

50TH ANNIVERSARY EDITION

אברהם

MICHIGAN JEWISH HISTORY

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VOLUME 49 FALL 2009 TISHREI 5770

שרה



THE MISSION OF THE
JEWISH HISTORICAL SOCIETY OF MICHIGAN
IS TO EDUCATE, CELEBRATE AND PROMOTE
AWARENESS OF THE CONTRIBUTIONS
OF THE JEWS OF MICHIGAN TO OUR STATE,
OUR NATION AND THE WORLD.



MICHIGAN JEWISH HISTORY

אשר ישאלון בניכם מחר את אבותם... יהושע ד:כא

When your children shall ask their parents in time to come...

Joshua 4:21

THE JOURNAL OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN

Volume 49

Fall 2009

Tishrei 5770

FEATURES

The Jewish Historical Society of Michigan is Celebrating, <i>Edie Resnick</i>	4-15
Michigan's WWII Soldiers from Central High School, <i>Jan Durecki</i>	16-21
The Himelhoch Story...a Merchant Prince Saga, <i>Marilyn Shapiro</i>	22-29
The History of the Jewish Community of Iron Mountain, Michigan 1882-1975, <i>Wendy Russman</i>	30-36
Situated in the Heart of Detroit, the Isaac Agree Downtown Synagogue Perseveres, <i>Martin Herman and Leor Barak</i>	37-43

ARCHIVED TREASURES 2009: JIM GREY COLLECTION.....	44-45
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CELEBRITIES AND CELEBRATIONS

2008 National Jewish Book Award Goes to University of Michigan Professor.....	46
Ariel & Zoey and Eli: Coming to a Military Base Near You.....	46-47
Dr. Samuel Millstone Receives NELC Tzaddikim Award.....	48
Henry and Delia Meyers Library Celebrates 50 Years!.....	48-50
60 th Anniversary of the Marwil Book Company, 1948-2008.....	50-52
Wayne State University's Bricks and Mortar.....	52-54
University of Michigan Museum of Art Opens Frankel Family Wing.....	54

BOOK REVIEWS

Grand River and Joy.....	55-56
Making Up With Mom.....	56-57
Looking Back.....	57-58
Thirsty Planet.....	58

I REMEMBER

The History of Dr. Jacob Chalut (April 1887- May 1949) and Esther Gershenson Chalut (October 1897- April 1980).....	59-62
--	-------

JHS

From Haven to Home: 350 Years in America: Some of our favorites.....	63-73
From Haven to Home Donors and Contributors.....	74-75
JHSM President's Report.....	76-79
Mandel "Bill" Berman Receives the 2009 Leonard N. Simons History Award.....	80-81

MEMORIAM

William Davidson.....	82-85
Professor Sidney Fine.....	86
Rabbi Charles H. Rosenzweig.....	87-88
Alan Kandel.....	88-89
Irving Berg.....	90
Dr. Oscar Schwartz.....	90
Charles Mayer.....	90

JHS OFFICERS AND BOARD.....	91
HISTORICAL TIDBITS.....	92-93
UPDATES & CORRECTIONS.....	94
DONATION INFORMATION.....	95

MICHIGAN JEWISH HISTORY

*is dedicated to the memory of Sarah and Ralph Davidson
and Bessie and Joseph Wetsman, the parents and grandparents
of William Davidson, of blessed memory, and Dorothy Davidson Gerson.*

EDITOR

Wendy Rose Bice

ASSOCIATE EDITOR

Marilyn Krainen

Designed by Laurie Blume, *BlumeDesign*

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6600 West Maple Rd.

West Bloomfield, MI 48322

(248) 432-5517

info@michjewishhistory.org

www.michjewishhistory.org

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COVER PHOTO

This beautiful, 1920s stained glass window once occupied a rear window of Mogain Abraham on Farnsworth in Detroit. When the synagogue was being demolished, vandals stole the window. U.S. Senator Carl Levin, who was at the time serving on the Detroit City Council, spotted the window on the back of a truck and quickly negotiated a deal to recover the important artifact. The window, which has survived theft, fire and flood, now resides within the congregation of The Reconstructionist Congregation of Detroit.

The Congregation framed the window in wood and mounted it in a lightbox to illuminate the colors.

Photo courtesy of Harriet B. Saperstein, Reconstructionist Congregation of Detroit.

EDITOR'S LETTER

How do you sum up 50 years of an organization's history? How do you preserve its legacy? Well, you can mark the occasion with a bold exhibit and throw a wonderful party. We did that, in May, at the gala opening of the fantastic "From Haven to Home" exhibit at the Detroit Historical Museum, which extended through August.

It's also advisable to take time to review the organization's history and tell its story... we did that, too — thanks to Edie Resnick's article in this very journal. Politicians and community leaders can send congratulatory declarations, such as the many the JHSM received in the spring, and members and friends can send special gifts. You can update your letterhead, create a new logo and add some color to the cover of the Journal.

But, as I was preparing this journal and reading about all of the people involved in developing the JHSM into what it is today, I realized that one thing was missing from all of these celebrations — a word that sums up our success. I doubt there is any way to visually convey this element of our history, but it is as important as scribes are to the Torah: Collaboration.

From our very beginning, even as founder Allen Warsen wrote his letter urging the community to form a historical society, the success or failure of the society, the journal or an event never rested on the back of a single individual. Volunteers, a few paid staff and friends collaborated on every imaginable aspect of the JHSM's past.

Warsen had a team of devoted historians ready to pick up pen and paper and start the work of recording our history; a team of skilled volunteers worked side-by-side to tackle the tedious task of sorting through decades of organizational files to create the Leonard N. Simons Jewish Community Archives; a simple idea to tour a city metamorphosed into an award-winning tour of historic Jewish Detroit experienced by hundreds of school-aged children and adults annually.

The "From Haven to Home" exhibit came to Detroit because a team of brilliant volunteers saw potential and knew this state had the gumption and people to make it spectacular. Thousands saw the exhibit, thanks to generous donors who supported the vision, synagogue leaders who encouraged their members to come, travel planners who filled seats on buses and the families and friends who chose to gather together and see what our nation's history looks like through a Jewish lens.

And, this Journal. No better example of the success of collaboration exists. The volunteers who write the articles are supported by another team of volunteers who edit them and who help design and produce this book. We should all feel proud to be a part of what was considered an experiment 50 years ago. The formula worked! Happy 50th anniversary!

—Wendy Rose Bice

FEATURED ARTICLE

THE JEWISH HISTORICAL SOCIETY OF MICHIGAN IS CELEBRATING

by EDIE RESNICK

THIS year, the Jewish Historical Society of Michigan celebrates its Golden Jubilee anniversary. Fifty years...a significant number for many reasons.

The 1950s were fruitful, creative years for Michigan Jewry. With young families on the rise, and the first wave of suburbs cropping up around large cities, there was a demand for new suburban synagogues. B'nai Moshe relocated from Dexter and Lawrence to a suburban Oak Park location in 1959 while Temple Israel outgrew its temporary home in the Detroit Institute of Arts and built a sanctuary in the Palmer Park area of Detroit. In Grand Rapids, Temple Emanuel relocated to its present day site on Fulton St. E. and Temple Beth Sholom in Ishpeming was founded.

The Director's Council of the Jewish Religious Schools of Metropolitan Detroit, which later became United Hebrew Schools, was founded. Hillel Day School began in 1957 and Sinai Hospital opened in 1953. The Jewish Welfare Federation of Detroit (which would become the Jewish Federation of Metropolitan Detroit) moved to a new, larger facility on Madison Avenue in downtown Detroit and three new Jewish Community Centers were built, including the dedication, in 1956, of the first suburban location on 10 Mile Road in Oak Park.



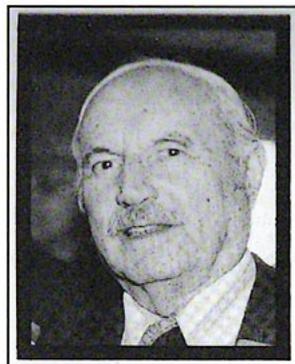
With the end of World War II and the aging of the first-generation Eastern European immigrants who had come to this country to escape persecution, there was a great rise in the need for expressions of self-identity and the importance of the preservation of Jewish history, culture and ideals. So it is no surprise that on Sunday, June 21st, 1959, the 250th birthday of the founding of the City of Detroit, a small group of men gathered to formally launch the Jewish Historical Society of Michigan. Its creation was the result of eight years of thought and cooperative effort.

A NATURAL IDEA

Allen A. Warsen first proposed the idea of a Jewish historical society in a letter to *The Jewish Chronicle* (which incorporated later into *The Detroit Jewish News*) in 1951. Warsen, a teacher at Cody High School and director of the Adas Shalom Religious School, became the organization's first president and gathered an inspiring group of men to join him. Not only a dynamic force in promoting the JHSM, Warsen's passion for historical preservation led to the development of this journal, the approval and construction of a historical marker at Fort Michilimackinac commemorating Michigan's first Jewish settler, Ezekiel Solomon; the development of the Detroit Jewish community archives, which



Gathered at the dedication of the Ezekiel Solomon historic marker at Fort Michilimac in 1964 are Lewis Beeson, Executive Secretary, Michigan Historical Commission; Walter Murray, chairman, Mackinac Island State Park Commission; Allen Warsen, honorary president, JHSM; Dr. Eugene Peterson, Director of Historic Projects, Mackinac Island State Park Commission.



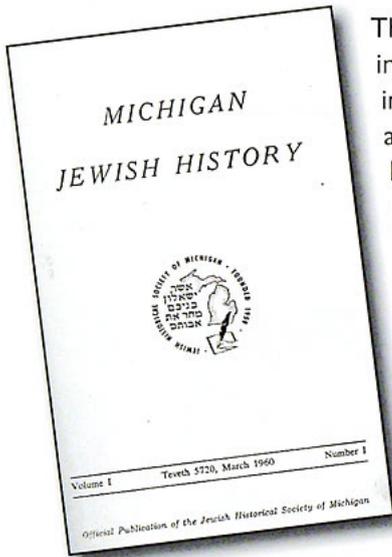
Allen Warsen had the vision and the passion to get the Jewish Historical Society of Michigan founded. He was a frequent contributor to the *Journal* and led the JHSM through its founding years.

were originally at the Detroit Public Library's Burton Historical Collection, and the placement of other memorials and plaques throughout the city of Detroit. He wrote book reviews and was also known as a teacher and a scholar.

The original executive board of directors was an impressive group of remarkable men. Joining Warsen were Irving I. Katz, executive secretary of Temple Beth El, Joseph Babicki, a prominent librarian; and Richard Leland, a teacher in the Detroit Public Schools. Other board members included several rabbis: Leon Fram, the founding rabbi of Temple Israel; M. Robert Syme of Temple Israel; Morris Adler of Congregation Shaarey Zedek and Emanuel Applebaum, of the United Hebrew Schools who became the first editor of *Michigan Jewish History*; Frank Barcus, a prominent area architect; Leonard Moss, a professor of Sociology and Anthropology at Wayne State University; Philip Slomovitz, editor and publisher of *The Detroit Jewish News*. The two remaining members were Arthur Lang and Maxwell Nadis.



One of the first women on the JHSM board of directors, Mrs. Frieda Edgar was active not only with JHSM but also spent many hours working at the Burton Historical Collection of the Detroit Public Library cataloguing historic materials relating to Detroit and the Jewish community.

THE JOURNAL: *MICHIGAN JEWISH HISTORY*

Simple and to the point, the first cover of Michigan Jewish History, published in March 1960. The issue included a welcome from Allen Warsen, president of the JHSM, and articles on Jewish pioneers in Michigan, early physicians in the state and an explanation of the Society's seal.

The first edition of *Michigan Jewish History* was published in March 1960. Edited by Rabbi Applebaum, it contained information about the founding of the historical society and included articles about such diverse topics as the first Israeli ship to arrive in the port of Detroit and Jewish pioneers in Michigan. The edition included a book review of "Freshwater Fury," written by board member, Frank Barcus, on his research into the 1913 Great Lakes storms, which were responsible for the loss of 12 ships and 251 men. Barcus died a year later.

The Journal was then published twice a year, with spring and fall editions. Early articles varied greatly, from information about the Mackinac Bridge to Jewish book dealers in Michigan to the articles of incorporation of Temple Beth El.

Over the years, *Michigan Jewish History* evolved and began to include obituaries of prominent Michigan Jews, descriptions of Jewish events that occurred throughout the state, articles about places of interest such as Eastern Market and biographies of interesting people. In 1992, there was even a recipe published for borekas, a

Sephardic treat, that followed a story about the Sephardic Jews of greater Detroit.

The journal was then, and is now nearly an all-volunteer publication drawing contributors from across the nation and from across a wide spectrum of scholars, historians, archivists, researchers and hobbyists who love history. Pre-dating computers, journal articles would be written, edited and then typeset at a type house or printer. The process would take months and require the masterful skill of editors looking for not only grammar and historical errors, but spelling and punctuation faults, too. Computers made the process a bit simpler; however, it still takes a dedicated team of editors, designers and contributors to create the finished product.

When the recession of the mid-1980s hit, the Jewish Historical Society, like many other organizations, began to evaluate expenses. For a brief time, the board considered ceasing publication of the journal. Fortunately, they chose to continue publication and, in 1989, Leonard Simons, a long time Board member, agreed to serve as the editor of the 30th anniversary edition of *Michigan Jewish History*. Simons took on the job with the understanding that new member Judith Levin Cantor would succeed him as editor. Continued publication of the journal was thus assured and recognized as essential to the continuity of the Society.

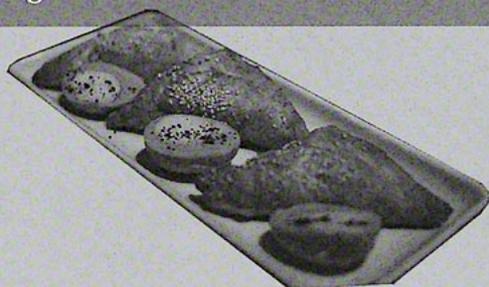
The 30th edition included an illuminating memoir by Marian Blitz Heavenrich which painted a vivid picture of the life of well-to-do German /Jewish settlers in Detroit in the latter half of the 19th century — including the successful Heavenrich, Blitz and Kaichen families.

BOREKAS

RECIPE COURTESY OF ANNABEL COHEN
FROM *MICHIGAN JEWISH HISTORY*,
VOL. 33, WINTER 1992

My paternal grandmother, of Turkish decent, taught my mother, whose family was from Poland, to make Borekas for her son. My mother obliged and has handed the tradition down to her three daughters. I've given the sweet Borekas a Michigan twist by adding dried cherries to the filling.

1 lb flour
 ¾ C peanut or vegetable oil
 ½ to ¾ cup hot water
 Glaze (below)
 Egg yolks
 Oil



In medium bowl, place flour, oil and half the water. Use your hands or a wooden spoon to mix the dough. Add remaining water and mix until moist: the dough is ready when it pulls away from the side of the bowl. Cover the dough with a towel and let it rest at room temperature for ½ hour.

Combine filling ingredients and mix well.

Dust your hands with flour. Pinch off a teaspoon of the dough, and with your fingers, flatten it into a round about 2" in diameter. Place a teaspoon of filling into the center and fold pastry into a half moon. Seal the edges with a fork. Brush oil on cookie sheet. Place Borekas on it about 1" apart. Brush egg yolks to glaze the tops of the Borekas.

SWEET FILLING

3 oz ground walnuts
 2 T dried Michigan cherries
 Grated zest of 1 small orange
 ½ t cinnamon
 ¼ t nutmeg
 2 T sugar
 Melted butter

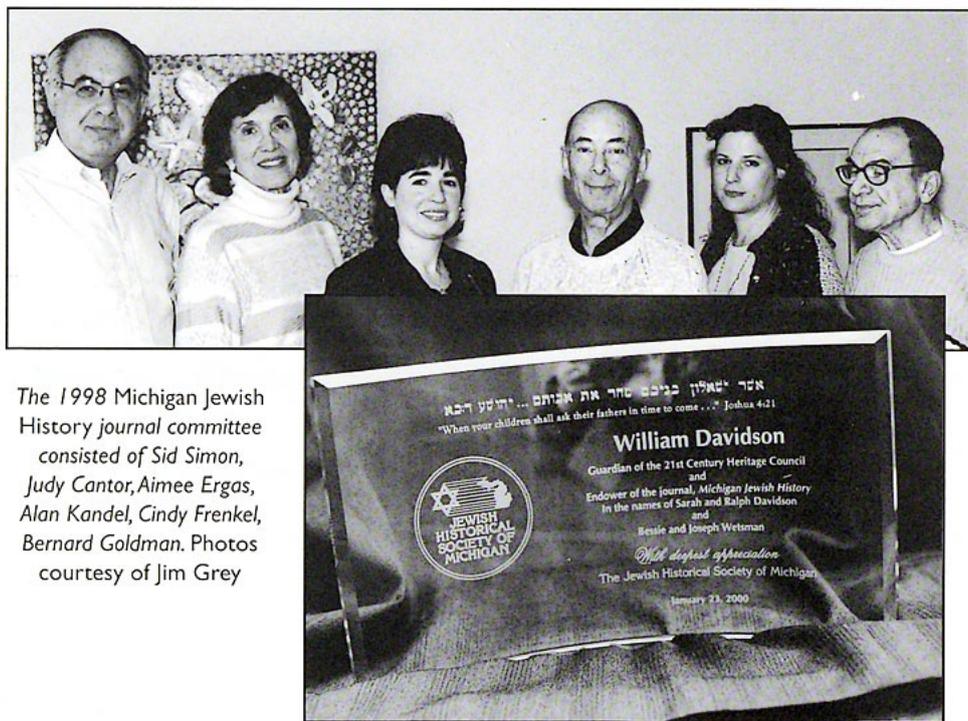
CHEESE FILLING

8 oz cottage cheese
 4 oz grated Kaseri cheese
 2 oz crumbled Feta cheese
 1 lg baking potato – peeled, boiled
 and mashed
 3 eggs
 Handful of chopped parsley
 Salt and pepper to taste

From 1990 to 1998, Cantor served as editor, initiating the blue cover which became the journal standard, making the lineup of journals noticeable in members' home bookshelves. In 1997, the cover featured its first photo, Israel Defense Force pilot Rudy Newman standing by his plane in 1948, one of the first in the new State of Israel.

By 1999, it was clear that the demands of the journal required that the editor be compensated professionally. Aimee Ergas, who eventually became Director of the JHSM, was appointed. Wendy Rose Bice became editor in 2003.

The late William Davidson was the visionary beneficiary who made a first major endowment of \$100,000 dedicated to the memory of his parents and grandparents for the continued publication of the journal. Davidson said that he considered the journals vital in preserving and publicizing our history. "I like them, I read every one and keep every issue," he added.



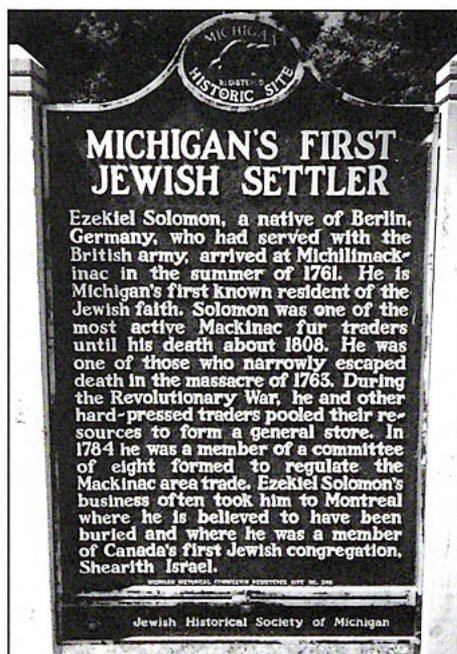
The 1998 Michigan Jewish History journal committee consisted of Sid Simon, Judy Cantor, Aimee Ergas, Alan Kandel, Cindy Frenkel, Bernard Goldman. Photos courtesy of Jim Grey

DEVELOPING INTO A FIRST-CLASS ORGANIZATION

When Irving Katz became president in 1962, the Journal listed 128 members of the JHS. That year, the constitution and bylaws were revised and updated, the society received tax exempt status and became an affiliate of the Jewish Community Council of Detroit. Negotiations began to establish a Bibliographical Center on Michigan Jewish history at Wayne State University and applications were made to the Michigan Historical Commission for the placement of historic markers at Temple Beth El's Lafayette Cemetery, and at Fort Michilimackinac noting the first Jewish resident of Michigan, Ezekiel Solomon.

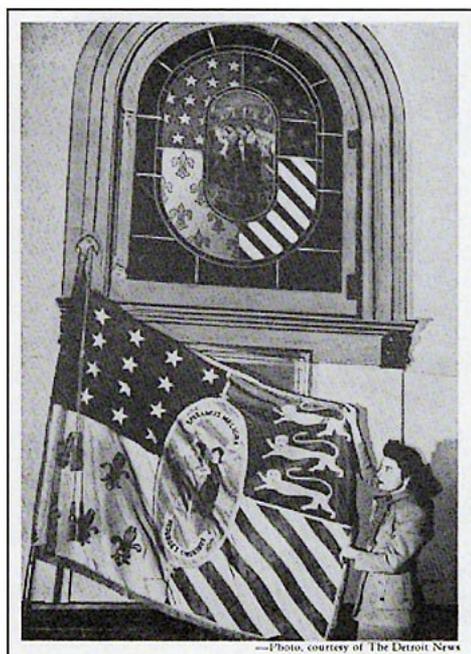
Finding its way and celebrating its successes, the JHSM grew. Membership began to include many women including Mrs. Raphael, Mrs. Irving Edgar, Mrs. Gerald H. Avrin, and Mrs. Bernard Panush. The first woman president, Doris Passell Easton, was elected in 1978.

In 1963, the Society received accolades from Governor George Romney who issued a commendation noting the Historical Society's contributions in recording the history of the Jewish communities in Michigan. In 1969, Governor William Milliken proclaimed June as Michigan Jewish History month in recognition of the society's promotion of the awareness of Jewish history in the state of Michigan and, in 1972 a resolution to pay tribute to David E. Heineman for designing the flag of the City of Detroit was announced in a ceremony at the Detroit Historical Museum.



Under the leadership of Allen Warsen, the first Michigan historic marker depicting a Jewish figure of note, Ezekiel Solomon, was erected at Fort Michilimackinac in 1964.

Photo by Stan Meresky



In 1962, Irving Katz, executive secretary of Temple Beth El, JHSM president and avid historian, wrote an article on David E. Heineman, an attorney, state legislator and artist credited with helping found what is known today as Detroit's Cultural Center, the home of the Detroit Institute of Arts and other organizations. Heineman also designed the flag of the City of Detroit in 1907.

The nation's most prestigious competition for local history achievement was won by the Society in 1979 when the American Association for State and Local History awarded the JHS a Certificate of Commendation "for the collecting, studying and commemorating the Jews of Michigan."

In 1983, a branch of JHSM devoted to genealogical research was established; the forerunner of the now well-established Jewish Genealogical Society of Michigan, which was chaired by James Grey. It was around this time that Philip Slomovitz, publisher

of the *Detroit Jewish News*, donated 13 four-drawer file cabinets to the JHSM. Judy Cantor, Sylvia Babcock, Alan Kandel and Joe Kramer began the arduous process of archiving the information. When finished, the group decided to celebrate the donation and their accomplishment by bestowing an honor to a member of the community who significantly contributed to the preservation of Michigan Jewish history. Leonard Simons, who founded the advertising agency, Simons Michelson Zieve in 1929, was an active leader with the Jewish Federation of Metropolitan Detroit and had a deep passion for the preservation of Jewish and communal history, agreed to lend his name to the award. David Hermelin, real estate developer and noted philanthropist, offered to host the 1991 celebration, where the first Leonard N. Simons History Award was given to Philip Slomovitz. Simons was closely involved with choosing the first four honorees. JNSM continues to recognize scholars and historians with this annual award.

If the 1950s were the developmental years of the JHSM, then the 1990s were its evolutionary years. Maybe it was the "maturing" of the baby boomers or the aging of the Greatest Generation, but the decade saw the Society grow into a full-service, community service organization. Besides adding resources to help preserve and record Michigan's important past, the Society's leadership began actively reaching out to educate young Michigan Jews of the Society's future. Innovative programs and activities began to expose a greater number of Michigan Jews, both those who lived in the state and those who had moved, to the work of the Society.

It was also around 1990, that the Jewish Federation of Metropolitan Detroit charged several people with finding a permanent place to house the Jewish community archives, including Judy Cantor, Irwin Shaw (director of the Jewish Community Center) and Sharon Alterman. Judge Avern Cohn chaired the committee. The materials had previously been in the Burton Collection at the Detroit Public Library, but were mostly unattended there. Several locations were considered, including the University of Michigan, the Detroit Public Library and building a depository at the JCC. Ultimately, the Walter P. Reuther Library



In 1965, the Jewish Welfare Federation Archives presented its materials to the Burton Historical Collection. Present at the ceremony was JHSM Honorary President Allen A. Warsen; James Babcock, chief of the Burton Collection; William Avrunin, Federation executive director; Hyman Safran, Federation president and Dr. Irving Edgar, president JHSM.



Richard and Myrle Leland remain active with the JHSM today. Richard is one of the founding members of the JHSM.

Photo courtesy of Jim Grey

at Wayne State University was selected. The 1992 Simons History Award went to Cohn for his leadership in establishing the Leonard N. Simons Jewish Community Archives.

In 1990, the JHSM participated in the American Historical Association conference displaying interesting articles from 30 years of the journal. The Society moved to the Jewish Community Center in West Bloomfield and a part-time professional, Miriam Cohen, was hired to "oversee the needs of the society."

The Heritage Council, an endowment fund to ensure the future of the JHSM into the 21st century, was initiated in 1994 with the support of a dozen leaders making pledges to be paid over five years or by their estates.

Professional financial adviser Ann Conrad, with a diligent advisory committee, has overseen the successful investments in order to guarantee their perpetuity.

In addition to widespread support among numerous generous supporters, in recent years Eugene and Marcia Applebaum as well as A. Alfred Taubman have made major donations to the Heritage Council that have enabled the JHSM to continue its work. The five-year \$200,000 A. Alfred Taubman Challenge Grant not only recognized the singular importance of the Society, but stimulated the raising of funds for the 2009 blockbuster exhibit "From Haven to Home: 350 Years of Jewish Life in America."

More recently, in 2008, Judy Levin Cantor, past president of JHS, was honored the same year for her contributions to preserving Jewish history.

The JHSM has benefited from the wisdom and leadership of many outstanding members of the Jewish community in the half-century since its inception. Among them are Philip Slomovitz, Charles Feinberg, Louis LaMed, Irwin Shaw, Avern Cohn, Gilbert Silverman, Dr. Ronald Trunsky, David Hermelin, Oscar Schwartz, and many others too numerous to mention. Current memberships now number nearly 1,000.

BUS TOURS

The first Jewish Historical Society bus tour can be credited to Dr. Aaron Lupovitch who wrote a tour that included his research on old synagogues, schools, Jewish centers and neighborhoods of old Jewish Detroit. It is also likely that Lupovitch consulted a booklet written by Philip Applebaum on the old neighborhoods of Detroit. JHSM president, Evelyn Noveck, now 90, worked with Dr. Lupovitch to create the tour for newly arrived Russian immigrants who had begun arriving in Detroit in the 1980s. The tour was such a hit, that a second bus was ordered. Max Sosin served as the guide, offering his own stories and *shtick* about Jewish Detroit.

A year later, the tour was offered again. Using the script and route created by Dr. Lupovitch, Adele Staller led this tour. Two decades later, much of that original script remains a part of the tour, now formally known as the Jewish Historical Society's Settlers



Located within the secured walls of the General Motors Hamtramck Plant, the area's oldest cemetery, Beth Olem, is a frequent stop on the JHSM bus tours.

to Citizens Tour of 21st Century Detroit. In 2008, the Historical Society of Michigan awarded JHSM its State History Award in the category of Educational Programs for the these popular tours.

In 2000, a group of devoted volunteers and board members met at Hillel Day School to create a tour that would appeal primarily to a younger generation and others who may not have nostalgic memories or ties to old shuls, etc. The committee consisted of Gerald Cook, Judy Cantor, Adele Staller, Margie Jablin, Ellen Cole, Carole Weisfeld and



*Three of the JHSM's most active bus docents, and developers of the tours that continue to this day, are Gerald Cook, Adele Staller and Judy Cantor.
Photo courtesy of Jim Grey, 2000*



Harriet Siden, showcasing the Boston-Edison district of Detroit in 2001, is one of the JHSM's original bus tour docents, an assignment she continues to this day.

Ruthe Goldstein. They decided to target 5th and 6th graders attending area religious schools. The tour would present an upbeat, unique view of Jewish history in Michigan and Detroit, taking participants to the Detroit River and the Underground Monument at the foot of Hart Plaza to talk about Jewish participation in the Underground Railroad, to the site of the first Jewish services in Detroit, to the historic marker at the Riverwalk where docents discuss the fur trader Chapman Abraham and the Civil War participation.



Volunteers Chuck Domstein, Marc Manson and Jim Grey pour over yearbooks early in the development of the JHSM Yearbook Collection. Photo courtesy of Jim Grey, 2000

Buses travel along Woodward Avenue to see the Max M. Fisher Music Center, the Eugene Applebaum School of Pharmacy at Wayne State University, the old Temple Beth El buildings and other sources of Jewish leadership in the city, including the Jewish Vocational Service.

A short time after the tours launched, the Jewish Federation of Metropolitan Detroit provided the JHSM with a grant to pay for buses for Hebrew school students. It was an important coup. Two years later, the Stephen and Nancy Grant Foundation provided funding for another couple of years. Today, the tours are still running successfully being fully funded by the JHSM. Volunteers subsequently have taken more than 1,000 Jewish students on these tours.

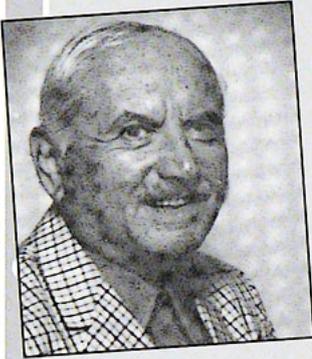
THE YEARBOOK COLLECTION

In 1999, JHSM board member Marc Manson and a group of volunteers began collecting yearbooks. This was no hobby; their vision — which is now a reality — was to establish a permanent, unique collection that would provide a virtual census of Jewish teens in Michigan aging back more than a century. Now numbering more than 900, the yearbooks include the hopes and dreams of these youngsters as they peek at the horizon of adulthood, at the time of their lives when the future was theirs to claim. Beyond a remarkable genealogical resource, the yearbooks trace the cultural trends of the era: fashion, language, sports, clubs; and they provide a means of tracking population shifts and centers.

JHSM Yearbook Project volunteers have begun entering all of the names in the yearbooks into an on-line database, which can be accessed through the JHSM web site. Now numbering more than 115,000, the names are in a searchable database that can be accessed anywhere in the world. Plans include eventually uploading the photos, too.

ALLEN WARSEN: 1903 - 1985

On the occasion of his 75th birthday, the JHSM honored Allen A. Warsen by publishing a tribute to his work in *Michigan Jewish History*. Born in 1903 in Warsaw, Poland, Warsen immigrated to the United States in 1930 with his young wife, Sara. They settled in Detroit where Warsen taught in the United Hebrew Schools and in the Detroit Public School system for 33 years, retiring in 1972. Warsen is credited with founding the JHSM and, through his efforts, was the man and the voice behind many of the Society's early accomplishments. As editor and, later contributor, Warsen authored countless articles for *Michigan Jewish History* and the *Detroit Jewish News*, helped establish the Jewish collection at the Burton Historical Collection and researched and ultimately identified the Jewish settlers of early Detroit. Warsen's efforts led to historical markers being erected at Fort Michilimackinac, Beth El Lafayette cemetery in Detroit and a commemorative plaque honoring, Chapman Abraham, Detroit's first Jewish resident.



From an early vision of a society that would preserve and gather the history of the Jews of Michigan in 1951 to the JHSM we know today, Warsen's work and vision created a lasting legacy.

LEONARD SIMONS

Leonard Simons, often referred to as a "beloved mentor" of the JHSM, deserves special recognition for his contributions and support. In 1988, he became editor of *Michigan Jewish History*. Co-founder of the advertising agency, Simons Michelson and Zieve, Simons worked tirelessly to advance interest in Jewish history. Participating with Wayne State University's Center for Jewish Studies, he created and instituted a Jewish history quiz program, for the JHSM he helped plan a symposium and exhibit on a "History of Jews in Detroit," secured funding with the endowment committee and joined with Jewish war veterans in supporting the annual book fair. Mr. Simons collected and donated thousands of rare and historical items to the archives of Brandeis University, Wayne State University and Temple Beth El. His leadership and love for preserving the history of the Jewish Community was an inspiration for the future of the JHSM. The Leonard N. Simons History Award, established in 1991, it honors men and women who have made significant contributions to the preservation and dissemination of Michigan Jewish history and is traditionally presented to the honorees by Mary Lou Zieve, Leonard Simons's daughter.



JUDITH LEVIN CANTOR

Judy Levin Cantor is the long-term memory and heart of JHS. Her encyclopedic knowledge of and passion for Michigan Jewish history is a timeless and rare treasure. Her family tree contains several individual who have had their own impact on Michigan's Jewish history, including her grandfather, Rabbi Judah Levin, and her father, Professor Samuel Levin of Wayne State University [see MJH 2001, p. 28]. Author of several books and articles on Michigan Jewish history, a frequent lecturer and adviser on many projects, Judy's leadership can be credited for much of the JHSM's recent growth and impact on the community. Judy launched the idea of bringing the "From Haven to Home" exhibit to Detroit, and it was her friendly, yet very persuasive fundraising skills that allowed it to come to fruition.



With contributions from Judy Cantor, Wendy Rose Bice, Gerald Cook.
A special thank you to Max and Renah Bardenstein, Hon. Avern Cohn James Grey, Adele Staller, Judy Cantor



Edie Resnick, one of Michigan Jewish History's regular contributors, is a member of the Advisory Board of the Jewish Historical Society of Michigan.

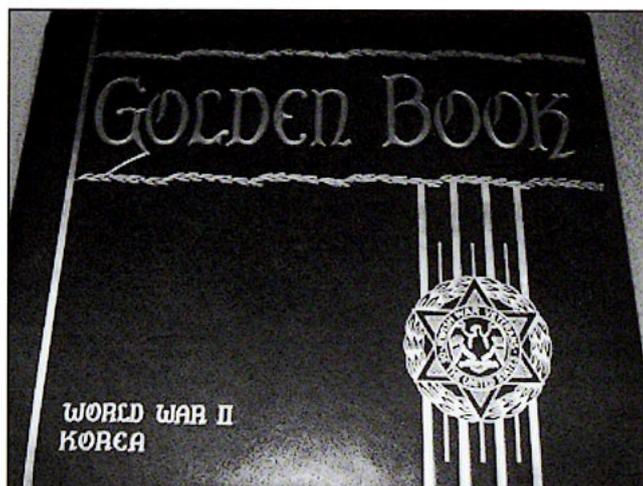
60 YEARS AGO....

Arthur Miller wins the Pulitzer Prize for Death of a Salesman. Miller graduated from the University of Michigan in 1938 where he first majored in journalism and worked as a reporter and night editor for the student paper, the Michigan Daily. It was during this time that he wrote his first work, No Villain.

FEATURED ARTICLE

MICHIGAN'S WWII SOLDIERS FROM CENTRAL HIGH SCHOOL

by JAN DURECKI



"The Golden Book" is the record of those sons of our faith from the State of Michigan who fell in World War II and in the Korean conflict," reads the dedication page.

AN important historic text resides in a quiet corner of the Jewish War Veterans' Memorial Room in the Jimmy Prentis Morris Building of the A. Alfred Taubman Jewish Community Campus on Ten Mile Road in Oak Park. Known as the Golden Book, the volume contains the names of more than 225 military men who were mortally wounded during World War II and the Korean War.

Lovingly assembled by Gold Star Parents (mothers and fathers who had lost a child serving in the Armed Forces during a period of war), the Golden Book contains a treasure trove of personal information about the men from Michigan's Jewish community who made the ultimate sacrifice during those conflicts. (It should be noted that the Golden Book also contains the names of military personnel about whom the Gold Star Parents were unable to locate information.) The pictured entries list each soldier's name and those of his parents, the dates and places of birth and death, high school and collegiate education, branch of service and rank, place of casualty and medals that were awarded.

The majority of entries (213) are from the Second World War. Sixty-six of the

Golden Book soldiers were born in Detroit. Owosso, the birthplace of 14, was the second highest ranked city in that category. A number of those servicemen were first-generation Americans, and others were foreign born, with Poland (6), Russia (3), and Germany (1) as their places of birth. Their average age at enlistment was 24, with John Harvey Wax—born in London, England during 1895—as the oldest when he joined the Army Air Force at the age of 47 on June 6, 1942. Despite the monetary challenges of that time, these men, as a group, were very well educated, many having attained advanced degrees.

Seventy-two of the World War II era soldiers either attended or graduated from Central High School, which by the 1940s had become known as “the Jewish school.” Detroit’s Northern High School had the second highest representation with the loss of 36 alumni. By juxtaposing the individual entries in the Golden Book against the corresponding high-school senior year composite of activities (as described in the *Centralite*, Central High School’s yearbook) a picture emerges of the academic and extracurricular activities of each soldier. It provides us with a glimpse into the young men that they were and their promising lives that were cut short by the War.

YOUNG MEN OF HIGH CHARACTER



*The ROTC Class of 1941,
Central High School*

*The ROTC
Rifle Squad
pictured in the
Central High
School 1941
yearbook*



*The pages of the Centralite depicted
numerous photographs of ROTC cadets
drilling in marksmanship, combat tactics,
map reading and military discipline.*

Central High School was known for its progressive educational methods, and was academically ranked among the top high schools in the country. Central’s students enjoyed a challenging curriculum and extra-curricular activities that encouraged their development as young men and women of high character and purpose. The students also demonstrated an interest in the ROTC (Reserve Officer Training Corps), and as the Second World War drew closer, the pages of the *Centralite* depicted numerous photographs of cadets drilling in marksmanship, combat tactics, map reading and military

discipline. The 1941 Centralite's Dedication page read : "Americanism and Education cannot, and must not, be underemphasized. [Central High School] is an institution that has done so much to further the aims and purposes of Democracy." As the United States entered the war, Central's alumni would soon put those ideals to a test that was more horrific than anything they could have imagined.

The overwhelming majority of the soldiers from Central High served in the Army (40) and Army Air Corps (21). The Central High soldiers fought in every theater of war, but the greatest loss of life was in Germany (19). The Class of 1942 lost 11 members. In 1944, the intense fighting abroad accounted for the greatest loss of life (30).



Harold Shiffman, Class of 1939, died aboard the USS Arizona at Pearl Harbor.

From the attack on Pearl Harbor, which led to the loss of Harold Shiffman (Class of 1932) aboard the USS Arizona, to Eugene Mandeborg (Class of 1939) who was shot down on the day that the Japanese announced their official surrender, the men from Central were part of every facet of the war effort. As a group they fought valiantly, and among them, received Purple Hearts, Air Medals, the Distinguished Service Cross, the Distinguished Flying Cross, the Bronze Cross and the Congressional Medal of Honor.



Raymond Zussman, Class of 1935, became a ferocious fighter in France's Rhone Valley where he led an attack that killed 18 German soldiers and captured another 92.

Zussman was posthumously awarded the Congressional Medal of Honor for his actions.



They were single men and family men; some of them were just coming into their own, while others left behind thriving businesses and successful law or medical practices in pursuit of their duty. At Central, some students had relatively "quiet" academic careers, while others thrived and took full advantage of the many opportunities that the school had to offer.

Friends remember Raymond Zussman (Class of 1935) as a high-spirited young man with tremendous physical strength. He sang in the school's choir and was a cast member of the Senior class play,

"BulBul." These cultural sensibilities belied the ferocious fighter he became in France's Rhone Valley where he led an attack that killed 18 German soldiers and captured another 92. Zussman was posthumously awarded the Congressional Medal of Honor for his actions. The Jewish War Veteran's Zussman Post and Auxiliary No. 333 was named in his honor.

Roy Green (Class of 1936) excelled in swimming both at Central and later as a student and competitive swimmer at Wayne University (Wayne University became Wayne State University in 1956). He was a 2nd Lieutenant in the Army Air Force when his pursuit plane went down near Corozal, Cuba. Jewish War Veterans Post 529 is named in his memory. Frank Faudem (Class of 1940) was an outstanding athlete at Central where he



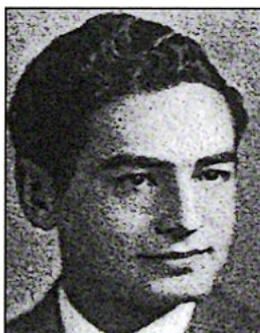
Roy Green graduated in 1936 and went on to be a competitive swimmer at Wayne University. He perished near Corozal, Cuba. Jewish War Veterans Post 529 is named in his memory.

had won many all-city honors. While Frank was in high school, his coach arranged for the athletes to suit-up with the New York Yankees, who were very impressed with Faudem. Frank also played in the Detroit Amateur Baseball Federation while in high school. After graduation, he had contract offers from the St. Louis Browns and the Cleveland Indians, but he signed with the Detroit Tigers' scout, Wish Egan. Faudem's probable career in the

major leagues ended when he was killed on Leyte in the Philippines — leaving behind a wife and a four-month-old daughter he had never seen.



While attending Central High School, Frank Faudem played in the Detroit Amateur Baseball Federation, ultimately signing with the Detroit Tigers. His career was cut short when he was killed in the Philippines.



An athlete from the Class of 1941, Herbert Geller entered the Army Air Force in January 1943. He and his entire crew perished over England as they returned from a bombing run over Romania.

Herbert S. Geller (Class of 1941) also played baseball and enjoyed bowling while he was a student at Central. After graduation, he enrolled in Michigan State College and entered the Army Air Force in January 1943. Geller is remembered as a "nice looking, pleasant, down-to-earth gentleman." Second Lieutenant Geller and his entire crew perished over England as they returned from a bombing run over Romania.

The Golden Book and Centralite photographs of Morton A. "Eddie"

Silverman (Class of 1941) depict a handsome, almost "baby faced" soldier and student who was called upon to do a man's job. After high school, Silverman attended the Detroit Institute of Technology and entered the Army in March 1943. He was killed in 1945 while fighting with an amphibious unit in Germany. JWV Silverman Post and Auxiliary No. 418

is named in his memory.

The memory of star athlete Morris Taub (Class of 1941) is still fresh in the minds of his former classmates, one of whom remembered "Morrie" as an extrovert who was aggressive "but in a good way." Taub, co-captain of Central's basketball team, was known for his deadly long shot and led his team to the city finals after a seven-year draught. Taub was also a member of the Glee Club and served on the Student Council. He later attended Wayne University before serving as a



Star athlete Morris Taub was co-captain of Central's basketball team and known for his deadly long shot.

A Staff Sergeant in the Army Air Force, Taub was killed in Frankfurt, Germany.

Staff Sergeant in the Army Air Force. Taub was killed in Frankfurt, Germany and was awarded a Purple Heart and Air Medal with ten Oak Leaf Clusters.



A popular and well-liked class leader, Joe Bale (seated on the far left, first row) was mortally wounded while firing upon enemy tanks. The Jewish War Veterans named the Bale Post No. 474 in his honor.

Joseph Bale (Class of 1942) is still thought of with great fondness by Central alumni. "Joe" was a popular and well-liked class leader. His former classmates characterize him as "an excellent person" who drew people into his company. He was also a gifted athlete who played basketball and baseball, and was a member of the cross-country team. Joe attended Michigan State College before entering the Army. He was deployed to France where he was assigned to a combat intelligence unit. Although Joe was wounded three times, he returned to service after each incident. Two weeks after his 21st birthday, he was mortally wounded while firing upon enemy tanks with his bazooka. Joe was awarded the Distinguished Service Cross with an Oak Leaf Cluster. The Jewish War Veterans named the Bale Post No. 474 in his honor.

The caption under Mordecai Grossman's (Class of 1942) senior picture noted that it was his desire to study at Hebrew University and become an agricultural worker in Palestine. He completed one semester at Wayne University and then entered the Army in April 1943. He achieved the rank of sergeant and died of wounds received while fighting with General Patton's Army during the German breakthrough in Belgium. Albert Karbelnick (Class of 1942) was a member of Central's French Club and attended Wayne

University before he entered the Army in July 1943. He was killed in action in Germany in April 1945 — just sixteen days before V-E Day.

Robert Blumberg (Class of 1943) was an energetic, “good looking, fine young man” and a gifted scholar who is remembered with love by his family and friends. Robert had applied to the Navy’s Officer Candidate School, but was turned down due to a chronic problem with his hearing. He was drafted into the Army four months after his 18th birthday and was killed in the Battle of the Bulge just one month after his 19th birthday. His cousin, Frieda Frazer, still laments the loss of his “terrific potential” and promising future. His father established the Robert Blumberg Memorial Fund at the Jewish Federation in his son’s memory.

Born in Germany, Sigmund Moritz escaped from Europe and came to America in 1940. He enrolled in Central High School and graduated with honors in 1943. He entered the Army in September of that same year and was killed in France. Moritz was awarded the Bronze Star.

NEVER FORGET

While space constraints limit the telling of each soldier’s story, the intent has been to provide a broad sampling of the personal profiles of these “Soldiers from Central High School.” Whether they were “shy and retiring” or “big men on campus,” each acquitted himself admirably, and was a credit to his family, school and community. They were the embodiment of strength, youth, and zest for life that made America victorious.

When the Golden Book was dedicated in 1957, Rabbi Adler said that the names enshrined therein were no less American because they were Jewish. Indeed he said, they were as Jewish as the Ten Commandments, and as American as the Declaration of Independence. As inheritors of their legacy, it serves us well to periodically pause, reflect upon and appreciate each man who gave his life at the peak of its promise. It is also incumbent upon us to preserve the historic documents and artifacts, such as the Golden Book and the Centralite, which allow successive generations to comprehend for themselves the depth of their sacrifice.

Jan Durecki, director of the Rabbi Leo M. Franklin Archives at Temple Beth El, completed her master’s degree in Library and Information Science with a graduate certificate in archival management at Wayne State University. She also holds a second master’s degree from the University of Michigan in the study of American culture.

DEDICATION

The Jewish War Veterans and the Gold Star Parents wrote the dedication to the Golden Book. In part it said, “The Jewish community will always hold in grateful remembrance the zeal, the faith and the love of freedom they manifested.... We dedicated lovingly, to our sons.” Compiled with deepest reverence and regard, “The Golden Book is the record of those sons of our faith from the State of Michigan who fell in World War II and in the Korean conflict.”



FEATURED
ARTICLETHE HIMELHOCH STORY...
A MERCHANT PRINCE SAGA

by MARILYN SHAPIRO



B. Himelhoch's department store came to Detroit from Caro, Michigan, at a time when the auto industry was booming.

WHO were the Himelhochs? How did they come to Detroit and become part of the department store phenomenon that brought high fashion to this city of auto workers?

According to fashion historian Sandy Schreier, the wives of automobile executives who would and could shop in New York provided a magnet for New York-based department stores like Russeks and Saks to open branches here. Perhaps the same might be said of B. Siegel, based in Chicago. Then, in 1907, Wolf Himelhoch, together with his four sons, relocated his women's wear establishment from the small town of Caro, Michigan (30 miles from Bay City) to Woodward Avenue in the heart of downtown Detroit. Perhaps the Himelhochs were also lured to the big city by an assessment of what the automobile would do for the financial future of Detroit. Their family background, adventurous spirit

and business sense had already led them from Latvia to the woods of Michigan. In Detroit, they would come to be known as purveyors of elegant fashion, providing a shopping experience that rivaled any that New York could offer.

Charles "Chuck" Himelhoch, age 90, the son of Israel (the last surviving son of the patriarch Wolf) has compiled his family history and ancestry that provide the data for this article. Besides family interviews, he consulted three sources: "The Jews in Latvia," published in 1971; "A Look in Your Own Backyard," by Dorr Wiltse and published in 1983; and "Michigan Lumber Towns," a Wayne State University Press book published in 1990. His notes and research tell more than the simple story of a successful Jewish family. They shed light on some of the reasons for the extraordinary success of Jews in America, and personify another kind of historic Jewish experience. Jews were not all religious inhabitants of *shtetl* life in Eastern Europe. Many took part in commerce and trade and even were invited to participate in nascent urban life, protected by the aristocracy who needed their skills and appreciated their taxes. Hostility occurred later, often fueled by the animosity and jealousy of the local populace.

Perhaps the family's background of entrepreneurial success outside the traditional Jewish community became habitual and provided direction to the Himelhochs of our recent past. Israel Himelhoch, who died at 87 and had been called "Mr. I" by store clerks and "Himmie" by his friends, was both a prominent civic and business leader, according to an October 1973 obituary published in the *Detroit Free Press*. Before his retirement at 79, he managed company stores in Detroit, Birmingham, Ann Arbor, Grosse Pointe, Westland and Northland. He was also, according to the *Detroit Free Press*, a trustee of the Detroit Symphony Orchestra and the Detroit Civic Theater, member of the Detroit Library Commission, the Economic Club of Detroit, director of the Detroit Shopping News, the Retail Merchants Association, the Better Business Bureau and the Central Business District Association. He served as president of Temple Beth El for five years and was appointed by President Franklin D. Roosevelt to the Michigan Regional Labor Board during the Depression.



Israel Himelhoch

THE PROVINCE OF KURLAND

The Himelhoch family of Michigan traces their ancestry back to a town called Sasmaken, close to the major Baltic port of Riga, in a province called Kurland. Kurland's consolidation into Latvia, a country slightly larger than West Virginia, did not occur until 1817. Part of the Russian Empire since 1795, it was originally settled by tribesmen and conquered in the 13th century by German Teutonic knights. Their descendants remained dominant throughout the centuries. The largest landowner had complete autonomy and encouraged the immigration of East Prussian Jews to stimulate the economy. Jews had rights of domicile even when Russian rule began in 1795. Interdependence with the Jews

and barons evolved and became a targeting factor in Jewish assimilation, including their adoption of German names.

There is strong evidence that the three Himelhoch brothers who eventually immigrated to America were at least the third generation of Sasmaken Jews. Their father, Samuel, was born in Sasmaken in 1808, and his father was also born there before Russian rule in 1795 when there were fewer than 5,000 Jews in all of Kurland. Perhaps they emigrated from East Prussia, which would explain the name. Jews who lived on the barons' estates were "petty artisans, inn keepers, land tenants and peddlers," their skills helping to enhance the barons' incomes, according to some of Chuck Himelhoch's research.

Soon these Jews became the barons' agents, buying and selling their products, and going into neighboring countries utilizing river transportation on rafts. Lumber trade between the forests of Russia and the new sawmills and port facilities of Riga created a key industry. Jews became sawmill managers, lumber sorters and graders, and began trading in grain, flax and brandy — with the river as their highway.

From 1717 to 1738, the Poles subjected Jews to oppressive taxes and several decrees of expulsion, but in 1750, again granted them residency for a fee, and in 1783, "full civic and general rights." The Russians did not restrict Jews living within the Pale (the land set aside for Jewish occupancy) from participating in the exploding lumber industry and even allowed Jews to live in Riga (beyond the Pale) where they became responsible for making Riga a great seaport and expanded their own expertise becoming exporters, importers and retailers.

Religious instruction was limited in Kurland. There were no academies training rabbis, and children were taught Hebrew and prayers by private individuals. Instruction of this kind was notoriously deficient and many Kurlanders did not understand the prayers they repeated three times a day. In 1840, the Russians sanctioned the establishment of a religious school. Teaching was conducted in German utilizing the German translation of the Bible by Rabbi Moses Mendelsohn. "It is most satisfactory — even the poor give their children a fair education, and among adults, there are none who do not command the German language," said Reuben Joseph Wunderbar, who wrote the first history of Kurland Jews in 1853.

In the last half of the 19th Century, wealthier Jews began sending their sons to study in Lithuania with "its imposing list of *Yeshivot* and outstanding rabbinical authorities." Most of the traditional Jewish religious life came after the Himelhochs left in the early 1870s when there were approximately 50,000 Jews in Kurland. Yet the eldest Himelhoch, Wolf, who at the time was fifteen — eleven years older than his two brothers — may have been influenced by some traditional attitudes as he incorporated religious ritual observances in the new world.

Kurland immigration to America began after the abortive revolution of 1905 when Russians sent Cossacks and Dragoons to punish Jewish youth, whom they assumed were complicit in revolutionary activity, and again, in 1915 when Russia accused Jews of spying for the enemy. Expelled from Kurland, Jews were only allowed to settle within the Pale in Russia.

ESTABLISHING A BUSINESS AND HOME IN MICHIGAN

Such was the background of the three Himelhoch brothers, Wolf, Isaac and Mayer, who traveled from a remote spot near the Baltic Sea to Caro, Michigan. Self confident, industrious and astute enough to grasp potential opportunities that existed in other parts of the world, the three brothers chose an area in the thumb area of Michigan, similar to the inverted thumb of the Kurland, which may have been very like Sasmaken.

Many Jewish families migrated to environments on the North American continent similar to those of their European origins, often being informed of the similar habitats by Jewish agencies. According to Chuck Himelhoch, Rabbi Sherwin Wine noted the similarities between the geography and economic opportunities of the Baltic coast, where the East met the West, with that of Michigan's Bay City region. The Saginaw River's tributaries fanned out to the forests of Michigan, spawning a huge lumber boom and the area became home to the world's largest sawmill. Caro was supposed to have the finest corkpine in the world.

Cemetery records of the Bay City area show that many Kurlanders became its first Jewish residents. Between 1868 and 1877, city directories list ten apparently Jewish names, seven of which sound German.

Wolf Himelhoch arrived in 1873. He had five sons: Herman, Zella, Mose, Charles and Israel, and three daughters. Wolf's two younger brothers, Isaac and Meyer, came to the country as teenagers. When they brought their parents, Samuel and Hannah, the elder couple was housed in Bay City since Caro seemed too rugged. The Himelhoch brothers, however, traveled the roads with a pushcart using a barn as a warehouse. Herman built the first store, remembered by residents as nothing but "a hole in the wall."

Bay City's first synagogue was established in 1874. In Caro, Wolf, it is said, put on a prayer shawl to pray when he killed chickens. During High Holidays, his family traveled by horse and buggy the 60-mile round trip to Bay City. Not much else is known of Wolf's early business and personal dealings; Isaac and Mayer, on the other hand, left a descriptive paper trail.

Isaac arrived at the age of 19 and opened his first Caro store in 1877, when he was 21, specializing in dry goods and men's furnishings. He sold the dry goods portion to his brother Mayer in 1878, and then joined forces with his cousin Bill Lewenberg. At age 27, he and Bill owned an entire block on State Street in Caro.

In 1877, at age 17, Mayer opened his own notions store and employed ten traveling salesmen. Competition flared between these brothers and Wolf and his sons. During one period in the early 1890s, the families didn't speak. One brother would run a red tag sale and the other a blue, according to newspaper ads in the *Tuscola County Advertiser*. Wolf's store, perhaps in an attempt to distinguish it, or perhaps because of a previous business problem, was called B. Himelhoch, after his wife's first name, Bluma.

The store burned down early in the 1900s but was rebuilt in 1907. Wolf built a home that was the largest in the county, with a ballroom on the third floor and a rather unusual feature in those days — indoor toilets. However, the Himelhoch family only lived there for a few years before moving to Detroit.

HIMELHOCHS COMES TO DETROIT

In 1907, Wolf Himelhoch, with the financial backing of Marshall Fields of Chicago, opened the B. Himelhoch store on Woodward Avenue next to Hudson's Department Store and across the street from B. Siegel, the largest women's ready-to-wear store between Detroit and Chicago. Wolf had apparently formed a close relationship with the Marshall Field organization during wholesale buying trips to Chicago. In Detroit, the family joined both the Reform Jewish Temple Beth El and the Conservative Congregation Shaarey Zedek.

Between 1910 and 1920, as the city's population doubled, the two-story B. Himelhoch achieved fantastic growth. Herman, Wolf's oldest son, along with his brother Charles, had not come to Detroit after the family left Caro, but went instead to Washington state. After Charles's untimely death in a sanitarium, Herman returned to Detroit to join his father and brothers. Israel, upon moving to Detroit, left home to study law at Harvard. He wanted a political career, but was persuaded by his brothers to return in 1915 to handle the legal side of the growing business.

B. Himelhoch moved to the Washington Arcade Building after the J.L. Hudson Company acquired the original building, enabling Hudson's to expand along the entire block of Woodward Avenue. B. Himelhoch's new location, 1545 Woodward Avenue, had seven floors and a second entrance on Washington Boulevard. It was an existing building remodeled by Albert Kahn, with an impressive ceiling renowned by architects and store patrons alike. In 1957, celebrating the 50th anniversary of the Himelhoch stores, *The Detroit News* reported that "Mr. I" now has 600 employees, whereas when he first came to work in 1915, "the store had only 60 employees." Israel was a quintessential Detroiter, a civilized man who ate weekly at the Statler Hotel and later moved into the



Two generations of Himelhochs: Mose, Zell, Grampa Wolf, Israel, Herman

Whittier Hotel. Every morning he walked on Belle Isle.

The brothers, according to the *Detroit News* article, "handled high fashion merchandise and appealed to Detroit's 'carriage trade.'" In this interview, Mr. I told the reporter that, "each year since its establishment, the store's volume has grown." Also, Mr. I "predicts a resurgence of downtown Detroit vitality," according to the reporter. However, as

we all know, circumstances proved otherwise.

The birth of the suburbs changed the geography and branch stores meant doing business in different environments. When the suburban locations launched, first Birmingham in 1950, then Grosse Pointe in 1952, and finally Northland in 1954, the volume of the chain surged. Then, as fewer shoppers began frequenting the downtown store, the nature of retailing changed forever. One by one the specialty departments closed; the



*A presence in Detroit fashion for 70 years,
B. Himelhoch's closed in 1979.*

bridal department, shoe department, children's department, furs, and finally cosmetics. As Chuck Himelhoch recalled, with the expansion into the suburbs one could not keep an inventory of luxurious goods or even take chances on new trends. They had to buy merchandise they knew would sell. When some downtown merchants began closing on Saturdays in July and August because of lack of customers, Israel Himelhoch "hit the ceiling," according to his son. In 1979, the B. Himelhoch chain came to a close. No more did chauffeur-driven limousines pull up from the Statler and Book Cadillac hotels.

PERSONALITIES

Herman, Wolf's eldest son, died in 1943 at the age of 73. As a young teen, he was known in Caro for his 6 a.m. to 11 p.m. work days, when he would perform janitorial duties, prepare his selling inventory, take care of customers and finally end the day with paperwork. When he was 14, he went on his very first buying trip to the New York market, just the first step in making his store a fashion leader. It is said that Herman could run his hand over fabric with his eyes closed and evaluate it. He is credited with designing the tubular 1920s silhouette tweed coat with a large shawl fur collar for Henry Fredricks, once the nation's largest coat manufacturer, making Fredricks a wealthy man.

Moses, Mose, or Mr. M died in 1939 at the age of 61. He unilaterally handled all phases of finance and store operations management with an iron hand. Familiar with buying budgets and salespersons' performance levels, he created and monitored his own accounting and control systems, tracking each order from purchase to point of sale. He would go through the store and admonish any salesgirls who were seated and talking. When the store moved to Woodward Avenue in the early 1920s, he sat in each moving truck hauling the merchandise, trusting no one. Although tough on the outside,

actually he was quite a softie. Himelhoch's excellent alterations department was staffed primarily by people with serious handicaps. On Christmas, he left each member of the department a personal check. Long-term employees worshipped him and were proud to work for such a man. He and his wife, who were childless, adopted a neurologically handicapped daughter.

Zella – Zell — died in 1928 at 52. As president and titular head of Himelhoch's, he was the best known of all the brothers. He became involved with numerous community and philanthropic organizations, leaving little time for day-to-day operations, which didn't disturb his brothers. Regarded as a most productive and respected director and officer of many civic organizations, his friendly engaging personality made him always welcome either at a crap game, or a prestigious board room.



Israel and Charles Himelhoch

Israel Himelhoch, the renowned Mr. I, died in 1973 at 97. As the last surviving brother, he too was well known in the community, but had none of the empire builder traits of his father or brothers. He was first a lawyer in New York before joining the Detroit store in 1915, eight years after it opened. He was a Wilsonian Democrat, a contrast to his Republican brothers. The only brother with a college education, having graduated from both Columbia and Harvard Law School, he had the equivalent theoretical and technical merchandising management knowledge of any top rated Harvard Business School professor. Yet his strong convictions to ride the coattails of the J.L. Hudson Company made him miss the most opportune time for Himelhoch's expansion. His greatest asset was the tremendous respect and trust he commanded. His greatest weakness was his



Chuck and Isabel Himelhoch. Charles "Chuck" ran the business for 25 years.

patience and tolerance of others' views, according to his son, Charles.

Israel had three sons and one daughter yet only Charles (Chuck) became involved in the business. Chuck ran the business for 35 years until it closed in 1979, and it is he we have to thank for his memoirs and research into his family background and heritage.



Marilyn Shapiro has always lived in Detroit and remembers shopping at Himelhoch's herself. She is currently teaching at Oakland University, has been a member of the Humanities Department at Lawrence Technological University, and does writing and editing, usually of academic articles.

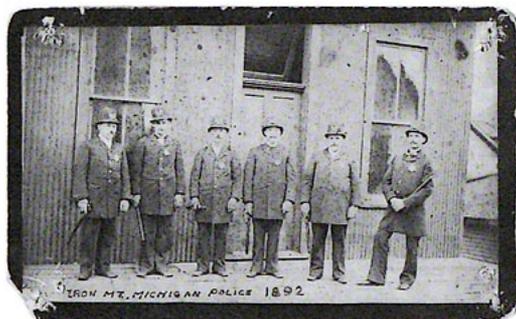
30 YEARS AGO....

In 1989, Detroit celebrated its 288th birthday and Leonard Simons turned 85. In recognition of Simons' devotion to the preservation and dissemination of Detroit history, the Detroit Historical Museum dedicated its most popular exhibit, the Streets of Old Detroit, to Simons.

FEATURED
ARTICLETHE HISTORY OF THE
JEWISH COMMUNITY OF
IRON MOUNTAIN, MICHIGAN
1882 - 1975

by WENDY RUSSMAN, 1975

The following article was written by Wendy Russman, a member of Anshe Knesseth Israel Congregation located in Iron Mountain, on the western edge of Michigan's Upper Peninsula. No biographical information is known about Ms. Russman. The article appears as she wrote it in 1975, with added information and an updated conclusion. A special thanks to Donna Minsky, resident of Iron Mountain for her assistance.



When this photo of the local police force was taken, in 1892, there were at least 30 Jewish families who lived in Iron Mountain. Photo courtesy of Menominee Range Historical Foundation.

THE story of Iron Mountain's Jewish community is similar to histories of Jewish communities in small towns all over the Midwest. Iron Mountain lies in the Upper Peninsula of Michigan on the Wisconsin border, 300 miles directly north of Chicago. Green Bay, Wisconsin, 100 miles away, is the closest city with an active Jewish community. In 1975, the Iron Mountain area had a population of about 15,000; of these, 17 families (approximately 50 people) were Jewish. Today, those numbers have dwindled dramatically: less than 9,000 call the area home, and there are just 10 Jewish residents left in the area, according to Donna Minsky, a 17-year member of Anshe Knesseth Israel.

A MINING TOWN FROM THE START

Iron ore was discovered in the area in 1878 and by late 1880 several mines were in operation. Swedish, Italian, Finnish and Cornish immigrants, to name a few of the groups, poured into the area to work in the mines. At the same time, severe pogroms and economic restrictions were forcing hundreds of thousands of Jews to flee Eastern Europe. Like other ethnic groups, the Jews arrived in the United States anxious to begin a new life. One of the few livelihoods allowed Jews in Eastern Europe had been that of peddler and many continued this occupation in the new country. Those in New York peddled from small pushcarts on the Lower East Side but in the Midwest there were mainly small farming communities which needed goods. Jewish peddlers were a common sight travelling from town to town, selling whatever items they could fit into the two large suitcases they carried. Immediately recognizing the tremendous potential market in the mining boom towns, peddlers from Chicago and Milwaukee began travelling to the Upper Peninsula, spending several weeks peddling clothing and dry goods in the various communities, then returning to their base city in order to gather more goods and spend time with their families.

By 1884, there were nearly 8,000 people in what would become Iron Mountain (the town was incorporated in 1887), and a few of these peddlers decided it was economically feasible to open permanent stores in town. Sam Rusky, who had been one of these travelling peddlers, was sent by his wholesaler to establish a dry goods store and thus became one of the first Jewish merchants in Iron Mountain.

In 1890, at least 30 Jewish families lived in Iron Mountain. Most of these Eastern European immigrants (Poland, Russia and Lithuania) had originally settled in Chicago or Milwaukee and left peddling to settle in the U.P. All were Orthodox, keeping strict *Kashrut* and holding weekly minions in their *shul*, a room above a downtown store for which a monthly rent of \$10 was paid. One of the more observant men served as *shochet* in order to provide kosher meat for the community. There was no need for a rabbi at this time as most of the men were knowledgeable enough to lead services.

Remembering anti-Semitism in Eastern Europe, the Jewish merchants – for the most part – were careful to be fair and honest businessmen. Not only did they police themselves but also kept an eye on the travelling peddlers to ensure the reputation of the Jews in town wasn't tarnished. One time, a Jewish peddler passing through town was arrested and jailed for illegal business dealings. The Jews in town immediately posted bail and shipped him out of town on the next train with strict warnings never to return. Because of this integrity, the Jews were well liked by the Gentiles, and their religious practices were respected. In fact, when Jewish peddlers went around the countryside, the Swedish farmers would have boiled eggs ready for them, the only food observant Jews would eat in a non-kosher home. Not wishing to break the rules of *kashrut*, these peddlers often existed for days on a diet of hard boiled eggs until they arrived in a community where they could be invited to someone's home for a "good kosher meal." In Iron Mountain, the home was often that of the Rusky family, one of the largest in town. On Shabbat, peddlers were well taken care of, as all of the Jewish families vied for the privilege of having a guest at their Shabbas table.

Small town Jews developed much differently than their big-city counterparts. Being few in number, they lived among non-Jews, not in their little ghettos, and were quickly

accepted into the community. Despite all indications that total assimilation should have occurred, a strong Jewish identity was maintained. Nevertheless, adaptations had to be made in their lifestyles. One unique example concerns the observance of Shabbat in the early 20th century. Friday night and Saturday were the busiest shopping days of the week. Miners received their paychecks and farmers came into town to do their weekly shopping. It was economically infeasible to close shop for the Sabbath, yet being observant, the Jews of Iron Mountain found a compromise that allowed them to conduct business yet honor their faith: services were held Friday night after the stores had closed and Saturday morning before they opened. They walked to *shul* (refusing to ride on Shabbas) and had "Shabbas Goys" light their stoves.

ANSHE KNESSETH ISRAEL CONGREGATION

While the Jews were accepted and well liked, the adults rarely or never mixed socially with the Gentiles. Their children, on the other hand, intermingled freely. In fact, Jewish children rarely hung around together, preferring to play with their other friends instead. The problems of dating varied from family to family and some teenagers dated non-Jews although incidents of intermarriage were very low. In the early 1900s, it was quite a problem to meet other young Jewish people. One solution was a series of parties and picnics held in different U.P. communities to which Jewish teens and young adults from across the U.P. and northern Wisconsin came. Many marriages were thus made.

As the saying goes, "if you have three Jews, two will start their own synagogues and the third will refuse to join either." Iron Mountain was no exception. Around the turn of the century, a group of men decided they wanted a less Orthodox service and began a second *minyons*. Unfortunately, the Jewish community possessed only one Torah which was kept in the home of the most observant man in town. The breakaway group, led by M. Taylor, trooped into this man's home and demanded that their *minyons* be given the Torah. Naturally this demand was refused because the original *minyons* wanted the Torah for their own services. Supporters for both groups were summoned and a verbal battle ensued. M. Taylor, who happened to be the deputy sheriff, threatened to arrest those who stood in his way of access to the Torah.

With the injustice of their Eastern European experience still fresh in their minds, the Orthodox men, not sure whether Taylor would make good on his threat or not, relinquished possession of the scroll. A second Torah was ordered from Chicago but within several years the two *minyons* were reunited.

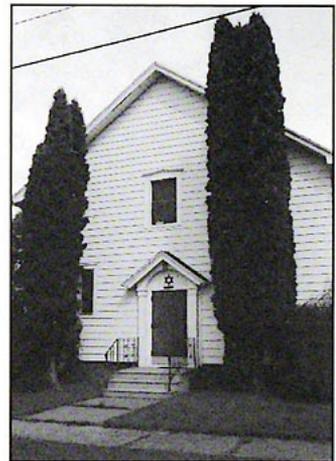
Minor holidays were observed by only a few of the old religious men but most worshipped at *shul* on the Sabbath. Everyone attended Rosh Hashana and Yom Kippur services. Strictly in Hebrew and with women seated separately, children were typically less than enthused. "The services were long, the benches were hard. If you made one sound or started squirming you were rewarded by a klop on the head." A common practice in Eastern European *shuls* was the bidding of money for High Holy Day *aliyahs* and like many other customs, this was brought over to the United States. As this was one of the major sources of income for the Iron Mountain congregation, everyone was generous and the bidding was vigorous. It was understood, however, that *maftir aliyah* always went to Mr. Sackim, the wealthiest merchant in town, and he always bid a very generous sum for this honor. One year, a wealthy traveling peddler happened to be in

town for the High Holy Days and, being unversed in local traditions, he decide to bid for the *maftir aliyah*. As the local people watched in horror, the peddler proceeded to bid against Mr. Sackim. The price rose higher and higher, along with Mr. Sackim's blood pressure, and everyone sat holding their breath, waiting to see what would happen. The price was up to \$200 (no small sum of money in those days), and Mr. Sackim was ready to strangle the stranger when the peddler finally conceded defeat and Mr. Sackim got his traditional *aliyah*.

In 1908¹ it was decided that the Jewish community needed a *shul* of their own. At first, the newly formed congregation met in the First National Bank building. When a group of Swedish Methodists who had outgrown their little white church on Iron Mountain Street put the building up for sale, the congregation bought it and then moved it to its present site on Kimberly and West A Street. Renaming it Congregation Anshe Knesseth Israel, they added a balcony for the women and constructed a big, red *mikva* (ritual bath) in the basement. It is said that the Gentile workmen who were remodeling the building marveled about the "new Jewish church with the swimming pool in the basement." Prior to this, women desiring to use a *mikvah* had to travel 70 miles to Marinette, Wisconsin. The *bimah* was placed in the center of the sanctuary, as was traditional in Eastern European shuls, and the hard wooden benches were moved to the new building.



First a Swedish Methodists church, Congregation Anshe Knesseth Israel purchased the little white church on Iron Mountain Street and then moved it to its present site on Kimberly and West A Street.



The second story was added to accommodate a balcony for women.

About this time, a major change was taking place in the composition of the Jewish community. Although Jewish merchants had been doing well in their businesses, many began to feel that a small town did not possess the proper atmosphere in which to raise a Jewish family. Over a period of about 10 to 15 years most of the original Jewish settlers sold their businesses and moved to larger cities. Very few of the Jewish families who resided in Iron Mountain by the late 20th century had roots dating back to these original settlers.

The Jewish community did not disappear though. A new wave of Jewish settlers arrived from Russia and Poland. Many of these new families were members of the Cohodas clan and had come to Marinette soon after arriving in the United States where



The interior of Congregation Anshe Kneseth was updated in the late 1940s.

relatives assisted the new immigrants in establishing businesses in towns throughout the U.P. and northern Wisconsin. A large percentage of the Jewish families who live in these areas today are descendants of the Cohodases.

At the same time, the Jewish atmosphere was changing. As the older, more religious generation died, their children began to slacken in their observances. Some of the younger couples did not keep Kosher and many young people began to eat *trayf* (non Kosher foods) outside their homes. A rabbi was now employed by the community who conducted weekly services, taught religious classes and served as *shochet*. Iron Mountain was not the most desirable location for a rabbi and many came and went. Most stayed for only a few years, were not very learned and some were very undesirable characters. As a result, religious and Hebrew education was erratic. One notable exception in the 1920s was Rabbi Brandhandler, of Trondheim, Norway.² Well loved by the community, he remained for many years, spending afternoons studying Hebrew and Torah with school-aged boys getting them ready for their Bar Mitzvahs. Girls received their Jewish education at home, typically from their mothers and learned to deal with the maintenance of a good Jewish home. The congregation built and furnished a home for Rabbi Brandhandler in 1922.

BOOM TIME

In the 1930s, some of the younger women began to sit downstairs during services (in a separate section) although older women continued to use the balcony. The basement was remodeled in 1938 to include a much-needed meeting place.³ Slowly but surely, the Jews were becoming less orthodox and adopting more assimilated lifestyles. Most of the adults still continued to socialize only with fellow Jews, but younger couples had begun to break this taboo. The population of Jewish children and teens was quite

large and dating between Jews and non-Jews had increased significantly. Fearing eventual intermarriage, Jewish parents made special efforts to organize Jewish (mostly Zionist) activities and clubs for their children. Picnics and parties were held throughout the area. Most memorable were the fiery Zionist orators who traveled throughout the country giving impassioned pleas for donations of money to support Palestine settlers. Large sums were always raised by Iron Mountain residents. It's not clear whether the small town Jews were as strongly pro-Zionist as the sums of money collected might indicate, but it was a nice excuse for community get-togethers and opportunities for young people to meet one another. The main youth organization formed under these auspices was the Masada Club.

Rabbi K. Fischer arrived in the early 1930s and remained in Iron Mountain for seven years. Under his guidance, and together with his wife, community organizations such as chapters of B'nai B'rith and Hadassah were organized. Although loved by his congregants and the community, Jews were beginning to leave Iron Mountain and this time, there were no new immigrants to replace them. By 1938, when Rabbi Fischer left, there were not enough Jews to warrant a full-time rabbi. The last full-time rabbi to preside over the congregation was Rabbi Laurence Daien, of Winnipeg, Canada who stayed only a year.⁴

By the 1940s, that large group of young children had grown up. They would be the last large generation of Jews to reside in the area. By 1948, the congregation had shrunk to approximately 20 loyal and devoted families who decided a synagogue remodel was in order. The balcony, unused for years, was converted to a storage room, the *bimah* was removed from the center of the room and replaced by a newer one in front of the sanctuary. New carpet was installed and soft seating replaced the infamous wooden benches. The *mikvah* had long ceased to function and had been removed some 20 years earlier. The Masada Club worked together to panel the basement/social hall.

Services were held only on high holidays when a *chazzan* would come into town to lead. The generation of adults who had been subjected to Iron Mountain's version of religious training were not as well learned as their fathers and services became more observatory and less participatory. After the remodeling, women began to sit with their husbands, and except for the use of the Orthodox *Siddur* (prayer book), services were Conservative for all practical purposes.

A SMALL COMMUNITY HOLDING ON TO ITS ROOTS

In the years since, the community has continued to reduce in size. By 1975, the families who remained had the benefit of full religious services only on the High Holy Days and for the occasional Bar or Bat Mitzvah. Children traveled 100 miles to Green Bay, Wisconsin twice a month for their bar and bat mitzvah education. A rabbi or *chazzan* would then come to Iron Mountain for the big day. The congregation gathered for community dinners on Chanukah, Simchat Torah and Purim and 16 women were still very active with the local Hadassah chapter.

Today, the handful of Jewish residents gather once a month for Shabbat services and an *oneg* and, during the high holidays, members read from *siddurs* (prayer books) and pray under the leadership of Dr. Zevitz, one of the 10 local Jewish residents. Donna Minsky, who moved from Chicago to Iron Mountain 17 years ago with her

husband, doesn't know what the future holds for the congregation. "It's really difficult. As beautiful as it is (in Iron Mountain), we can't get people to come up here. Money to pay the electric and gas bills is hard to come by. But, we keep it going."

Concluding her article, Russman had many of the same hopes and fears as Minsky. "Judging by life style, it would appear that Iron Mountain's Jews have totally assimilated, yet this is far from the truth. In a small town it is extremely difficult to lose your Jewish identity nor is there any reason to do so," wrote Russman. Unlike large cities where Jews had to assimilate in order to 'fit in' and be accepted by society, "people in a small town are accepted for what they are. Everyone knows everyone else and people are judged for their personal qualities not their cultural or religious practices. Jews in Iron Mountain are presently active in many community organizations and have served as leaders of service organizations such as Rotary, Lions and Masons. They have held positions on the school board, hospital board, American Red Cross and many others. At the same time, the Jews do not attempt to hide or deny their Judaism. We are part of the community, yet are also proudly and actively Jewish. In a small town, the two do not have to be mutually exclusive."

Russman predicted that the Jewish community of Iron Mountain would not exist in 40 years. Nearly 35 years after she wrote this community history, Minsky hopes that Russman will be proved wrong. Time will tell, but the story of the Jewish pioneers of Iron Mountain shall not go forgotten.

SOURCES

"Small Town Jewry." *Jewish Heritage*. Vol. 15, No. 2, (Winter 1974)

"A History of Iron Mountain, Michigan" by Mrs. A. Stiles, Mrs. I. Unger, Mrs. O. Davidson, Mrs. L. Amidon. An original report presented by the authors at a meeting of the Women's Club on February 20, 1974.

Personal interviews with:

Esau Cohodes

Morris Cohodes

Philip Cohodes

Ellen Cohodes Fagan

Alfred Miller

Gertrude Rusky Simon

Special thanks for contributions from the entire Jewish community of Iron Mountain

(Endnotes)

1 "Thirtieth Anniversary Jubilee, Ashe Knesseth Israel Congregation, 1908 - 1928", November 6, 1938, Ashe Knesseth Israel Ladies Auxiliary.

2 Ibid

3 Ibid

4 Ibid

FEATURED ARTICLE

SITUATED IN THE HEART OF DETROIT, THE ISAAC AGREE DOWNTOWN SYNAGOGUE PERSEVERES

by MARTIN HERMAN AND LEOR BARAK

THE SEEDS OF A UNIQUE INSTITUTION

The antecedents of the Isaac Agree Downtown Synagogue in Detroit date back to the first quarter of the 20th century. On October 28, 1921, the third day of Chanukah (27 Kislev) 5682, Charles and Nathan Agree, the two sons of Isaac Agree — joined by the Canvasser, Kaplan, Rosin, and Zatznik families — established the Isaac Agree Memorial Society. The objective of this socially conscious and religiously committed group of families was to memorialize the late Isaac Agree and perpetuate his pioneering achievements in the field of Jewish education and philanthropy by providing the Jewish community with an Orthodox house of study and worship. By collectively underwriting the cost of such an establishment, it would perpetuate the bonds of friendship that linked the families and eliminate the need to seek financial support from those who wished to learn and pray at this new facility.¹ With an open door and an open heart, the Agree Memorial Society hoped to enhance the role of traditional Judaism in Detroit by reaching those who had little, as well as those who had much; those with little understanding of Judaism, as well as those steeped in its ways.

In 1922, the Society began to meet and hold services in a house located on Rosedale Court. Situated between Woodward Avenue and Brush Street, in a neighborhood then known as Detroit's "North End," the house had initially been



In 2007, the Downtown Synagogue celebrated Shabbat Super-Bowl style. With the Super Bowl in town and the synagogue located in an area barred to unofficial vehicles, the Congregation arrived by bus, borrowed from Holy Redeemer Catholic Church and driven by its president, to celebrate the Bar-Mitzvah anniversary of a prominent member. Photo courtesy of The Detroit Jewish News.



"Synagog Planned for Downtown Workers" was the headline of this 1939 Detroit Free Press photo announcing the presence of a Jewish Orthodox "place of worship" on the second floor of the building on Griswold near State.

remodeled to serve as a Talmud Torah (Hebrew School), and only tangentially as a synagogue. In 1927, the facility was again remodeled, this time to better serve as both synagogue and school. With the Agree Society bearing all expenses, the 35-member congregation invited the entire Jewish community of Metropolitan Detroit to join it for High Holiday services,² a tradition that has continued ever since.

The combined synagogue and Talmud Torah flourished for almost 11 years, offering intellectual stimulation and spiritual nourishment to all who availed themselves of its services.

A MOVE TO DOWNTOWN

In 1937, as Jewish families moved from the neighborhood, the Rosedale Court complex was closed and the synagogue was relocated to 1205 Griswold Street, to a site now occupied by Capitol Park. Under the spiritual guidance of Rabbi Elmer Kline, the Synagogue continued to perform its mission as an Orthodox synagogue and center of learning.

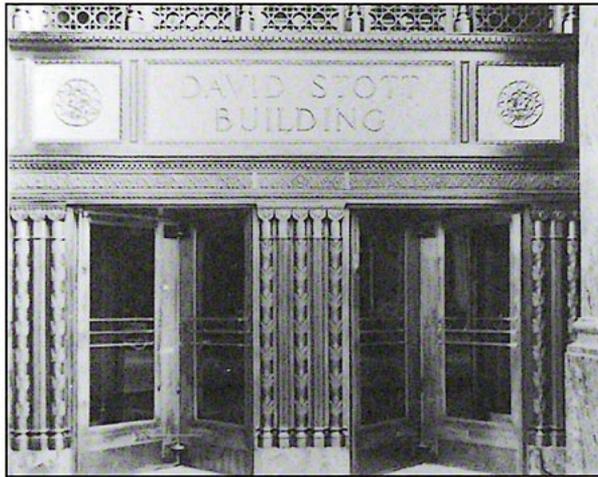
In the mid 1940s, the Synagogue was renamed the Isaac Agree Downtown Synagogue and became a Conservative house of worship. Rabbi Herman Rosenwasser, who led the Congregation from the late 1940s until his death in 1957, was instrumental in promoting the Synagogue's unique contribution to Jewish communal life: to serve all who worked downtown or visited the city, residents and transients alike.

The Downtown Synagogue never competed for members with the many other

synagogues then located in Detroit, but committed itself to serving all who were saying kaddish, observing Yahrzeit, or simply wished to attend daily services.³ The founders and major benefactors continued to underwrite the cost of maintaining the Synagogue, offering daily services and Shabbat services, festival services and High Holiday services, educational programming and social events, active prayer and quiet meditation. All who lived or worked in the Detroit area, whether affiliated with other synagogues or not, and all visitors to the city were equally welcome.

When the building at Griswold and State was demolished in 1956, daily services, for a time, were held on the seventh floor of the David Stott building. Without a building of its own, however, the now peripatetic congregation wandered from one temporary downtown location to another for the next several years. During the late 1950s, a difficult period in the Synagogue's history, Rabbi Leo Steinhauser, a graduate of the Hebrew Rabbinical College in Wurtzberg, Germany, provided guidance and spiritual leadership.

By 1962, the families of the Agree Society found themselves no longer able to maintain the Synagogue. So, with the proviso that the name Isaac Agree Downtown Synagogue be retained and that the open door policy be continued, the Society applied for and received a charter from the State of Michigan, thus making the Synagogue an officially sanctioned Conservative Congregation. It then purchased the Fintex Men's Clothing store. Located at 1457 Griswold Street, between Clifford and Grand River Avenue, it is the building still occupied by the Synagogue today.



The David Stott Building, an elegant art-deco high rise, was one of the temporary buildings where the Isaac Agree Downtown Synagogue held services.

THE GAMZE ERA: 1963-2001

In 1963, Noah M. Gamze became rabbi and spiritual leader of the Downtown Synagogue, a congregation that he served with love and distinction until he retired in June 2001. Born in Lithuania, but raised in Mexico City and Chicago, this beloved religious leader and scholar earned his undergraduate degree in history from the University of Chicago in 1949. Subsequently, he attended the Jewish Theological Seminary of New York, the institution that in 1952 awarded him a master's degree in Hebrew Literature

and granted him Smichah, thus ordaining him rabbi and preacher.

In 1952, following the death of his father, Rabbi Elias Gamze, Noah assumed the pulpit of Chicago's Loop Synagogue, a congregation his father led for several decades. He left Chicago in 1958 to become the rabbi of a Conservative synagogue in Tacoma, Washington. When that congregation merged with a Reform temple in 1960, he returned to Chicago and was appointed librarian of the Hebrew Theological College in Skokie, Illinois, a position that he filled with distinction before being called to Detroit.

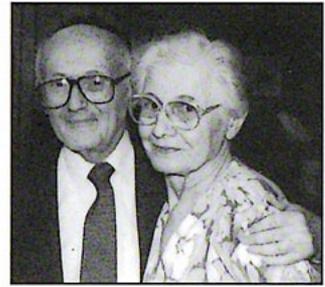
During the four decades that he faithfully ministered to the Downtown Synagogue, Rabbi Gamze also served as chaplain to a number of regional hospitals. In recognition of his devoted service to the Downtown Synagogue, his loyalty to the city and the affection in which he was held by the entire Jewish community of Metropolitan Detroit, the Jewish Theological Seminary awarded him a doctorate of divinity in 1977.

Following his retirement in 2001, Rabbi Gamze and his wife Anne moved to Warwick, Rhode Island, where her debilitating medical condition could more effectively be addressed and where he soon became a member and active participant in that community's Am David Synagogue. Though hundreds of miles away, he continued to maintain close contact with many of his Detroit area friends, returning in the fall of 2001 to lead High Holiday services. He died, unexpectedly, on January 20, 2003.

During the early years of Rabbi Gamze's tenure, before the 1967 riot hastened the flight of Detroit's Jewish community to the city's northern suburbs, the Downtown Synagogue was a hub of Jewish activity. Worship services were held each morning and evening and on every Sabbath and holiday. Woven into the heart of the city and located near a myriad of Jewish-owned clothing shops and professional offices, the Synagogue served both the area's wealthiest and poorest, its most prosperous and its most destitute.

Bill Serman, who owned and operated Serman's men's clothing store on Randolph Street, was among those who worshipped at the Synagogue and helped Rabbi Gamze provide for the less fortunate. In a 1985 Detroit News article written by Brian Schiff, a member and officer of the Congregation, Serman recalled how, after donating yarmulkes to the Synagogue, Serman was invited to read from the Torah. "They gave me an aliya. They made me a big shot," he commented to the reporter. He also recalled the time Rabbi Gamze told him of a Jewish man in jail for fighting. The man's pants were ripped, so without hesitation Serman gave the Rabbi a pair of pants to give to the man.

After 1967, however, conditions began to change — first gradually, but then rapidly — and Rabbi Gamze was faced with an array of new and unforeseen challenges. In its heyday, families would come to the Synagogue for religious study and to celebrate Bar (and later Bat) Mitzvot. As the Jewish business and residential population left the city in increasing numbers, the synagogue began to falter. By the early 1990s, its twice-daily



Rabbi Noah Gamze faithfully ministered to Jewish and non-Jewish businessmen, residents and friends who came to the Synagogue for worship and friendship. He is pictured here with his wife, Ann.

worship services were a thing of the past. Daily services were held occasionally, but locating ten adult Jews for a minyan became ever more difficult. Even paying the minyan corps — often homeless Jewish men residing in the Cass Corridor — \$2 each, failed to help.

When the Committee on Jewish Law and Standards of the Jewish Theological Seminary validated new roles for women in Conservative Jewish worship — i.e., that they be awarded aliyot on an equal basis with men (1955) and that they be counted towards a minyan (1973) — it authorized Conservative rabbis and congregations (at their discretion) to implement either or both practices. In 1984, the Isaac Agree Downtown Synagogue adopted both and became an egalitarian congregation. This decision, combined with an influx of new members, has permitted the Synagogue to maintain its weekly Shabbat and Yom Tov services on a regular basis despite the challenges offered by the city's dwindling Jewish population.



Martin Herman has been an integral part of the IADS since he first walked into the chapel in 1989. Today, Herman is the Synagogue's de facto director.

After Rabbi Gamze retired in 2001, Martin Herman became the Downtown Synagogue's de facto ritual director. Herman joined the Synagogue in early 1989; his parents had died within several months of each other, and he sought a convenient traditional synagogue at which to say kaddish. Now a retired Wayne State University Professor Emeritus of Humanities but then still an active faculty member, he found that the Downtown Synagogue, which in 1989 still supported a daily minyan, was the only synagogue in Detroit that could meet his needs. After finishing his kaddish in 1990, he remained a regular worshipper and became an increasingly active member of the Congregation. He frequently assisted Rabbi Gamze and Cantor Idelsohn — at their request — in conducting services

and became more and more involved in the Synagogue's administration. During the following two decades, he was elected to a number of different offices. As a long-time resident of Detroit, he remains committed to the Synagogue and its goal of maintaining a traditional Jewish presence in the city.

THE HIGH HOLIDAY SERVICES

From its inception, the Isaac Agree Downtown Synagogue pursued several different goals. One, its outreach to the Jewish community at large was most evident during the High Holiday season when its services, always free of charge and obligation, attracted upward of 1,000 worshippers to many different sites: the Veterans Memorial Building at the foot of Woodward Avenue, Cobo Hall; the auditorium of the Rackham Building, the Millennium Centre, the Southfield Centre for the Arts (formerly Congregation B'nai David), a return to a renovated Millennium Centre, and recently (2006–08) the Plaza Hotel in Southfield. And even now, long after other area synagogues have adopted similar outreach programs for the High Holidays, the Downtown Synagogue continues to welcome approximately 500 worshippers on the High Holidays.

BITTER AND SWEET: 2009 AND THE VISION BEYOND

Maintaining a synagogue in downtown Detroit is hardly akin to living in a land of milk and honey. The challenges are many – a dwindling population and an aging building – but the rewards can be sweet and satisfying. Recently, a considerable amount of new energy has been generated by a group of young Jewish professionals who have become actively involved in congregational affairs; several were elected to positions of leadership in December 2008, and many have been instrumental in planning new and exciting events aimed at appealing to a broad and diverse array of Jewish populations, both urban and



Cantor Idelsohn and Rabbi Gamze leading High Holiday services



The interior of the Isaac Agree Downtown Synagogue features traditional wood benches and a wall of stained glass windows illuminated by the afternoon sun.

suburban. These urban pioneers, endowed with energy and enthusiasm, are committed not only to maintaining a traditional house of worship in downtown Detroit, but to expanding the Synagogue's outreach by creating a rich and varied program of Jewish-related activities, one with the broadest possible appeal. Bolstered by these newcomers, the synagogue aims to provide a site in the city where Jews of all stripes can feel welcome and comfortable.

Leor Barak, the Synagogue's recently elected secretary, believes that this unique congregation will prevail. "The mission of the Downtown Synagogue aligns well with an extremely important concept in Judaism – Tikkun Olam." As it is said in the Book of Ezra: Look to the city in which you live, "for in its welfare, you will find your welfare," quotes Barak.

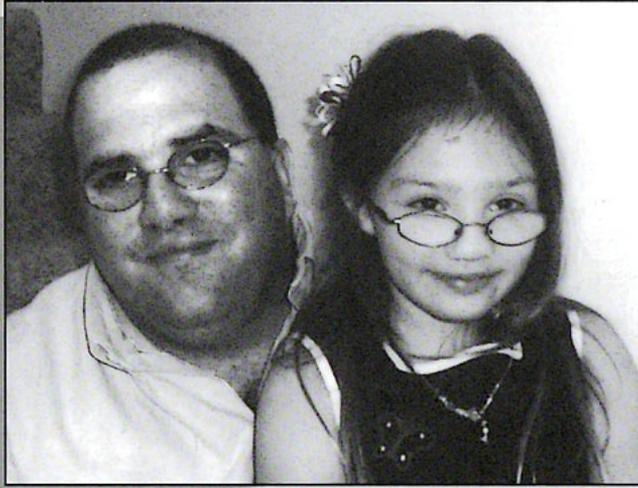


Leor Barak is an attorney with Community Legal Resources (CLR), a nonprofit organization providing legal services to eligible nonprofits across Michigan. Barak lives in West Village, Detroit in a great neighborhood and often bikes to work. In addition to being the Board Secretary at the Downtown Synagogue, Barak plays music in two bands in and around Detroit.



Martin Herman, Ph.D., served as Wayne State University's Chair of the Humanities Department in the University's College of Liberal Arts, a position he held until 1993. He also served as an Associate Dean of Wayne State's College of Liberal Arts. Now retired, Herman has been an active participant in SOAR (Society of Active Retirees), Wayne State's community-based outreach program to retirees, teaching a course entitled "Experiencing Opera" and serving on the Society's Steering Committee since its inception.

CANTOR NEIL BARRIS



An accomplished musician with a glorious voice, Cantor Barris brought a spirituality and beauty to the music of the Synagogue that will be hard to replace. He is pictured with his daughter, Olivia.

On Monday, June 15, 2009, the Downtown Synagogue suffered an irreparable loss when Neil Barris, its beloved cantor and committed Board member died unexpectedly. Stricken with double pneumonia, a consequence of having contracted the H1N1 ("Swine Flu") virus, the 44 year-old "Sweet Voice of the Downtown Synagogue" was tragically silenced forever.

Cantor Barris first appeared at the Downtown Synagogue on a Shabbat morning in 2002. His beautiful voice and sincere davening made it patently clear that he was no synagogue neophyte. He became actively engaged with the congregation almost immediately, assisting Cantor Usher Adler in conducting services and generously offering his help in many different ways. An accomplished musician blessed with a glorious voice, he continued to enhance his professional competence by studying chazanut with a number of local cantors. When Cantor Adler, following an extended illness, died in 2007, Barris became the synagogue's de facto cantor. Though he had functioned in that capacity for some time, he insisted on being called cantorial soloist, not yet an official cantor. Warm and gregarious, his skilled and joyous davening lifted the spirits of all who privileged to hear him conduct a service.

Cantor Barris is survived by his daughter, Olivia, his parents and siblings.

(ENDNOTES)

- 1 Detroit Free Press, November 29, 1998. "Sunday Voices, Conversations/Rabbi Noah Gamze;" Ganham, Jeff.
- 2 Echoes of Detroit's Jewish Communities: A History; Cohen, Irwin A.; City Vision Publishing, 2003; pg 99.
- 3 The Detroit News, March 3, 1985. "Shepard to a Dwindling Flock," Schiff, Brian. Section F

ARCHIVED TREASURES

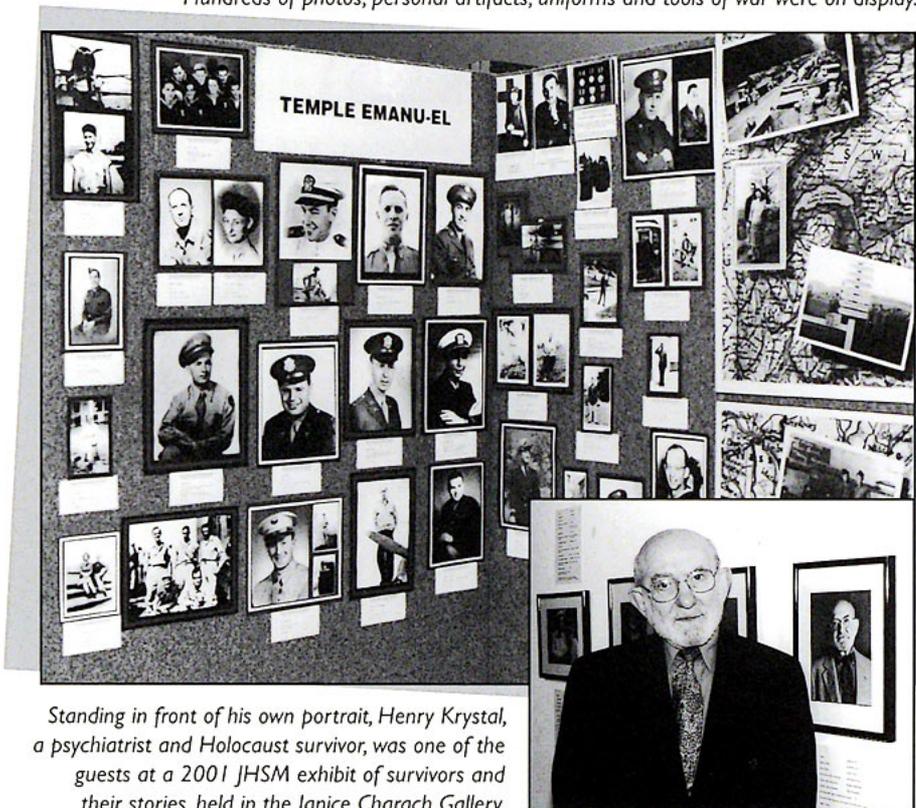
2009

JIM GREY COLLECTION

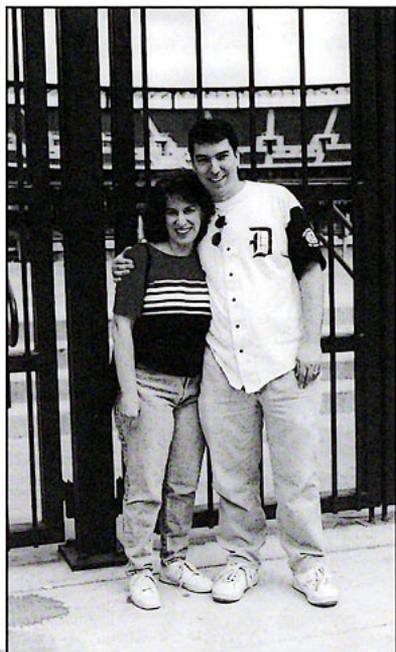
Taking photographs as a hobby, Jim Grey never imagined he'd be the unofficial chronicler of the Jewish Historical Society of Michigan. But, neatly tucked away in his office bookshelves, are the pictures that Jim has made. While many are predictable...annual meetings, smiling faces at a gathering, excited volunteers *kvelling* over an exhibit, these images create a colorful, very human record of the many milestones of the JHSM over the past 15 years.

Thanks for caring and clicking, Jim!

In 1995, the JHSM presented "Michigan Jews Remember WWII," a one-month exhibition at the D. Dan and Betty Kahn Building of the Jewish Community Center of Metropolitan Detroit. Hundreds of photos, personal artifacts, uniforms and tools of war were on display.



Standing in front of his own portrait, Henry Krystal, a psychiatrist and Holocaust survivor, was one of the guests at a 2001 JHSM exhibit of survivors and their stories, held in the Janice Charach Gallery.



Just a few years after taking his post as Rabbi at Congregation Shaarey Zedek in Southfield, Rabbi Krakoff and his wife, Susan, enjoyed a lovely afternoon touring Comerica Park, part of the 2000 JHSM Comerica Park Tour.

Jim Grey is pictured in front of a WWII 115 mm Howitzer cannon.



The award-winning JHSM Settlers to Citizens Tour often includes a stop at the historic Woodmere Cemetery, located on Fort Street in Detroit. Here tour guide Dr. Martin Brosnan stops at the Siegel family mausoleum where Benjamin Siegel, founder of B. Siegel and Jacob Siegel, founder of American Lady Corset Company are both buried.



Jim Grey shot this photo of a portrait of Chiune Sugihara, the Japanese consul in Lithuania who, against the orders of the government, issued more than 2,000 exit visa to Jewish Polish refugees. He is credited with saving some 2,500 lives, the second largest number of Jews in the Holocaust. Sugihara's son Hiroki, came to Detroit in October 2000 when the JHSM co-sponsored Visas for Life, a lecture and exhibit at the Janice Charach Gallery.

CELEBRITIES & *Celebrations*

2008 NATIONAL JEWISH BOOK AWARD GOES TO UNIVERSITY OF MICHIGAN PROFESSOR

JULIAN Levinson, the Samuel Shetzer Professor of Jewish American Literature and Associate Professor of English at the University of Michigan, was named recipient of the 2008 National Jewish Book Award. His book, *Exiles on Main Street: Jewish American Writers and American Literary Culture* (Indiana University Press), won the American Jewish Studies: Celebrate 350 Award.

Levinson accepted the news with gratitude. "This is really a terrific honor. The book comes out of a very personal need to think through the paradoxes of Jewish American identity. I adapted the title from the classic Rolling Stones album, which I suppose reflects the very same pattern that I discuss in the book. Jewish culture and Jewish books have always been created in dialogue with surrounding cultural forms. This award also recognizes that American Jewish literature isn't just written in English. One of the central chapters explores the ways Yiddish poets absorbed the powerful influence of the American bard Walt Whitman and created their own Yiddish American literary idiom."

The Jean & Samuel Frankel Center for Judaic Studies director Deborah Dash Moore noted that Levinson's award "is a signal and exciting honor, a tribute to Julian Levinson's pioneering work in expanding our understanding of American Jewish literature. The award speaks to the intellectual excitement of Judaic Studies at the University of Michigan, especially its interdisciplinary character. Levinson was honored at a March 2009 ceremony at the Center for Jewish History in Manhattan.

ARIEL & ZOELY AND ELI: COMING TO A MILITARY BASE NEAR YOU

FROM sea to shining sea, sisters Ariel and Zoely and their little brother, Eli Engelbert, are spreading cheer and patriotism with their highly touted musical talents. Known for their strong voices and beautiful harmonies, Ariel and Zoely, along with Eli, who begins each show with a rousing chorus of "Take Me Out to the Ballgame," launched OPERATION: Sweet Company, in April 2009. The musical concert tour takes them around the country visiting military bases to perform free concerts for the children of

America's heroic troops.

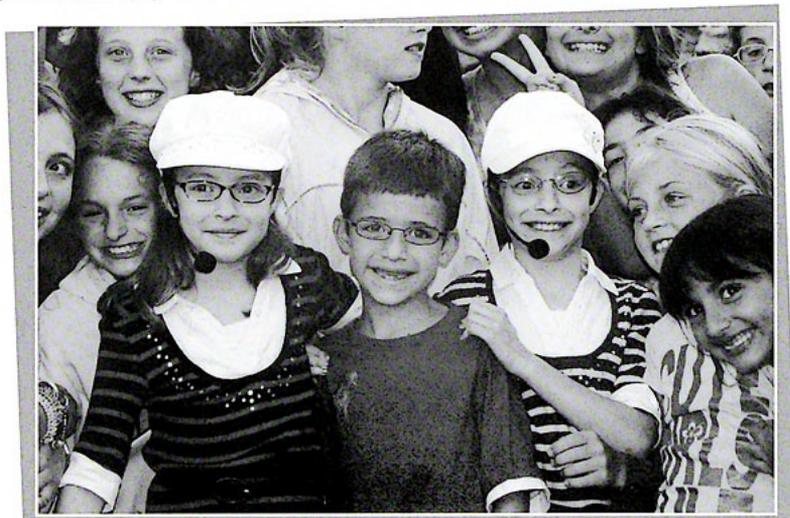
The children of Matthew and Caroline Engelbert of Ann Arbor, the 11-year-old identical twin girls have been singing their entire life, according to their father, who is manager of Soup J Productions. "When they were eight, I took them to a recording studio to record 'Rainbow Connection.' After radio host Dick Purtan (WOMC-FM) played the song on his morning show, offers to perform followed."

The girls released *Rainbow Connection*, a tribute to the children of military personnel, in the winter of 2007. Since then, their careers have taken off. The duo, together with Eli, have appeared in newspaper articles, on television, with symphony orchestras and performed the National Anthem at numerous events including the Palace of Auburn Hills prior to a sold-out Detroit Pistons basketball game, and before 54,000 at Shea Stadium prior to a New York Mets baseball game.

In 2008, Ariel and Zoey headlined a concert in Washington DC where they performed for children of wounded troops at Walter Reed Army Medical Center. The event gave them the impetus to launch *OPERATION: Sweet Company* at Robins Air Force Base. While there, they were presented with the Tarlavsky-Price Youth Leadership Award by the Greer Foundation. The Greer Foundation presents this award to individuals or organizations that exemplify the characteristics of two of America's finest young Army officers, Captain Michael Tarlavsky and Chief Warrant Officer Bruce Price.

OPERATION: Sweet Company is dedicated to "the children of our heroic troops," said Matthew Engelbert. "Over the past couple years, I've spoken to the kids about how fortunate they are to have those they love around and available — any time. For children who have a mom or dad serving overseas, this is not the case. Caroline and I instill in our children that the men and women who volunteer to serve our Nation are heroes all. We do not merely owe them thanks. We are indebted to them for their service."

The girls hope to someday launch a television career, their brother a recording career; but in the meantime, let the songs keep coming as this dynamic mitzvah team brings happiness and joy to children nationwide.



Ariel, Eli and Zoey flanked by happy campers in August 2008 at Camp Maas

DR. SAMUEL BILLSTONE RECEIVES NELC TZADDIKIM AWARD RECOGNITION FOR WORK AT ISRAELI DENTAL CLINIC

IN December 2008, Dr. Samuel Millstone of Farmington Hills received the Union for Reform Judaism Northeast Lakes Council/Detroit Federation (NELC) Tzaddikim Award Honorable Mention for his work at the Trudi Birger Dental Clinic in Israel.

Tzaddikim Award honorees “exemplify integrity and prove that one person can make a difference in the world,” according to award criteria. Tzaddikim Awards are given at each NELC Regional Biennial to individuals or groups of members who congregations nominate because they embody the essence of tzedakah (righteousness).

Dr. Millstone, nominated by Rabbi Daniel Syme of Temple Beth El in Bloomfield Hills, has spent countless hours volunteering at the Jerusalem-based free clinic where “painfully poor” children of all faiths receive dental treatment. “Without us, they would have no one,” Millstone says. Although he is now retired, he continues to raise money for the clinic and remains in contact with the friends that he has made as a result of this work. Founded as The Dental Volunteers for Israel free children’s clinic, it was renamed to honor Holocaust survivor and clinic founder Trudi Birger, a friend of Dr. Millstone and someone whom he describes as his personal hero.



Vivian Singer, Tzaddikim Award Committee Chairman; Eileen and Dr. Samuel Millstone, Tussy Shnider, NELC President and Rabbi Mills, Lead Union Rabbi, Union for Reform Judaism.

HENRY AND DELLIA MEYERS LIBRARY CELEBRATES 50 YEARS

FOR the “People of the Book,” nothing could be more important than a library. The 12,000 volume Henry and Delia Meyers Library, located in a 3,200 square foot space on the lower level of the D. Dan and Betty Kahn building of the Jewish Community Center of Metropolitan Detroit located in West Bloomfield, fills that need. On September 13, 2009, the library celebrated its 50th anniversary.

The original Meyers Library, inside of the Jewish Community Center (1959-1976) on the corner of Curtis Rd. and Meyers Rd. in Detroit, was made possible by a donation

from philanthropist Abraham Shiffman, in memory of Henry Meyers and his service to the Detroit Jewish community. Although books had been available in the Woodward and Holbrook JCC building, the new full-service library was dedicated during the Book Fair of 1959.

It was fitting that the library carry the name of Henry Meyers, as he had been a member of and president of the Detroit Public Library Commission during the 1940s and 1950s. He had previously been president of the Jewish Community Center for four years, and president of the Detroit USO (the largest in the country) during WWII. The December 1942 Center News summed up his role in the Jewish community: "What the Center is today in atmosphere and approach is greatly due to Henry Meyers' efforts and we can truly say that his work has left an impression that mere time cannot erase." His wife, Delia Meyers, was also a leader in the Jewish community. She was president of the League of Jewish Women's Organizations, the Michigan Federation of Temple Sisterhoods, and the Sisterhood of Temple Beth El.



Children enjoy special time in the library at the Jewish Community Center located on Woodward and Holbrook in Detroit, circa 1950s.

Photo courtesy of Joan Jampel.

When the Jewish Community Center moved to its present site in 1975, the library was situated on the main floor of the building and operated there for 25 years. In 2000, the library was temporarily moved to transitional quarters with a small collection of books and periodicals. The renovation of the new library was led by Joan Jampel, daughter of Henry and Delia Meyers, and her husband, Dr. Robert Jampel. In the interim, the temporary facility was supervised by Joan, and operated by a devoted corps of volunteers, many of whom continue to the present.

A colorful, Jewish-themed wall mosaic by artist Gail Rosenbloom Kaplan marks the entrance to the library, which formally opened in September 2004. The state-of-the-art facility, directed by professional head librarian, Francine Menken, and associate librarian,

Addie Levine, is located on the lower level of the JCC. The formal dedication featured historian and author Dr. Sidney Bolkosky and a mezuzah ceremony by Rabbi Daniel Syme.

A quiet study area with comfortable chairs and tables is located just inside the library. The children's area features computer stations, a puppet theater, story-time area and a collection of children and young adult material. Computers for adult use are in the main area and the library catalog is available online. Periodicals with historical Jewish content, daily newspapers, a flat screen TV and a telesensory machine for the visually impaired are available in the adult reading area.

A separate listening station is available for use.

The Woolf-Cohen Dance Media Display Case showcases dance materials and artifacts. A large assortment of DVDs from the Barbara and Douglas Bloom Jewish Visual Media Collection — including historical and biographical documentaries — is available for checkout.

A new Library Special Speakers Fund, underwritten by Delia Jampel and John Frank, enabled Peter Greenberg, author and travel editor for "The Today Show" to speak to a large crowd. This year, Alan Zweibel, author, and original writer of "Saturday Night Live" captivated the crowd at the 50th anniversary of the library. In previous years, Elie Wiesel and Lucette Lagnado were among the authors who have appeared.



Henry and Delia Meyers

60TH ANNIVERSARY OF THE MARWIL BOOK COMPANY 1948-2008

LIKE a cup of tea and a good book, the Marwil Book Store and Wayne State University have been synonymous with one another since 1948 when Milton "Bud" Marwil and his wife Lenore opened their first book shop in Detroit at 33 West Warren Ave., between Woodward and Cass, just a few blocks from Wayne State University's Old Main.

Bud, born in Detroit, met his wife Lenore Zavelle (of Philadelphia) in 1940 at a restaurant with a jukebox, just outside of Yellowstone National Park. They danced the night away and were married two years later. Bud went off to serve in the Army overseas. After the war, Bud joined Lenore in Philadelphia and worked in her family business, Zavelle's, which operated college bookstores at the University of Pennsylvania, Temple University and Princeton University. In 1947, Bud moved his young family back to Detroit, quickly putting his Zavelle's experience and knowledge to work by partnering with his old friend George Weisswasser and opening Wayne Medical Bookstore. A year later, Bud left the medical bookstore and, with Lenore, started his own college bookshop, Marwil Book Company.



1950s...Milton and Leonore Marwil celebrate the expansion of their downtown location with a tea party for family and customers. Pictured (l to r) Daniel, David, Joel, Milton and Leonore Marwil.

Marwil's was a dingy single room, jammed to the ceiling with college textbooks. Soon, the textbooks, joined by trade books, supplies, gifts and cards, spilled over into a second adjacent space. A third section, specifically for paperbacks, was added a few years later. This area was as bright and modern as the first was musty and dark.

At the beginning of each semester, the store was jammed with textbooks and students. Ever frugal, Bud tried to offer as many used books as possible. To this end, he traveled the Midwest and East, trolling college bookstores for used copies of the required texts, often with one of his five children in tow.

Bud and Lenore enjoyed good relations with the Wayne State faculty and often hosted celebrations of their new publications. Lenore would drape a white cloth over a display table, set out trays of cookies and cakes and pour tea from a silver urn.

Marwil's opened a second college store at the University of Detroit and also expanded their trade business to the burgeoning malls of the 1960s, with bookstores at Northland, Eastland and Westland Malls, gleaming shops that carried the latest, as well as the classics, in fiction and nonfiction.

Back on Warren Ave., the business grew to serve not only the university but the greater community, supplying technical books to Detroit's organizations and companies — Ford, General Motors and Burroughs among them. Marwil's also became a jobber of paperbacks, discounting to local concerns. Bud's reach extended farther into the community when he founded the Detroit Children's Book Fair and helped found the

Detroit Jewish Book Fair.

In 1970, Marwil's moved to a historic building on the corner of Warren and Cass, directly across from Old Main, the center of the Wayne State campus. A decade later, Wayne State University recognized Marwil's for its years of service to the university community. Soon after, in 1982, Bud and Lenore retired from the business, selling it to the Kramer family, who retained the name Marwil's.

For Bud and Lenore, running Marwil's was always a family affair, a mom and pop concern. They worked long hours, five to six days a week, often taking work home with them. If they took a lunch break, it was short; Lenore would check cards and supplies as she ate, Bud would read the latest issue of *Publisher's Weekly*. Their five children, Sarah, Joel, David, Daniel and Ann, also helped by working in the store during school vacations, sometimes on weekends, and often on the work brought home.

The children's memories are strong and fond. Ann, who became assistant manager of the store after college, remembers her father as the "no-waste" king, using every inch of paper and scrap before giving it up to the wastebasket. Joel remembers accompanying Bud on innumerable delivery trips to GM. Daniel remembers his dad going to the store during the 1967 riots carrying a baseball bat to protect the premises; and Sarah remembers the speed with which Bud and Lenore traversed the store tending to stock and customers. David remembers driving book orders from the main store to the mall stores and his joy in being a teen king of the road.

But on the Sabbath, business stopped. *Shabbos* was sacrosanct, a respite for family, rest, good food and prayer. In 1997, Lenore passed away, and Bud in 2002. Their legacy — their children, grandchildren, great-grandchild, and Marwil Book Company, 60 years and counting — lives on.

— Joel Marwil, Ann Kainan, Daniel Marwil, David Marwil and Sarah Lamstein

BRICKS & MORTAR THE WALTER P. REUTHER LIBRARY'S EXHIBIT

FROM end to end, the Wayne State University campus, located in the heart of Detroit's cultural center, is replete with the names of Jewish Detroiters that appear on more than a dozen major campus buildings.

One was an opera singer, another a bottle maker, two of them founders of drug store chains. In all, 15 philanthropic individuals and families in the Jewish community helped shape the physical campus of Wayne State University. These buildings and the people behind them became the subject of an exhibit which opened in October 2008 at the Walter P. Reuther Library of Labor and Urban Affairs.

Co-sponsored by the Leonard N. Simons Jewish Community Archives, the exhibit recognized those whose names helped create these landmarks located on Michigan's only urban campus. Research conducted by archivists with both the Simons archives and the Reuther archives unearthed dozens of photographs and documents, which helped to tell the story of people whose names reside on these buildings, some dating back more than 100 years.



The team responsible for the exhibit included (l to r): Camille Craycraft, Exhibit Design, Walter P. Reuther Library; Robert Kaplow, former JHSM President; Breque Keith, Archivist, Wayne State University Press and Mike Smith, Director, WPRL. In front are Charlotte Dubin, past president Leonard N. Simons Jewish Community Archives and Sharon Alterman, Director, LNSJCM. Photo courtesy of Jim Grey.

Richard Cohn, co-founder of the Telephone Directory Advertising Co. was much loved for his unpublicized charitable acts. His efforts on behalf of children with disabilities led to the formation of the Detroit Society for Crippled Children and a building to house the agency. His gifts helped underprivileged boys attend summer camps and put young people through college. Just after his death in 1956, Cohn's foundation carried out his wishes for a building at Wayne to house the college of nursing.



The Max Jacob House, built in 1915 for the grand sum of \$20,000, is the oldest of these structures. It was acquired by the university in 1977 and became the president's residence 10 years ago. The newest building on the campus is the Marvin I. Danto Engineering Development Center, which will advance research and development in the fields of biotech, nano-science and alternative energy technology.

THE JEWISH DONORS

BEHIND THE BUILDINGS AT WAYNE STATE UNIVERSITY

Eugene Applebaum College of Pharmacy and Health Sciences

Richard Cohn Memorial Building (College of Nursing)

Marvin I. Danto Engineering Development Center

Helen L. DeRoy Apartments

Helen L. DeRoy Auditorium

Louis M. Elliman Clinical Research Building

Charles E. Grosberg Religious Center

Mort Harris Recreation and Fitness Center

Max Jacob House (President's Residence)

Helen Vera Prentis Lande Medical Research Building

Spencer M. Partrich Auditorium (Law School)

Meyer and Anna Prentis Building (School of Business Administration)

Emma Lazaroff Schaver Music Building

Shapero Hall

Vera P. Shiffman Medical Library

Leonard N. Simons Building (Wayne State University Press)

UNIVERSITY OF MICHIGAN MUSEUM OF ART OPENS FRANKEL FAMILY WING

THE University of Michigan has long benefited from Frankel family generosity. The support reached a new level in March 2004 with a \$10 million donation from the Maxine and Stuart Frankel Foundation of Bloomfield Hills to help fund an addition to the University of Michigan Museum of Art (UMMA)—the largest gift in UMMA's 58-year history.

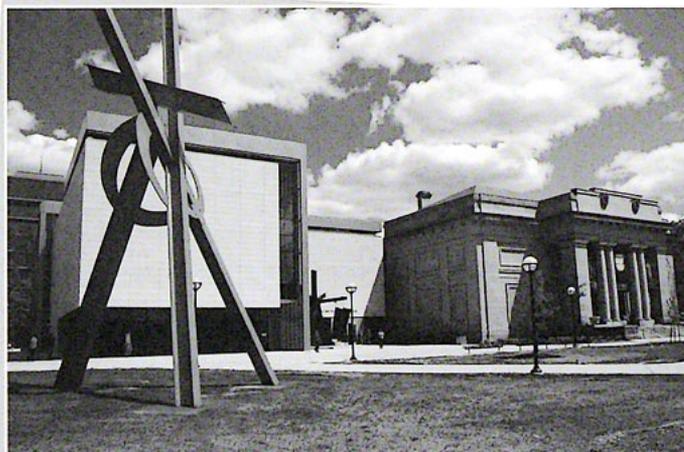
In June 2006, the museum closed to prepare for its \$41.9 million renovation. In March 2009, the museum reopened with much praise accruing to the new Maxine and Stuart Frankel and the Frankel Family Wing featuring a stunning 60-foot-high Vertical Gallery. Designed by architect Brad Cloepfil and Allied Works Architecture, the 55,000 square-foot Frankel Wing more than doubles the museum's space, allowing more of its celebrated collection to be displayed, and provides new facilities for visitors such as a 225-seat auditorium, new art study areas and more art storage. As Maxine Frankel points out, the Frankel Wing's cantilevered construction allows large windows to let those inside look out to view sculptures placed around the building and those on the campus outside to see in and be inspired to enter. Visitors can take an art and architecture tour of the museum that explains the concepts behind the design.

Maxine and Stuart Frankel are U of M graduates (AB 1966 and BBA 1961, respectively). Their private art collection of modern and contemporary art is renowned, and pieces from it are often loaned to museum exhibitions around the world. The Frankels are also internationally recognized for their philanthropy. Maxine Frankel serves on the boards of several non-profit and charitable organizations, including locally: the board and executive committee of Children's Hospital of Michigan, the national advisory board of UMMA and the U of M President's Advisory Group. She chairs the board of governors for the Cranbrook Academy of Art and the Cranbrook Art Museum.

At the dedication of the Frankel Wing, U of M President Mary Sue Coleman spoke of the benefit to the university community and the public accruing from the generosity of the Frankel family.

—Wendy Evans

*View of the old and new
buildings of the UMMA.
Photo courtesy of the
University of Michigan
Museum of Art*



BOOKREVIEWS

Grand River and Joy

By Susan Messer

University of Michigan Press c2009

231 pages

This work of fiction is based on the author's short story published in *Moment* magazine in 2005 for which she won the magazine's 2005 Short Fiction Competition. Semi-autobiographical, this unique, nostalgic and colorful novel draws the reader in immediately. The novel is set in Detroit in the years leading up to the 1967 riots. For Detroiters, the streets are familiar – Linwood, Dexter & Davidson, Hastings Street – and Apoline, where Harry Levine, his wife and three daughters live. Throughout the book are references to streets, shops and landmarks of Detroit. Susan Messer does a brilliant job of weaving the history of Detroit into her storyline.

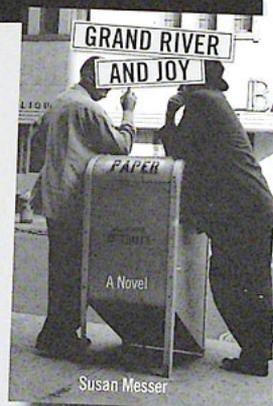
Each day, Harry and his sister Ilo ride a new 1966 silvery blue Dodge Dart to Grand River, south of Joy, to the business he inherited from his father, Levine Wholesale Shoes, located in a rundown building with second-hand furniture. Harry's tenants, Curtis and his son Alvin, African-Americans, live in the building working odd jobs.

The story begins in 1966 on Halloween night, when Harry discovers graffiti written on the outside of his building, "Honky Jew Boy." Although he dismisses this as a Halloween prank, he begins to get leery when he discovers his tenant's son has created a lounge in the basement of the building with marijuana paraphernalia and Black Panther literature.

Even with this discovery, Harry covers for Curtis's son when police arrive at the scene. Indicative of the time, a Volkswagen bus, painted in neon colors with a three-leafed marijuana symbol fixed on its side, slows and a "hippie" with long hair and a beard sticks his head out and shouts a derogatory name at cops.

Harry's wife, Ruth, is a member of the Detroit Council of Jewish Women. The women hold meetings in each other's homes in some of the wealthier neighborhoods of Detroit, including Sherwood Forest and Palmer Woods. At one meeting, Ruth leads a discussion on white flight. All around the Levines' neighborhood, people are packing up and moving. Within Harry's own family, people are divided about moving to the suburbs, and neighbors are secretive about their plans.

The author skillfully interlaces into the narrative a scene of a remembered visit to the Detroit Art Institute as the painter Diego Rivera is creating his work. Harry, then a young man, is lured there by a conversation with a stranger at the river. The book is full



of these surprises and memories of Detroit.

Messer describes the thoughts and struggles that preoccupy Harry as the riots take over the city; she also explicates the fears Curtis and Alvin are experiencing as black men at a time when the city is in turmoil.

With Messer's attention to detail and her rich depiction of the characters, this novel captures the social and psychological aspect of this time period and the history and culture of the Jewish community of Detroit.

— Francine Menken

Making Up with Mom: Why Mothers and Daughters Disagree About Kids, Careers and Casseroles (and What to Do About It)

By Julie Halpert and Deborah Carr, Ph.D.

Thomas Dunne Books (St Martin's Press), 303 pages

"A must read for women...book full of support and good, sound advice"
— Dr. Dorothy Furman, coauthor of *Daughters and Mothers: Making It Work*
and *Chicken Soup for the Mother & Daughter Soul*

MAKING UP WITH MOM



Why Mothers and Daughters
Disagree About Kids,
Careers, and Casseroles
(and What to Do About It)

Julie Halpert and Deborah Carr, Ph.D.

We all have either experienced or seen it: the “look” that only a mother can give a daughter, or a daughter can aim at her mother. Authors Julie Halpert and Deborah Carr, Ph.D., delve into what is behind that roll-of-the-eye and the minefield of communication issues that arise between mothers and daughters.

Halpert, who lives and works in Ann Arbor, is a mother of three and journalist whose own mother has mastered that infamous “look.” She found Carr, a sociologist at Rutgers University, while reading a *New York Times* article on mother-daughter relationships. The two teamed up to explore how today's two generations of women with vastly different upbringings and opportunities view each other and how they get along.

Through dozens of interviews, they tackle three core issues: dating/marriage, career and child rearing. The result is an eye-opening book full of helpful advice and insights. Interviewing nearly 100 women from ages 25 to 79, from across the country and all walks of life, they share challenges, obstacles and solutions. Each chapter begins with the poignant stories of several mother and daughter teams — some painfully familiar — and ends with separate columns of advice for mothers and advice for daughters. In Chapter 3, “Courtship, Cohabitation, and China Patterns: Choices About Love and Marriage,” we meet a 27-year-old who is exploring a career, enjoying her freedom to date and travel and is nowhere near ready to get married. Her mother fears her daughter can't trust men, is too adolescent and lives for the moment, not for the future.

Halpert and Carr point out the obvious, that what one generation considers “adult” this new generation has redefined. Backing their theory up with impressive resources and statistics, they also offer advice on how mothers and daughters can explain their choices in more meaningful ways.

Making Up with Mom is one of those books handy to have around. Next time you

want to give your own mother or daughter the “look,” this little guide may remind you to grin instead and do something positive. Halpert and Carr suggest seeing movies together or reading the same book and getting together to discuss it. They provide a nice list of suggestions, too. They also recommend that daughters conduct an oral history of their mothers, a gift to help make sense of their lives in the present and for future generations.

—Wendy Rose Bice

Looking Back

by Mania Salinger

Ferne Press, 2006; 145 pages

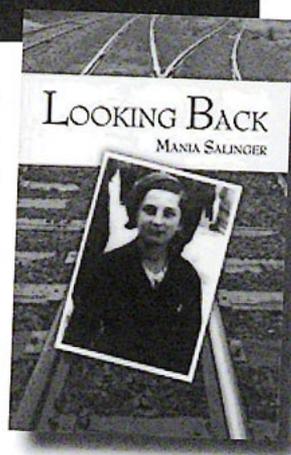
In 1979, at the urging of her three daughters, Mania Salinger began writing down her memories of Radom, Poland, and the occupation. She was born in 1924, delivered by a midwife at home, still encased in the caul or fetal membrane. Her mother believed this was a prediction of good luck. Mania was the middle child with an older sister and younger brother. Everyone perished during the war but Mania and her sister.

She writes with expression and awe about her childhood. She shares her pleasant memories of her loving parents and the city of Radom, a large industrial city known for its leather goods. Her father owned a shoe factory. Mania, called Marysia by her friends and Manusia by her family, lived in one of the mixed neighborhoods with good schools. Theirs was a privileged life with a live-in maid and nanny. Mania's father went to synagogue on Shabbat only and prayed daily. She says that, though surrounded by Christianity, “The Jewish traditions of our home and the celebrations that we shared with neighbors and friends always reminded us of our faith.”

Mania's extended family in Poland gathered frequently in small groups as they could not accommodate large gatherings — food was an expensive commodity in Poland. Mania was enrolled in a prestigious private high school. Not many Jews were admitted to the public schools. She writes of her friendships, outings to their summer cottage and her interest in boys. Photos are presented throughout the book of various periods in Mania's life.

Not until much later in the book does Mania start writing about the occupation and her family's fate. She writes that her German language lessons saved her life, and she describes the kindness of some of the Gentiles who also helped her. Just before liberation by the British Army, she was at Bergen Belsen, and she recalls the... “awful smell that didn't seem to fit in the clean farming community.”

She was sent to Bad Nauheim to recover from a dangerous arm infection. There she met her husband, Martin Salinger, part of the American Military Police. They eventually moved back to the United States and Detroit. She still lives in the Detroit area.



Mania writes of her friendships lasting a lifetime. She describes a trip back to Radom some 25 years ago to visit the Kubicka family, a Polish Christian family who offered to hide Mania's mother during the war on their factory property. Her mother declined because she wanted the family to stay together. Since her mother was older, she believed the Nazis would find her undesirable. Mania recalls how the Kubickas always had a Christmas gift for her under their tree. On her trip back to Radom, the Kubickas watched over Mania as she was the only Jew in town and they were worried for her safety even after so many years.

Of course, Mania writes of the accomplishment she is most proud of — her family, her daughters, her son-in-law and her three grandchildren. This book resonates with hope out of the tragedy of war; and for Mania, her opportunity to have created a new and fruitful life.

— Francine Menken, MLIS, Head Librarian of the Henry & Delia Meyers Library at the D. Dan and Betty Kahn Building of the Jewish Community Center in West Bloomfield, Michigan.

Thirsty Planet

by Robert Tell

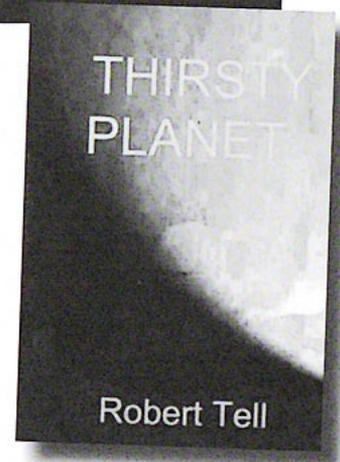
YouWriteOn.com, 2008

409 pages

Incorporating elements of science fiction and religion, the novel *Thirsty Planet*, by Detroit author, Robert Tell, poses a scenario of what could happen if global warming continues unchecked. The story takes place in Detroit, which he envisions as a waterfront city that would be adversely affected by rising sea levels. The setting alternates between the years 2022 and 2121, with a time-traveling scientist from the future trying to solve crimes related to the black market in water, and also trying to change the course of history while planet Earth still has time to heal itself.

Fans of *1984* and *Brave New World* will appreciate the story and Tell's social commentary on the importance of environmental reform. Those who have a familiarity with the Exodus story will like how it has been given a clever turn in this tale. Everyone will enjoy the surprise twist at the end.

— Eileen Polk, Librarian, Prentis Memorial Library — Temple Beth El, Bloomfield Hills, MI



I Remember

THE HISTORY OF DR. JACOB CHALAT & ESTHER GERSHENSON CHALAT

As recalled by their son, R.S. Ned I. Chalats, M.D.

Imagine "Jack" Chalats (1887-1949) as a young Jewish teenager wandering the streets of Moscow, and imagine, too, a less promising beginning for a youngster. At that time, Russian Jews had absolutely no status in their towns and villages other than to be the object of anger, scorn and the victims of ridicule, pogroms, riots and persecution.

Jacob's father had died young, probably of cholera. His mother supported her five children by establishing a successful bakery. One day, she was suddenly given an order to sell everything within 24 hours and move to Gomel (then a part of Russia, which later became a part of Poland), a city which Catherine II (Catherine the Great) had made into a giant ghetto. Small wonder, that Jacob, during the unrest leading up to the revolution, was angry and joined the forces organizing to overthrow the Tsar who was by then already the unfortunate Nicholas II.

My father's stories relating to his Russian experiences were told me reluctantly and slowly over the 23 years we were together before he died. My father had fallen in with Trotsky's "Mensheviks," a rebel group that wished to overthrow the government and establish a republican democracy modeled after the United States. The Mensheviks were far less ruthless, however, than Lenin's Bolsheviks who prevailed. Years later, Trotsky was hunted down in Mexico and murdered, presumably by Stalin's KGB.

The Tsar's men in the Crimea caught up with my father in Sevastopol, probably in 1907. He was carrying some incriminating papers, was arrested, tortured for information, tried and sent to prison in Siberia.

Understanding the Russian punishment system in the late 19th and early 20th centuries (1865-1919) requires some background in world and Russian history. The American Revolution (Independence), 1776, and the Civil War (Emancipation), 1861-1865, and the French Revolution (Liberty, Equality and Fraternity), 1793, had had worldwide political effects. The freedoms advanced to the masses aroused people around the globe, and Russia was no exception.

Tsar Alexander II (emperor 1855-1881) caught some of that spirit of change. He liberalized laws and freed the Serfs (slaves), but was rewarded with vilification and assassination. Actually, under his rule, the people had become little better off.

The reaction among his successor Tsars was to become repressive and more authoritarian. The people gradually united and reacted against these hated, isolated regimes. A famous painting shows the Cossacks riding down and murdering a supposedly peaceful protesting group of peasants gathered outside the Imperial Palace in 1905. Such events ultimately led to the Russian Revolution during and after World War I. Small

wonder my father, a poor, fatherless adolescent Jew in Moscow, felt abused.

By exiling dissidents, the Russian government was able to punish opposers and to populate Siberia. In 1908, my father was one of hundreds of human cargo loaded into a box-car on the trans-Siberian railway and dumped in a remote forest. If they froze or starved, too bad; if they survived, a community resulted. My father's group survived. His description of the cold Siberian winter was remarkable, but was punctuated by a tale of his ice skating at 50 degrees Celsius below zero with the warden's wife. He always told this story with a prideful grin.

After about a year in the prison, where the walls were simply the forest trees, he escaped in a story very like that depicted in the film, "Doctor Zhivago." He worked his way to Paris, mostly by walking across Russia, Poland and Germany. There he found an "agency," which was able to identify an American sponsor who agreed to help my father by supplying both a bed and a job in Detroit.

This adoptive family ran a restaurant where my father worked as a waiter and dishwasher. I always thought these people were my true relatives. Many, many years later, one of them came to see me as a patient. When I asked how we were related, he identified yet another relative who was constructing a family tree. It turned out I was not at all a part of that family. The sponsorship had been purely random.

U.S.A.

My father arrived in Detroit in 1910. The 1911 Detroit Central High School yearbook lists him as a graduate heading onto the University of Michigan Literary College. He graduated from the U-M Medicine School in 1917. He interned, then enlisted in the U.S. Army as a physician and served just in time for the Armistice in 1918. He told me that Dr. Max Peet had offered him a residency/fellowship in neurosurgery in Ann Arbor, but by then he was over 30 and ready to start a life. His *métier* was to practice among the poor. He took a job with the Detroit City Physicians' office and made house calls throughout the city. He also managed a diabetic clinic in the basement of Receiving Hospital.

As soon as I was old enough, my mother sent me off to spend some days with him. I remember a good deal about that time, especially the indelible images of seeing the anxious looks on the faces of the families waiting to see the doctor and the awe of the small children watching my father unlock the police "call boxes" to get another four or five addresses of people waiting for care. My father and I played a little game then, too. Infectious diseases were prevalent and were much more threatening than they seem today. Measles, scarlet fever, whooping cough, diphtheria, chicken pox, even tuberculosis were not uncommon and required, at least, a quarantine sign be tacked on the door. Whenever he emerged from a home where one of these diseases was suspect, he gestured with his wrist and I climbed into the back seat. This banishment lasted exactly one house call, and if no contagion was found there, I was allowed back into the front.

LOVE AND MARRIAGE

By 1920s standards, both my parents were late to become betrothed. In 1924, he was 37, and starting his private practice in Detroit. My mother, Esther Gershsenson (1897-1980), 27, was a stunning, blue-eyed, blond Jewess from northern Poland, trained as a librarian. They met at a friend's cottage on Lake Orion. Today, the romance might be noted as legendary, and it served as a good example for me. I cannot recall ever a cross word between them, not even when he would come home and order a half-ton of coal to be delivered to some poor, beleaguered family. The two were of the same mind about people, politics, social issues and seemingly all else.

As the Depression came, my father was also doing some obstetrics at night for the Health Department in people's homes for an additional \$10 each. I remember the breakfast conversation, particularly about incomplete abortions. These had almost always been performed in basements, secretly, cheaply and, reputedly, by gypsies with dirty hands, broken finger nails and without asepsis. Not surprisingly, infections and/or bleeding were common results. My parents were both dismayed and tried to understand the various causes that led these victims into ruthless hands: youth, fear of parents, shame, and not enough money to feed themselves, let alone another mouth. My ears were big even then, and the memories of those mornings linger.

One story I remember well relates to religion. The fact that we were Jewish was never in doubt, but we did not celebrate the holidays and my parents never went to services nor were part of any religious community. When I neared adolescence, a want to "belong" was manifest, so I asked my mother about joining a congregation. She said, "Ask your father!" So I did. His answer sticks with me yet. "Son," he said, pulling himself up to his full 5'8," "the Tsar's men tortured the religion out of me."

A few days later, it was announced we were joining the reform Temple Beth El, probably the most assimilated temple within the Jewish community of Detroit. The services were in English, no Hebrew, men and women sat together, pictures were allowed in the sanctuary and there was even a hired choir. Our religious high school met on Sundays and included a visit to the services of every religious denomination in Detroit. It seemed to me our services were structured very much like those of the Methodists, only without a mention of Christ.

Almost a decade later, at my father's funeral, Rabbi Leon Fram gave a very nice eulogy extolling his good and worthy life and his dedication to his patients, family and friends. Then I saw a twinkle in the rabbi's eyes as he added, "Here is the only member of our congregation whom I have never once seen inside the temple."

Thirteen years earlier, my father had his first heart attack. It happened when we were preparing for his 50th birthday celebration. Afterwards his activities were extremely limited. Our world shrank. Mother gave up her charity work and went into her family's business, Ned's Auto Supply, in Highland Park. I worked too, during vacations and after school, first as a pump boy at a gas station and later, while in college, in Ann Arbor waiting tables and working in a series of cafeterias.

I recall with wonder how different treatment for heart disease was during the years of my father's illnesses ...bed rest and oxygen. Now, I have had bypass surgery, my aces are inhibited, my betas are blocked and daily take enough nitroglycerine to blow up a

small ship. I walk a mile and a half each day and feel pretty good. It's 13 years now for me, too.

Jacob was an idealistic, driven and very humane man. He hungered for education and must also have been very convincing. He was able to convince the Tsar's men not to shoot him, the warden not to pursue, the agency that he would be a worthy immigrant, the University of Michigan to embrace him after less than a year in the country and the Medical School to accept him. He even talked my mother into marriage in spite of a 10- year age difference. He proved worthy of each of these risks and trusts.

Perhaps, this is not an unusual story, but it is truly an American story. The land of the free...God Bless America.

140 YEARS AGO....

IN 1869, Albert Kahn, who would become one of the world's most noted architects, was born in Germany. In 1880, Kahn arrived in Detroit with his parents, Joseph and Rosalie. As a teenager he was hired by the architectural firm of Mason and Rice and later won a year's scholarship to study abroad in Europe. He founded Albert Kahn Associates in 1895 where he developed a new style of construction using reinforced concrete rather than wood in factory walls, roofs and supports. Packard Motor Car Company's factory, built in 1907, was the first development using this principle which also provided improved fire protection and allowed large volumes of unobstructed interior. Kahn would go on to build many buildings and factories for Henry Ford. Kahn's taste for exceptional design can be seen throughout the world today as many of his buildings remain: the art-deco Fisher Theater in Detroit, Hill Auditorium in Ann Arbor, Ford Motor Company's New York headquarters and The Bonstelle Theater (Detroit, originally Temple Beth El).



The title is centered on a background of three overlapping, semi-transparent diamond shapes. The word "from" is in a small, italicized serif font above "Haven". "Haven" is in a large, bold, serif font. "to" is in a small, italicized serif font between "Haven" and "Home". "Home" is in a large, bold, serif font.

from Haven to Home

JEWISH LIFE IN AMERICA

Some of our favorites....

IN 1654, 23 Jewish men, women and children stepped onto the shores of New Amsterdam. They were refugees from Recife, Brazil, in flight after the country had been recaptured by Portugal. Unlike the occasional Jewish trader who had visited the colony owned by the Dutch West India Company, these visitors intended to stay. Peter Stuyvesant, the director-general of the Company, gave them no welcome and sought to deport them soon after their arrival.

They stayed, and in doing so, helped shape what would become the United States of America's constitutional right to religious freedom. They stayed and won the right to trade, to become land owners and to serve in the militia.

Their story, and that of the millions of Jewish immigrants who followed them over the next three centuries, is told in the exhibit, "From Haven to Home: 350 Years of Jewish Life in America," which made its Midwest debut at the Detroit Historical Museum in May 2009.

Thousands came to the museum through the summer of 2009 to see this fascinating exhibition featuring documents and artifacts collected by the American Jewish Historical Society and the Library of Congress.

The original exhibit debuted in Washington D.C. in 2004 and included all original documents and images, most of which are housed in the Library of Congress. The exhibition met with such tremendous success that the American Jewish Historical Society decided to make a traveling version, using facsimiles of the originals. Since then, more than one million have read the panels and heard the story of how Jewish immigrants sought a haven and made a home. It's a story that resonates with any person whose family members left one country and found the U.S. as their home.

For the Detroit Historical Museum exhibition, JHSM volunteers created a unique Michigan panel featuring many images of iconic Michigan Jewish leaders and events, and collected a number of artifacts, which help create an understanding of the contributions the Jewish community has made. Volunteer docents attended a training session led by the curator of the original exhibit, Michael Feldberg, who explained that the exhibit really tells the story of American history — seen through a Jewish lens.

JHSM docents were terrific — entertaining and educating the hundreds of guests who came to see the exhibit as part of group tours. We asked these docents to share some of their favorite items in the exhibit for publication in this journal:

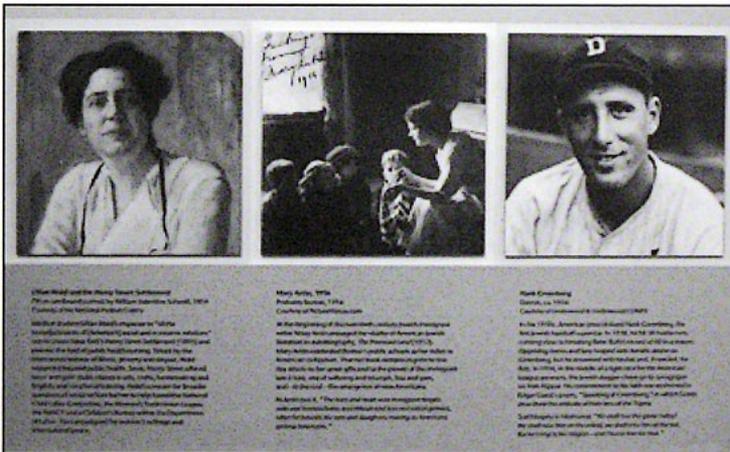
DOCENT SHERI SCHIFF

I usually give this information at the beginning of a tour because I think it is necessary to understand the difference between assimilation, acculturation and accommodation. The Jewish community is truly a lesson on how immigrants can retain their core values and enable themselves to fully embrace all that our country has to offer.

New immigrants adapt to their surroundings by making continual compromises and concessions as they strive for a better way of life – a Home – that will become a Haven for themselves and their descendants. Jews – like most other ethnic and religious groups – left their home environment in search of opportunity, economic prosperity and the freedom to speak and worship as they pleased. And like other ethnic/religious groups, we brought our core values, culture, customs, food preferences, language/newspaper preferences and religious practices with us. In America, there was no shtetl or ghetto. For the most part, we were free to adapt to the country and prosper. Our fear was that we would become like everyone else.

The United States has been likened to a melting pot with a thick rich stew simmering forever in a pot. After awhile, the various tastes of the carrots, potatoes and meat lose their distinction and take on the taste of each other. I believe this is an erroneous depiction of the United States. Perhaps we are more like a salad bowl with a crunchy radish and a juicy tomato and a tasty cucumber held together with a flavorsome dressing, a more apt simile for our pluralistic, democratic society. These analogies reflect what social scientists today are still realizing as we continue to welcome immigrant societies: that there is a difference between assimilation, acculturation and accommodation.

As Jews, we did not want to become “everyone else.” We wished to retain our identity and to grow in our democratic society. New relationships, new opportunities existed within our ability to create an American Jewish community that would carry the best of both worlds – American and Jewish. Jews strived to encourage new generations to embrace the embodiment of both our religion and our new communities. We learned to become active participants without giving up the culture and community that defined who we are – both Jews and Americans. We continue to be a successful immigrant group, one that truly lives by the title of this exhibit; we found a haven and made it our home.



Portion of a panel from An American Jewish Gallery.

DOCENT JOY GAINES FRIEDLER

One of the greatest symbols of our young nation's ideals of liberty, and its attempt to remain committed to those ideals, is the Touro Synagogue in the seaport community of Newport, Rhode Island.

In 1658, 15 Jewish families arrived in Newport from the Dutch West Indies. Allowed to carry on their lives, these settlers held religious services in their homes including the traditional minyan of ten men. A young, not-yet-ordained Isaac Touro came from Amsterdam to Rhode Island to serve as the spiritual leader. Under his leadership, a small parcel of land was purchased. Money was raised by the fledgling community and by other Jewish communities around the world in order to build The Touro Synagogue, the first of its kind in the United States.

In 1763, the synagogue was officially dedicated at a ceremony attended by Christian dignitaries as well as Jews – opening the way for acceptance, tolerance, and freedom.

In 1776, most Jews were forced to leave when British forces occupied Newport. Touro stayed behind and convinced the British to use the synagogue as a hospital, thereby assuring its safety. After the war, Moses Seixas tended to the synagogue, and the building was used as a kind of state house.

Then, in 1790, America's first president, George Washington, came to Newport to promote The Bill of Rights. He received a letter from Seixas on behalf of the Jews of Newport, congratulating him and articulating the nation's ideals of freedom. Seixas's text refers to past persecutions of Jews – deemed non-citizens throughout history –and then lauds the new nation's commitment to religious liberty. Washington immediately thanks Seixas and in his reply echoed Seixas's own words, words Washington would repeat in later speeches.

Washington replies, "If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good Government, to become a great and happy people....For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance requires only that they who live under its protection should demean themselves as good citizens."



The Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their assentual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my Administration, and fervent wishes for my felicity. May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other Inhabitants, while every one shall sit in safety under his own vine and figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations here, and in his own due time and way ever-lastingly happy.

George Washington

The Touro Synagogue in Rhode Island and George Washington's letter guaranteeing religious freedom.
Photos courtesy of the American Jewish Historical Society.

DOCENT WENDY ROSE BICE

As we wander through the exhibit, I always encourage guests to realize that each item in the exhibit exists as an original either in the Library of Congress or the American Jewish Historical Society...George Washington's handwritten letter, beautiful posters and artwork, and this 1942 telegram received by Rabbi Steven Wise, which alerted him to the Nazi's plans to "resolve once and for all Jewish question in Europe." Wise alerted the State Department, Jewish leaders and the American public. The story did not make front page news until nearly three years later.

This map shows Jewish settlements throughout the state and provides a chance to reflect with awe the sacrifices and commitments of early pioneers. In Michigan's early history, Jewish settlements were not centered around the big cities like Detroit, but all through the state including the Upper Peninsula.

The first Jewish residents of Michigan date back to the 1760s. Each year, Ezekiel Solomon and Chapman Abraham would travel from their homes in Montreal to Michigan and back again to trade furs. Solomon spent his time at Fort Michilimackinac and Abraham in Detroit. Their long arduous canoe journey was always timed to make sure they were in Montreal for the high holidays. Think how we struggle today to find time to get together with family who live four hours away by car!



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Photo courtesy of the American Jewish Historical Society

DOCENT JUDY BLUSTEIN

The ubiquitous Maxwell House Haggadah has a rich and interesting history. It was devised by the Joseph Jacobs Advertising Agency in 1933 and was the first advertising agency to target a Jewish demographic. More than 70 years later, Maxwell House, under the ownership of Kraft Foods, is still working with the Joseph Jacobs Agency, making this the longest running sales promotion in advertising history. It is now the most widely used Haggadah in the world.

How did this all come about? In 1933, the agency realized that many Jews weren't drinking coffee on Passover because they considered the coffee bean to be unacceptable: no legumes allowed on Passover! The agency contacted a well-known Orthodox rabbi who explained that the BEAN was actually a FRUIT and therefore permissible. Ads were disseminated telling the Jewish populace that if they bought a can of Maxwell House Coffee, they could receive a free Haggadah. Since then, more than 50 million Haggadot have been printed. In 2009, more than 1 million were distributed.

I shipped 50 copies in 2009 to a friend living in Malta to be used by ambassadors and a prime minister at their community seder. If you Google "Maxwell House Haggadah," you can find a picture of President Obama holding one of the Haggadahs at the 2009 White House seder. In the 1970s, many Haggadot were smuggled into the USSR, making these paper-bound gems possibly the only Jewish books the Refuseniks had. They have also been used in Israeli kibbutzim as well as military bases. It's exciting to think that such a huge American corporation puts its name on a Haggadah!

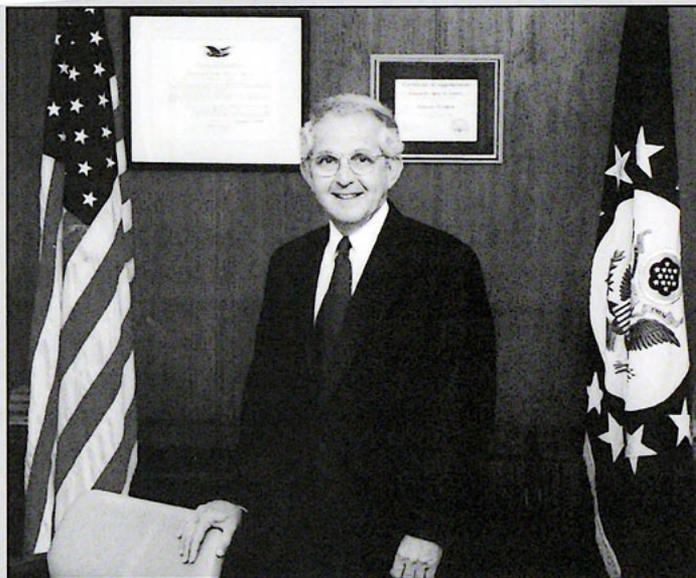


Photo courtesy of Arnold Collens

DOCENT EARL REMER

The photo of my cousin, David Hermelin (of blessed memory), as U.S. Ambassador to Norway from 1997-2000, appears in Judy Cantor's book entitled "Jews in Michigan." David's mother, Frances, and my mother, Frieda, were sisters born in the Palestine Agricultural Colony near Bad Axe, Michigan. Our German-speaking grandparents and great-grandparents emigrated from Kurland, Latvia and joined 15 other families to forge a new Zion in America in the 1890s. The men were "pack peddlers" who looked to the land at the time of a recession in the country as a means of livelihood. Undercapitalized, lacking basic knowledge of farming, and struggling with a poor swampy land purchased on land contracts that proved onerous, these fervent pioneers had to contend with conditions that eventually over a decade proved insurmountable. At the end of the century, the colony disbanded. Our grandparents and great-grandparents moved inside the Village of Bad Axe, where our grandfather, Moses Heidenreich, earned a living trading animal hides. My mother and Aunt Frances grew up in Bad Axe and moved to Detroit only after they were young women.

My wife, Jackie, and I visited Oslo, Norway, unfortunately only after cousin David had passed away. His wife, Doreen, made arrangements for us to tour both the U.S. Embassy and the Ambassador's home. As Judy Cantor notes in her book, the Hermelins installed an additional kosher kitchen on the second floor and made significant improvements, at their own expense, to the multi-floor home that resembles a Russian castle. It was here and at the Embassy that the Hermelins hosted President Clinton, Yasser Arafat and Israeli Prime Minister Ehud Barak, serving kosher hot dogs and salami. David told me that when he was first presented to the King of Norway in his capacity as U.S. Ambassador dressed in a top hat and tuxedo with tails, he looked like Jiminy Cricket. His contributions to the Jewish community were "without measure" and his memory will always be cherished.



David Hermelin (of blessed memory) was an influential, generous philanthropist who was appointed U.S. Ambassador to Norway in 1997.

JHSM BUS TOUR DOCENT GERALD COOK

At the gala opening of "From Haven to Home", I met an editor of the Michigan Chronicle, Detroit's African-American weekly newspaper, who was born and raised in West Africa. Some days later, he and I returned to the museum to see portions of the exhibit that most relate to the African-American experience. I showed him the 1961 photo of Rabbi Abraham Joshua Heschel, the leader of the Conservative Movement of Judaism—which at the time was the largest Jewish movement in the U.S.A.—marching next to Rev. Martin Luther King in Selma, Alabama. King's selection of Heschel to be so prominent that day acknowledged the disproportionately large Jewish participation in the Civil Rights Movement. We also looked at materials about Henry Ford – his anti-Semitism in the 1920s and a drawing of a Ku Klux Klansman's arm draped over Ford's shoulder – and discussed how bigotry in this era of American history typically targeted both Jews and African-Americans.

A major theme conveyed throughout the exhibit is the role Jews played in fighting bigotry and discrimination against all minorities; Jewish leadership in the NAACP, being just one example. I explained to my new friend that American Jews have worked side-by-side with African-Americans and others to support parties and candidates who best addressed the needs of the poorest Americans of all races and ethnicities. I also focused my tour on leaders of the labor union movement and social welfare organizations.

In July, the Jewish Historical Society of MI honored six African-American churches, which have warmly welcomed JHS bus tours into their buildings, all of which were former synagogues in Detroit. We held this historic meeting at the Detroit Historical Museum, concluding it with tours of "From Haven to Home." I felt proud to have the honor of showing these images and sharing these thoughts – not just once but twice – to people who, like us Jews, know the importance of a home that gives no sanction to bigotry and no haven to persecution.

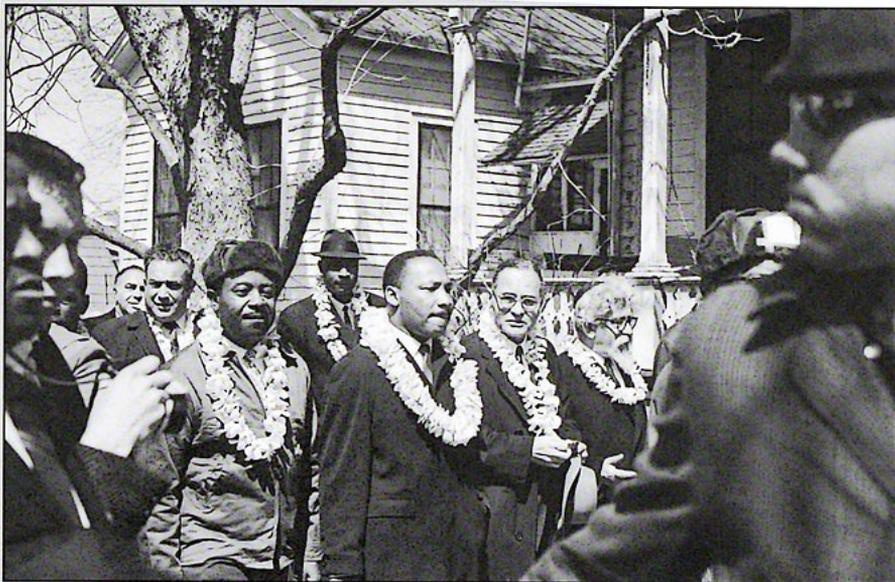


Photo courtesy of the American Jewish Historical Society

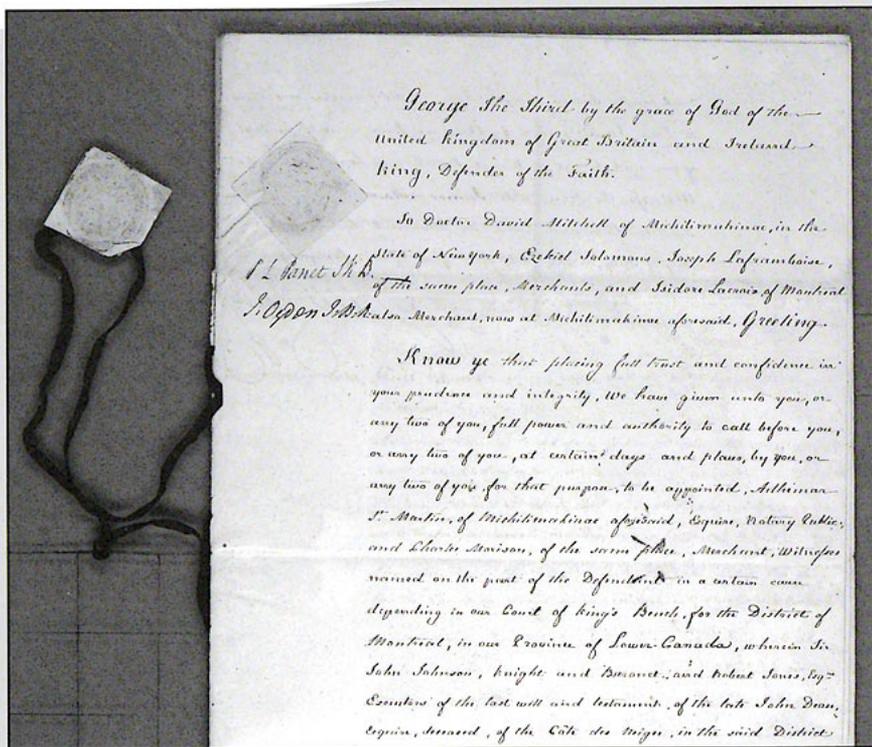
JHSM PAST PRESIDENT AND CO-CURATOR FOR THE MICHIGAN PANEL JUDITH LEVIN CANTOR EZEKIEL SOLOMON IN MICHIGAN

The first Jews to arrive in Michigan were fur traders Ezekiel Solomon in 1761, at Michilimackinac, and Chapman Abraham at Fort Detroit in 1762. As long as 15 years before the American Revolution, these British Jewish adventurers traveled back and forth from Montreal to Michigan along the lakes and rivers by voyageur canoe, a treacherous journey that could take 75 days.

For more than 20 years, these men brought in supplies for the British garrisons along with goods to trade with the natives. Every fall they carried back canoe-loads of furs to be shipped to Paris, where beaver coats and hats were the fashion rage. Solomon and Abraham each built homes within the forts and became active members of their pioneer wilderness communities. Historians credit these Jewish fur traders with helping to “push back the wilderness and extend the American frontier.”

This fascinating legal document, received earlier this year from Arnold Kaplan of Allentown, Pennsylvania, a distinguished collector of Jewish Americana, is a digitized document clearly signed by Solomon in two places.

Sent from Montreal officially in the name of King George III and dated 1801, 18 years after the Treaty of Paris ended the Revolution, the document was addressed to



With the king's seal intact, this document from George the Third, king of Great Britain and Ireland, is addressed to Ezekiel Solomon and two other men. In part it states, “Know ye that placing full trust and confidence in your prudence and integrity...” JHSM thanks Arnold Kaplan for the use of this rare document, which, by coincidence, traces back to the collection of the late Nelson Lande, the father of JHSM Board member, Denise Brown.

three former British citizens (including Ezekiel Solomon) who were living and working in what became part of America — in Michilimackinac, in the state of “New York.” (After the Revolution, Michigan was recognized as part of the new country of America, and Canada as British.)

The court in Montreal is respectfully requesting that these three new Americans conduct some depositions for the British court, and copy the answers to the “interrogatories” and send them back to Montreal “by Post.” It is most significant that Solomon is recognized by the British as one of the three leading educated citizens called upon to conduct these depositions.

Although the request and instruction are in English, the 23 pages of interrogatories themselves, that is the questions and answers, are in archaic and legal hand-written French, and were translated by our conscientious docent, Pamela Sofferin. Apparently, the answers are significant in the settlement of an estate back in Montreal.

To one’s surprise, following an answer that said: “I never bought or sold one,” the deposed individual stated that indeed others in Michigan did own slaves — Negroes and Indians — and that some Indians also owned slaves. The question of the ownership of slaves “Frank and Sally” was involved in the settlement of the Montreal estate. A new chapter of history was thus revealed to us by this unique document signed by Jewish fur trader and citizen of Michilimackinac, Ezekiel Solomon.

JHSM DIRECTOR AND DOCENT AIMEE ERGAS
TOGETHER WITH DANA HERTZ,
GRANDDAUGHTER OF HELEN LANDAU HERTZ



Helen Landau Hertz, right, in front of her WWII medals at the Detroit Historical Museum, with her granddaughter Dana Hertz, left.

Michigan Jews have reason to be proud of the many, many men and women who have served in the Armed Forces. Too many gave their lives, while many others served bravely under untold conditions. Helen Hertz, who was born Helen Lea Landau in Lansing in 1922, is a proud veteran of World War II. From January 1944 until February 1946,

she was stationed in New Guinea and the Philippines in the 60th General Hospital. There she served as a general duty nurse and helped care for wounded soldiers. Living in Birmingham, MI, today, the 87-year-old remembers most the time she spent working with a soldier who was a triple amputee and being among the first to work with the iron lung, a machine that was used to help the patient breathe, essentially breathing for him.

During her tour of duty, she worked in dermatology and the orthopedic wing as well as nose and throat. She also served as treasurer of the Officer's Club, keeping track of currencies. She remembers not having any milk for two years and learning to go without some of her favorite things, such as strawberries. After finishing her service Helen received three medals, including the Victory Medal, and a medal for the area she was stationed in. She kept these treasured objects and we proudly showcased them as part of the "From Haven to Home" exhibit.



Landau's uniform was displayed together with other WWII artifacts.

JHSM PRESIDENT AND DOCENT ARNOLD COLLENS

This photograph of Rabbi Roland Gittelsohn of the 5th Marine Division at Iwo Jima gives American Jews reason to be proud. Gittelsohn, the first Jewish chaplain ever appointed in the Marine Corps, won three service ribbons over the five-week battle as he ministered without regard to denomination among the 70,000 troops (of which 1,500 were Jewish).

As fighting ended, Division Chaplain Warren Cuthriell, a Protestant minister, chose Rabbi Gittelsohn to deliver a nondenominational memorial sermon to dedicate the Marine Cemetery. Amazingly, the Catholic chaplains and several Protestant chaplains objected to holding a joint memorial service. Gittelsohn, over Cuthriell's objection, chose to step aside and allow each denomination to hold a separate service. Seventy Jewish soldiers and three Protestant chaplains (who had not gone to their respective services) listened as the Rabbi said:

"Here lie men who loved America because their ancestors, generations ago, helped her founding, and other men who loved her with equal passion because they themselves or their own fathers escaped from oppression to her blessed shores. Here lie officers and men, Negroes and whites, rich men and poor....together. Here are Protestants,

Catholics and Jews together. Here no man prefers another because of faith or despises him because of his color. Here there are no quotas of how many from each group are admitted or allowed. Among these men there is no discrimination. No prejudice. No hatred. Theirs is the highest and purest democracy.”

Protestant clergy spread Rabbi Gittelsohn’s message as did wire services. Parts of it appeared in *Time* magazine. The sermon was inserted into the Congressional Record, the Army broadcast it over short-wave radio around the world, and Robert St. John read it on his program.

At the 50th Iwo Jima commemoration in 1995, Gittelsohn (who died later that year) read parts of his famous speech and wondered aloud that if the bigoted attempt to ban his sermon had not happened, would it also have died on Iwo Jima?



Rabbi Gittelsohn delivering his sermon.

Photo courtesy of the American Jewish Historical Society

30 YEARS AGO....

The 1989 issue of MJH wished a *Yasher Koach* to the 87-family Muskegon Jewish community on the celebration of the community’s 100th anniversary of the establishment of its first congregation. An eight month, community-wide celebration included art exhibits and a concert by Isaac Stern.

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from **Haven** *to* **Home**

JEWISH LIFE IN AMERICA

*This exhibit is dedicated by the Jewish Historical Society of Michigan
To the loving memory of our visionary benefactor, William M. Davidson*

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JHSM

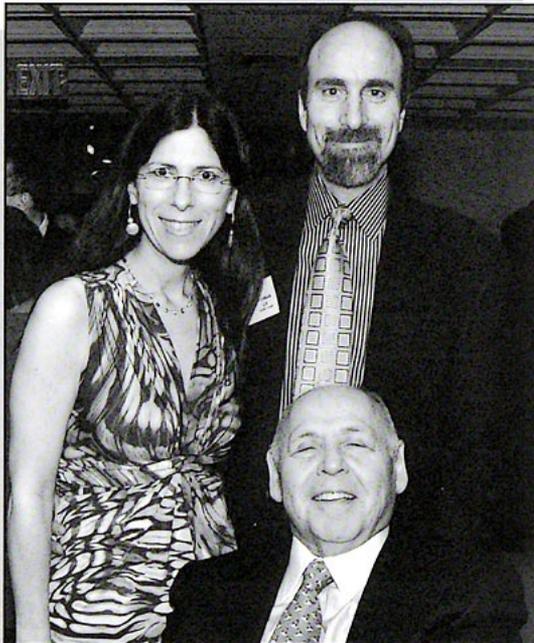
PRESIDENT'S REPORT

ARNOLD COLLENS

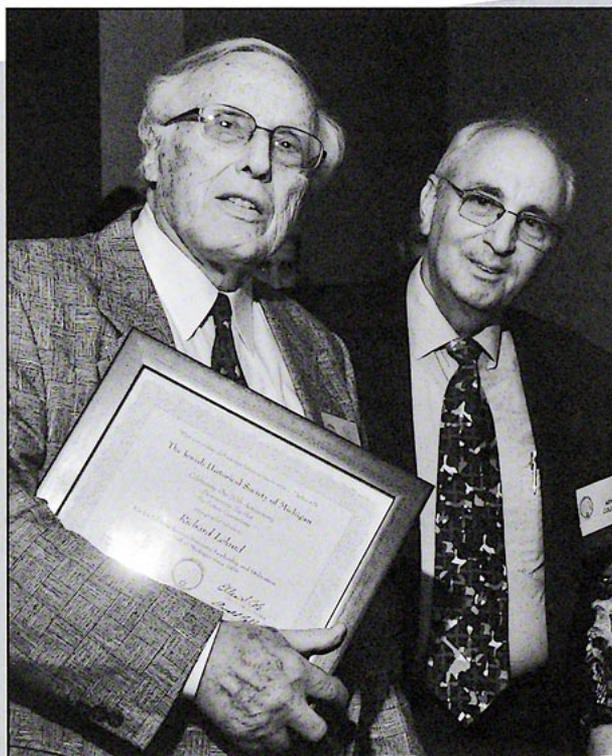
In the 1961 JHSM Annual Report, two years after our Society's founding, Allen Warsen, founder and immediate past president, wrote Dayenu to two facts: the organization was still in existence and the organization was still being formed. Steps had already been taken to firmly establish the Society in the community and contribute to its cultural enrichment. We can thank and report back to the community, our dedicated membership, board, officers and director that over the past 50 years the tone has changed from: Are we going to be here, to the promise: We continue to find, preserve and protect our Michigan Jewish history.

The past year has been packed with wonderful events, tours, speakers and camaraderie, all of it coming to fruition at the Detroit Historical Museum for our 50th anniversary celebratory exhibit, "From Haven to Home: Jewish life in America." The opening gala, attended by hundreds and held appropriately on the Museum's Leonard N. Simons Streets of Detroit, was a marvelous success. The "Streets" sparkled; everyone could feel the excitement and warmth as members and guests from across the community enjoyed a strolling dinner and wonderful "remember when and look to the future" conversations.

Held in conjunction with the JHSM 2009 Annual Meeting, the evening included a fitting recognition of nine Jewish Historical Society Presidents: Joan Braun, Judy Cantor,



Honorary Chairperson of Michigan's "From Haven to Home" exhibit, Eugene Applebaum, is flanked by chairpersons Lisa and Hannan Lis at the opening gala in May 2009.



Richard Leland, left, holds his Lifetime Service award, presented to him at the 2009 JHSM Annual Meeting by president Arnold Collens, right.

Ellen Cole, Arnold Collens, James Grey, Robert Kaplow, Stanley Meretsky, Evelyn Noveck and Adele Staller, and was capped off by a well-deserved Lifetime Service Award to original Society member, Richard Leland.

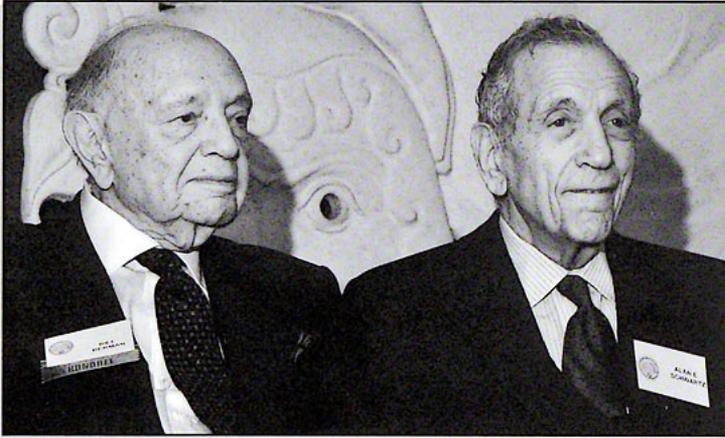
The evening was filled with many special moments: the presentation of the 2009 Leonard N. Simons History award to Mandel "Bill" Berman; the ribbon cutting and official opening of the "From Haven to Home" exhibit; watching Eugene Applebaum, Honorary Chairperson of the exhibit, beam as he toured the exhibit; and the beautiful music of Neil Michaels, cantorial soloist of Temple Israel and his wife Stephanie Michaels, who completed the evening with well wishes and Irving Berlin's "God Bless America."

The list of prelude events leading up to the "From Haven to Home" exhibit demonstrates our commitment to living our mission. We partnered with Wayne State University's Cohn-Haddow Center for Judaic Studies as Henry Feingold spoke to an overflow audience on "Could Roosevelt Have Rescued European Jewry?" We toured the Wayne State University Reuther Archives and saw the exhibit, curated by Sharon Alterman, honoring 15 philanthropic Jewish families who have buildings named in their honor. Preservation Wayne hosted us at the Inn on Ferry Street as we toured Jewish sites in the Detroit Midtown area. Together with the Rabbi Leo M. Franklin Archives, we co-hosted "World War II and the Soldiers of Central High School," a moving presentation by archivist Jan Durecki.

Flowers, food sampling and building tours highlighted our remembrances of Jewish



Mary Lou Zieve (center) and Arnold Collens (right) present the Leonard N. Simons History Award to Mandel "Bill" Berman.



Alan E. Schwartz, partner, Honigman Miller Schwartz and Cohn, introduced his long-time friend, original Society member and deserving recipient of the 2009 Leonard N. Simons History Award, Mandel "Bill" Berman.

The award was presented by Mary Lou Zieve.

peddlers on the Eastern Market tour with Linda Yellin. Arnie Collens and Allan Zemol toured with New Detroit Inc.'s Emerging Leaders Conference, which allowed us to tell our Jewish story of Northwest Detroit to a collective of 50 Jewish and African American student leaders. Our Yearbook Collection was viewed as part of the evening conference festivities. JHSM participated as a sponsor at the Jewish Film Festival and the Jewish Music Fest, and we were honored to host the Local Authors segment of the 57th Annual Book Fair. We attended the Jewish Ensemble Theatre's production of "Two by Two," including a memorable afterglow hosted by JHSM vice presidents Harriet Siden and Myrle Leland. Ruth Adler Schnee, architectural and textile designer, always fascinating, spoke on "Our Town: Detroit Development from Fur Trading to Motor City, Giving Overdue Attention to the City's Heritage of Good Design," co-sponsored with the Institute of Retired Professionals.

Yet, the event that made us all proud was attended by Judy Cantor, Ellen Cole and Yearbook coordinator Marc Manson: the 134th Annual State History Conference. At 50, JHSM accomplished something no other religious group has ever done. We accepted the Historical Society of Michigan State History Award for Outstanding Educational Programs. The award recognized our "Settlers to Citizens" children's bus tours, which educate and encourage students to explore and take pride in their heritage.

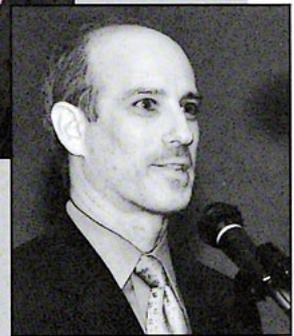
First President and originator of the JHSM, Allen Warsen, of Blessed Memory, we remember you as we do all of our past leaders, all of our members and friends as we say we are working to make all of our Society's dreams a reality. We are pleased to say with confidence on our 50th anniversary that it is coming true — we are and shall continue telling it to our children. For that, we thank all who have worked tirelessly to establish the foundation for our success, and all who continue to ensure our viability far into the future.

—Arnold Collens



Photos courtesy
of Bob Benyas

(Above) In May, as a compliment to the "From Haven to Home" exhibit, JHSM hosted a first-ever symposium featuring Michigan's three leading Judaic scholars. Their comments and thoughts riveted the capacity crowd who gathered at the Detroit Historical Museum. Left to right: Symposium chairpersons Judge David Groner and Judge Amy Hathawa; panelists Prof. Ken Waltzer (MSU), Prof. Deborah Dash Moore (UM), Prof. David Weinberg (WSU).



Paul Gross, WDIV Meteorologist and tremendous historian who acted as Master of Ceremonies for the "From Haven to Home" Gala Opening



Justin Wyner, national chairperson of the "From Haven to Home" exhibit came to Michigan to open the exhibit on behalf of the American Jewish Historical Society.

The logo features the letters 'JHS' in a large, bold, serif font, with a stylized '2009' below it. The '2009' is also in a serif font, with the '0's being particularly large and rounded. The text is centered and has a slight shadow effect.

LEONARD N. SIMONS
HISTORY AWARD

MANDELL “BILL” BERMAN

The 2009 Leonard N. Simons History Award was presented to Mandell (“Bill”) Berman, 91, at the gala opening of “From Haven to Home: 350 Years of Jewish Life in America.” One of Michigan’s iconic philanthropists and Jewish leaders, Bill Berman has a deep interest in Jewish history.

Born in Detroit in 1917, Berman has devoted his lifetime to community service, and, in particular, to the development and promotion of Jewish education and Jewish history. Berman’s devotion to the preservation of Jewish history dates back to the founding of the Jewish Historical Society of Michigan in 1959. Then in his forties, he joined a group of other prominent Detroiters to create the organization that would be charged with the education, celebration and promotion of the contributions of the Jews of Michigan to the state, nation and world.

A highly regarded builder and developer, Berman was partner and later president of Bert L. Smokler & Company (1946 – 1975). His life of public service began at a young age when, as a teen, he took on leadership roles in the junior congregation at Congregation Shaarey Zedek. “All of us have reason to be immensely proud of the history of our Jewish community and we should continually be grateful to the Jewish Historical Society which preserves and commemorates that legacy for us,” he said.

Named after Leonard Simons, who founded the advertising agency, Simons Michelson Zieve in 1929, the award honors an individual who has made outstanding contributions to the Jewish Historical Society’s mission. Simons was an active leader with the Jewish Federation of Metropolitan Detroit and had a deep passion for the preservation of Jewish and communal history. His desire to ensure that the Jewish community of Detroit would retain a sense of pride in knowing who they are and where they came from was influential in the establishment of the Jewish Historical Society of Michigan.



MANDELL "BILL" BERMAN

LEONARD N. SIMONS HISTORY AWARD RECIPIENTS

1991 Philip Slomovitz

1992 Avern L. Cohn

1993 George M. Stutz

1994 Irwin Shaw

1995 Emma Lazaroff Schaver

1996 Leslie S. Hough & Philip P. Mason

1997 Mary Lou Simons Zieve

1998 Judith Levin Cantor

1999 Michael W. Maddin

2000 Alan D. Kandel

2001 Sidney M. Bolkosky

2002 Adele W. Staller

2003 Matilda Brandwine

2004 Susie Citrin

2005 Edith L. Resnick

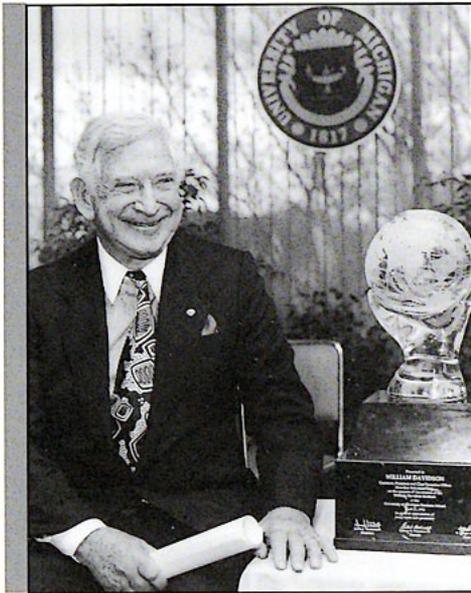
2006 Gerald S. Cook

2007 Sharon L. Alterman

2008 George M. Zeltzer

2009 Mandell L. Berman

IN MEMORIAM



WILLIAM "BILL" DAVIDSON

1922 – 2009

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Photo by Michael S. Green with
permission from the Jewish
Federation of Metropolitan Detroit

"The Example That Bill Built"

William "Bill" Davidson was the visionary benefactor of the Jewish Historical Society of Michigan. In honor of his parents and grandparents, he voluntarily and generously endowed the annual journal, Michigan Jewish History, stating that he treasured each one and saved them all. He set a new standard for major contributions to the Heritage Council, the JHSM endowment fund. In 2009, the JHSM dedicated the exhibit, "From Haven to Home: Jewish Life in America," to the memory of our beloved William Davidson.

ADAPTED FROM THE EULOGY GIVEN BY RABBI JOSEPH H. KRAKOFF,
CONGREGATION SHAAREY ZEDEK

Bill Davidson was a once-in-a-lifetime kind of man. He was what you call a gamer — always up for anything, and nothing ever fazed him!

Bill was deeply respected in the world of sports for, among other things, three NBA and three WNBA championships, a Stanley Cup, an arena like no other and a well-deserved place in the Basketball Hall of Fame. It gave Bill a special thrill to be inducted into the Michigan Jewish Sports Hall of Fame, not only in its inaugural year, but with Detroit hometown hero and baseball great, Hank Greenberg.

As I reflect on the legacy of Mr. D and acknowledge the global loss, I'd like to pay tribute to the many houses that Bill built: a builder of his family, his synagogue and religion, his profession, his community, his nation and the Land of Israel. Of primary

importance, he built a model of how to live our lives.

We read in the Bible about the construction of the temporary sanctuary that the Israelites frequented during their entire desert experience. The Torah teaches us that God singled out one chief artisan whose name was Bezal-el, meaning “in God’s shadow.” Like the Biblical Bezal-el, Bill Davidson was not only a builder, but an individual with both a good name and a good reputation.

A Charmed Childhood

Bill Davidson was born in Detroit, in his home, in December 1922. Today, the home is the Charles H. Wright Museum of African American History. His parents, Ralph and Sarah, taught their son to be humble, to keep life simple and to always give back. Sarah, in particular, taught him to sense if a person was in need, and if so, to help them and move on like it never happened.

His sister Dorothy deeply influenced Bill, not only as a youngster, but throughout his life. The older sibling in every way, Dorothy embraced her responsibility to take care of her brother — even the day the two ran away from home. When they got hungry, Dorothy quickly led the way back.

Bill’s athletic prowess was evident from early on. He was tough and often found himself on the bottom of the pile-ups when he played football at Central High School. At the University of Michigan, Bill ran cross-country track. Later, he took up tennis, playing every day. Bill also learned to be a pilot and enjoyed many days in the cockpit of a single prop plane. He had the need for speed and became a race car driver in college.

When he was 18, Bill’s father died suddenly. Bill faithfully said kaddish every day for a year. Reciting this prayer so devotedly, much of Bill’s Jewish identity came to be developed. Congregation Shaarey Zedek, where Bill was a life-long member, became an essential part of who he was as a person.

Although Bill truly loved every aspect of Jewish life, he had an additional motivation: food. Bill never turned away from a piece of seven layer cake. Part of his attraction to not being late to services and events was that he got to be first in line when the buffet opened.

In 1977, Bill became the 31st president of Congregation Shaarey Zedek and was continually interested in doing his part to move the congregation forward. He served Clover Hill Park Cemetery with great devotion, serving on the Clover Hill Cemetery Board of Trustees from 1980-1997, and as chairman from 1987-1991. In 2008, in appreciation for his years of outstanding dedication to the cemetery and the synagogue, the Chapel at Clover Hill was renamed the Davidson/Hermelin Chapel.

A huge proponent of Jewish education, here and around the world, Bill created the William Davidson Graduate School of Jewish Education at the Jewish Theological Seminary in 1994. Since then, the center has transformed the field of Jewish education.

Two years ago, in 2007, he and his wife Karen, on behalf of Guardian Industries, contributed another transformative gift to support a new in-patient tower at Hadassah Medical Center in Jerusalem, in order to better serve “the Jewish, Christian and Muslim residents of the region.” Among the largest commitments ever made to a Jewish organization, the new facility will be named the Sarah Wetsman Davidson Tower, in

memory of Bill's mother.

Bill also provided support to the Israel Antiquities Authority for the creation of the unique Davidson Archaeological Park in Jerusalem, which includes nearly 70 meters of the Western Wall and the remains of Robinson's Arch. His generosity also extended to the University of Michigan, which houses the William Davidson Institute within its Ross School of Business.

Guardian Industries

It was while he was attending Law School at Wayne University that Bill announced he had decided on his life path: to create a business enterprise of importance. Guardian Industries, where he served as President and CEO, became one of the world's leading manufacturers of float glass and fabricated glass products for the architectural and automotive industries.

From the outset, Bill was extremely innovative, always trying to find a new approach or acquire a piece of equipment to make his projects cutting-edge. Moreover, Bill truly appreciated the people that worked for him, making it a point to learn every single person's name. He naturally extended to everyone the same treatment — not distinguishing between rank, status or hierarchy.

Toward the end of WWII, Bill served for two years in the Navy. He was proud to be an American and wanted to do all he could to be of service to the country he loved. His patriotism manifested in many ways. As owner of Guardian, he made his airplane available to the FBI, temporarily removing the tail numbers so they could use it for government business. When he learned that one of his employees, a reservist, had been called up to serve during the Iraq war, he requested that the man, his wife and children come to see him. At the meeting, Bill expressed his pride and appreciation of this serviceman's commitment and how he prayed that he would go and return in peace. He also promised the young recruit that while he was in Iraq, Guardian would continue to pay him, an unusual promise.

He took great pride in ownership of his sports teams, faithfully attending home games, but always leaving with about two minutes on the clock. There is a great story that demonstrates the sweetness and humor of this man: Several years ago, the Pistons were losing to the Lakers and Bill began his routine walk to the car. Suddenly, the Pistons went on a roll and Bill wanted to stay. He found a seat close to the exit and sat down. Not a minute later, an usher came over and said, "Sir, do you have a ticket for that seat?" Bill looked up and reluctantly said, "No." Holding her ground, the usher insisted, "Well then, sir, you cannot sit there." Bill got up and walked away. Afterward, he reflected that he was proud of this usher because she was faithfully doing her job.

There are hundreds of additional stories that can be told about this man of modesty and humility, a man with an eternal twinkle in his eye, and a man who always maintained a unique sense of responsibility and vision. Bill's philosophy was to live a clean life, tell the truth, make decisions and move forward. There were no obstacles for William Davidson. He thoughtfully and skillfully created a remarkable world and most importantly created a model for how to live our lives, the example "that Bill built."

A private man who loved his family to the depth of his soul, Bill is survived by his

wife, Karen; his children Marla and her husband Cyrus; Ethan and his wife Gretchen; by Karen's children Mary and Jonathan, Elizabeth and Emily; and by five grandchildren, his sister and brother-in-law, Dorothy and Byron Gerson.

FROM BOB ARONSON,
JEWISH FEDERATION OF METROPOLITAN DETROIT

To the general public, Bill Davidson was a respected professional sports team owner, a successful businessman on a world-wide scale and a great philanthropist.

All of this is true, but I knew Bill in a different light. As his "philanthropic" advisor for the last five years, I was privileged to spend time with him alone and observe how he thought, how he acted and how he dealt with those around him.

I did not so much advise Bill as listen to him, and I learned a great deal. Above all, Bill believed in trust. He understood the fallibility of people and their ideas, but he expected honesty and integrity from those with whom he worked.

He always began a charitable relationship by trusting people and never micro-managed them. But he expected his unique vision to be implemented and was never moved by flattery, plaques or the various forms of recognition.

A gentle and quiet man, some mistook the few words he used in conversation for a lack of articulateness. This was a mistake people did not make twice. He didn't believe in lengthy program evaluations or studies. He expected the best of people, and this meant he had to trust you. If he did, his willingness to invest in you was endless. If you broke that trust, it was irretrievable.

For me, Bill's loss is overwhelming. I have never known such a special man, a man whose faith in people was more important to him than all the trappings of privilege and power.

May his memory, his deeds, and his example be a blessing for all our generations.



*Bill Davidson in 1996 with Ralph Gerson and Gen. Amir Drori, Director of Israel Antiquities Authority.
©Glenn Triest Photographic with permission from the Jewish Federation of Metropolitan Detroit*

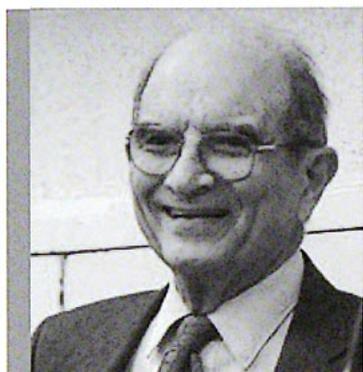


Photo courtesy of *The Michigan Daily*

SIDNEY FINE, PHD

1920 – 2008

Sidney Fine, a former history professor at the University of Michigan, is believed to have had the longest active teaching career in University of Michigan history. One of the most beloved teachers on campus, and known for his charm, humor and wit, Fine had the privilege of teaching more than 29,000 students over the course of his 53-year career. Many of those students were the offspring or even grandchildren of former students. In an April 4, 2001, article in *The Michigan Daily*, Fine expressed his commitment to every student. "They know that I enjoy what I'm doing," he told the *Daily*. "I like my students to see me as a human being, not just a person talking to them in a classroom."

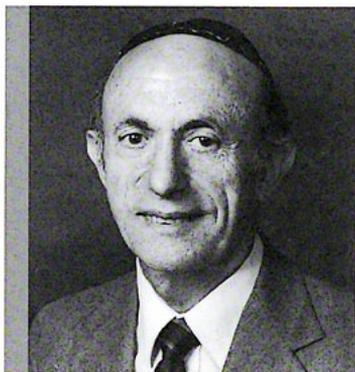
"He really made American government, culture and political institutions come alive," said Laurence Deitch, a University regent who attended two classes with Fine as an undergraduate in the 1960s. "He was devoted to his students and the University. Not only was he a great teacher, but a scholar."

Born in Cleveland, Ohio, Fine launched his career in fourth grade when he announced his intention to become a history professor. Years later, after graduating from Western Reserve University as class valedictorian in 1942, he went on to obtain his PhD in American History from the University of Michigan. He began his teaching career in 1948 when he was hired to teach as an instructor in history at the University of Michigan.

By the time he retired in 2001, Fine had written 39 articles and published 12 books. According to the 2001 *Daily* article, he held the record for the longest active teaching career of any professor in the history of the University. He also helped abolish a law requiring tenured professors at Michigan universities and colleges to retire at the age of 70. Fine, who was also 70 at the time, added his own signature to the bill and continued to teach at the University for another 10 years.

In addition to his teaching career, Fine was president of the Labor Historians, served as history department chairman, and was a member of the National Archives Advisory Council. He was also a member of the American Historical Association and the University Musical Society.

Professor Fine is survived by his wife of 66 years, Jean, two daughters and two grandchildren.



RABBI CHARLES HALEVI ROSENZVEIG

Date of birth unknown – 2008

"He was one of the giants and he leaves an important legacy in our community"

-- Robert R. Aronson, Federation CEO.

Rabbi Charles Halevi Rosenzveig, the founder and director of the Holocaust Memorial Center, died December 11, 2008.

In 1984, he created the Holocaust Memorial Center next to the Jewish Community Center in West Bloomfield. In 2004, he went on to create a second, larger, distinctive museum in Farmington Hills, designed by the prominent architect Ken Naumann, on which barbed wire, superimposed atop a red brick surface, evokes traditional death camp iconography. Six illuminated skylights represent the six million Jews who perished, while stripes on the façade depict the uniforms prisoners had to wear.

The new museum is 52,000 sq. ft., four and a half times larger than the original building. Within the museum, Rabbi Rosenzveig established the International Institute of the Righteous to honor the thousands of non-Jews who tried to save Jewish lives. An annual symposium discussing relevant issues has been initiated. Even close to his death, the Rabbi was planning an expansion, a children's wing to teach children ten years and under about the Holocaust.

"The Holocaust was a result of a societal conditioning which encouraged group hatred and embraced a considerable portion of humanity," Rabbi Rosenzveig declared at the dedication of the building. "The ultimate goal of the Holocaust Memorial Center is to fashion from the Holocaust experience the positive building of group relationships so that the acts of the righteous few become the standard of the many."

Wed 57 years, he and his wife, Helen, were active members of the Detroit Holocaust Survivor's organization. He was also the spiritual leader of Congregation Mt. Sinai in Port Huron from 1951-1993 and taught Hebrew at branches of the United Hebrew Schools and the Midrasha College of Jewish Studies. From Talmudic student in Eastern Europe, Yeshivah student in New York and political science student at the University of Michigan, his life was filled with academic accomplishments. "By age four he had mastered Targum, the Aramaic translation of the Tanach...and was a prize student at the prestigious Biyolostok Yeshivah," according to Esther Allweiss Ingber in a *Detroit Jewish News* special report entitled, "Keeper of the Flame."

His two sons, two daughters and ten grandchildren were extremely proud of him, and his grandson Ariel spoke at the funeral about his grandfather giving him advice on upcoming Law School exams and their relevance to real life situations. Although his funeral was at the Hebrew Memorial Chapel in Oak Park, his burial was in Israel.

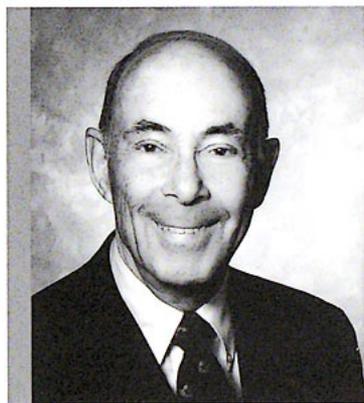
Rosenzveig was born in Ostrowiec Kielecki, Poland, to a wealthy family, where,

he told his children, he “lived in a villa with a courtyard, running water, and a toilet.” Raised to inherit apartments and a factory from his parents, Rabbi Rosenzweig instead left Poland in 1939 when war was declared. Escaping to Russia, he was interred in a work camp in Silesia where he loaded 200 pound bags of sugar into horse-drawn wagons. Although thankful he was in a work camp, not an extermination camp, he was determined to escape. He ran away again, this time to Jamboul, Kazakhstan, where he and other students attempted to set up a temporary Yeshivah. In Jamboul, Rosenzweig rented a hut from a woman who would prove to be the mother of his future wife, Helen.

Polish Jews were allowed to return to their homeland after the war, but Rosenzweig went to France and then New York, teaching himself English by reading Winston Churchill’s memoirs and playing soccer for Yeshivah University. Befriended by a rabbi from Detroit, he moved to Michigan after being ordained in 1951. Even before receiving his degree, he had been named head of the Yeshivah.

However his dream was always to build a Holocaust Museum, “to celebrate Jewish culture and history and to promote tolerance,” Ivan Helfman in the *Farmington Gazette* reported. In 1984 that dream came true. His result earned international acclaim. The Rabbi was consulted on the building of other memorials such as the U.S. Holocaust Memorial Museum in Washington, D.C. A resolution in the United States Senate honored his life and memory. He was an early advocate of encouraging survivors to make videos of their experiences, to teach about the Holocaust in a more personal way, even though Rosenzweig never did so himself.

The new Holocaust Museum accomplishes his mission. Last year 125,000 people visited the museum, 90 percent of them students. We are indeed grateful Rabbi Rosenzweig had the passion, vision and time to realize his dream.



ALAN D. KANDEL

1917 – 2009

A distinguished career of professional and volunteer service to the Detroit Jewish community came to a close with the death of Alan Davis Kandel on August 21, 2009. He was 92.

Completing four decades of Jewish communal work, he followed another path – archival work – in retirement. For his devoted volunteer efforts to preserve local Jewish history, Kandel was honored with the 2000

Leonard N. Simons Jewish History Award from the JHSM. The award recognized his many contributions to *Michigan Jewish History*, as well as his volunteer service to the Leonard N. Simons Jewish Community Archives of the Jewish Federation of Metropolitan Detroit.

Following retirement from Federation, where Kandel was assistant executive director and director of planning and budgeting from 1967 to 1984, he trained in archival

administration and collecting at the Walter Reuther Library of Labor and Urban Affairs at Wayne State University.

One of his early archival activities was the gathering of 1,000 photographs to illustrate two volumes of Detroit Jewish history sponsored by Federation and published by the Wayne State Press (one written by Robert Rockaway and the other by Sidney Bolkosky). Other Detroit institutions benefited from his growing archival experience: the Ford-Edison Institute at Greenfield Village, Detroit Institute of Arts and the Burton Historical Collection of the Detroit Public Library. Kandel's professional work also made its impact on Jewish Detroit. At his funeral, Larry Gormezano, a former Federation associate, told how his research and advocacy helped lead to innovative agency programs for those in need.

Describing Kandel's "commitment to helping people who couldn't speak for themselves," Gormezano recalled Kandel's efforts to secure camp scholarships for children and low-cost housing for older adults. The latter eventually was realized with the creation of Jewish Federation Apartments, while another program he advocated – Jewish Vocational Service's Project Outreach – brought Jewish programming to disadvantaged Detroit inner city residents. Other agencies – JARC and Kadima – also benefited from his professional activity on behalf of individuals with mental and developmental disabilities. It was a calling nurtured early in his career. Born in New York City on Jan. 3, 1917, Kandel graduated from Columbia University, where his father, Prof. Isaac Leon Kandel, was a major figure in educational philosophy and comparative education.

With a master's degree in social work and an honorable discharge from the Army Air Force after World War II, he went to work for the American Red Cross and later the U.S. Veterans Administration Society for Care of Jewish Tuberculous. Between 1948 and 1967, he worked in Jewish community relations in Houston and Cleveland, then joined the staff of Detroit's Federation.

He later recalled, "When I applied for admission to the New York School of Social Work (later the Columbia School of Social Work), I still had memories of men selling apples at streetcar and subway stations on Broadway during the Depression. I also recalled lines of men seeking daily work at employment offices. I thought then, and still do, that there must be organizations in our society whose purpose it is to provide support to those at risk – and I wanted to be associated with such organizations."

Not one to be at rest after retirement, Kandel spent a year as Rep. Sander Levin's appointed senior congressional intern in Washington, D.C., and was a frequent contributor to the *Journal of Jewish Communal Service*. An early supporter and president of the Jewish Community Center's Institute for Retired Professionals, Kandel also lent his expertise to the JHSM, Federation Archives Committee, United Community Services, Hebrew Free Loan Association and American Jewish Committee. He received an Eight Over Eighty Award from the Jewish Apartments and Services in 2003.

Kandel is survived by Carol, his wife of 25 years; son and daughter-in-law, Jonathan and Amy; and two grandchildren. He was the husband of the late Bernice Kandel and father of the late Anthony Kandel.

- Charlotte Dubin, friend and former associate of Alan Kandel

IRVING BERG 1921 – 2009

“From his apartment window, sculptor Irving Berg enjoys a great view,” wrote Miriam Weisfeld, in *Michigan Jewish History Vol. 40, 2000*. “He can point out where he was born, where he met his wife, where he earned his art education degree, and where his sculpture is exhibited. From the historic Park Shelton building in Detroit’s Cultural Center, Irving and his wife Harriet Berg, a dancer and choreographer, survey the city that nurtured their creative aspirations with a dynamic community of artists and educators in the 1940s and 1950s.”

Irving Berg, artist, photographer and volunteer, was a good friend of the JHSM. Born in Detroit on September 3, 1921, he was the fifth child of Morris and Vitha Bergovsky’s seven children (in 1948 the family changed the name from Bergovsky to Berg). He graduated from Central High School in 1939. In WWII, he participated in the battle of Kesternich, Germany and was injured. He received the Purple Heart, among other medals for his valor.

Berg taught art to hundreds of children over several generations. He taught in the Detroit Public School System first at Pershing, then Central High and, in the 1960’s at Cass Tech as the Head of the Art Department. After retirement, he became a supervising teacher at Wayne State. His sculptures can be found in many private and public collections including Camp Tamarack where the Irving Berg Sculpture Garden was erected over a period of 21 years.

DR. OSCAR SCHWARTZ 1911 – 2008

A retired dermatologist in the Detroit and Southfield areas, Dr. Schwartz served on the board of the JHSM throughout much of the 1970s. He graduated from the University of Michigan Medical School in 1934. From 1942 to 1946, he served as a Lt. Col in the Army Medical Corps. In addition to his JHSM contributions, Schwartz was a long-standing board member of the Fresh Air Society. He also worked as a tutor for the Literacy Volunteers of Detroit.

CHARLES MAYER 1932 – 2008

A University of Michigan graduate, Charles Mayer was a successful manufacturer’s representative who served the JHSM as its vice president and was a member of the board of trustees of the Detroit Historical Museum and Temple Beth El. In 1945, he became a bar mitzvah at Congregation Shaarey Zedek in Detroit as Temple Beth El had no program then. In 2003, in a note to Temple Beth El, Mayer recalled how his, “parents had to belong for two years (to Shaarey Zedek) so I could be Bar Mitzvahed.” Rabbi Morris Adler, who was serving at the time while on furlough from the Army, officiated at Mayer’s bar mitzvah. “He said not everyone had a great voice (mine was in process of changing) but that my diction and pronunciation was superb!”, wrote Mayer.

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100 YEARS AGO....

Degania, the first kibbutz or collective colony was founded in 1909 in Eretz Israel. Aaron David Gordon (1856-1922), one of its founders, was considered to be the "Apostle" of the kibbutz movement. Each colony was independent and democratically governed. Membership was voluntary and all earnings and expenses were shared.

90 YEARS AGO....

In 1919, in a record 4 months and 23 days, the elegant, and nearly acoustically perfect, Orchestra Hall located on Woodward Avenue in Detroit, was constructed to accommodate the Detroit Symphony Orchestra's newly appointed music director, Russian pianist Ossip Grabilowitsch. The hall remained the home of the Detroit Symphony Orchestra for 20 years at which time the Great Depression caused the DSO to move quarters and the hall to sit empty for years. Later it reopened as the Paradise Theater, a prominent stage for black jazz musicians, but fell into decline again. In the early 1970s, saved from the wrecking ball, a \$6.8 million renovation process began culminating in the DSO returning to Orchestra Hall in 1989. In 2003, after a complete modernization of the entire site Orchestra Hall was rededicated and became known as the Max. M. Fisher Music Center.



Ossip Grabilowitsch.

70 YEARS AGO....

On September 1, 1939, Germany attacked Poland which marked the beginning of World War II. Out of the 3,351,000 Jews in Poland, 2,042,000 came under Nazi rule while 1,309,000 came under Soviet rule. Within two days the British and French declared war on Germany. During the war a million and a half Jews fought on the side of allied forces: 555,000 for the USA; 500,000 for the Soviet Union; 116,000 for Great Britain (26,000 from Palestine and 90,000 from the British Commonwealth); and another 243,000 for other European nations (www.jewishhistory.org)

70 YEARS AGO....

The Jewish Community Council of Detroit decided to respond to the "Radio Priest's" attacks on Jews by creating a radio program of their own. Father Charles Coughlin, of the Shrine of the Little Flower in Royal Oak, posed a serious threat to American Jewish security with his highly popular, virulently anti-Semitic radio program. The Jewish Community Council enlisted the help of Rev. Walton E. Cole, a Unitarian minister from Toledo, OH, to offset and neutralize Coughlin's dominance. On Thursday, July 20, 1939 Rev. Cole sat in the studios of WJR-AM and delivered a 15-minute address. He promoted a rally and second radio broadcast that was being held one week later, on July 27. Co-sponsored by the Unitarian Fellowship for Social Justice fund, air time was purchased on WJR, CKLW and WMBC. The radio broadcasts were heard by thousands and thousands more attended the rally.

30 YEARS AGO....

Richard Rogers who composed songs for more than 29 musicals died at age 77 in 1979. Rogers, the son of Mamie Levy and of Dr. William Abrahams Rodgers began playing piano at age 6. He teamed up with Oscar Hammerstein in 1943 to compose music for Oklahoma! and the rest, as they say, is history.

A FEW UPDATES & CORRECTIONS FROM MJH VOL. 48, FALL 2008

As we hoped, a few people contacted us about Edie Resnick's roundup of *Jewish Camps in Michigan—Past and Present* (Vol. 48, Fall 2008). Dena Greenberg, of Southfield, wrote to share her memories of Camp Mehia. She remembers Mr. Berkowitz, the kindly gentleman who ran the camp with his wife, as "a giant of a teacher," writes Ms. Greenberg, "especially Jewish history. And his love for Yiddish and the Jewish people."

Our article, *From Junk Peddlers to Industrialists: The Gendelman and Nathan Iron and Metal Company*, written by Carole Nathan Metzger drew rave reviews from Charlotte Sniderman, age 87, who now lives in Minnesota. She served as the bookkeeper for Michigan Scrap and Iron for a span of some 15 years. Leo Specter and his partner, Jacob Foon ran the business together. Sniderman recalls the war years when they would gather scrap for distribution to manufacturers who were building war equipment.

We owe a sincere note of apology to the Frankel family for misinformation printed in the memorial of Samuel Frankel, of blessed memory. Mr. Frankel, who never used his middle initial of P (not L), was born in New York to Harry and Sarah Frankel, polish immigrants who relocated to Ann Arbor shortly after the birth of their son. Samuel graduated from the Detroit College of Law in 1934. He met his wife, Jean, a 1936 University of Michigan graduate, after they both graduated and were married in 1939.

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The Heritage Council, an endowment society, seeks to insure the future of the Jewish Historical Society of Michigan through large gifts and bequests. The Guardian's name will appear as the endower of the journal. Trustees, Chancellors, Deans, Fellows and Collectors become life members. The Heritage Council will continue to be listed in Michigan Jewish History, which circulates to members, libraries and universities around the world.

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The Jewish Historical Society of Michigan
6600 West Maple Rd.
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(248) 432-5517
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