



SOUVENIR BOOK



Presented To Brother

$\frac{1909}{\text{v}}$ Twenty-Fifth $\frac{1934}{\text{v}}$
Anniversary

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The Editors wish to thank Brother Harry Langer for his excellent co-operation in the preparation of the beautiful covers of this memorial volume.

THE HISTORY OF B'NAI MOISHE

By BEN SHLOIME

WRITING the history of the B'nai Moishé Alexandrovsky Verein is tantamount to the writing of the history of the mass Jewish immigration to America during 1903 to 1906. After the many decrees and prohibitions which followed the Kishineff massacre in April, 1903, the immigration to America of the Jewish people assumed massive proportions. Jews of every type and class left their old homes and ran as from a fire to escape destruction. They ran to any corner of the globe that they felt could shelter them—to France, Germany, England and especially the United States. In the decade prior to the World War, more than a million Jews arrived to this country, and spread themselves from Maine to California. During this period, the landsmanschaften secured their initial impetus. (Although there had been landsmanschaften prior to this in the United States, these had been organized on the basis of theological relationship—to build synagogues, or bury inhabitants—while the present type assumed a more worldly interest and significance). There was present psychological, as well as social, motives in the organization. When an immigrant arrived to the United States, he found himself in an alien culture. The language, the institutions, the people—all were a different type than he had been accustomed to deal with. The old type of culture he could not participate in, the new type he did not understand.

In the old culture he understood its mores, the proper conduct to be pursued, and if he wished to raise his social status, he had an idea of the conduct which typified the desired class. But here in the United States, conditions were entirely different. The mores, the proper type of conduct was entirely foreign to him. Here he found himself in a position which necessitated an immediate answer to many problems. All his social relationships—to his wife and children, which he had left behind,—to his comrades in his old town—to his newly-found as-

sociates—to institutions and ideas—all this was newly-created, and began to bewilder him. The sudden change, coming immediately after such an urgent necessity, which demanded an immediate solution, became confusing. This confusion was so acute in many cases that many immigrants even began to desire to return to their old country. But the necessity of saving the money to pay for transportation demanded employment, and this employment adapted many individuals to American life. Coupled with this fact, the idea that of they returned they would have to serve four years in military service in Russia was enough to induce them to remain in America. And they reconciled themselves to their fate.

But forget the old country they could not, and their very economic condition, which threw them into the group that had survived the same existences and were experiencing the same development, prompted them to reminiscence on these past conditions and plan together for the future. Out of these chance meetings, the landsmanschaften were born, the membership of the vast majority of them being composed of individuals who had resided in the same town in Russia. Here they could present the tales of their boyhood, of their youth and of their maturity—indulge in social experiences which were reminiscent of their past life and relive the experiences which tied them together with their old home.

It was only natural, then, that in 1909, there should meet in the home of Zelig Rosenberg, a group of individuals who had resided, when in Russia, in the town of Alexandrovsky, and desired to exchange opinions, on the basis of this relationship, of their new life and enjoy stories of their old. Here letters from relatives were read, and answers were written—stories were told and retold—and when Rosenberg suggested the solidifying of the group into a verein, the suggestion pleased everyone. At a meeting in the home of Zelig Rosenberg,

the foundations of the new organization was made.

The membership of the first meeting was composed of the five Rosenberg brothers—Alter, Zelig, Chaim, Willy and Mordecai, Chaim and Solomon Bygood, Yehuda Zivi Cohen, Aaron Cohen, Louis Hess, Solomon Kaplan, Nissun Wolf, Dave Fromsky, Isaac Cohen, Louis Freedman, Isaac Shapiro, Levy Zhutovsky, and several others whose names are not recorded. After a thorough discussion, it was decided that the organization should be named the Alexandrovsky Benevolent Aid Society. The purposes of the organization were tripartite—to solidify the present membership thru benevolent aid, to assist newly-arrived immigrants and to develop the institutions which were related to the Alexandrovsky Society.

Composed in this fashion, and prompted by such aims, the Society existed for about thirteen years—and although the media of their activities altered, the prime purpose was maintained in accordance with the general principle of societies of this type, namely, to limit its assistance to inhabitants of the town of Alexandrovsky. Functioning within this limited circle, the relationship between the members and the society were strengthened and the financial status of the group was well founded.

The second thread of the story begins with the creation and development some three years after the organization of the Alexandrovsky Society of a different group composed of several inhabitants of Ekatarinoslav, who had been prompted by the same ends in view. On May 4, 1912, individuals met at the home of Avrum Leib Sherman, on Union Street, and, in memory of the deceased patriarch of the family, Moishe Sherman, the organization later known as the B'nai Moishe Ekatarinoslav Society was created. The individuals who made this Society possible included such men as Avrum Leib Sherman, Chaim Sherman, Rabbi Yehuda Zivi Cohan, Avrum Yetzchok Cohan, Isaac Cohan, Shlomo Kaplan, Meyer Kaplan, Aaron Cohan, David Tevil Cohan, Meyer Sherman, Isadore Sherman, Chaim Yanovsky, Harry Yanovsky, Isaac Rosenberg, Nissun

Miller, Nissun Novid, Phillip Shtammler, Willy Shefran, and E. Lechovetsky—assisted ably by the wives of these men. With Isaac Cohen as temporary chairman, Shlomo Kaplan as secretary, and Chaim Sherman as treasurer (a fund of sixty dollars had been created) the Society began its career. On the 15th of June, a charter was received and the leaders were chosen: Shlomo Kaplan, president; Isaac Rosenberg, vice-president; Louis Agranat, financial secretary; Hyman Yanovsky, recording secretary; Chaim Sherman, treasurer; with Nissun Miller, William Sherman nad David Rosenberg as trustees.

After a period of storm and stress, promoted by individuals who could not conceive of the Society other than as a means of self-aggrandizement, a condition which was quickly throttled and destroyed, the Society began to interest themselves in general Jewish problems. As an example of this increase in activities, when, during the tailors' strike in 1913, and was necessary to carry on the strike, this aid was proffered by the B'nai Moishe Society. No committee which approached them for a worthy cause was refused assistance, and when the treasury was empty, individuals contributed from their own resources. The men who carried thru this change in policy included M. Bordiansky and Dr. Max Dolnick, the former receiving a medal for his services, the latter bringing into the Society a definite cultural atmosphere by means of discussing and the institution of a library. Assisted also by Louis Marcus, Weintraub and Prudovsky, the B'nai Moishe managed to weather the storm which destroyed so many other societies of a like type; and when, in May, 1922, the tenth anniversary dinner was held, the B'nai Moishe Ekatarinoslav Society was a factor in Jewish life in Chicago.

Soon after this celebration, prompted by the fact that many members belonged to both the Alexandrovsky and the B'nai Moishe Societies, the two groups were united on the principle of solidifying, rather than splitting their efforts. With Dr. Max Dolnick and Turek as the most active participants in this combination, the two groups whose birthday we are celebrating now were made one, called

the B'nai Moishe Alexandrovsky Benevolent Aid Society, meeting for the first time as a single group on the sixteenth of September, 1924. The officers of the new group were: Chaim Rosenberg, president; Meyer Kaplan, vice-president; Turek, secretary; Rev. Aaron Cohen, financial secretary; Isaac Cohan, treasurer; E. Neidich, marshal; A. I. Weber, S. Millavsky and M. Boridiansky serving as trustees; S. Yossilevitch, inside guard; H. Baygood, chairman of the executive committee; D. Fromsky, chairman of the educational committee; and Louis Marcus as chairman of the cemetery committee. The membership of the new group was composed of 160 members, and on the tenth of December, with the presentation of a new constitution, the Society began to function as one of the most potent forces in Chicago Jewish life.

A new point of view became the predominant feature of the Society. Breaking away from the out-worn principle of prior urban relationship, membership was recruited from American-Jewish youth who had not previously been enclosed within the scope of Jewish life. Proffering entertainment and cultural activity of all types, and ably assisted by the melodious voice of Chazan Tevele Cohen, the group presented a program of varied interest and nature. Lectures by such individuals as Dr. Lorber, Dr. Gollin, Dr. Dolnick, Dr. H. Green, Mayer Halushka, Irving Levitas, Rabbi A. E. Abramovitz and Rabbi J. Taxay were exemplary of the type of cultural activity of the society. Symposiums on Yiddish and Hebrew literature and philosophy were instrumental in developing Jewish consciousness in the hearts and minds of the members.

Never neglecting the ardent interest manifested by individual members in the welfare of the Society, the organization honored, from time to time those men who stood out by virtue of their unalloyed activity, such as Chazen D. T. Cohan D. Fromsky, L. Marcus, Jacob Rosenberg, Chaim Rosenberg, Chaim Baygood, A. I. Weber, B. Slutsky, M. L. Schwarz, and Harry Yanovsky. These evenings, commemorative as they are of especial activity, served to incite similar interest in

other members to receive honors of this nature.

Indicate of this increased interest is the participation of the new members, typical American-Jewish young men, who, prompted by the desire to get things done, are spreading in every branch of organizational activity the principle of action—an attitude which has increased the membership to four hundred participating members, and from this position, can view the Jewish world with confidence, awaiting any possible call to duty:

The history of the B'nai Moishe Alexandrovsky Society would not be complete without recording the immense debt of the Society to Jacob Rosenberg, the patriarch of the Society, who, whenever health permits, is present at the meetings; Brother Turek, secretary for the past ten years, is an example to all as a symbol of fortitude and perseverance; Louis Rosenberg, past president of the Society, who was instrumental in the introduction of young men in the work; Sam Finder, the present president, who is ever-ready to undergo sacrifices to interest the scope of activities of the Society; Harry Yanovsky, the present treasurer, who has never missed a meeting; Chaim Rosenberg, past-president, and present chairman of the executive committee; H. Baygood, an active member of the Society; A. I. Weber, I. Leavitt, Friedland, Schaeffer, S. Smoller, S. Karo, Lachman, S. Leavitt—these are men who have always given their best to develop the Society into its present scope and power. Dr. Max Dolnick, despite increased medical activities and illness, has never failed to guide the Society from the standpoint of cultural activity, and M. L. Schwarz has presented the Society with an example of action and dynamic participation as would well deserve to be emulated by all members.

In conclusion then, this history itself, through its very telling, is a celebration of the twenty-fifth anniversary of the B'nai Moishe Alexandrovsky Society, and may its telling and re-telling serve to incite activity on the part of its listeners and readers.

Hotel. A souvenir silver book, of which this article will be a part, will be given gratis to each of our members. The financial standing of our society is sufficiently strong to warrant this enormous outlay of funds. We are endeavoring to climax this gala event by increasing our membership rolls to at least five hundred. This accomplishment will not be a diffi-

cult one, even in the face of hard times, for our membership dues are very nominal.

We welcome you in our midst and sincerely hope you will share with us in the pleasures, benefits and advantages offered by our society, and join in our continuous march towards enlightenment and progress.

GREETINGS

"It is with great pleasure that we extend to the B'nai Moishe Alexandrovsky Benevolent Aid Society, our heartiest congratulations on this beautiful occasion, and best wishes for continued success in your noble work.

The splendid manner in which you have assisted in maintaining the Fox River Sanitorium at Batavia, Illinois, has been an inspiration to our organization, and it is in behalf of our patients to whom your generosity has brought health and happiness, that we fervently hope all your members will be blessed with good health.

May the celebration of your 75th Anniversary, find you enjoying the same honor and credit to Jewry."

Chicago Consumptive Aid Society, Mother Body,

BESSIE HIRSCHBERG, President

Heartiest congratulations to the B'nai Moishe Alexandrovsky on their 25th anniversary.

THE FAMILY OF HYMAN SHERMAN

MRS. DORA SHERMAN AND FAMILY

MR. AND MRS. PHILIP NEEDEL AND FAMILY

MR. AND MRS. REUBEN FISHMAN AND FAMILY

MR. AND MRS. MAURICE SHERMAN

MR. JACK SHERMAN

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| Dr. S. Z. Bass | :: | M. Friedland | :: | B. Janovitz |

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| Avdon, J. | Entin, A. | Iken, F. |
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| Amen, S. | Eisenstein, A. | Isaccson, L. |
| | Eisenberg, N. | |
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| Baygood, H. | Ellis, Isidore | Janowsky, Hy. |
| Baygood, B., Dr. | | Jutovsky, D. |
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| Borstein, J. | Furer, L. | Janovitz, B. |
| Bardansky, M. | Friedland, M. | Jacobson, S. |
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| Brener, J. | Fishman, R. | Kleinfeld, I. |
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| Blomberg, H. | Felkson, M. | Kozer, M. |
| Baar, I. | Feldberg, I. | Kahan, D. |
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| Deutsch, J. | Heller, I. | Lask, I. |
| Ditkowsky, B. | Heligman, M. L. | Levin, A. |
| Darwin, A. | Heller, J. | |

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 Rothman, H.

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 Silber, E.
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 Stein, Z.
 Simon, R.
 Stein, I.
 Slutsky, B.
 Slutsky, S.
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 Smith, H.
 Shubert, I.
 Slutsky, S.
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 Stick, S.
 Siegel, J.
 Shure, S.
 Siegel, M.
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 Spectar, Chas.
 Shaffer, H.
 Swisko, L.
 Steinholtz, D.
 Serlin, J.
 Shevel, I.

Smoller, S.
 Sindell, L.
 Shelist, S.
 Shaffer, P.
 Stein, L.
 Sacks, I.
 Sherman, M.
 Sandler, B.
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 Samber, D.
 Stepansky, L.
 Shaffer, S.
 Silverman, J.
 Solomon, A.
 Spectar, S.
 Smith, W.
 Sherman, J.
 Shaffer, A.
 Smith, S.
 Sternfield, S.
 Shabot, N.
 Shaffer, F.
 Shapiro, M. C.
 Stein, H.
 Saltzman, M.
 Stein, J.
 Shaifer, B.
 Saltzman, Ben
 Shulman, Max
 Samuels, Martin

 Toob, J.
 Terman, Z.
 Terman, A.
 Turek, J.
 Tolen, N.
 Turowsky, B.
 Toback, B.
 Teitelbaum, F.
 Tanenbaum, N.

 Weber, A. I.
 Weintrob, J.
 Walter, M.
 Weiss, S.
 Wasserman, M.
 Wainberg, A.
 Waintroab, N.
 Waitsman, S.
 Wilk, P. B.
 Williams, A.
 Weisberg, L.
 Warshavsky, J.
 Weiss, Carl
 Wintergreen, Z.
 Waintroab, D.
 Wigoda, S.
 Weiner, B.
 Wener, A.
 Winkler, E.

 Zuckerman, J.
 Zutowsky, S.
 Zutowsky, N.
 Zienner, E. E.
 Zelickson, H.
 Zuckerman, S.
 Zeitlin, N.