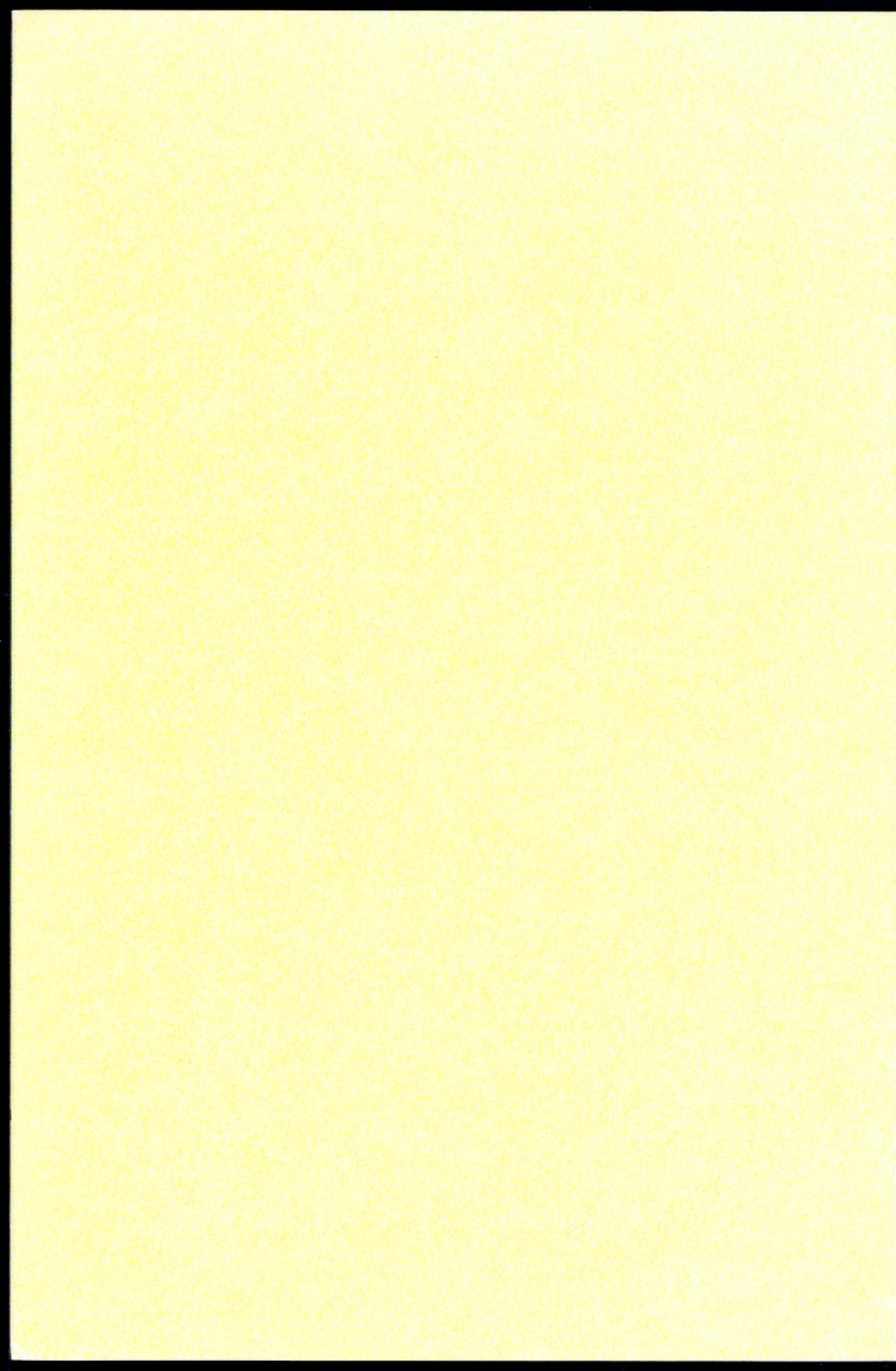


# MICHIGAN JEWISH HISTORY

JULY, 1976  
TAMMUZ, 5736



**Jewish  
Historical  
Society  
of Michigan**



# MICHIGAN JEWISH HISTORY

*"When your children shall ask their fathers in time to come . . ."*

—Joshua 4:21

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Volume 16

July, 1976 — Tammuz, 5736

No. 2

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## 1975-76

# DETROIT JEWISH COMMUNITY SIGNIFICANT ANNIVERSARIES

1975 and our nation's bi-centennial year, 1976, mark events of significant Michigan Jewish history. The years also provided an opportunity for the Detroit Jewish community, through the United Jewish Charities-Jewish Welfare Federation Joint Anniversary Committee, to take special note of our communal growth and development.

Historically, we recalled 1899, the founding year of the United Jewish Charities. As a newly founded central body, the UJC expressed in its declaration of purpose, its intention to become a communal apparatus.

"by which all charitable and educational work  
now being done by the various societies may  
be more expeditiously accomplished."

Detroit, with a Jewish population of only 5,000, was already planning and looking ahead.

Historically we also recalled 1926, by which time our Detroit Jewish population had increased to 40,000. This was the year of the establishment of the Jewish Welfare Federation of Detroit, a community structure for coordinated social planning and budgeting and to sponsor the required fund raising for the support of the many needs that were fast developing.

Plans are now being formulated by our community for the celebration of another significant anniversary. 1976 commemorates the 50th year of the founding of the Detroit Service Group. Organized in 1926, it is the year-around fund raising organization of our annual Allied Jewish Campaign-Israel Emergency drives.

Our retrospective look at the people and events contributing to the development of our community led us, most naturally, to take note of the 85th birthday of a man who has been at the very center of much of the progress that we have been able to chronicle. For more than half a century, Dr. Harry C. Saltzstein has consistently exemplified the highest ideals of the medical profession; with equal consistency he has contributed significantly to our communal history.

The Jewish Historical Society of Michigan is therefore proud to record the meaningful Resolution of the Board of Trustees of Sinai Hospital of Detroit, adopted at the 23rd annual meeting of the corporation and the following personal article by Dr. Raymond A. Sokolov, M.D., a distinguished physician of our community.

George M. Stutz

# A Resolution of Gratitude

Proclaimed by the Board of Trustees

of

SINAI HOSPITAL OF DETROIT

honoring

## DR. HARRY C. SALTZSTEIN

on the occasion of the 23rd Annual Meeting

of the Corporation

November 17, 1975

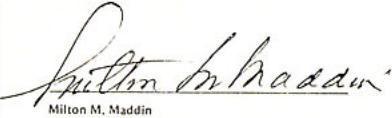
Whereas, the Trustees express their appreciation of the more than two decades of service he has devoted to this institution.

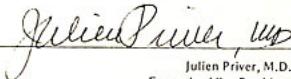
Whereas, we honor his commitment to the original concept of founding the hospital and his tireless efforts to encourage its establishment; and the devotion of his considerable energies in service as our first Chief of Staff and combining with that post service as our first Chief of Surgery.

Whereas, we recognize that at an age when most men are already retired, he withdrew from medical practice to set out upon a second career, assuming the Editorship of "The Sinai Bulletin" and succeeded in shaping that periodical into a respected medical journal, we do

Therefore, on the occasion of his "second retirement," coincident upon his 85th birthday, resolve to include in the minutes of this annual meeting of the hospital corporation our Resolution of Gratitude.

Executed on November 17, 1975

  
Milton M. Maddin  
President

  
Julien Priver, M.D.  
Executive Vice President



(left to right):  
Julien Priver, M.D.;  
Harry C. Saltzstein,  
M.D.; Mr. George  
M. Stutz  
(Outer Drive Lobby—  
plaque awarded for  
Doctor Saltzstein's  
role on occasion of  
his 85th birthday)

**HARRY SALTZSTEIN, M.D. (1890- )**  
**A PERSONAL MEMOIR\***  
by Raymond A. Sokolov, M.D.

My early memories of Dr. Harry Saltzstein are those of a friend to the young doctor. When I came to Harper Hospital in 1935 as a junior intern, Dr. Saltzstein was himself a young man of forty-five, but he was already the dynamic leader of community medicine under Jewish auspices in Detroit. Immediately he showed an interest in my progress, as he did with so many other young physicians. Part of that interest, as it turned out, was related to his recruiting on behalf of the North End Clinic.<sup>1</sup>

Born November 11, 1890, in Washington, D.C., raised in Milwaukee, he received his undergraduate education at Yale University and his medical degree from Johns Hopkins University Medical School. During post-graduate training at Mount Sinai Hospital, a fellow intern, Dr. Willard Mayer from Detroit told him about the United Jewish Charities clinic back home in Detroit and about a brilliant surgeon there by the name of Max Ballin.<sup>2</sup> In 1920 Dr. Saltzstein came to Detroit as an associate of Dr. Ballin and soon became involved with the free outpatient services of the Jewish Community; and before very long he became its leader. His clinic work convinced him of the need for a Jewish hospital, and for the ensuing approximately half century, he was a prime mover in the effort which ultimately brought into being today's Sinai Hospital of Detroit.<sup>3</sup>

I was reminded of those bygone days recently, when I received in the mail, a bulky envelope from Harry Saltzstein containing a letter and a clipping. He had been leafing through old journals and had chanced upon an article of mine in the first issue of the North End Clinic Quarterly, volume one, number one. How thoughtful of him, said I to myself, he has stumbled onto my first contribution to the medical literature and has taken the trouble to xerox it and send it to me. I was amused, however, to find after unfolding the clipping, that it was not my article he had mailed. It was one of his own. Whether this was due to absent-mindedness, for which he had a well-deserved reputation, or for personal vanity, for which he was occasionally guilty but managed most often to conceal, I never did learn. Nevertheless, the letter jogged my memory back to early visits to the North End Clinic, then located on Holbrook Street, east of Oakland, at a time in the Great Depression when I was working at building a private practice. Harry was then an inspiration to young Jewish doctors, who were impressed that a busy surgeon

of such widely acknowledged ability and established reputation would devote so much time and energy to the care of free patients.

At that time, charity patients were more prevalent than paying patients and Harry seemed to me, to have cornered the market. Owing to his ready visibility at the North End Clinic, his status in the surgical community and his access to free surgical beds at Harper Hospital, non-paying patients flocked to him in droves. He was truly a one-man welfare state. No official statistics exist, but my personal guess is that Harry Saltzstein, in his time, had performed more unremunerated surgery than any private practitioner in Michigan's history.

Harry helped the young doctor in many ways. If he felt the young man was worthy, he would steer work his way, house calls, new patients, consultations. In doing so, he gave the young doctor an elaborate build-up so as to ensure the patient's acceptance of the referral. I remember particularly one such referral that came from Harry. To appreciate this anecdote it is essential to know that when I began to practice in the Fisher Building in 1939, I was only twenty-seven years old and looked even younger. My vision then was 20/20 but I wore glasses anyway to provide what I considered a more mature professional image. One day sitting at my desk I was awaiting an expected referral of Harry's. His recital to the patient of my professional prowess must have been sensational. The elderly gentleman who finally appeared no doubt expected a professorial type, with perhaps a Viennese goatee, for no sooner were we introduced, when he asked, "Doctor Sokolov, isn't your father a practicing doctor here in town?."

The father image that Harry projected professionally paralleled a grandfather image in his personal relations. He came over as the benign, absent-minded professor, the unworldly preoccupied genius. An entire folklore of "Saltzsteinisms" emerged, testifying to his oddness, but always told with loving amusement, never with hostility or in derision; for Harry was everyone's favorite "grandfather." He had an atrocious memory for names and faces. Patients complained that when they encountered him away from the office or hospital, he failed to recognize them. Seeing a familiar face, he was never sure whether it belonged to a patient, a recent dinner hostess or a nurse from the hospital. Conscious of this failing, Harry found his own unique solution. He called all women "sister," including my wife Josephine, whom he saw not infrequently over a long period of time. Not until recently, did he figure out who she really was, but he still occasionally reverts to "sister."

Harry's social misadventures added to the legend that had been developing. Invited to dinner, he might appear one week too soon, or two weeks later, or perhaps not at all. Eventually it became standard procedure to alert Harry's secretary on the morning of any planned engagement to assure Harry's appearance. Competition developed among Harry's friends in the recounting of the latest and quaintest Saltzstein anecdote. Many, I'm sure, were gross exaggerations, even pure phantasy.

My own favorite story I've told many times both in and out of Harry's presence and lately, he's taken to denying it ever happened. The original source for the tale, the lady involved, has passed away. An elegant, cultured woman, she had known Harry for a long time and was then convalescing from a goiter operation. She had an appointment with Harry for a postoperative check-up. In celebration of her recovery she had treated herself to the purchase of a spectacular spring outfit which included a large picture hat, all of which she was wearing on her visit to see Harry in his Fisher Building office. Since the operative site was in the neck, it was not necessary for this patient to remove any clothing for the examination. Thus she was able to avoid the frustration so many women experience, who make a special effort to look their best for the doctor, only to find that when he finally sees them, they are draped in some non-descript, ill-fitting rag. When Harry came into the examining room she was seated on the edge of the table, feet dangling, fully clothed, hat in place, a picture out of *Vogue*. True scientist to the core, Harry's eyes were only for the incision. After a polite greeting he proceeded directly to palpate the neck, made a proper inspection of the surgical site, then said, "Mrs. X, will you now please put on your clothes?"

These personal reminiscences describe a portion of the Saltzstein image, the lighter side. The full portrait exhibits a giant among doctors, a pillar of strength to his colleagues and to the community. His contribution was enormous, to an uncountable multitude of patients over a period of nearly sixty years, to the surgical education of generations of students, interns and residents, to the surgery departments of both Harper and Sinai Hospitals, to Jewish community medicine, to the historic struggle for the realization of Sinai Hospital, and in recent years, to the growth and flowering of the *Sinai Hospital Bulletin*.

It was inevitable that patients as well as referring doctors would be drawn to Harry Saltzstein and that he would become a very "busy" surgeon. His practice was distinguished, however, not

by mere volume of work but by the challenging kind of surgery he was so often called upon to do. To his lot fell the difficult, complicated, tedious procedures that lesser surgeons usually avoided. He was always interested in newer techniques where the guidelines were still to be worked out. He carried the burden of more than his share of "poor-risk" patients, the elderly, those with bad hearts and aging arteries, the cancer patients, the incurables.

Thus life for Harry was a repetitious succession of mornings in the operating room, often stretching into the afternoon, replete with back-breaking two- to six-hour operations; this followed by crowded office hours. And in the evening back to the hospital to see the seriously sick ones. Of these, there were always plenty. The very nature of the case load guaranteed that there would be post-operative complications, slow recoverers and a certain unavoidable group destined not to recover. Harry's special interest, malignant disease, made its own contribution to his postoperative burden.

Harry pursued this kind of program, with infrequent interruption, day after day, year in, year out. Colleagues marvelled at his endurance and his patience. The operating room took a great deal of energy but not all of it. Harry didn't cut corners when it came to diagnosis. He made careful and thorough hospital rounds. When he had a diagnostic puzzle, he worked at it doggedly until he solved it. If a patient was not making a proper recovery from surgery, Harry would find another approach, and yet another. He wasn't too conceited to seek help from others when he thought his patient might benefit. He was persistent, resourceful and imaginative. It was for these qualities that so many of his colleagues came to lean upon Harry for support and consultation.

To find Harry in the hospital one did not use the telephone paging system. One took the elevator to the eighth floor, walked to operating room 14, peeked through the doorway, and there he was in gloves, mask and gown working away. He was always there. For over fifty years several generations of doctors made their way to that very door seeking help, support, advice and consultation. Nor did they cease coming until a very short time ago when Harry himself decided to put away his scalpel.

When Harry wasn't with patients, he studied. He was an omniverous reader, never stopped learning, attended surgical conferences and kept abreast of everything new in his field. When he wasn't reading and studying, he wrote. Medical writing was his special hobby. He started the *North End Clinic Quarterly*, was a one-time editor and frequent contributor to the *Harper Hospital*

*Bulletin*, wrote articles for the general surgical literature and lately, under his editorship, *The Sinai Hospital of Detroit Bulletin* has gained considerable acclaim.

We are all privileged to be here tonight honoring the eighty-fifth birthday of Harry Saltzstein and paying tribute to his monumental career. All of us are in his debt. I, personally, consider myself fortunate to have spent my entire medical life alongside of Harry Saltzstein.

- \*Extension of remarks made by the author at a community celebration in honor of Dr. Saltzstein's eighty-fifth birthday.
1. Saltzstein, Harry C. *Sinai Hospital and the North End Clinic*. Wayne State University Press, Detroit 1963.
  2. *Michigan Jewish History* on Dr. Max Ballin, Vol. 10, No. 1, Jan. 1970, pp. 18-24.  
Also see *Sinai Hospital of Detroit Bulletin* by Irving I. Edgar, M.D., pp. 31-35, Vol. XV, 1967.
  3. See Note 1.

RAYMOND A. SOKOLOV, M.D., is a graduate of the University of Michigan Medical School, Class of 1935. He is a Diplomate of the American Board of Internal Medicine, a Fellow of the American College of Physicians and also a Fellow of the American College of Cardiology. He has been an Adjunct Assistant Professor at Wayne State University School of Medicine. He is on the Staffs of Harper Hospital, Detroit General Hospital and Sinai Hospital of Detroit. He has been in private practice in Metropolitan Detroit since he finished his training.



## RABBI LEO M. FRANKLIN THE OMAHA YEARS\* (1892-1899)

by Irving I. Edgar, M.D.



RABBI LEO M. FRANKLIN  
*photo taken at time of his arrival in Detroit*

Rabbi Leo M. Franklin became the Rabbi of Detroit's Temple Beth El in 1899; and for close to half a century until his death on August 8, 1948, he served this congregation with great energy and marked distinction.<sup>1</sup> During this period of service, he organized the growth of Beth El from a membership of 136 families to that of over 1400 families; and from a rickety wooden structure on the corner of Washington Boulevard and Clifford Street to the magnificent Temple on Woodward Avenue at Gladstone Street. During this period also he became one of the most respected and influential citizens of Detroit and of the entire State of Michigan.

He was an indefatigable worker and wonderful organizer, being responsible for the development of numerous innovations not only for his beloved Beth El but also for the entire Jewish community of Detroit; for it was Rabbi Franklin who organized a Children's Choir, a Children's Sabbath Morning Service, Bible classes, a Women's Auxiliary, a Young Peoples Society, a Men's Club, a Temple Bulletin, and other activities. It was also Rabbi Franklin who organized the United Jewish Charities of Detroit in November 1899 from the half dozen local philanthropies then in existence, each going its own way.<sup>2</sup>

However, this organizing ability had already manifested itself in Omaha, Nebraska, where he became the Rabbi of Temple Israel (1892-1899). Here too, he had made innovations; and here too, he worked on the Board of the Associated Charities,<sup>3</sup> as well as other innovations both for the Congregation of Israel and for the general Jewish community of Omaha.

We shall go more extensively into these Omaha years of Rabbi Leo M. Franklin.

Leo Morris Franklin was born in Cambridge City, Indiana, on March 5, 1870. He was the only son of Michael and Rachel (Levy) Franklin,

\* I am indebted to Mrs. H. Lee Gandler of Omaha, who has written a thesis for the University of Nebraska on "The Jews of Omaha: The First 60 Years"—for making available to me some of the material referred to in this article. I am also indebted to Rabbi Sidney H. Brooks, present Rabbi of Temple Israel in Omaha, who also made available the letters referred to in the article as well as other material.

there being four sisters in the family however. When Leo was four years old the family moved to Cincinnati, Ohio, and here he obtained his public school education. But starting at age fourteen and for eight full years, he attended both public school and also the Hebrew Union College, graduating from both the H.U.C. and the University of Cincinnati in the same year, 1892. At the University of Cincinnati he was awarded the Phi Beta Kappa key, that adorned his vest all the years that we at Temple Beth El knew him, including the author of this article, and at Hebrew Union College he had an even more unique distinction: he was the one and only member of his graduating class actually being only the 28th rabbi to be graduated from the College.<sup>4</sup>

With the blessings of Rabbi Isaac M. Wise, his most revered teacher, and the words "Become Thou a blessing" still ringing in his ears from his Ordination Service, Rabbi Franklin was immediately invited to occupy the pulpit of the young Temple Israel in Omaha, Nebraska, as is indicated in the minutes of Congregation Israel at the time and also of the newspaper in that city.<sup>5</sup> Thus in the space of a short period of time (six months), Leo M. Franklin was graduated from the University of Cincinnati, and the Hebrew Union College where he was ordained as rabbi and was selected to serve Congregation Israel in Omaha—all in 1892.

Rabbi Leo Franklin formally assumed his rabbinate at Temple Israel, Omaha, September 1, 1892, at a starting salary of \$2,000 per year. Almost immediately thereafter, he set about stimulating changes toward the progress of his congregation and the strengthening of Reform Judaism. The first such change involved the adoption of the Union Prayer Book and also the ritual that had recently been adopted by the Central Conference of American Rabbis in which he had become active, later to become its president. The meeting at which this took place occurred on November 20, 1892 less than three months after assuming his duties as rabbi; and the minutes of that historic meeting reads as follows:<sup>6</sup>

### CONGREGATION OF ISRAEL

Omaha, Nov. 20th, 1892

*A special meeting of the Congregation was held at 2:30 PM for the purpose of considering the advisability of adopting the Ritual recently adopted by the Central Conference of American Rabbis.*

*President Katz was in the chair.*

*The Secretary read the call for the meeting, by order of President S. Katz.*

*Rev. Leo. M. Franklin addressed the Congregation on the subject, stating that the new Ritual was decided upon by the*

שלום רכ לאהובי תורה:

# Hebrew Union College.

## PREPARATORY DEPARTMENT.

The Faculty and Board of Directors of the Hebrew Union College

herewith and hereby testify that

*Leo M. Franklin*

has been a student of this department  
from the year 1884 to July 1888  
in the D, C, B, and I Studies; has always sustained  
a good moral character, and has graduated from this  
department with distinction.

In consideration thereof, we have conferred on the said

*Leo M. Franklin*

THE DEGREE OF

Bachelor of Hebrew Literature,

(Hebraicum Baccalaureus)

חבר לאצלי בני ישראל

Cincinnati, June 29<sup>th</sup> 1888.



In behalf of the Board of Governors:

*B. Brotman*  
President

In behalf of the Faculty:

*Isaac M. Wise*  
President

*Central Conference, in order that we may have a Union Ritual, and that uniform services may be held in all the Jewish houses of worship in this country. He strongly advocated the adoption of the new Ritual, as being to the best interests of the Congregation.*

*The Rev. gentleman also read the circular issued by the Ritual Committee of the Central Conference.*

*The Rev. Leo M. Franklin then gave a synopsis of the contents of the new Prayer-book, and described the method of conducting the services under the new Ritual.*

*After full discussion, it was moved and seconded that the Congregation of Israel adopt the Ritual and Prayer-book as adopted by the Central Conference of American Rabbis, July 6-10th, 1892. Carried.*

*On motion, the Sec. was instructed to order from the Ritual Com. Fifty (50) copies of the cloth-bound Prayer-Books, as per their circular.*

*Adjourned*

*Paul Katz, President*

*Simon Goetz, Secretary*

Another engrossing interest that occupied Rabbi Franklin's mind and energy in these early years in Omaha was the building of a new and larger Temple for the Congregation. As a matter of fact a building fund of \$3,600 had already been raised toward this end by the time he settled in Omaha.<sup>7</sup>

Unfortunately, there was a business recession here in the early 1890's so that not only did members find it difficult to pay their dues, but the membership roster had shrunk by 1896 to 84 in number, a decrease of 29 members from the previous year, and from a membership of 117 families with 36 on the waiting list when Rabbi Franklin first came to Omaha (1892).<sup>8</sup>

Nevertheless, in spite of this, and to a great extent because of his efforts, "the Temple Building Fund was considerably augmented."<sup>9</sup> However, because of the poor financial condition of his Congregation, they were unable to raise his salary above \$2,400 per year during his further stay in Omaha.<sup>10</sup> But the congregation did re-elect him at the time to a further five year term of service as of September 1, 1896; and in addition they adopted a resolution that

*"this congregation takes this occasion to heartily and sincerely congratulate its rabbi . . . on his successful administration as its spiritual head. We have only words of praise for his noble and lofty work and worth as a man and minister; and while we feel*

*honored in having him as our guide and teacher, we deplore the fact that our circumstances will not permit us to advance his compensation at the present time; but*

*Resolved, that this Congregation re-elect . . . (him) as rabbi for the term of five years . . . for a salary which shall at no time be less than \$2,400 per annum, but shall be increased as soon as the circumstances of the Congregation permit.<sup>11</sup>*

So Rabbi Franklin continued his spiritual leadership of Congregation Israel of Omaha; and he was active in many local educational and charitable organizations, "an active worker, not only among his congregation, but . . . prominent in all educational and charitable work."<sup>12</sup> Nor did he confine his activities to Ohama. Thus we find that Rabbi Franklin spent a week in Sioux City, Iowa where he performed two weddings and lectured at Jewish and Unitarian Services.<sup>13</sup> Thus also he gave a series of Sunday morning lectures during the summer of 1898, one of the lectures being on "Prophets and Prophecy."<sup>14</sup>

He contributed frequently to periodicals; and he was also "able to organize a Reform Congregation in Lincoln, Nebraska,"<sup>15</sup> the B'nai Yeshurun Congregation and its religious school. He also established the first Normal School in Nebraska for the training of religious school teachers. He also served as editor of the "Humane Voice," official publication of the Omaha Humane Society.

In 1896 Rabbi Leo M. Franklin married Hattie Oberfelder, a former resident of Omaha. The wedding took place in Chicago on Wednesday, July 15 at the home of her parents, with whom she was living, the ceremony being performed by three rabbis, Drs. N. G. Hirsch, I. L. Rypins and William Rosenou<sup>16</sup> and the couple lived to celebrate their golden anniversary in Detroit. In Omaha also, their first daughter, Ruth was born<sup>17</sup> (adding much joy to their lives). Thus life went on in Omaha with Rabbi Franklin and his wife entering into all the activities of his congregation and of the Jewish Community in general, including officiating at over 100 weddings and conducting Confirmations during his six years in Omaha.<sup>18</sup>

In 1898, however, Rabbi Franklin, "already known as one of the most promising of the Younger Reform ministers, was invited to deliver a sermon in Detroit," which, "was received with such approval that he was invited forthwith to lead Detroit's Temple Beth El."<sup>19</sup> He pondered over the matter carefully for he had become rooted in Omaha; but finally, recognizing the greater opportunity in the larger city of Detroit, he accepted his new post and was elected eleventh rabbi of this Congregation on November 30, 1898,<sup>20</sup> and he preached his inaugural sermon as Rabbi of Beth El at the Washington Boulevard Temple on Friday evening,

January 27, 1899, that occasion being a memorable one; and "Contemporary accounts of it mention that many attended in evening dress."<sup>21</sup>

So after a little more than six years as Rabbi of Congregation Israel in Omaha, Rabbi Leo M. Franklin left for his new post in Detroit. The Omaha Jewish Community and especially his own Congregation Temple Israel, expressed great regret at his departure and he received many tributes for his work in Omaha. At one of his last services on January 6, 1899 he was presented by his congregation with a magnificent solid silver tea service,<sup>22</sup> which he and his wife cherished all their lives.

An account of this Service and of the presentation appeared in the local newspaper. Rabbi Franklin's response to the gift presented to him reads as follows:<sup>23</sup>

*Rabbi Franklin could hardly find words in which to respond. He said that since he came to Omaha six years ago he has been overwhelmed with kindness and now his friends must add another link as he is about to leave. He needed nothing more to bind him to his old friends, but they seemed to desire to make the claim stronger. In behalf of his wife and himself he thanked them with all his heart for the crowning attention they had paid him.*

He preached his last sermon as Rabbi of Temple Israel, Omaha on January 20, 1899. But his leaving Omaha did not end his interest in Congregation Israel. He had worked diligently for the building of a new Temple for the Congregation; and the fulfillment of this project was close to his heart. He therefore continued to be in touch with his former Congregation, encouraging them in many ways, and in fact, being a sort of consultant to them, especially when they finally did begin the building of their New Temple. As a knowledgeable consultant he certainly was qualified to be, for in Detroit, soon after he came there, he set about urging the building of a New Temple in that city, so that within four years, 1903, he did dedicate the magnificent new Temple Beth El Building on Woodward at Eliot Street (now the Wayne State University Bonstelle Theater).

The new Temple building in Omaha was not dedicated until 1908, but during the previous years since his coming to Detroit, as already mentioned, he was in communication with his previous congregation in this matter; and he participated intimately in the various phases of its planning and building. Thus Rabbi Franklin in a letter dated December 13, 1905<sup>24</sup> goes into much detail about their proposed new Temple Israel and about his own experiences in the building of his own temple in Detroit.

## LETTER DATED DECEMBER 13, 1905

Detroit, Mich., Oct. 13, 1905

Rabbi Frederick Cohn,  
Omaha, Nebraska

My Dear Friend and Colleague:

I am heartily glad to note from your letter just on hand that Temple Israel is at last ready to take the giant forward step of erecting a place of worship commensurate with the size and importance of the congregation. I congratulate you upon having brought this about, and shall be glad to further your plans in any way possible to me.

I regret that our architect who owns and has charge of the blue prints is out of town today, but he will return very soon and I shall arrange to have him forward them to Mr. Spiesberger. I am sure he will do this for little or no remuneration. I am sending you now a souvenir paper, containing a good exterior view of our building and some interior views. I have some few interior photos, which I shall send you, but upon the *express condition* that you will please return them to me as soon as possible, as we have only the one set of them and unfortunately the original plates have been mislaid.

As to suggestions—no perfect building was ever constructed; but we feel that ours is eminently satisfactory. We do not know how we could improve the *auditorium* if we were to rebuild today; except that unfortunately we have outgrown it in these two years. That is something to avoid. Build for the *future*. Our institutional features are also just what they should be. I have only one improvement on our present Sabbath School plan to offer. It is that the *flat floor* room is more desirable than the tier arrangement such as we have in a few of our class rooms. In this there is a difference of opinion however among educators and I speak only from my personal experience. Gries and Ryfins for instance, like the tier plan. We have the Johnston system of hot air heating, with electric fans to blow in both hot and cold air. I prefer and recommend a steam or hot water system as being both more economical and satisfactory. In fact we are seriously considering changing our own system. Our dome does not interfere with our comfort or ease as to heating. I cannot give you the exact cost of our building, but including site (\$17,500.00), Organ (\$5,500.00) and furnishings it approximates \$120,000.00. Were we however to duplicate the building today it would be at

an advance in cost of about 40% the price of labor and building material having advanced that much in the interim.

O yes—we *like* the chair in front, and would not think of any other arrangement. Our building includes:

Auditorium  
Front Vestibule  
Lobby between Temple & Sabbath School  
2 Parlors  
Library  
Board Room  
Mimatir's Study & Waiting Room  
Chapel and Assembly Room  
12 S. S. Class Rooms  
Gymnasium—Locker Rooms—Shower Baths  
Kitchen  
Pantry  
Choir Retiring Room  
Secretary's Office.

Of course you will not require nearly all of this, and I detail it, so that your people may not be shocked by the probable cost of this structure. Moreover our finishings and furnishings are all of the finest woods, solid mahogany being used in the Temple proper, and weathered oak (this I heartily recommend for beauty and endurance) throughout the Sabbath School, and institutional parts of the building.

Nothing else occurs to me to note at this time. If I can lay hands on it, I will send you some of the literature we used in our solicitation of funds. In fact I want you to feel assured, and to give that assurance to your people, that I am sufficiently interested in the progress of my first congregation, to deem it a privilege to be able to help by work or suggestion, in the great work that now lies before them. Tell them in my behalf, as I know you already have in your own, that they will honor themselves by building a Temple worthy of quality and the best traditions of Congregation Israel.

I had hoped to be in Omaha this month, having been appointed by Gov. Warner a delegate to the prison convention at Lincoln, but my work presses upon me too hard just now, to permit my going away. But why don't *you* come here, with a committee to see this and other places of worship? It would pay to make such a trip.

Well, Fred, I have written a long letter for a starter. Here's

to your continued success, the growth of the congregation, and the well-being of the good people of Omaha. With cordial regards to your dear ones,

Fraternally yours,  
Leo M. Franklin

What is to be the approximate cost of your edifice? How much have you on hand and in sight?

A second letter dated October 3, 1907 deals mainly with the Memorial Lamp as does also another letter dated October 14, 1907.<sup>25</sup>

Detroit, Mich., October 3, 1907

Mr. Chas. S. Elgutter,  
Omaha, Nebraska,  
My Dear Mr. Elgutter:

I have expected for some time to hear from you in regard to the Memorial Lamp which the family of the late Isaac Oberfelder expected to give to the new Temple.

In our Temple, the lamp is an electric one although of course that does not quite carry out the old traditional idea that it should burn perpetually. Still, we watch it closely enough to see that the bulb does not actually burn out. However, should you prefer gas, we can have it arranged for that.

What I should like to know, is approximately from what height you want to hang it, and just where it is to be placed. In our Temple, it hangs above the arch and in front of the organ; it is very effective in that position.

Awaiting your reply, and with cordial regards from my family and myself,

Sincerely yours,  
Leo M. Franklin

LMF/AB

Detroit, Mich., Oct. 14, 1907

Mr. Chas. S. Elgutter,  
Bee Bldg., Omaha, Nebraska  
My dear Friend:

Replying to yours just at hand, I beg to say that while I appreciate the suggestion of your architect as to the advisability of an oil lamp, I regard it as impracticable for various reasons. We too, in building our Temple thought of it, but our architect deemed it to be altogether out of the question.

Its character, as a perpetual light, would really best be subserved by gas, though in our own Temple, for the sake of convenience we have made it an electric lamp. Like you we have no central chandelier as with us it would be very undesirable, the height of our dome being 16 feet. Besides the light from its very character must hang in front of or immediately above the altar. It is my purpose if possible to secure an exact duplicate of the lamp we have, and which has been most favorably commented upon by those who have seen it. If at all possible; I shall have a photograph made of it and will send it to you. However, I am more than willing to follow the suggestion of your architect in the matter, and shall do nothing until I hear either from you or from him. I only wish to remind you however that it sometimes requires several months to fill an order of this kind, and I am most anxious to have the lamp in place at the time of your Dedication Service.

With cordial regards to yourself and mutual friends,

Faithfully yours,

Leo M. Franklin

The Omaha Temple Israel was finally built and dedicated in 1908, but sadly and regrettfully he could not attend the dedication ceremonies, for fate intervened; for a bereavement in his family at the time prevented him from going to witness and participate in one of the earliest wish-fulfillments dear to his heart. The following letter dated May 22, 1908 expresses his deep feelings about this.<sup>26</sup>

May 22, 1908

Officers and Members of Congregation Israel,

Omaha, Nebraska

My very dear Friends,

I have just returned from Cincinnati where I was called by a very sad bereavement in my family, and although my heart is heavy, I cannot refrain from expressing to you who have always been dear to me, my sense of heartfelt regret that I cannot be with you at this time of your sacred joy. The building and dedication of a new Temple in Omaha, has been for years, one of my fond dreams, and though ten years have elapsed since I severed my official connection with your congregation, the realization of your hopes is as dear to me as though I were one of you; and in very truth I am one of you—in affection and in sympathy, and I trust that the day may never come when I shall

feel that I am not of you. Your pulpit was the first to which I was called after my ordination to the ministry, and in your community I learned the first lessons of life—lessons of joy and sorrow, and gained those first experiences from contact with men, that go to shape our whole life and ideals. When the news came to me that my own early dreams of building a new and fitting place of worship in Omaha, had at length been realized, I began to look forward to the day that you are now celebrating, and expected to be with you. Circumstances have shaped it otherwise, however, and from this distance, I can only offer a prayer that God may speed you in your splendid endeavors, and that under His blessing, you may begin a new era of advancement in the sacred cause of Judaism and Humanity. May the new environment in which you shall worship henceforth, inspire you to renewed endeavors, and may through you, the House of Israel in your community, and throughout the land be blessed increasingly.

With hearty congratulations to all of you and especially to my esteemed colleague, Rabbi Cohen, in which my dear wife heartily joins.

Believe me to be,  
Very faithfully,  
Your Friend,  
Leo M. Franklin

L.M.F./B.G.

Rabbi Leo M. Franklin continued his work in Detroit to a high point of success in his various fields of endeavor but he never lost interest in the congregation in Omaha and in the Omaha Jewish Community where he served as rabbi for the first time in his life for a period of six years; his Omaha Years.

#### NOTES AND REFERENCES

1. Dr. Richard Hertz, present rabbi of Detroit's Temple Beth El writes (*The Beth El Story*, by Irving I. Katz, Wayne University Press, Detroit, 1955, p. 6) as follows:

Thus when that remarkable man Rabbi Leo M. Franklin, arrived from Omaha in January 1899, the time had come when a gifted organizer and energetic leader could convert Temple Beth El from one of many small synagogues scattered throughout the land into one of America's largest, most prominent and influential congregations in the entire Reform Jewish Movement.

2. The United Jewish Charities was an amalgamation of the Beth El Hebrew Relief Society, Self-Help Circle, Ladies' Sewing Society, and the Jewish Relief Society of Shaarey Zedek Congregation. The U.J.C. is celebrating its 75th Anniversary this year.  
Marcuse, Philip. "Rabbi Leo M. Franklin" *Michigan Jewish History*, vol. 10, No. 2, pp. 5-13, June 1970.
3. Marcuse, Philip, op. cit. p. 6. See also Note No. 18.
4. *Ibid.*, as above.
5. Congregation of Israel, *Minute Books (1889-1908)*, July 1, 1892, *Omaha Morning Bee*, July 17, 1892.
6. A copy of the original written minutes of this meeting is in the hands of the author through the kindness of Mrs. Lee Gendler (Carol) of Omaha.
7. Congregation of Israel *Minute Book*, 1889-1908, May 3, 1891. *Omaha Morning Bee*, May 28, 1891 and June, 1891. See also Gendler, Carol, "The Jews of Omaha: The First Sixty Years," pp. 53-54, a thesis at the Library of the University of Nebraska.
8. Gendler, Carol. *The Jews of Omaha: The First Sixty Years*, op. cit., pp. 53-54 (see Note 7). See also *Omaha Morning Bee*, May 28 and June 1, 1891: *Congregation of Israel Minutes*, 1889-1908, May 31, 1891.
9. Gendler, Carol, *The Jews of Omaha*. . . . op. cit., p. 54.
10. *Congregation of Israel Minute Book*, op. cit., *Omaha Morning Bee*, March 2, 1896.
11. *Omaha Morning Bee*, March 2, 1896.
12. *Omaha Morning Bee*, March 2, 1896.
13. *Omaha Morning Bee*, December 31, 1893.
14. *Omaha Morning Bee*, June 27, 1898.
15. Marcuse, Philip, "Rabbi Leo M. Franklin," *Michigan Jewish History*, Vol. 10, No. 2, p. 6, June 1970, Marcuse writes:  
"He identified himself prominently with the civic as well as the religious life of the community, contributed frequently to periodicals, was responsible for the unification of the Omaha Associated Jewish Charities and was able to organize a Reform Congregation in Lincoln, Nebraska."
16. *Omaha Morning Bee*, July 18, 1896, (Sunday Edition): *Omaha World Herald*, July 19, 1896.
17. Marcuse, Philip, *op. cit.*, p. 6. (See Note 15)
18. *Omaha Morning Bee*, Jan. 21, 1899.
19. Marcuse, Philip, *op. cit.*, p. 7. (Note 15)
20. Marcuse, Philip, *op. cit.*, p. 7. (Note 15)
21. Marcuse, Philip, *op. cit.*, p. 7.
22. *Omaha Morning Bee*, Jan. 7, 1899.
23. *Omaha Morning Bee*, Jan. 20, 1899.
24. A copy of this letter is in possession of the author thanks to Rabbi Brooks, presently of Temple Israel, Omaha.
25. A copy of this letter is in possession of the author. (See Note 24)
26. A copy of this letter is in possession of the author. (See Note 24)

## **A BRIEF HISTORY OF THE DETROIT JEWISH FAMILY & CHILDREN'S SERVICE: AN OVERVIEW**

**by Samuel Lerner and Rose Kaplan**

The historical beginnings of the Jewish Family and Children's Service can be traced back to over 100 years ago to the early relief societies in Detroit known as the Relief Society of Temple Beth El, Jewish Relief Society, the Hebrew Ladies Sewing Society and the Self-Help Circle. They were the earliest volunteers responding to the needs of their community. These organizations exemplified the traditional Jewish conception of helping the poor, the stranger, the orphan, and the widow. Their concern went beyond emergency assistance. They were interested in education and Americanization. They favored legislation advocating improved housing standards and opposing child labor.

However, due to the fact that they functioned independently of one another, they tended to duplicate relief and services. As a result, they decided to organize the United Jewish Charities, which came into being on November 7, 1899. The primary function of the United Jewish Charities was to help the needy. This was accomplished by cash assistance, clothing, household goods and small loans to establish and maintain small businesses. Services for children included the establishment of a kindergarten, nursery school and the use of Bellefaire in Cleveland for orphans. Gradually, influenced by the White House Conference held in 1909, the foster home concept for the care of children took root. They were also engaged in what was known as Industrial Removal work. The purpose of this organization was to relieve New York of the congestion caused by the influx of European immigrants and to transfer industrially skilled workers to areas where they were needed most. Other services included an employment bureau, a medical clinic, education and recreation services with the emphasis on Americanization. The problems which they dealt with most frequently were tuberculosis, desertion, sickness, divorce and unemployment. In 1923 the Bureau of Jewish Social Research of New York was asked to do a study of the Jewish community in Detroit. A major recommendation was that the United Jewish Charities should be divided into three distinct agencies. One of these agencies became the Jewish Social Service Bureau.

The JSSB was organized on December 3, 1925, and was incorporated on February 3, 1928. It was formed to take over the relief department and children's bureau of the United Jewish Charities.

The Articles of Incorporation of Jewish Social Service Bureau lists the original purpose of the organization as: "Promotion of family welfare

and welfare of children among the Jewish people of Detroit and environs, supervising the care of dependent children, conducting of clinics, and to operate under approval of and license by the State Welfare Commission in the matter of obtaining of homes for dependent or neglected children and receiving releases of children for adoption in accordance with statutes in such cases made and provided."

In actuality, all of these functions did not remain exclusively under the program of JSSB. For example, in 1929 the child placement functions of JSSB were taken over by the newly created Jewish Child Care Council and by the Jewish Child Placement Bureau.

Later, in 1933, a Joint Committee on Child Care was formed through which the JSSB investigated cases for, and coordinated the work of, the Jewish Child Placement Bureau and the Jewish Children's Home. In January, 1941, a merger took place between the Jewish Child Placement Bureau and the Jewish Children's Home. They were united under the name of the Jewish Children's Bureau. Following this merger the existing Children's Home was closed because it was felt that it was not meeting the needs of the children.

On June 7, 1944, a merger occurred between the Jewish Children's Bureau and the Jewish Social Service Bureau. This merger recommended the formation of a single board, one executive, and a combined budget, with appropriate membership on a combined Board of representatives from the Jewish Children's Bureau and Jewish Social Service Bureau. The merger agreement provided that there would be a separate Child Placement Department within the merged agency, which was to change its name to incorporate its new function. The agency's name was changed to Jewish Family and Children's Service on May 19, 1957.

Originally, from 1926 to 1933, the agency was housed in two district offices, due to the large number of families under care and because the Jewish population was not concentrated in a single area.

In January, 1933, the efforts of the agency were coordinated in one office in the Community Fund Building at 51 West Warren, Detroit. Thus was ushered in the modern era of the agency, with its emphasis on professionalism and on counseling. The agency made three other moves: from Warren to Second Avenue; to Linwood, and to its quarters at 10801 Curtis which it occupied since 1959. In order to get closer to the population which it serves, a branch office is also operated in Oak Park.

On June 30, 1975, an office building at 24123 Greenfield, Southfield, was purchased for the future quarters of the agency. Following renovations, it is anticipated the agency will occupy its new quarters in January, 1976.

The history of an agency is more than an accounting of dates which signify important events. It is replete with people, lay and professionals, who turn events into historical significance. The survival of an institution is dependent upon the vision of these men and women delicately tuned in to the needs of people and vocal in their behalf. The agency had many such people who gave of themselves most generously in the true spirit of Zedakah and, most importantly, realized the aspiration of developing an outstanding agency with an enviable local and national reputation which proved capable of relating and responding to the needs of the Jewish community.

The aims of the agency were formulated as "to preserve Jewish family life, to give careful study to problems threatening its normal smooth functioning and, by modern casework methods, to render such services as are necessary to help the family involved to achieve a fuller adjustment with their environment."

Beginning with the early thirties the agency was committed to a program of casework counseling, as distinct from granting financial assistance and other concrete services, but the economic depression retarded the full development of this emphasis. During the 1930's, when governmental agencies began, reluctantly, to assume some public responsibility for the poor, there were periods when the public welfare agencies were unable to handle emergency situations, did not provide adequate financial assistance to the poor, or were too selective in deciding who they would support. In some instances the agency stepped in to close these gaps, but it did not have the funding to attempt large-scale financial assistance programs. It also felt, as it does today, that the primary responsibility for assistance rests with the public sector. Nevertheless, some specific programs were organized in the depression by JSSB, such as a program for the care and feeding of homeless Jewish men.

From the depression of the thirties to the recession of the '70's the agency gave sporadic and emergency financial assistance to impoverished Jews. A more extensive program of financial assistance was begun in 1974 and has been expanding yearly since. During all these years some financial supplementation was provided to the poor and near-poor through a variety of programs, whether it was subsidy to the costs of residential and foster care placement of children, homemaker services, housing relocation of the aged, or the counseling services provided on a low-fee or no fee basis.

The agency's Homemaker Service Program was begun in 1933, the first program of its kind in the state and one of the first in the country. It originated with the awareness of the need to avert placement of children by keeping children in the home when the mother was ill, absent, or incapacitated. The homemaker program grew and for years has also served

aged who can be helped to remain in their own homes, to avert nursing home placement. Similarly, the recent introduction of the Meals-On-Wheels Program, jointly sponsored with the National Council of Jewish Women—Detroit Section—has helped to keep infirm and homebound aged in their own homes and has helped avert prolonged hospital stays and nursing home placements, and has helped nutritionally many aged who were not eating well and regularly.

Following the riots of 1967 the agency pioneered in a program of moving Jewish families from crisis-torn, abandoned areas to subsidized housing nearer to the Jewish community facilities.

With the dissolution of the Children's Home in 1941 and the merger with the Jewish Children's Bureau, the agency's focus with children shifted to foster care and residential treatment of children, services to unmarried parents and adoptive couples. Use of residential group treatment facilities, such as Bellefaire in Cleveland, The Orchards, and the agency's own group homes, Bargman House and Sheruth House, highlighted the trend to individualized care for the child in need of placement.

In recent years there has been a greater focus on treatment on an outpatient basis, withing the agency, of the emotionally disturbed child and the acting-out youngster in need of skilled psychotherapeutic intervention by trained caseworkers. The agency, in the period of 1940-1966 provided special services to Juvenile Courts and police departments. In recent years we also lent staff to consult with and work cooperatively with schools, and centers oriented to reaching out to youth in crisis. We also formed discussion groups with parents to help them handle themselves and their children better. Group therapy with adults, and adolescents, and family therapy have been increasingly used as treatment modalities.

Despite the growth of concrete services to many families, casework counseling and psychotherapy with the emotionally troubled individual, the marriage in crisis, and the family in stress has remained as the core service of the agency. Children, adolescents, married couples of all ages, the isolated and lonely aged, have all benefited from casework help.

Since 1952 service to aged has been highlighted to a greater extent, with the establishment of a department of services to the aged. At that time our agency processed all applicants for the Jewish Home for the Aged, until they established their own intake department. In recent years JFCS pioneered in lending support to the concept of Federation Apartments, and when it became a reality we did the initial screening of applicants for this facility. In the past ten years we have seen the growth of volunteer service, from a few volunteers to hundreds of devoted individuals who visit the elderly and ill in convalescent homes; provide transportation to elderly who need to visit doctors and clinics; and who provide friendly visiting to home-bound elderly and infirm.

The agency provides administrative supervision of House of Shelter services to transients, and resettlement services to refugees. The agency is funded primarily by the United Community Services and the Jewish Welfare Federation, supplemented by fees charged on a sliding scale based on ability to pay.

In September, 1975, the agency was approved as an out-patient psychiatric clinic for reimbursement by Blue Cross for select clients who are covered.

The agency historically has served Jewish families at all economic levels, based on the concept of helping in a variety of ways Jewish families in stress who are in need of skilled intervention to help them cope better with the complex social and emotional problems that beset families in a changing world.

## **PRESIDENT'S ANNUAL REPORT JEWISH HISTORICAL SOCIETY OF MICHIGAN**

**Presented by Henry Green, D.D.S.  
June 6, 1976**

*Mr. Chairman, Rabbi Fram, Members and Guests:*

*It is now one year since I took office as your president. I might say that it has been a pleasure being at the helm of this fine organization. I will keep my report brief since I intend to call upon certain of our officers and chairmen for more detailed reports.*

*At this time, we have the largest membership in our history, 232—and we hope it will continue to rise.*

*I tried having a Semi-Annual Meeting this year, and although it was well advertised, yet it was not as successful as expected.*

*Our organization sponsored a project at the book fair held at the Jewish community center and this was well received.*

*Our recording secretary Mrs. C. Robert Easton filed reports and minutes of all our meetings in the archives of the society at the Burton Historical collection of the Detroit Public Library.*

*I attended two meetings of the Jewish Community Council, one with our Treasurer Reuben Levine and one with our Vice-President Walter Field. Our vice-president and treasurer were the appointed delegates to the Council.*

*Relative to the coming 1976 Book Fair later in the year, I am asking that we have a co-sponsor, so that we may have our expenses kept to a minimum. I have asked Mrs. Morris Friedman to follow this up since she is on the Board of the Jewish Community Center.*

*All our officers have co-operated well in the capacities of their offices.*

*Our Vice-President Walter Field has worked as a delegate to the Jewish Community Council and has tried to organize a study club. Treasurer Reuben Levine has kept his books well in order. Mrs. C. Robert Easton has worked efficiently as our recording secretary. The same pertains to our financial secretary, Mrs. Oscar Schwartz. We also have five Life Members. Between Lee Schwartz and our membership chairman, Jeffrey Borin our balance in our treasury has been maintained to a respectable level.*

*Our corresponding secretary, Mrs. Irving I. Edgar has kept up her share of the society business and in fact has also contributed some new members to our roster.*

*The Journal of the Jewish Historical Society of Michigan is considered one of the outstanding journals in the country and we must be thankful to our editor, Dr. Irving I. Edgar for the fine work and effort he puts into its making.*

*Mr. Bernard Panush has performed his office well and we were able to have very fine speakers because of his efforts.*

*Dr. Lee Weinstock gave us good publicity and always has done her best in giving the society her utmost.*

*Our immediate past president, Dr. Abraham Rogoff helped me at any time he was called upon, and in fact, all our members have been completely cooperative and have helped to make this past year a success.*

*I intend to call a General Meeting in the near future to evaluate our members and committees so that we may put more to work and help further our efforts and maintain a solid membership status.*

*I have kept in communication with Mrs. Ellen Fivenson of Traverse City where Temple Beth El of that city is the oldest synagogue in use in the state at the present time. There is to be a plaque unveiled designating this status sometime this summer or in the fall. I will try to let the membership know when this will occur so that perhaps we can have a contingent go to Traverse City and participate in the ceremonies. The Governor and other dignitaries will be present at this important event.*

*Jeffrey Borin, our membership chairman received plaudits when it was announced that he was instrumental in increasing the membership of the society by more than 50 members.*

*In conclusion, may I thank each and every one for all the help I received during the past year and hope to find the Jewish Historical Society of Michigan give a still greater account of itself in the future.*

## **JEWISH HISTORICAL SOCIETY OF MICHIGAN SEVENTEENTH ANNUAL MEETING**

**June 6, 1976  
Southfield, Michigan**

The meeting was called to order at Beth Achim Synagogue by President Green who introduced the Head Table and guests present. President Green then gave his Annual Report, which was very favorably received.

Mr. Reuben Levine gave the Treasurer's Report. Balance June 30, 1975, was \$2,519. For the year, receipts were \$4,276, disbursements \$5,009. Balance June 1, 1976, was \$1,786, of which \$1,051 is in Checking and \$735 is in Savings.

Dr. Green mentioned that we had received a gift from Mr. L. Borak—a copy of the Jewish Community Book of 1920, and we thanked him.

The minutes of the last annual meeting were read by Recording Secretary, Doris P. Easton, and approved as read. Financial Secretary Lee Schwartz reported current membership at 232.



**Dr. Henry Green at the Podium**

Dr. I. Edgar, publication Editor, remarked on our last three issues. He also

thanked George Stutz for his help and suggested Mr. Stutz be designated Associate Editor for the coming year.

Mr. B. Panush, Program Chairman, spoke and noted outstanding programs of the year.

Dr. Lee Weinstock, Publicity Chairman, gave a report on yearly meetings and activities and publicity related thereto.

Dr. Rogoff, Chairman of the Nominating Committee, presented the slate of officers for the coming year. Motion was made that the slate be accepted as presented, and it was so moved. He then presented the names for the Members of the Board and the slate was accepted as read. All officers were installed by Honorary Past President Allen A. Warsen who noted that this was the first installation ceremony of this kind we had ever had.

Dr. Green called on Mr. Panush to introduce our speaker, Dr. Leon Fram, who entitled his talk "Strolling Through The Past." Dr. Fram mentioned that one of our members, Leonard Simons, may soon be receiving an honor from the French Government for work Mr. Simons did in locating the birthplace of Cadillac, founder of the City of Detroit, in France and placing a plaque at the spot to commemorate the place

and event. Dr. Fram devoted his talk mainly to an agency formed many years ago called "League for Human Rights." The agency is no longer in existence.

President Green made acknowledgement of Jeffrey Borin's outstanding work with membership during the past year.

The meeting was adjourned at 1:00 P.M.

Doris P. Easton  
Recording Secretary



Reuben Levine giving  
Treasurer's Report

## NOTES AND COMMENTS

### Leonard N. Simons Receives Honors

Within the past several months Leonard N. Simons, a long time member of the Board of Directors of the Jewish Historical Society of Michigan has received the following honors:

- (1) On May 15, 1976 the following communication was sent to him by the U.S. French Ambassador;

*Mr. Leonard Simons*

*President "Simons Michelson Co"*

*16300 W Nine Mile Road, Apt 1002*

*Southfield, Mich. 48075*

*I am pleased to let you know that, upon his official visit to the United States, the President of the French Republic has nominated you to the rank of Officer of the National Order of Merit.*

*I offer you, on this occasion, my warmest congratulations.*

*The insignia of this decoration will be bestowed upon you after the visit of the President at a date to be decided later.*

*Sincerely,*

*Jacques Kociusko-morizet*

- (2) On June 16, 1976, he was unanimously awarded an honorary membership in Phi Beta Kappa, Gamma Chapter. The installation ceremonies took place at the Community Arts Auditorium, Wayne State University.

- (3) During the same month, at a surprise party given by Mrs. R. Alexander Wrigley of Grosse Pointe Park, on the occasion of Mr. Simon's retirement from the presidency of the Detroit Historical Commission, he was presented with a framed letter written by Secretary of State, Lewis Cass, on Indian Affairs in 1836. The presentation was by Mrs. Wrigley on behalf of the Detroit Historical Society Trustees.

We are all proud of Leonard Simons.

## **Jewish Historical Society of Michigan**

The Jewish Historical Society of Michigan was organized on June 1, 1959, for the following main purposes:

1. To promote the study and research of Michigan Jewish history by encouraging all efforts to create a wider interest on the part of Michigan Jews in the growth and development of their many respective communities.
2. To foster the collection, preservation and publication of materials on the history of the Jews of Michigan, to which purposes the society publishes *Michigan Jewish History*, a semi-annual journal, and has established the Burton Historical Collection of the Detroit Public Library as a permanent archive-depository for Michigan Jewish historical source material.
3. To encourage all projects, celebrations and other activities which tend to spread authentic information concerning Michigan Jewish history, such as the erection by the Society in conjunction with the Michigan Historical Commission, of the historical marker commemorating Michigan's first Jewish settler, at the restored Fort Michilimackinac.
4. To cooperate with national Jewish historical societies as well as with other state and regional Jewish historical groups.

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Membership is open to all who have an interest in Michigan Jewish history and in supporting the goals of the organization. Income of the Society is derived entirely from the annual dues and is used for publishing the journal and related projects.

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Members of the Society are invited and encouraged to submit articles, pictures, or reminiscences for future issues of the journal. Such items need not be lengthy, but should relate to the Detroit or Michigan historical scene.

Material can be sent to the Editor, 1036 David Whitney Building, Detroit, Michigan 48226.

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Articles appearing in this journal are indexed in *Historical Abstracts* and *America: History & Life*.

