committed any of the acts charged against him, the demanding Government is not entitled to his surrender in view of the beneficent provision of Article III of the Extradition Treaty of 1887, which declares that, "If it be made to appear that extradition is sought with a view to try or punish the person demanded for an offense of a political character, surrender shall not take place; (Treaties in Force, 1904, 673)."

For that reason counsel for the accused respectfully request that he be not surrendered to the demanding Government, and that he be discharged from

custody.

#### Public Meetings Held

While the brief was being prepared, a new organization was formed in Chicago: the Political Refugee Defense League of America. Philip Angaten, a former member of the Chicago Board of Education, was installed president; Isabel McLain was elected vice-president; Raymond Robins was secretary and Jane Addams was treasurer. The group planned to have mass meetings and to appeal directly to President Theodore Roosevelt.

These mass meetings began on December 14. One gathering at Hull House attracted hundreds of people who were addressed by, among others, according to the Chicago Tribune, "Samuel Mervis and Maurice Sesskind. The last two spoke in Hebrew." At another meeting, held at the Chicago Opera House, Israel Zangwill's play "The Melting Pot" was presented.

The Chicago Federation of Labor adopted resolutions demanding that Rudovitz be granted asylum by the United States government. Other meetings and groups adopted resolutions calling on the American government to abrogate the existing treaties with Russia. Congressman A. J. Sabath, Judge Julian Mack and Rabbi Emil G. Hirsch became active in these protest meetings.

#### Appeal Granted at Last Moment

Professor John Henry Wigmore, of the Northwestern University Law School and a leading legal intellectual and legal writer (his "Wigmore on Evidence" is still in use today), sent a lengthy opinion to Secretary Root comparing the parallel of the Russian revolutionists to the "operations around Boston in 1775, before the American colonists' military organization was perfected in Philadelphia." As to the crimes themselves, Wigmore asserted that they were merely incidental to the revolutions, which was "political in nature."

On the last day of his term in office in January, 1909 Root decided to grant asylum to Rudovitz and Pouren. Root stated that Rudovitz's crime was a political offense and therefore "under the terms of the treaty in effect between the U.S. and Russia...he was not extraditable." Rudovitz, who had been held in the Cook County Jail since his arrest, was released on January 28, 1909.

#### Reason for Action Obscure

Root's ruling freeing Rudovitz came as a surprise to many. He was not known for his liberal attitudes on immigration, and the Roosevelt administration in general had been extreme in its call for restrictive legislation against radical elements, particularly immigrants from Russia. Perhaps it was a political gesture on the part of a man about to become a U.S. Senator from New York and seeking new political support. Or perhaps it was the beginning of a disillusionment by the American State Department with the Czar's oppressive actions in Russia.

In any event the Jews, with many other immigrant groups, rejoiced. It mattered not that Rudovitz was a Lutheran. The Chicago Daily News reported that "in the Jewish quarter, the news caused general rejoicing."

#### Subsequent U.S.-Russian Friction

With the State Department's decision in the Rudovitz case, the Russians ceased their attempts to extradite Russian immigrants from the United States. Several years later the "Passport Question" also became moot when the United States abrogated its treaty with the Russians giving the Russian government the right to deny an American passport to Jews who wished to travel to Russia.

Many historic gyrations have occurred in American relations with Russia since the Rudovitz case, particularly as they relate to immigration issues. Within ten years of the Rudovitz case, undesirable immigrants were being deported by America to Soviet Russia. In the twenties, America closed its borders to mass immigration from Eastern Europe and, of course, under Stalin Russia closed its own borders to Jewish emigration.

#### Darrow and Sissman in Later Years

A more personal footnote to history: Three years after the Rudovitz case, Darrow became involved in the notorious McNamara litigation in Los Angeles, where the McNamara brothers were indicted for dynamiting the headquarters of the Los Angeles Times and killing twenty people in a bitter labor dispute. As a result of this litigation, Darrow was accused of bribery and subjected to difficult and expensive

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## Society Memberships Make Unusual, Well-Remembered Gifts

What can you give as a gift to friends and relatives who, in our consumer society, already have "everything"? Especially when you don't wish to spend large sums?

One suggestion frequently overlooked but almost invariably welcomed by the recipient is a gift membership in the Chicago Jewish Historical Society. Even those who have not earlier expressed an interest in local Jewish history find themselves intrigued by the articles in Society News, the schedule of summer tours and of course the interesting topics discussed and the social conviviality of the meetings.

The Society welcomes memberships given as gifts and, when asked, will send appropriate notification to the recipient mentioning the name of the giver. Gift memberships begin as low as \$10.00 per year (see schedule on the last page of this issue) and, according to reports, have been particularly successful as a means of enlisting the interest of one's grown children in the past history of the community they are a part of.

Memberships given during the next few months will also include a free copy of the Society's ten-year history to be published later this spring.

To send a gift membership, just send the appropriate information with your check to the Society office at 618 South Michigan Avenue, Chicago 60605.

## Immigrants vs Russia [Concluded]

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trials in order to clear his name.

When Darrow returned to Chicago in 1913, penniless and discouraged, he told friends that he was through with the law. It was Peter Sissman, the Russian Jewish immigrant and co-counsel in the Rudovitz case, who then approached Darrow offering to join in a law partnership with him. The partnership of Darrow and Sissman lasted for over ten years. One of the last cases handled by the firm was the defense of Nathan Leopold and Richard Loeb for the murder of Bobby Franks in 1924.

[Editor's Note: A fuller treatment of Clarence Darrow's relationships with the local Jewish community appears elsewhere in this issue.]

## Stained Glass Windows from Old Temple Find New Home in Deerfield

Stained glass windows which graced the former building of Temple Emanuel for nearly eighty years have been preserved from destruction and have regained their former role of enhancing a Jewish congregation. They are being installed in the building of Moriah Congregation in Deerfield.

The windows were originally installed in the Temple Emanuel building built in 1908 on Buckingham Avenue between Broadway and Halsted Street. They remained there during the building's years as a Christian church after the congregation relocated some thirty years ago.

When the building was acquired for re-development recently, the Society was approached about finding a new home for the windows to prevent their destruction. Several alternatives were discussed and discarded before the windows were given to ten-year-old Moriah Congregation, which occupies an extensively remodeled former public school building in Deerfield.

Temple Emanuel, now located at 5959 N. Sheridan Road, was unable to use the windows in its new building.

CJHS President Norman Schwartz expressed gratification that the Society was able to assist in the preservation and recycling of significant local Jewish artifacts.

## Author Welcomes Communications; Society Seeks Other Reminiscences

Sydney Mandel, author of the reminiscences of growing up on Milwaukee Avenue which appeared in the March Society News, was pleased to learn that his article elicited several favorable comments and has expressed the desire to hear from those with similar reminiscences of the near Northwest Side.

He can be reached at P.O. Box 2157 in Laguna Hills, CA 92654, where he has retired with his wife Bertha. His telephone number is (714)837-2735.

Society News welcomes detailed reminiscences of growing up Jewish in Chicago. Although all cannot always be printed, they all become interesting and often valuable additions to local Jewish archives. They may be addressed to the editor or to the Society office. Addresses are on the last page of this issue.

# AUTOBIOGRAPHIES REVEAL PERSONALITIES, JEWISH HISTORY

## Books by Bernard Horwich and Hannah Solomon Are Good Reading Even Today

by Mark Mandle

Who was Bernard Horwich? Most Chicagoans under fifty probably don't know. Some may know that a Jewish community center was named after him. But to most people the name means nothing. That is unfortunate because Bernard Horwich was an outstanding Chicago leader and pioneer Zionist. He deserves to be remembered.

So does Hannah Greenebaum Solomon. Some of the 100,000 members of the National Council of Jewish Women, which Mrs. Solomon founded, may remember their beloved founder. Perhaps a few of the students attending Hannah G. Solomon Elementary School in the Peterson Park neighborhood of Chicago might know of her achievements. But with the passage of time her memory has faded. People don't realize that she founded the first mass Jewish women's movement in America.

### Historians Neglect Many Persons

Unfortunately, American Jewish historians have concentrated on the more "famous" people such as Louis D. Brandeis and Henrietta Szold while almost ignoring the Horwichs and Solomons in our past. To rediscover these forgotten pioneers, we must turn to their autobiographies.\*

Both Solomon and Horwich were born in 1858 and died in the Nineteen Forties. Both wrote autobiographies when they were in their eighties. Their lives show the growth and development of the Chicago Jewish community from frontier outpost to world Jewish center.

### Similarities and Differences

Their lives complement each other in many respects. Horwich was a self-made Russian Jewish immigrant who lived most of his life in Chicago and was a success in many fields. He was involved in the transformation of Jewish life through Zionism and through the cooperation on an equal basis

Modern concern for the present has tended to crowd out interest in that past from which we have so much to learn. Such emphasis has all but removed from our collective memory knowledge of many of the "giants" of Chicago's Jewish past. To reawaken an understanding of two of such eminent Jewish leaders, Bernard Horwich and Hannah Greenebaum Solomon, Mark Mandle has turned again to autobiographies they wrote almost a half-century ago.

According to Mr. Mandle, an information systems specialist and CJHS founder, these two books still have much to tell us.

between Russian and German Jews in America.

Solomon, member of a pioneer Jewish family, lived all her life in Chicago. Her story shows the evolution of two new kinds of Jewish women in the Twentieth Century--the professional volunteer and the civic reformer.

Though Horwich and Solomon had dissimilar backgrounds, life experiences and achievements, both were guided by pride--pride in their families and in K'lal Yisrael, the Jewish people. Their lives effectively illuminate the eras between 1880 and World War II, particularly in Chicago.

### A Rise in the World

Horwich's autobiography colorfully portrays the rise of a Jewish Horatio Alger hero or a David Levinsky (the hero of the novel The Rise of David Levinsky, by Abraham Cahan). Bernard Horwich was born in a Lithuanian shtetl. He left school there at an early age and immigrated to Germany. After some time there he left, arriving in Chicago at the age of eighteen. As an entrepreneur he became successful in several ventures and helped bring his family to Chicago.

But Horwich was not just out for himself. His pride in being one of the six Horwich brothers and in being Jewish combined with his internal drive soon gained him a leadership role in the Chicago and national Jewish communities. His attitude and personality guided his success. They can be summed up in a story he tells of his altercation with a streetcar conductor during his early days as a peddler in Chicago.

One afternoon about five o'clock af-

[Continued on next page]

\*Horwich, Bernard, My First Eighty Years. Argus Books, 1939.

Solomon, Hannah G., Fabric of My Life: The Autobiography of Hannah G. Solomon. Bloch Publishing Company, 1946.

## Horwich and Solomon Stories Tell Much About Local Jewish History

[Continued from preceding page]

ter a day's work, I jumped on a street-car with my packs of merchandise to go home. The conductor was in the front, and I got on at the rear, so that he would not see me. I settled down, putting my baggage in two places, to make it as inconspicuous as possible. When the conductor came from the front to collect my fare, he noticed the basket on one side and my bundle on the other, and remarked in a loud voice:

"You had better take your bundles and go back to Jerusalem." He spoke with a very strong Irish accent, and most of the people in the car looked at me and laughed.

For a moment I was embarrassed and felt confused, but while he was making change, I gathered courage, and spoke up as follows:

"In the first place, Mr. Conductor, you should not make fun of Jerusalem, for if you know anything at all, you ought to know that Jesus was born near there, and the Christian religion had its beginning in Jerusalem. Secondly, neither I nor my parents nor my grandparents were born there or lived there. The fact that Jews lived in Jerusalem two thousand years ago is no reason why I should go there because of your say-so.

"But you are an Irishmen. Anyone can tell it by your accent. You were born there, and no doubt you are not very long from Ireland, as is apparent from your English. Why, then, don't you go back to Ireland? That would be more natural and more logical."

Of course, this is not the exact language I used, but it conveys the gist of what I said.

While I was trying to make myself understood, in broken English, everybody laughed; but when I finished, an elderly man came over to me and shook my hand, and said:

"Well spoken, young man. You are right. He deserved to be reproved."

I felt like a general who had won a great victory.

### Zionist, Philanthropist

Active in many Jewish groups, Horwich



Bernard Horwich was an important "bridge" between the Russian and German Jews in Chicago earlier in the century.

was the founding president of the first organized Zionist group in America, the Chicago Zionist organization No. 1, and attended eight Zionist congresses. He was also active in Jewish charity work and Jewish fraternal orders, serving as a long-time board member of the Federated Orthodox Jewish Charities and its successor organization, the Jewish Charities of Chicago, forerunner of the Jewish Federation. At other times he was active in war relief and as a bank director.

Bernard Horwich also dedicated his life to serving as a counselor and mediator between the West Side Orthodox and South Side Reform Jews, a much-needed community role at the time. From his autobiography, Horwich seems to have been blunt and sometimes hot-tempered, but in spite of these characteristics he served as a bridge between two dissimilar communities who had often been suspicious of each other.

### Started, Then Stepped Aside

How did Horwich have time for all these roles? After he had founded organizations and had often served as their first president, he would step down and give leadership roles to other people. Horwich seems to have been a founder and leader, more than a long-term developer, of organizations.

As an early Russian immigrant to Chicago, he served as an excellent role model for later immigrants. Established German Jews in Chicago realized from Horwich's early example that all Russian Jews were not crude, ignorant peddlers or religious fanatics.

### Family Follows Footsteps

Horwich married May Anixter, daughter of an early important Orthodox rabbi in Chicago. (The Anixter family's accomplishments were recently documented in Torah and Technology: A History and Genealogy of the Anixter Family by Charles B. Bernstein and Stuart Cohen.) Bernard and May Horwich's examples were followed by several of their children and grandchildren, who also became leaders in the Chicago Jewish community.

### An Uncommon Woman

Hannah Greenebaum Solomon was a fascinating, charming woman. She could have settled for being a social clubwoman, reading fashionable books and traveling, as many with her background did. Instead, she became a master organizer and tireless civic reformer. She did this because she wanted more than just a comfortable life--more for herself, for other women and for Chicago.

Hannah Solomon founded, led and nurtured a pioneering organization: the National Council of Jewish Women. She was president of this organization for twelve years and active in it for the rest of her life. She became almost synonymous with the organization she created in 1893.

Mrs. Solomon was also the founder and long-time president of the Bureau of Personal Service, which aided immigrants. (This was later taken over by the Jewish Charities.) As a civic reformer, she worked with people like Jane Addams, founder of Hull House, to help make Chicago a more livable city for all its residents.

### An Uncommon Background

Her character was certainly formed in part by accident of birth, for she belonged to a very special Chicago Jewish family. One wishes a social chronicler like Stephen Birmingham had written about Hannah Solomon's family, the Greenebaums. Her parents, Michael and Sarah Greenebaum, were both civic leaders and her father was an early abolitionist. Her uncle, Henry Greenebaum, was active in several fields--educational, cultural and philanthropic organizations and politics. His accomplishments include becoming the first Jewish alderman of Chicago as long ago as in 1856.

Also, she lived at the right time in the right place. The early 1890's saw increased roles and activities open up for



Hannah Greenebaum Solomon, pictured at right with her friend Jane Addams, founder of Hull House and mentor of Jewish immigrants to Chicago.

women. Chicago was a boom town and the World's Columbian Exposition was held there in 1893. This event marked the beginning of women's collaboration with men in Chicago civic projects. For that world's fair Mrs. Solomon organized a Jewish Women's Congress, the first attempt of Jewish women in the world to assemble in a great religious gathering. After the exposition was over, she developed the congress into the National Council of Jewish Women.

### Achieved Several Firsts

She was also involved in several firsts. She was the first Jewish woman to serve on the board of the Associated Jewish Charities. She was also the first woman to give a sermon in a synagogue (at Sinai Temple). Ironically, she achieved these honors before women were given the right to vote in Illinois.

Although she had no children herself, her family also produced several distinguished people in subsequent generations. Her niece, Rose Alschuler, was a pioneer in the kindergarten movement in the United States. Rose's husband, Alfred Alschuler, Sr., was a renowned architect who designed several noteworthy synagogue buildings in Chicago. Their daughter, Marian Despres, has been active in architectural preservation in Chicago. Their son-in-law, Leon Despres, was Alderman of the Fifth Ward for twenty years.

Mrs. Solomon and Horwich have written good accounts of their extraordinary lives. Let us hope that some future historian will write biographies of Solomon and Horwich which will more impersonally analyze their personalities and accomplishments. Nevertheless, I am sure that people can profit from reading their own stories today.

## RECALL GENTILE LAWYER WHOSE CAREER AFFECTED LOCAL JEWISH HISTORY

### Darrow's Relationship with Chicago Jewry Recalled Fifty Years Later

Clarence Darrow, the justly famous lawyer whose successful efforts to prevent the forced repatriation of Russian immigrants to the United States are discussed in an earlier article in this issue, was an important if not uncritical friend of Jews and the Chicago Jewish community throughout the first third of this century.

A sincere liberal who gave up a lucrative position as a corporate lawyer to support workers in the Pullman Strike of 1893, Darrow first demonstrated involvement in Jewish concerns in 1903, when he was a featured speaker with Jane Addams and Peter Sissman (who would later become his partner and co-counsel in the Rudovitz case) at a large meeting held at The Star Hotel called by Jewish organizations to protest against the Kishineff riots of April 19-21, 1903. Many Jews had been killed and wounded in the three-day massacre in the Russian city, and Chicago Jews--a large percentage of whom were recent emigrants from Russia--were outraged.

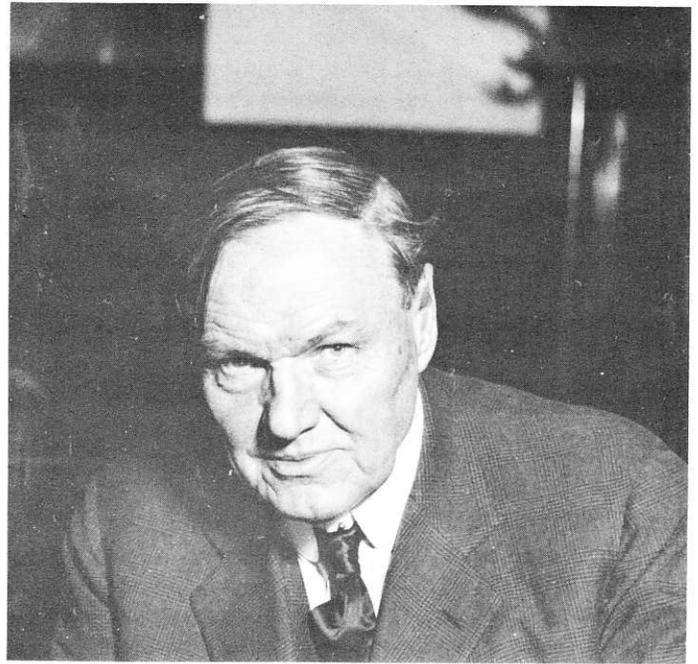
#### Attacked Prejudice Everywhere

Darrow not only attacked the Czar's regime but also spoke of the prejudice against Negroes and Jews in the United States. He said: "Jews are derided not only in Russia, but Chicago and all over the United States."

In the ensuing years, Darrow often debated his philosophical views with Jewish luminaries. He was an avowed agnostic, and he often engaged in heated controversies with the clergy, including such rabbis as Emil G. Hirsch of Sinai and Solomon Goldman of Anshe Emet concerning their differing views on religion. But the participants in these arguments respected each other.

#### Unsympathetic to Zionism

On October 24, 1927 he debated at Sinai Temple with Rabbi Stephen S. Wise on the subject "Is Zionism a Progressive Policy for Israel and America?" Darrow, the humanist, would not endorse Zionism for American Jews. He angered Rabbi Wise when he replied to Wise's call for a Jewish homeland, "I tell you, you cannot do



Clarence Darrow, pictured in a Chicago courtroom about the time he defended kidnap-murderers Nathan Leopold and Richard Loeb. --Photo, Chicago Historical Society

it, and many of you will be bound to regret that you even undertook such a foolish thing."

While not an advocate of Zionism, Darrow voiced his alarm on the rise of Nazism in Germany at a symposium on "What I Think of Nazi Germany" held at the Washington Boulevard (now Oak Park) Temple on December 7, 1933.

#### Foresaw the Holocaust

He praised Jews for their commitment to freedom and their historic stand against injustice wherever it might be. To a cheering crowd he stated that Jews "have stood against wealth and power and influence and have stood for the common man. That is why I am for them. That is why I know we need them! That is why I know the world needs them."

But at this meeting he was also pessimistic and, alas, prophetically predicted (in 1933) that he foresaw "the most destructive warfare, as I read of it, that ever has been carried on against the Jew."

Between his public appearances on platforms he became most famous, of course, as a labor and criminal defense lawyer. Among his greatest cases were the Big Bill Heywood and the McNamara Brothers cases in the West, the Loeb-Leopold case in Chicago,

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# REVEAL PLAN TO SEND CHICAGO JEWS TO WYOMING FARMS

## Immigrant Families Were To Settle In Jewish Agricultural Colony

by Irwin Suloway

After mass immigration of East European Jews to this country began in earnest at the close of the last century, several concentrated efforts were made to settle large numbers of them on the land as farmers. A plan in 1911 to move Jews from Chicago to farms in Wyoming has just come to light. Like most such efforts, it failed.

The forces behind these attempts were varied. One was a certain land hunger felt by Jewish immigrants from Russian-held Europe. They had not been permitted to own land in the the old country, and what was forbidden looked tempting although they had no real agricultural training or experience.

### Earlier Arrivals Encourage Farming

Equally important were the efforts by

the Scopes "Monkey Trial" in Tennessee and the Sweet case in Detroit.

With Darrow's death in 1938, the Jews of Chicago lost a good friend and a long-time defender.

### Annual Memorial of His Death

At Darrow's request, his ashes were strewn from a bridge over the lagoon near the Museum of Science and Industry, within sight of his home on 60th Street and Stony Island Avenue in Hyde Park. Each year a memorial service has been held on the anniversary of his death at the same bridge.

On Sunday morning, March 13, 1988, on the fiftieth anniversary of his death, a number of speakers recalled Darrow's memory, including Sol Brandzel, a director of the Chicago Jewish Historical Society, who recalled Darrow's role in representing the Amalgamated Clothing Workers in their historic strike in 1910-11 against Hart, Schaffner & Marx. After the strike was over, Darrow represented the union for many years as the union arbitrator on the arbitration committee.

It was not without reason that many of the speakers at the ceremony marking the fiftieth anniversary of his death were Jewish.

--Walter Roth

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"How are we going to get them down on the farm?" was apparently a question frequently asked about Eastern European Jewish immigrants to America around the turn of the century. A positive answer never was forthcoming as this story of an unsuccessful attempt to settle Jews from Chicago in Wyoming seems to suggest. The writer, editor of Society News, bases his account on the researches of Wyoming historian Carl Hallberg.

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earlier Jewish settlers in American cities, who perhaps with mixed motivation felt that their unlettered and sometimes uncouth brethren from East Europe would be more successful and less embarrassing away from the cities. They formed "agricultural" societies and generously supported programs to settle newer immigrants on the land.

Another force working toward that end were gentile officials and land interests in sparsely-settled states. Such were the movers of the Wyoming attempt recently uncovered by Carl Hallberg, a historian from Cheyenne. His research in this matter, which included contact with the Chicago Jewish Historical Society and with Board Member Walter Roth, has unearthed the following information.

### State Leaders Seek "Hebrew Colonists"

In October of 1911 the Wyoming Commissioner of Immigration Roy W. Schenck wrote to his Governor, Joseph M. Carey, that he had had a meeting with some "Hebrew colonists" in Chicago and that "one hundred families will buy eighty acres each at Wheatland if terms are satisfactory." The governor was pleased and later reported that his son, who had accompanied the commissioner on a trip East to Pittsburgh, had written to the governor "a very interesting letter about the Israelites of Chicago." Unfortunately that letter cannot be found.

Wheatland is a tiny town of some 2,300 people today, but it is the county seat of Platte County. Located some sixty miles north of Cheyenne, it is on the Chugwater River, which was doubtless to be the water source for the irrigated land.

### Was Julius Rosenwald Involved?

While Commissioner Schenck was in

[Continued on next page]

## Sending Jews to Wyoming [Concluded]

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Pittsburgh at a land and irrigation conference, his remarks concerning the projected Wheatland colony became news across the nation with stories about it appearing in Wyoming and Pittsburgh papers as well as in the American Israelite, published Cincinnati. They told of 150 to 450 families planning to homestead in Wheatland and of state assistance in the form of schools, houses of worship and irrigation experts.

More interesting were statements that Julius Rosenwald was a prime sponsor. Mr. Hallberg comments on these as follows:

How his name got attached to the colony is a mystery. Possibly it was because of his association with the supporting organization, the Jewish Agricultural Aid Society of America.... Last October I was in Chicago and researched his papers at the University of Chicago. After some effort I found a couple of statements in which Rosenwald denied any association with the colony.

### Colony Never Materialized

Despite the publicity, the Wheatland Jewish colony never got off (or should we say onto) the ground according to conclusions reached by Mr. Hallberg. He bases his conclusions on the fact that the agriculturalists' aid society was apparently lacking necessary resources, the governor's later papers do not mention it and local records in Wheatland show a total absence of Jewish names.

One might also speculate that by 1911 the word had gotten around among Jewish immigrants that farming even in America was quite difficult for the uninitiated to succeed at. Much had been learned since the time when, some two decades before, this writer's grandfather, full of land hunger and learning upon arrival in the U.S. that free land was available in Oklahoma, wended his way there by horse and buggy, arriving long after it was all taken. He then settled on a farm in Ottumwa, Iowa, with landsmen who had arrived earlier. There he, and they, learned the hard way that the farmer's lot is frequently not a happy one, before eventually migrating to the big city.



Speakers at the Society's March 27 meeting, "What Happened to the Jewish Work Ethic?" Featured at this intergenerational dialogue were (l.to r.) George Landman, Mollie West, Lee Walzer and Moderator Eliot Zashin.

--Photo by Moselle Schwartz

## Liquor Store Formerly Housed Shul

Patterns of change in Chicago Jewish neighborhoods have left many a former synagogue building behind as former members left for other locations. And the buildings have assumed a variety of uses--becoming churches, schools, clubs, residences and mortuaries as well as stores and businesses.

Perhaps the greatest change we have learned about yet is that of the building at 1429 West Taylor Street, one of the older sites of Jewish settlement. The building at that location, formerly the home of Congregation Shares Zedeck according to the 1907 city directory, is today a liquor store!

Can anyone tell us about that now defunct congregation? Or can anyone give us any other bizarre use to which a former synagogue building has been put?

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### WANTED

Male or Female Armed with Tape Recorder  
To Apprehend Oral Histories of Chicago Jews

### REWARD

Satisfaction of capturing for posterity diverse men & women who have helped make Chicago's Jewish History

### CONTACT

Sid Sorkin of CJHS  
Who also has tape recorder, will travel & instruct  
Phone 221-4096

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# 1988 SUMMER TOURS

The Society is pleased to announce three exciting Sunday historic Jewish bus tours. All tours are on air-conditioned coaches. ADVANCE RESERVATIONS ARE NECESSARY. Checks must accompany reservations.

I. July 3, 1988 CHICAGO JEWISH ROOTS  
Guide: Dr. Irving Cutler

A sentimental journey to the old neighborhoods: Near West Side, Lawndale, Humboldt Park, Logan Square, Albany Park and Rogers Park. This tour is sold out every summer-- Reserve early!

Only one pick-up: 12:30 PM, Bernard Horwich JCC, 3003 West Touhy; return 4:30 PM

Members: Adult, \$12; Child, \$5

Nonmembers: Adult, \$15; Child \$6

"Child" means anyone through high school age.

II. July 17, 1988 MAXWELL STREET REVISITED  
Guides: Walter Roth, Sol Brandzel, Leah Axelrod

A visit to Maxwell Street! See the action of this famous market and meet with some of the entrepreneurs. Then free time to explore for your own bargains. Tour Jane Addams' Hull House, with a slide show. Cost of lunch is included on this trip.

Two pick-up points: 8:00 AM, Bernard Horwich JCC, 3003 W. Touhy; return 3 PM  
8:30 AM, Marriott Hotel, 540 N. Michigan, Rush Street Entrance;  
return 2:30 PM

Members: Adult, \$20; Child, \$13

Nonmembers: Adult, \$15; Child \$14

III. August 7, 1988 WESTWARD THROUGH THE SUBURBS  
Guides: Mark Mandle, Elaine & Irwin Suloway

Trace the movement west from the old Washington Boulevard Temple into Austin and continuing into Oak Park, River Forest, Maywood and beyond. A chance to visit new congregations.

Two pick-up points: 12 Noon, Bernard Horwich JCC, 3003 W. Touhy; return 5:30 PM  
12:30 PM, Marriott Hotel, 540 N. Michigan, Rush Street Entrance;  
return 5 PM

Members: Adult, \$12; Child \$5

Nonmembers: Adult, \$15; Child, \$6

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Mail Reservations To: Leah Joy Axelrod, 2100 Linden Avenue, Highland Park, IL 60035

Name \_\_\_\_\_ Phone \_\_\_\_\_ [Day] \_\_\_\_\_ [Night] \_\_\_\_\_

Address \_\_\_\_\_  Member CJHS  Dues Included  
[See over for dues schedule. Join and enjoy members' rates.]

City \_\_\_\_\_ Zip \_\_\_\_\_

Indicate below how many for each tour and where you will be picked up:  
July 3: \_\_\_ Adult \_\_\_ Child Pick-up only at Bernard Horwich JCC  
July 17: \_\_\_ Adult \_\_\_ Child Pick-up: \_\_\_ Horwich JCC \_\_\_ Marriott  
August 7: \_\_\_ Adult \_\_\_ Child Pick-up: \_\_\_ Horwich JCC \_\_\_ Marriott

FOR INFORMATION CALL LEAH AXELROD, 432-7003 OR CJHS OFFICE, 663-5634