

MICHIGAN JEWISH HISTORY



*Detroiters & Mark Twain; Michigan Jews Remember WWII;
Rabin Tribute by Max Fisher; Leonard Simons' Credo*

Volume 36

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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

Volume 36

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CONDUCTOR OSSIP GABRILOWITSCH,
EDITOR PHILIP G. SLOMOVITZ
AND MARK TWAIN

by Alan D. Kandel

Orchestra Hall, restored because of its rare acoustics, now promises to become the centerpiece of a Detroit renewal project to be called Orchestra Place. One of the world's few acoustically perfect concert halls, it was miraculously built in six months in 1919 upon the insistence of the Detroit Symphony Music Director, Ossip Gabrilowitsch.

The illustrious careers of Ossip Gabrilowitsch and Philip Slomovitz overlapped by a number of years. Gabrilowitsch conducted the Detroit Symphony Orchestra from 1918 to 1936. Slomovitz served as editor of *The Jewish Chronicle* for twenty years beginning in 1922, and later founded *The Detroit Jewish News* in 1942, to which he con-



Orchestra Hall, Detroit



Detroit Symphony Orchestra/Orchestra Hall

Ossip Gabrilowitsch

tributed until his death in 1993.

Did the two ever meet in Detroit? There is evidence in the Philip Slomovitz Collection of the Jewish Community Archives at Wayne State University that several interviews took place. The archives clearly reveal that Slomovitz met more than once with Clara Clemens Gabrilowitsch, wife of the conductor and daughter of Mark Twain.

Slomovitz was interested in clarifying any mystery about the Jewish identity and ancestry of Gabrilowitsch, who did little himself to verify the record.

Mrs. Gabrilowitsch, who first met her husband in 1898, later wrote a memoir entitled "My Husband, Gabrilowitsch." As she recalls, her husband said to her: "I wish you to know something about me that you may not have heard. You and I are not of the same race; I descend from the Jewish people." Noting that Gabrilowitsch was born in Russia of parents, Solomon and Rosa, she observed that "they never embraced the Jewish or any religious faith. Indeed, he was brought up to enjoy the impressive ritual of the Greek Orthodox Church."

Ossip Gabrilowitsch and Palestine

The "Purely Commentary" column of November 4, 1966, written by Slomovitz as a tribute to the memory of Gabrilowitsch, indicated however that the conductor wanted it known that he had a great interest in the Palestinian efforts of the Zionist movement. In his history of the Detroit Jewish Community, *Harmony and Dissonance, Voices of Jewish Identity in Detroit, 1914-1967*, author Dr. Sidney Bolkosky agreed with Slomovitz and noted: "Although he was not antagonistic to Judaism, this Russian-born artist seemed to hold no strong feelings about his Jewish background until 1929 when he visited Palestine before the riots."

In the archives is a letter from Gabrilowitsch to Clara from Palestine, saying, "Another interesting thing I saw is the Jewish agricultural colonies which have been established throughout the land by Zionist organizations...The city of Tel-Aviv is another interesting experiment. I gave a concert and donated the proceeds to the Tel-Aviv School of Music."

Clara said that her husband "took great interest in the Zionist movement and marveled at the efficiency and unfailing courage displayed by the settlers in Palestine. Upon his return to the United States, Gabrilowitsch began to propagate Zionism and joined in campaigns in behalf of the Palestine Symphony Orchestra. He associated closely with Bronislav Huberman, Orchestra founder, whose first concert was conducted by Arturo Toscanini."

In 1933, Gabrilowitsch denounced Hitler and wrote to Toscanini saying, "A decisive protest from you at this time would amount to a great historic fact."

A letter from Gabrilowitsch in the archives, states: "I have always made a point of directing my contributions to Palestine...Unfortunately, there are only very few who take any interest in Palestinian affairs. I do believe that those of us who are interested in Palestine should make an effort to somewhat readjust this balance, and this can best be done by sending regular contributions to Palestine direct.

"The recipients of such contributions (as far as my contributions are concerned) are not only musicians and musical institutions, but other philanthropic organizations in Palestine. In the course of years, they have come to regard my small donations as something they may look forward to with a certain regularity...In the future, it may become more and more imperative to send money direct to Palestine. Sincerely yours."



Clara Clemens Gabrilowitsch

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Quoting from a later interview, Slomovitz summarized: "Gabrilowitsch anxiously volunteered opinions on what American Jews should do to help the Zionist cause. 'I think,' he said, 'it is our duty to help those who are in Palestine at present and to give them all the moral and financial support at our command. I cannot speak too highly of the type of men and women I saw in Palestine — they are saints and the sacrifices they make have left a deep impression with me.'"

Gabrilowitsch and His Father-in-law, Mark Twain

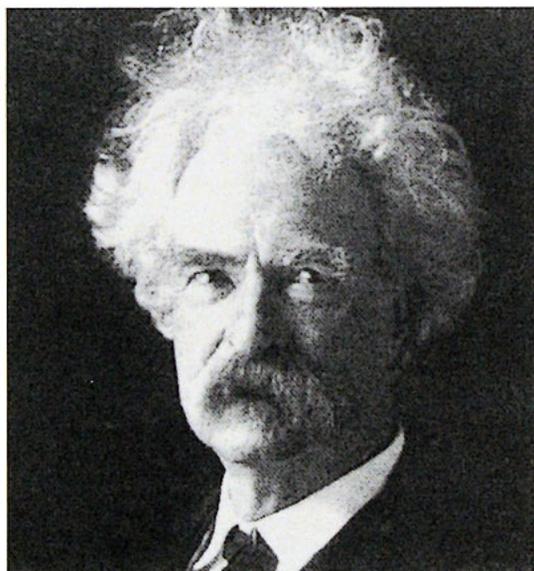
Gabrilowitsch's awareness of Jews was further manifested in one of his conversations with his father-in-law, Mark Twain. As related by Clara, in 1900, Gabrilowitsch and Mark Twain were discussing Negroes in America and deploring lynching in the South.

Gabrilowitsch: "A race is just what other races make it. ...if the Jews have faults that are foreign to Christian faults, the guilt lies with the Christian nations of Europe."

Twain: "Great Scott! You are right about that my boy. Envy of Jewish talents and brains has moved the Gentiles to behave like wild beasts toward a people in some aspects their superior."

Twain's long interest and enthusiastic support of the Jewish people won the admiration of Slomovitz. Therefore, the Slomovitz archival collection contains a number of items pertaining to Twain, preeminent man of American letters. There are also two pieces by Slomovitz himself in praise of Mark Twain. One, entitled "Mark Twain's Unpublished Epigrams," is inscriptions from Twain's works which Slomovitz presented to Clara. Another is Slomovitz's "Learning From Mark Twain."

Twain included a derisive description of his 1867 visit to the Holy Land in *Innocents Abroad*. Biographers have suggested that Twain was more mocking than bitter in this description, based on his unhappiness at the lack of good hotel accommodations during his 1867 Palestine travels.



Mark Twain

THE CONDUCTOR, THE EDITOR, AND MARK TWAIN

An illustration of Twain's humor and goodwill toward Jews is found in his meeting with Sholem Aleichem in 1906:

Twain: "I understand that I am the American Sholem Aleichem."

Sholem Aleichem: "On the contrary, I am called the Yiddish Mark Twain."

It was Twain's famous essay published in *Harper's Magazine* in June 1899 that firmly portrayed Twain as a great friend of the Jews. That essay apparently stemmed from Twain's sympathetic interest in the Dreyfus affair. The Dreyfus Affair is credited with sparking Twain's famous observation about the Jews, quoted by Justin Kaplan in *Mr. Clemens, Mark Twain*: "A marvelous race...by long odds the most marvelous that the world has produced, I suppose." The Harper's article, in part, went as follows:

EVALUATION OF THE JEW, by Mark Twain

The Jew is not a disturber of the peace of any country. Even his enemies will concede that. He is not a loafer, he is not a sot, he is not noisy, he is not a brawler nor a rioter, he is not quarrelsome.

In the statistics of crime, his presence is conspicuously rare in all countries. With murder and other crimes of violence, he has but little to do. He is a stranger to the hangman. In the police court's daily roll of "assaults" and "drunks" and "disorderly's," his name seldom appears.

All things are mortal but the Jew...What is the secret of his immortality? —Mark Twain

That the Jewish home is a home in the truest sense, is a fact that no one will dispute. The family is knitted together by the strongest affections; its members show each other every due respect, and reverence for the elders is an inviolate law of the house.

The Jew is not a burden on the charities of the State nor of the City. These could cease from their functions without affecting him. When he is well enough, he works. When he is incapacitated, his own people take care of him, and not in a poor and stingy way, but with the finest and largest benevolence. His race is entitled to be called the most benevolent of all the races of men.

A Jewish beggar is not impossible. Perhaps such a thing may exist, but there are few men who can say that they have seen that spectacle. The Jew has been staged in many uncomplimentary forms, but so far as I know, no dramatist has done him the injustice to stage him as a beggar.

Whenever a Jew has real need to beg, his people save him from the necessity of doing it. The charitable institutions of the Jews are supported by Jewish money, and amply. The Jews make no noise about it; it is done quietly. They do not nag and pester and harass us for contributions, they give us peace, and set us an example which we have not found ourselves able to follow.

To conclude: — If the statistics are right, the Jews constitute but one percent of the human race. It suggests a nebulous dim puff of stardust lost in the blaze of the Milky Way. Properly, the Jew ought hardly to be heard of; but he is heard of, has always been

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heard of. He is as prominent on the planet as any other people, and his commercial importance is extravagantly out of proportion to the smallness of his bulk. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, and abstruse learning are also away out of proportion to the weakness of his numbers. He has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him.

He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other people have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?"

Slomovitz and Clara Clemens Gabrilowitsch

Forty years later, in 1939, Slomovitz was shocked when a scurrilous flyer crossed his desk written by a notorious anti-Semite, Robert Edward Edmundson. The flyer sought to portray Mark Twain as prejudiced against Jews and quoted selectively from his writings.

Slomovitz immediately sprang into action in an effort to expose Edmundson's background and to expunge from Twain's record any trace of animus towards Jews. He solicited the help of Clara Clemens Gabrilowitsch, hoping that she would come to the defense of her father, Mark Twain. She agreed to join with him in writing to the eminent American historian, Dr. Charles A. Beard, whose influence, they felt, would be helpful in denouncing the libelous attack and in rallying public support in Twain's behalf.

The archival collection contains little, however, by way of responses to the efforts of Slomovitz. No reply, if any, was recorded from Dr. Beard. There is but one mention of an article in the journal, *The Jewish Frontier*, by the distinguished writer, Bernard DeVoto, which repudiated the attack on Twain.

Some years later, Slomovitz must have been gratified when a book appeared in 1970 by the literary critic, Maxwell Geisman, *Mark Twain: An*



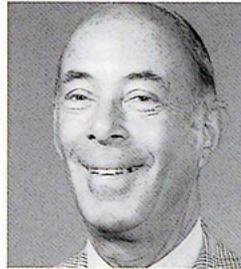
Photo by Alan Kandel

Contemporary picture of Ossip and Clara Clemens Gabrilowitsch Detroit home on Boston Blvd. and Second Avenue.

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American Prophet, which detailed Twain's writings on Jews, while refuting the charge of anti-Semitism.

The Slomovitz archival collection is replete with materials bearing on his relationships with notable personalities, local, national and international. Perhaps no story, however, will be as poignant as the intertwined relationships between Philip Slomovitz, Ossip Gabrilowitsch and Mark Twain.



Alan Kandel

Alan Kandel is the former assistant director, Jewish Federation of Metropolitan Detroit, archivist and collector of photographs for two books on the history of the Detroit Jewish community.

The primary resource for this article was the Philip Slomovitz Collection, which was collected and organized by the Jewish Historical Society for deposit in the Jewish Community Archives at the Reuther Library at Wayne State University.

Marjorie Oreck Alpern, Jeffrey Borin, William Cohodas of the Upper Peninsula, Dr. Piero Foa, Charles Himelhoch, the late Lillian Keidan Levin, Elizabeth Pernick, Jewell Prentis Morris, and Stanley Winkelman are among those who have shared fascinating books or manuscripts of the stories of their families. These are meaningful and unique important chronicles that are being recorded while the information is yet available. Intended to be passed on from generation to generation within the family, they enrich the Jewish Historical Society of Michigan and serve as a valuable archival reference for the future.

Oral histories are another significant resource. The Jewish Historical Society is cooperating with the Archives Committee of Federation who is sponsoring an Oral History Workshop led by outstanding professional Glenn Ruggels in April and May of this Spring. The JHS office can provide further information.

SOUTH HAVEN UPDATE

by Diane Rosenfeld

In the fall of 1916, Rose Zlatkin was six years old when her parents, Solomon and Bessie, bought eleven acres of land called Plumb Orchard Farm near South Haven. The farm had been neglected, but Solomon, a bricklayer and laborer, was able to restore and rebuild the land. Rose and her brother Louis walked two miles each way to attend a one-room schoolhouse. Thirty-five to forty students of all grades were taught by one teacher.

In 1926 Solomon and Bessie Zlatkin established Zlatkin's Resort. Beginning with one building, they added a main building in 1928, with a lobby, main dining room, dance hall and sleeping rooms. At capacity, the resort could house 120 guests and thirty employees. At first, all plumbing was outdoors. When Zlatkin's finally built indoor bathrooms, they were communal, located in the hallways.

The Casino Dance Hall was a very popular meeting place in town. Each year the B'nai B'rith of South Haven sponsored a beauty contest where each resort would send a contestant. The heyday of the Jewish resorts of South Haven was the mid- to late 1940s. The resort industry began to decline in 1952 and ended in 1955. After that the resorts just rented rooms. Zlatkin's was sold in 1963 to a Baptist Church.

Beryl Zlatkin Winkelman submitted this update to the South Haven history which appeared in Michigan Jewish History, volume 35, 1994. This is reprinted from the Chicago Sentinel Magazine of September 15, 1994.



SAFE BUT NOT SECURE: DETROIT RESPONSES TO ANTI-SEMITISM DURING THE CRISIS YEARS, 1937-1948

by Joshua D. Krut

condensed and edited by Aimee Ergas in cooperation with Judith Cantor

This article was condensed from the ninety-page thesis written by Joshua Krut for his 1995 undergraduate degree in the Honors Program under Professor Todd Endleman at the University of Michigan. Many unique primary sources were located in the Philip Slomovitz Collection of the Jewish Community Archives, co-sponsored by the Jewish Federation of Metropolitan Detroit and the Jewish Historical Society of Michigan, at the Reuther Library at Wayne State University.



Joshua Krut

Graduating U. of M. Phi Beta Kappa, Summa Cum Laude, Krut is now a law student at Northwestern University. In 1995 he served as a summer intern at the Jewish Federation of Metropolitan Detroit.

Historians have devoted a great deal of study to the inability of American Jews to persuade their government to do more to rescue European Jewry from the Holocaust. Some have argued that American Jews of the 1930s and 1940s failed to provide the kind of effective leadership so desperately needed in the Jewish world at a time when one-third of the Jewish people were being systematically murdered. The historical evidence suggests, however, that the rise of organized virulent anti-Semitism in the United States both occupied American Jews at home and limited their ability to influence national policy to do more to rescue the Jews of Europe.

To understand this situation, it is necessary to look into the nature of American anti-Semitism in the 1930s and 1940s as well as the American Jewish responses to it. The Jewish community in Detroit during these years faced many challenges typical of other Jewish communities of the time. However, it also faced a unique situation with its concentration of three men who aggressively fanned anti-Semitism: Henry Ford, Father Charles E. Coughlin and Gerald L. K. Smith. This article will focus on these men and their attacks, the various responses within the Detroit Jewish community to these attacks, and how anti-Semitism at home limited American Jews' ability to resolve the urgent crisis of European Jewry.

Anti-Semitism, by definition, is based on the irrational assumption of a superior race and an inferior race, directing hatred toward the "Jewish race" as a whole, despite the attributes of individuals. Modern racial anti-Semitism, unlike the religious hatred that characterized earlier Jewish persecutions, offers the Jews no possibility of redemption.¹ The "Jewish question" meant public discussion over their very civil rights and the effects Jews might have on the economy, society, and morality. This indeed became an important question in nationalist politics, certainly in Germany. In the face of

such a threat, one reaction for some Jews was to seek security by precluding or “hushing” open political debate on the “Jewish question.” An alternative response was to confront the accusations.

Anti-Semitism in America

While Jews enjoyed relatively greater acceptance in the United States than in Europe, extensive American anti-Semitism in the first half of the 20th century aroused real fears among American Jews. Religious hatred of Jews was first brought to America with the colonists. Although the history of the Jews in America was shaped in part by prejudice, discrimination, and antagonism, anti-Semitism was mainly latent or relegated to the private sector throughout United States history. However, some American Jews of the first half of the twentieth century were justifiably worried that, if endowed with charismatic and influential leadership, this widespread, latent anti-Semitism could bring the feared “Jewish question” to the forefront of American politics. The “Jewish question” threatened their very place in American society. By the 1930s, with the rise of demagogues playing on fears of the Depression and of international communism, this appeared to be happening.

Sincere opponents of the policies of President Roosevelt were joined by the new breed of organized anti-Semites that arose during the 1930s who staunchly opposed the limited social-welfare policies of the New Deal (or “Jew Deal,” as they derisively called it). The anti-Semites drew upon the traditions of American nativism, conservative Christianity, anticommunism, and European-style fascism to create what for a time threatened to become mass political movements. Their leaders found large audiences by pandering to traditional American nativist fears of vast conspiracies of urban Jewish middlemen, bankers, and international finance capitalists — the “parasitic non-producers.” They shared much in common with European fascists. However, severe economic and social problems in this country, and specifically in Detroit, fanned belief in “dangerous Jewish conspiracies” and set the stage for widespread prejudice and discrimination against Jews.

Henry Ford and the “International Jew”

In the 1920s, Dearborn resident Henry Ford built upon widespread public distrust of Jews by espousing a xenophobic and agrarian anti-Semitism, which sought to blame the Jews for “all the dislocations of recent history—wars, revolutions, strikes, political corruption, and changes in morality.”² He published the *Dearborn Independent* and such works as “The International Jew,” an Americanized version of the “Protocols of the Elders of Zion.” Thus Ford disseminated to millions of Americans his belief in a worldwide Jewish conspiracy trying to rule the world, which would use Bolshevism and capitalism to enslave the gentile masses.³



Henry Ford

Throughout the 1920s, powerful forces in higher education, business, and government curbed upward mobility among Jews through quotas for school admissions and discriminatory hiring practices.

Widespread Jewish immigration to the United States was virtually ended.⁴ While the "Jewish question" did not enter respectable American political discourse, individuals did bring their prejudices into positions of power from which they could effectively discriminate. Therefore, even though the United States Government gave no official sanction to anti-Semitism, nevertheless, private anti-Semitism, fanned by Henry Ford and his widely distributed vitriolic publications, caused painful discrimination for American Jews.

Anti-Semitism fanned by Henry Ford...caused painful discrimination for American Jews.

[University of Michigan auto historian David Lewis in "Henry Ford's Anti-Semitism and its Repercussions," *Michigan Jewish History*, Volume 24, Number 1, January, 1984, states that in later years the Ford Motor Company and the Ford family made "a special sustained effort to regain and maintain the goodwill of Jews." (page 7) However, the legacy of the circulation of the defamatory anti-Semitic literature on an international scale, particularly in Middle Eastern and South American countries, continues to cause serious harm to this day.]

Father Charles E. Coughlin

While Jews were viewed by many native-born Americans as representatives of the emergent urban immigrant class, other new immigrant ethnics felt little solidarity with their Jewish neighbors. America's Eastern European Jewish immigrants, with their emphasis on education and family, underwent a remarkable upward mobility, which propelled them into the middle classes during the 1920s, far surpassing that of their Irish, Italian, German, or Polish counterparts.⁵ These ethnic groups, particularly the Irish, feeling thwarted in their attempts at upward mobility, comprised the bulk of the following of Father Charles E. Coughlin—

one of the most



Photo: Archdiocese of Detroit

Father Charles E. Coughlin

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notorious anti-Semites of the 1930s and 1940s.

[Coughlin, from an Irish-Catholic family of Hamilton, Ontario, served as a priest in various churches around Michigan. He was assigned to the church, The Shrine of the Little Flower, in the small town of Royal Oak outside Detroit in 1926 and immediately began attracting a following among the working class and poor residents. Known as The Radio Priest, he broadcast sermons every Sunday afternoon at first on WJR radio, then on the CBS network, and later on his own network, eventually reaching millions of people. Coughlin began in the 1920s with populist pleas on behalf of working people and the poor. By the mid-1930s his broadcast sermons had become virulent attacks on the Jews, President Roosevelt, Communism, labor unions, and bankers.]

Father Coughlin, the “radio priest,” was a figure of consequence in American politics by the mid-1930s, the era of the Great Depression. What he had to say mattered. Indeed, Coughlin, an outspoken opponent of the New Deal, was continuously investigated and followed by the FBI due to the concern of President Franklin D. Roosevelt over his activities.⁶ Coughlin offered people simplistic explanations for their woes and provided distorted explanations, focusing his followers’ anger against an easy target—the Jews.

Gerald L. K. Smith: “The Dean of Anti-Semites”

The rise of native, anti-Semitic, far-right political movements during the era of the Great Depression was one of the greatest tests of the limits of American tolerance and democracy. Increased anti-Semitism was the result, not simply of high unemployment, but also of an economic and cultural crisis. The events of the 1930s were the result of economic and social trends underway for decades, as the United States was transformed from a largely rural and diffuse society to a highly urban, industrial, and international nation linked by a network of large institutions. Many Americans felt threatened by the intrusion of new, urban values into their lives, and they responded with increased intolerance of difference—whether it was political, religious, or ethnic. This constituency, mostly native-born, Protestant, and from small towns, provided the bulk of Gerald L.K. Smith’s following.

[Called the “Dean of Anti-Semites,” Smith was the son of a Protestant fundamentalist preacher from Wisconsin. He attended college and was ordained as a Protestant minister in Indiana, where he became an important member of the Ku Klux Klan. A close associate of Governor Huey Long in Louisiana, he gained a national following during the 1930s. In the late 1930s and 1940s he was involved in several fascist and anti-Semitic movements and became closely connected to Henry Ford. He ran for Michigan’s U.S. Senate seat in 1942 and for president in 1944.]

Demagogues and Scapegoats

American demagogues like Coughlin and Smith, appealing to members of a troubled middle class, provided a vision of a “properly structured” society in which threatened values and institutions could survive. Furthermore, they suggested an explanation of the obstacles to this vision—a set of villains and scapegoats who could be blamed for modern problems. These were easily identifiable and safely distant scapegoats—Jews,



Gerald L. K. Smith

communists, liberals, and labor unions.

By framing the question of the concentration of wealth and power in U. S. society within a question of Jewish influence, these anti-Semites threatened to bring the feared "Jewish question" to the forefront of American politics. By 1940, Detroit had become a hotbed of these fascist and anti-Semitic ideas, disseminated around the country by radio and in print. Detroit's Jewish community had to face one of its greatest challenges and did so in a variety of ways with the participation of some national Jewish organizations.

The Crisis Years: The Jewish Community of Detroit

By 1940 Detroit had been one of the nation's most important industrial centers for about two decades. It was a microcosm of all the economic and cultural conflicts facing the nation. Industry attracted rural Americans seeking employment and new immigrants seeking their chance at prosperity. Detroit was a city of contrasts boasting skyscrapers and cutting-edge industry and a political constituency that only narrowly defeated a Ku Klux Klan candidate for mayor in 1924. Indeed, it was estimated that Michigan's 875,000 Klan members were the largest state group in the United States.⁷ As industry was hit by the Great Depression of the 1930s, unemployment and social unrest aggravated the already prevalent anti-Semitism.

Within these developments lived the 82,000 member Jewish community of Detroit. Detroit's Jews did not constitute a monolithic or unified body, but rather were divided along lines of ethnicity, ideology, and social status. Sidney Bolkosky wrote:

Estrangement between and within Jewish groups kept them fragmented and antagonistic even in exacting times. It seemed that even Eastern European Jews who had achieved financial success might continue to be looked down upon by established Jews as arrivistes, or as "pushy" and "assertive." These time-honored attitudes lingered to create considerable difficulties for those sincerely engaged in efforts to unify the Jews of Detroit.⁸

The structure of Jewish organizational leadership was representative of such divisions. The guiding philosophies and subsequent actions of these groups led them not only to varied views of the nature of anti-Semitism, but also to different responses to it, sometimes contradictory, but at other times complementary.

The "old guard" of the Detroit Jewish community in the 1930s was made up mostly of German Jews, who had been the first to arrive before the turn of the century. Contradictions were especially marked in their responses to anti-Semitism in Detroit. While they publicly announced their belief in the ideal of American equality, they harbored

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uncertainty as to the extent of American tolerance. They pursued quiet intercession with trusted gentile figures in order to procure general Jewish safety. They eschewed the more overt radical and public responses to anti-Semitism, for fear of inciting even more hatred. They hoped, above all else, to maintain the status quo in which they had carved out a comfortable position for themselves. At times they condemned the new immigrants as unsuited and ill-equipped to understand American democracy, even while they themselves were forced to acknowledge fresh doubts about the promise of the ideal of American equality.

The Jewish Welfare Federation of Detroit and the Jewish Community Council

The Jewish Welfare Federation of Detroit was a community leadership organization founded in 1926, dominated by affluent German Jews from Temple Beth El. Its focus was mostly on fund-raising and coordinating social services. It did not offer a unifying political leadership for the community. By the 1930s its leadership had largely passed from the original German-Jews to prominent Jews of Eastern European origin, many from Congregation Shaarey Zedek. While these men and women may have appeared more representative of the Jewish community, they were similar to the German-Jewish leadership in their high social status and conservative political outlook.

On the other hand, the vast majority of Detroit's Jews, who were of Eastern European descent, of modest means and of Orthodox Jewish religious roots, desired some form of communal representation. Perceiving the Federation as a bastion of German Jewish elitism and, looking for greater representation more in keeping with the spirit of American democracy, they founded the Jewish Community Council in 1937.

Although many of Detroit's Jews had achieved economic upward mobility by the 1930s, strained tolerance, rather than acceptance, characterized many of their contacts with non-Jews. Jews were barred from residing in suburbs such as Dearborn and Grosse Pointe as well as in some Detroit neighborhoods. Department stores, including J. L. Hudson's, advertised that "Hebrews need not apply" for sales positions, and Jews were almost completely restricted from employment in the supervisory or executive levels of the automobile industry.⁹ Resorts around Detroit advertised that they had "no Hebrew patronage."¹⁰ By the 1930s, this kind of local discrimination, coupled with the frightening development of widespread organized anti-Semitic movements, forced the Jewish community to consider actions to respond and protect themselves.

Differing from the response of the older established community, the Jewish Community Council took a more activist position although often without success, since at that time there was not the force of civil rights legislation to rely upon. They frequently registered complaints about employment discrimination against Jews at places such as the United States Post Office, at Hudson's department store, and at major automobile manufacturers. Rejecting the single recourse of elitist private intercession, the "Council" publicly sought to advocate tolerance in what they saw as the American tradition and also publicized the patriotism of American Jews.

Jewish Responses to Coughlin's Movement for "Social Justice"

Coughlin, by 1937, was citing the threat of communism as an excuse for subverting American democracy and for curtailing the rights of certain dangerous religious groups—clearly targeting the Jews. In the summer of 1937, Coughlin began to publish excerpts of the infamous "Protocols of the Elders of Zion" and "The International Jew" in his widely read, Catholic activist magazine, *Social Justice*. In an editorial, Coughlin offered the following explanation for publishing the "Protocols:" "I am ...using them ...to prove that there is a plot to engulf the world in a scheme of things predicted in the "Protocols" and now coming true in Russia and in this country under the New Deal."¹¹

Within the Detroit Jewish community, three distinct responses arose to Coughlin's harangues and Communist accusations against the Jews. For the majority, especially those of recent immigration, Coughlin only confirmed what they already believed: anti-Semitism was an endemic part of Jewish life in the Diaspora. They believed there was little if anything that Jews could do to combat it.¹² They looked to a leadership of wealthy and influential men to intercede on their behalf. The second response, of established well-to-do Jews, also tended to view anti-Semitism as endemic to Jewish life. They believed that only by working behind the scenes with those in positions of power could Jews secure for themselves a refuge in an anti-Semitic world. If public action were to be taken, they stressed that Catholics, not Jews, should be the ones to denounce Coughlin. Public Jewish vigilance, they feared, would only arouse further anti-Semitism. National Jewish organizations, such as the American Jewish Committee and the National Council of Christians and Jews, were almost uniformly committed to this strategy.

The third response was public confrontation, advocated both by some members of Federation, such as Simon Shetzer, and the Jewish Community Council. Together they publicly denounced Coughlin. One determinant of such actions appears to be ethnicity: Eastern European Jews appeared more willing to utilize strategies of public confrontation than their German-Jewish counterparts.

Editor Philip Slomovitz's Public Confrontation of Coughlin

Perhaps the most outspoken advocate of public attacks on Coughlin was Philip Slomovitz, the activist editor of the *Detroit Jewish Chronicle*, the only English-language weekly for the community until 1942. Slomovitz was a strident opponent of Coughlin, tirelessly crusading against him in his newspaper with the cooperation of the Jewish Community Council of Detroit and the American Jewish Congress. Following Coughlin's re-publication of the inflammatory "Protocols", Slomovitz wrote: "The time has arrived for us to call a halt to such fanatical ravings."¹³



Courtesy Detroit Jewish News

Philip Slomovitz

Slomovitz characterized Coughlin not only as

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“un-American” but also as a dangerous force that needed to be silenced. This later became the hallmark of activists as they attempted during World War II to combat anti-Semitic leaders as seditious. He also challenged Jews and “all friendly Americans” not to ignore Coughlin. “The Nazis did not end their persecutions as they started them—with the

Jews,” he wrote.

“They extended

their hatred to

Catholics and

Protestants

alike...Bigotry of

the sort expanded by Coughlin has no place in the American body politic.”¹⁴

*“Bigotry of the sort expanded by Coughlin
has no place in the American body politic.”*

—Slomovitz

Slomovitz’s editorial was representative of one type of defense that Jews would continue to use when challenging the anti-Semites: They were to be viewed as un-American and antidemocratic, a danger to the majority of the populace. While Slomovitz and others espoused their belief in the tolerance of their neighbors, they still believed those neighbors needed some impetus to do what was right. Anti-Semitism was framed as a danger to all Americans instead of only to Jews in particular. Most problematical of all, however, this defense, especially with the onset of war, called for the curtailment of First Amendment rights. American Jewish leaders had little faith that Coughlin’s ideas would be fully defeated within a naturally occurring “market-place of ideals,” and sought to curtail the distribution of those ideas. It appeared that they also feared the emergence of a debate about the “Jewish question” in the United States and tried to avoid the situation.

Both the *Detroit Jewish Chronicle* and the Jewish Community Council were the major proponents of public denunciation of Coughlin. They decided on several avenues of publicity refuting Coughlin, including a radio program of their own featuring a prominent Catholic speaker, public meetings, and distribution of literature in the community. In addition, Slomovitz took it upon himself to write to Coughlin personally, attempting to convince him to end the ever-increasing anti-Jewish bias of his publications. However, by 1938, as Coughlin’s diatribes against the Jews increased in vehemence, his popularity continued to increase, despite Jewish efforts to prevent this outcome with public denunciation.¹⁵

The leaders of the second-generation of Eastern European Jews in Detroit found themselves in an insecure place; they were caught in the midst of the process of Americanization. The nation in which they had been raised had taught them to believe in the fairness of democracy and the tolerance of the average person. At the same time, they were Jews who were sensitive to the growth of anti-Semitism around the world. Thus, in confronting anti-Semitism, the road was marked by contradictory signposts: the self-assurance of native-born Americans and the caution learned from the history of the Jews.

An Alternative Response

Some prominent national organizations such as the American Jewish Committee and in particular the Interfaith Council of Jews and Christians opposed the efforts of Slomovitz and the Jewish Community Council. They argued that debate with anti-Semites over the truth of their libelous statements only added weight to their accusations and prevented necessary conciliation. They were concerned that Jewish willingness to debate with anti-Semites might lead the public to believe that there were two sides to an issue that was not concrete fact, but a creation of the anti-Semites. If public debate were to occur at all, they believed it best to use non-Jewish friends as "fronts" for combating anti-Semitism, making the battle against Coughlin a universal rather than only a Jewish battle.

They concluded that anti-Semitism might be contained, but it could not be vanquished. Thus, even though it remained latent, Jews needed to respond in ways that would most effectively control its spread and propagation. It was not, however, until the late 1940s that this view became more accepted by American Jewish leaders. Until then, they remained divided in their efforts to contain anti-Semitism.

Philip Slomovitz later recollected: "There were times we had many, very serious issues that arose during the Coughlin period...There was a group that tried to get me not to do any attacks, to be very controlled and cautious."¹⁶ One example of this division of approaches can be seen in the disagreement surrounding the printing of Slomovitz's response to Coughlin's publication of the "Protocols" in 1938.

Following reports that Slomovitz would write a front-page editorial condemning Coughlin, Slomovitz heard from Louis Minsky, the Jewish editor of the *Religious News Service of the National Council of Jews and Christians*. He urged Slomovitz not to report or comment on the "Protocols." "Father Coughlin...may be trying to make the 'Protocols' an issue..."

In a telegram, Slomovitz replied that he was unconvinced of the efficacy of Minsky's strategy and that, in fact, he had set up an appointment to meet with Coughlin to discuss the issues. Minsky immediately tried to discourage this. He wrote: "It is best that the repudiation be an entirely Catholic one...I know the temptation for you to launch out at Coughlin is great but it will work harm if Jewish papers make an issue out of it."¹⁸ This thinking concluded that Catholic denunciation would carry more weight. They believed that only a carefully constructed cloaking of Jewish interests within a wider appeal to democracy could safeguard the position of American Jewry.

Finally, Minsky acquiesced to Slomovitz. He recommended that Slomovitz stress "Jewish loyalties to the principles of democracy."¹⁹ Slomovitz's report on his meeting with Coughlin, in the *Detroit Jewish Chronicle* of July 22, 1938, reveals an open exchange between the men that ended on "a pleasant note." It did little however to stop Coughlin. "Only a matter of days after...Coughlin began to go to extremes in the vilest anti-Semitic utterances," wrote Slomovitz.²⁰ By the end of 1938, Coughlin was openly citing Nazi propaganda, blaming the Jews for imposing communism upon the world.

In their zeal to prove the patriotism of American Jews, the question arises whether both Slomovitz and Minsky may have fallen into the hands of Coughlin. Did responding to Coughlin's accusations put themselves on the defensive and help to legitimize debate over the accusation of Jewish loyalties, the "Jewish problem"? Or did this activist position provide needed rebuttal for rational people? Was there a right way or a wrong response in the face of such irrationality? Later civil rights legislation would prove the most helpful.

The Response of Ernest Goodman

Prominent Detroit attorney Ernest Goodman was one Jewish leader who found Slomovitz's approach problematic. On July 27, 1938, he responded to Slomovitz's meeting and article, outlining his disapproval and displaying a strong understanding of the role played by anti-Semitism in America.

If Jews accept Father Coughlin's plan to combat communism as a solution for anti-Semitism, then we are headed for fascism...For suppose we accede to Father Coughlin's request and enter into an active anticommunist campaign. Does this mean that his anti-Semitic attacks will cease? Hardly. And who is he using to fight us in his crusade? Communists? Let us not be naive. We must not only disavow those members of our race who advocate communism, we must eliminate from our ranks...Jews who support the New Deal and any other progressive political party or philosophy to which he might apply the bad word, "communism." We can gain no favored position of safety by engaging in an anticommunist campaign; and the recognition in any form of the theory

of racial responsibility will result in ultimate disaster for all Jews."²¹

Goodman's analysis proved quite correct. Jews gained no favor from the far right by denouncing the left.

Despite Jewish efforts to expose Coughlin, his popularity continued. It was only with the onset of World War II that his decline occurred. At that time, continued isolationist hysteria and anti-Semitism were considered pro-Nazi, unpatriotic and divisive, if not treasonous. In April 1942, Attorney General Francis Biddle charged *Social Justice* with violating the Espionage Act and revoked its second-class mailing privileges. The federal government also let the Catholic Church know that if it did not silence Coughlin, he would be tried for sedition and espionage. The Church acted and from that point on, Coughlin lived out his life quietly tending to his parish and living in a suburb outside Detroit. In the end it had not been fellow-American idealistic outrage at anti-Semitism that had defeated the demagogue, but the actions of the federal government in the crisis of World War II.

Gerald L.K. Smith and His Silencing

During the late 1930s, another anti-Semitic threat had arisen for Detroit's Jews. Gerald L. K. Smith has often been referred to as "America's number one anti-Semite." His paranoid anti-intellectualism, racism, xenophobia, anti-Semitism, extreme nationalism, and glorification of violence were similar to that of European fascists. Where the Europeans were antireligious however, Smith's Americanized version of fascism relied heavily on evangelical Protestantism.

SAFE BUT NOT SECURE

In 1939, Smith moved his base of operations to Detroit, which was centrally located and possessed powerful broadcasting facilities. Detroit auto magnates, Horace Dodge, Ransom E. Olds, and Henry Ford, promised him money and support, without which his movement might have collapsed from lack of funds.²² Smith also received support from politicians. U.S. Senator Arthur Vandenberg of Michigan, a strong opponent of President Roosevelt, worked with Smith to cripple the pro-labor Wagner Act. Both Vandenberg and Representative Clare Hoffman of Michigan inserted Smith's speeches into the Congressional Record.²³ No longer just a rabble rouser, but a self-appointed candidate for the presidency by 1944, Smith used a meeting with a House of Representatives committee to relate the importance of the "Jewish question" to the press and Congress. He stated that "the Jewish issue is one of our real problems. Those who fail to recognize this must be characterized as either uninformed or dishonest."²⁴ He was an open admirer of Adolph Hitler and stated that the charge that Hitler was killing millions of Jews was preposterous. The Jews were not being slaughtered, he said, but illegally admitted to the United States to keep Roosevelt in power.²⁵

By the early 1940s Smith was not thought of as some crackpot with a scant following. He was able to engender mass support. For Jews in Detroit, this was especially painful. However, Smith did not promote his views unhindered. Once World War II was underway, the federal government took action against native anti-Semites as seditious. Bolstered by the government's support, campaigns against the hate-mongers were stepped up. The phrase "the Brown Scare" was coined to

give a name to the "attack on native fascist agitators, which was part of a broader effort to erase racial and ethnic prejudices."²⁶ It was the "Brown Scare" (fear of Nazis, or brown shirts) that eventually led to Smith's ostracism from the political mainstream, just as national political interests had led the federal government to the silencing of Coughlin.

Specific organizations were now founded to combat native fascism, including the Non-Sectarian Anti-Nazi League and the Mobilization for Democracy. These groups were aided by organized labor as well as the Anti-Defamation League and the American Jewish Congress. In Detroit in the 1940s, the Jewish Community Council participated in anti-fascist activities both publicly and behind the scenes and in an effort to enact legislation to outlaw libel of racial, religious, and ethnic groups.

The Jewish Community Council received memorandums from the American Jewish Congress outlining a plan to combat anti-Semitic activities:

The battleground itself must be shifted. The anti-Semites themselves must be put on the defensive....What is required in our attack...is an exposure of them for everything they stand for in terms of un-Americanism, indecency and politically subversive activity. The present widespread anti-Nazi feeling furnishes at least one effective kind of exposure of this sort. Show the clear and unmistakable tie-up between the anti-Semitic organizations and the Nazis, and most Americans will shy away from them as from the plague.²⁷

In keeping with this strategy, Jewish leaders sought to expose anti-Semites in the public realm with the help of the

federal government, aided by wartime patriotic sentiment.

An additional approach to combat Smith was the attempt to gain information about possible tax law violations, contacts with the Ku Klux Klan or wartime enemies, and other illegal or questionable acts,²⁸ although this never culminated in an indictment of Smith by the government.

At the time when Gerald L.K. Smith was stirring up hatred towards Jews, the Detroit Jewish Community Council attempted to reach out to friends with the establishment of the Inter-Group Relations Committee and the Discrimination Committee in 1945. Through public relations, school programs, and contacts with labor unions and other

community groups, the Jewish Community Council viewed anti-Semitism as a problem that could be rectified by education. This strategy fits well with the “Brown Scare,” which was an attempt at reeducation of sorts. The Jewish Community Council also undertook the Internal Jewish Discipline Program in 1945. Judge James Ellmann, president of the Jewish Community Council, wrote in a memorandum:

It is the duty of every Jew to uphold the observance of high ethical standards of conduct at all times in his business, professional, or social relationships...because our entire community may be held responsible for the misdeeds of one individual....²⁹



Judge James Ellmann

Debates within the Jewish community of Detroit pointed to the contradictions within this policy. While some called for self-policing and making the community beyond reproach, others believed Jews should be held to no different standards than those to which all other Americans were held. Learning from their experiences with Coughlin, Jewish leaders modified their strategy of exposure when confronting Smith. The American Jewish Committee, long an advocate of behind-the-scenes efforts to combat anti-Semites, proposed the strategy of “dynamic silence,” wherein Jews would deny Smith the publicity he needed to gain support. This would be done by making no public comments regarding Smith and by reducing militant protest tactics, as had occurred at Smith’s public appearances. It



Archives of Congregation Shaarey Zedek

would also be accomplished by pressuring major newspapers to omit mention of Smith in their papers.³⁰ This strategy of dynamic silence was eventually accepted by both the Anti-Defamation League and the American Jewish Congress, as well as by Jewish leaders in Detroit. Their efforts to combat anti-Semitism had been moving in that direction for years as public refutations of Coughlin and Smith had not necessarily weakened their bases of support.

The attacks of the "Brown Scare" against Smith during the WWII, and the subsequent dynamic silence, did successfully remove the spotlight from Gerald L. K. Smith. A 1947 memorandum of the Jewish Community Council noted: "In the absence of publicity and of picketing, Gerald L.K. Smith's Detroit meeting on August 12th, attended by 225 persons, passed unnoticed."³¹ Indeed, by the late 1940s Smith had virtually disappeared from the American political scene, although he continued trying to spread his message even into the 1960s. Without the spotlight of publicity, his once-large following shrank to negligible numbers.

A Postwar Retrospective

While Jewish activist efforts certainly had a place in silencing Smith, other changes taking place in the United States after World War II helped make dynamic silence a successful strategy. With postwar prosperity, Americans no longer needed scapegoats to blame for their troubles. The postwar anticommunist hysteria directed populist urges away from Catholics and Jews and onto the left. Indeed, in the postwar era, continued acceptance and assimilation would describe the status of American Jewry. Finally, one can only hope that the horrors of the Holocaust convinced most people of the potential evils of anti-Semitism.

With the luxury of hindsight, some today criticize American Jews for failing to do more for European Jews. American Jews, like European Jewry, however, cannot be blamed for not having predicted nor controlled the Holocaust. But the sense of alarm among American Jews over native anti-Semitism during the 1930s and 1940s cannot be overstated. The rise of organized anti-Semitic movements produced a community that not only had to attend to its own defense, but was neither politically nor psychologically capable of demanding the rescue of its European brethren.

The American Jewish community utilized a full range of defenses in their own behalf, from active confrontation to dynamic silence. In reality, however, it was the national attention to winning World War II that eventually led the Federal Government to contain the American anti-Semitic demagogues. Only then could the American Jew feel more confident about his place in American society. Moreover, the ability of American Jews to advocate in the 1930s was hampered by their natural internal divisions of that time, divisions of ethnicity and social status. The well-organized community of the postwar era lay in the future—when American Jews could work for the resettlement of the remnants of European Jewry in the new state of Israel.

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OMAHA BEACH: 1974

-by Harold Norris

On D-Day plus thirty, thirty years that is
a second front is opened on the mind
a second time: memory takes flight
toward the hedgerows and by the numbers
all again is in motion—
waves of planes and waves of ships
waves of men and waves of dead.

How long does blood
stay upon the sand.

The mad dogfaces of war disembarked,
government issued and scared as hell
a mass production on a stage of beach
and crusade in Europe followed Stalingrad
down St. Lo, Carenton, Caen, Falaise
from stalemate to breakout
as the new world gave hope to the old
in blood for blood, field for field
through death in-depth in mud and ruin
through another Gallipoli at Arnhem
red-balling across the Ludendorff Bridge at Remagen
to the link-up at the Elbe
and, with the Valley Forge at the Bulge
and Nuts at Bastogne
the giant nutcracker
is sweet with home.

Harold Norris is professor emeritus of the Detroit College of Law. As a delegate to the Michigan Constitutional Convention in the 1960s, he led the drafting of the Bill of Rights of the Michigan Constitution.



Professor Harold Norris

MICHIGAN JEWS REMEMBER WORLD WAR II

by Shirlee Rose Iden

Michigan Jewish History has featured stories about the participation of Michigan Jews in World War II in each issue throughout the war's 50th anniversary. The complete list of veterans who died in the service appears in volume 34, 1993.

Shirlee Rose Iden, the author of this year's article, taught history at MCCC and OCC and for nineteen years was a special editor for the *Southfield Eccentric Newspaper*. She has been cited with 33 writing awards and was the Women in Communications' Headliner in 1990.



Shirlee Iden

Half a century has passed since the end of the great global conflict of World War II. Thousands of Jewish men and women marched with their peers in this conflict against the crimes and excesses of the fascist Nazis and Japanese. Jewish people have fought in every American war since colonial times, helping to secure rights and freedoms for all Americans. In World War II, 550,000 Jews served in the United States Armed Services. More than 10,000 Jewish servicemen and women were from Michigan, and more than 225 local men were killed in the line of duty.

LIEUTENANT RAYMOND ZUSSMAN

Among those casualties was Second Lieutenant Raymond Zussman, who died at age 27, in the invasion of Southern France on September 21, 1944. For his valor, heroism, and courage, the Congressional Medal of Honor—the nation's highest honor—was presented to Lieutenant Zussman posthumously.



Raymond Zussman

Photo: Jewish War Veterans

The award, along with a citation from President Harry Truman, was presented to Nathan Zussman, father of the hero, at a ceremony in May, 1945. A plaque has been placed by the Jewish War Veterans in the lobby of the Jewish Community Center in Zussman's honor, and another in Hamtramck, the city where he was born.

As Tank Platoon Commander, Lieutenant Zussman led a lightning thrust against the enemy, resulting in the capture of a French town, Noroy le Bourge, the death of 18 German soldiers, and the taking of 92 prisoners—all in one hour—with a minimum of American losses. One of the men who served with

Zussman described the action as "comparable to any wild-west movie thriller. The lieutenant would charge the enemy with shouts and calls, hanging to the outside of his tank waving tank banners."

Ironically, nine days after the heroic Noroy le Bourge fight, the young warrior was hit by friendly fire and killed in action.

MAJOR MILTON STEINHARDT

Dr. Milton Steinhardt recalls that when the Second World War came, he asked himself if he could stay out of this war. "I was past the age to be drafted, had a wife and child, and was just getting started in my medical practice.

"But I was alert to the danger of Hitler and the need to fight him, and volunteered to serve," he said.

Born in Poland, Dr. Steinhardt, no stranger to anti-Semitism and hardship, came to Detroit at age 14. He attended Garfield School and Northeastern High. "I got good treatment at school, made friends, and was elected President of the Student Council."

Steinhardt worked as a mailman and in other jobs to earn tuition money for his college diploma and in 1932 received his medical degree from Wayne University. He pursued further studies to specialize in psychiatry and allergies.



Dr. Milton Steinhardt

Dr. Steinhardt was assigned to England for two years before the D-Day invasion, when he landed on the Normandy beaches. He was one of the first medical doctors to land at Omaha Beach in the D-Day invasion. After the June 6, 1944 invasion he fought in the Battle of France, the Battle of the Bulge, the Battle for the Hurtgen Forest, and the Crossing of the Rhine, all with the army's First Division. "I had many narrow escapes," he said.

Later, the doctor helped liberate the Nordhausen concentration camp and also saw the grim evidence of mass killings left at the infamous Dachau camp. "Even before this, we had received news of the fall of the Warsaw ghetto, a year after it happened. So, as much as possible, I knew what was going on," he said.

His ability to speak and understand French and other European languages made him valuable to the army and also gave him keen insight into the people he met, both natives and the displaced refugees of the war.

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Dr. Steinhardt heard testimony from many Holocaust survivors of the crimes of the Nazi regime. "The refugees told us what happened," he said. "A Frenchman told me how a girl of eleven was waving at an American airplane, and was promptly shot by a Nazi...An American military policeman arrived at Nordhausen to find that both his parents had been killed there. I spoke to some Jews from Lodz who related that most of their townspeople were driven to the gas chambers. To those Americans who questioned the reports of a Nazi genocide, this was an eye-opener."

Dr. Steinhardt came home from the army in 1945 as Major Steinhardt. He had been awarded two bronze stars and letters of commendation. Using letters that he and his wife Freda had written faithfully to one another each day, and the New York Times which followed the war daily, the doctor has done extensive writing on his World War II experiences.

When the Six Day War erupted in Israel in 1967, Steinhardt once again asked himself if he could stay out of that war. He answered by volunteering to serve and by contributing his medical skills and expertise for several months in postwar Israel.

While some find romance in war, Dr. Steinhardt agrees more with the Civil War general who declared, "War is hell."

LIEUTENANT ANNETTA MILLER

Annetta Miller's wartime experience as an army nurse was a lesson to her in how essential it is for everyone to fight for peace. Graduating from the Jewish Hospital in Philadelphia with her R.N. degree in 1943, she remembers hearing stories about the brutalization of Jews in Europe.



Annetta Miller

"We knew the story of what was happening before I joined up," she said. "I felt it was important for Jewish people to do their part and for people to know that we served."

Shortly after earning her R.N. degree, she enlisted in the Army Nurse Corps. Second lieutenant Annetta Miller spent her army career in England caring for war wounded, including German prisoners of war. In England, she married Dr. Sidney Miller, a physician also in the service.

As a veteran and an activist for peace she became deeply involved in the movement against the Vietnam War in the 1960s. Declaring that the issues were too important to be left in the hands of politicians, she became a candidate

REMEMBER WORLD WAR II

for the United States Congress in 1970, but lost. Instead she won her party's nomination to the State Board of Education.

Mrs. Miller participated in "The March of the Living," an international program of Holocaust education and spent three days in Poland visiting Auschwitz and Birkenau, the largest Nazi concentration camps.

"We were told that recent studies show that 22 percent of Americans do not believe that the Holocaust happened," she said.

CAPTAIN RUBEN IDEN

When Marine Corps Captain Ruben Iden was killed at Guadalcanal on September 20, 1942, the dreams of his parents for him were abruptly shattered. In his family, Ruben was the eldest son of four, a mentor and leader. He may have been Detroit's first Jewish casualty of World War II.

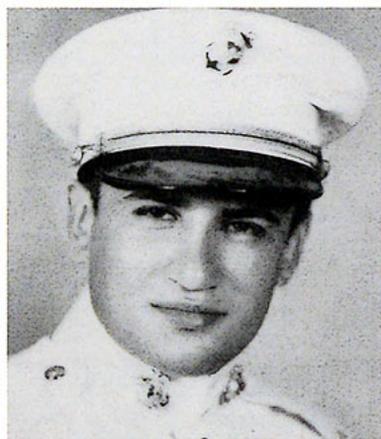


Photo: Jewish War Veterans

Ruben Iden

The golden-gloves boxer, football star, and all-around athlete was 24 years old when his plane crashed into the Pacific Ocean near Renel Island.

In those difficult pre-war days of the Depression, helping in the family's struggle for subsistence, Iden held onto the dream of his life: that somehow he would learn to fly and make aviation his career. Working as a boxing coach at Detroit Institute of Technology to earn tuition money, he earned a degree in aeronautical engineering.

Iden joined the Marine Corps in 1939, before America entered WWII, and attended officer training and flight school. After graduation

he came home wearing the bars of a second lieutenant and the shining wings of a pilot.

"It was the only time he came home," said Jack, the youngest Iden brother. "After his furlough in 1940, he was sent to Pearl Harbor and we had only his letters describing the beauties of Hawaii and how much he liked it there."

Early on Sunday December 7, 1941, Iden was in the gym when he heard the sound of a series of explosions heralding the Japanese sneak attack. If he had been in his bunk, Iden would not have survived the attack. "Rube found a string of bullets diagonally across his bunk and dug them out to make a good-luck chain," said his brother Jack.

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With the United States now in the war, he was assigned to the carrier Lexington, and fought in the Battle of the Coral Sea at Midway, and finally at Guadalcanal. Trained as a dive-bomber pilot, he was also talented as a photographer and helped develop a camera to take three-dimensional pictures. It was on a photo reconnaissance flight that the fatal crash occurred that took his life.

Natives on Renel Island recovered his body, erected a grotto over his grave and cared for both the grave and the grotto until the war was over. Iden was reburied in the Punch Bowl cemetery in Hawaii.

“ROSIE THE RIVETER” ROSE MILLER



Rose Miller

photo: Natalie Charach

While tens of thousands of American men marched off to fight The Great War, women too made their mark and their contribution to the war effort.

Rose Miller was already accustomed to being independent and tackling whatever jobs were necessary. “My mother was widowed in 1932 and left with me and my two sisters—all under five years of age—to raise,” said Natalie Miller Charach.

“As early as 1926, my father insisted that Mother learn to drive. She drove until age 86 with no accidents or tickets on her record.” After her husband’s death, Rose Miller used that driving skill to drive a two-and-a-half ton truck in mining towns.

In the early days of the war, she moved from Pittsburgh to Detroit with her girls. In Detroit, the “arsenal of democracy,” Rose Miller became “Rosie the Riveter” embodied, working on the Dodge Motor assembly line. “She did a good job,” her daughter said. “Then she was injured when the hook on the conveyer she was working on came down and hit her on one eye.”

Miller wasn’t allowed to work on the line after her accident, but was assigned another job, driving vehicles off the assembly line and reporting on the condition of each truck.

Her new job gave Miller a chance to do something extra for the boys fighting the war. “She would write a note, blessing the fighting men who eventually would drive each truck she inspected, with a wish that they would return home safely. Then she put her messages into the glove compartments,” said her daughter. The only Jewish employee at the Dodge plant, she spoke seven languages and got along with everyone.

Her patriotism also inspired her, in her hours off work, to serve as an air-raid warden as an extra contribution to the war effort.

REMEMBER WORLD WAR II



Carl Schneider

LIEUTENANT CARL SCHNEIDER

"I'm no hero," said Carl Schneider. "For 50 years, I have felt the heroes are those buried in France. I have terrible guilt to think I am here and they are not." Schneider said his feelings of guilt kept him from going to the 50th Anniversary of D-Day and that he has found he is not the only person who felt as he did.

Drafted in April 1941, he served for four-and-a-half years. "I thought that as a Jew I belonged in that war."

Schneider was in the infantry, stationed at Camp Livingston, Louisiana. "I got in trouble when I bent over to help another soldier who had fainted after an injection. I put my gun on the ground, and that was a no-no." His punishment included digging garbage pits.

He was sent to England as a Military Policeman, attended Officer Candidate School, and served there through the Battle of Britain. "I guarded General Eisenhower," Schneider said. "Then I was transferred to the Fifth Corps in Bristol as an Air Force MP, and guarded General Jimmy Doolittle." Later, he supplied guards for General Omar Bradley.

Schneider landed in Normandy on the fourth day of the invasion. He recalls climbing down a rope ladder from the ship. "We had to jump to the landing-craft with a full pack." He ultimately spent three years in the European theatre. "My job was traffic, and I was right behind the infantry all the way to the Rhine River. I served almost to the end, until after the Americans captured the Remagen Bridge.

Many of his war stories are so painful that he cannot talk about them, but he indeed remembers every incident in which his outfit lost men. And from time to time, his mind dwells on those who did not come home—the heroes.



William Weinstein

MAJOR GENERAL WILLIAM WEINSTEIN

The United States entry into the war was clearly on the horizon when William Weinstein of Detroit enlisted in the Marine Corps on July 9, 1941. "I wanted to fight Hitler." At twenty-three, he had graduated the previous year from Wayne State University Law School.

His first move was to Officer Candidate School at Quantico, Virginia where he was commissioned a second lieutenant. "I served as company commander of an infantry outfit: B-1-23 of the Fourth Marine Division."

MICHIGAN JEWISH HISTORY

Weinstein saw action in Rai-Mu-Naamur, the Marshall Islands, Saipan and Iwo Jima—and more. “I became the Fourth Division’s operations officer.” Married in 1944, Weinstein and his wife have two children. “One was born while I was overseas. My wife, not wanting to worry me, didn’t tell me about her pregnancy until our son was born.”

In March 1946, when Weinstein came home from battle, he continued as a marine reserve until 1975. In 1969, Weinstein did a tour of Vietnam as an observer. By the time he retired, Weinstein’s rank was elevated several times— to captain in 1948, lieutenant colonel in 1954, colonel in 1962, brigadier general in 1967, and major general in 1971. Weinstein became the second Jewish general ever in the Marine Corps, retiring in 1975.

“War was tough,” he said, recalling his wartime exploits. “It’s like they say—I wouldn’t take a million dollars for the memories and the friends I made, but I wouldn’t take a million to do it again.”

On a 1975 trip to Israel, when Weinstein met a survivor relative for the first time in Tel Aviv, he recalled his earlier resolve to fight Hitler.

“My mother told me that I had a cousin in Israel whose name was Chana Gottlieb,” he said. “I was able to trace her, and she came to see us at the Dan Hotel.” Chana Gottlieb and her American relative conversed in Yiddish. She told him she had come to Palestine in 1925 from Poland, and managed to bring two of her brothers out. When war came in 1939, the lady with chutzpah somehow got back into Poland. She told her relatives they must leave, that Hitler presented a great danger. But they refused. “What can this crazy man, Hitler, do to us— put us in jail?” one of them argued. Chana told General Weinstein all of those people had been killed! “Forty-two of my father’s family were wiped out in Poland in 1942,” he said.

INFANTRYMAN WILLIAM GREENBERG

In April 1945, the Allied armies advanced across Europe in the closing days of World War II. Hitler’s Reich, meant to last one thousand years, was crumbling after less than a decade.

“I will remember those few days until the day I die. Everyone denied being a Nazi, and everyone blamed others.” Greenberg

From its ruins came a stench which filled the nostrils of the world when the Allied soldiers found the con-

centration camp annihilation centers, slave labor camps, and massacre sites that claimed millions of lives.

REMEMBER WORLD WAR II

Those who saw would never forget. William Greenberg, who served in the infantry in Europe, concurs that even in fifty years one never gets the memory of such horror out of mind.

On Pearl Harbor Day, December 7, 1941, Greenberg was living in a four-flat in Detroit with his wife and infant daughter. "The people next door had the radio on, and they knocked on our door," he remembers. "All the neighbors in the four flats congregated together. The men knew we would be going to war."

Greenberg, drafted in 1942 and trained in Texas as an infantryman, was sent to England and then assigned to the 71st Infantry Division. At the war's end, he was in Steir, Germany, and remained in Europe with the Army of Occupation until 1946.

Involved in the liberation of smaller slave labor camps, Greenberg not only liberated those who had been imprisoned there, but also helped capture German personnel remaining in the camps. "The prisoners, many of them Russians, were mostly women who been captured by the Germans and brought there as slave labor," he said. "Some of the women spoke Jewish or German. They said the old and sick among them had been thrown off the train en route to the camp." Although they had lived behind barbed wire, these slave labor camps were not the death camps such as Auschwitz and Dachau. Still he will never forget these women that he helped to liberate.

*They fought against those trying to
take away the blessings of liberty...*

After the victory in Europe, in the early days of the occupation, he was at Augsburg, Germany and assigned to knock on doors looking for guns and soldiers. "I will remember those few days until the day I die," he said. "Everyone denied being a Nazi, and everyone blamed others. There was a big ammunition factory in the town, but the residents said they made chocolate."

A forty-year-plus member of the Jewish War Veterans, and past Commander of the Department of Michigan, Greenberg believes that veterans are truly peacemakers. "They know it is better to build than destroy. They fought against those trying to take away the blessings of liberty from Jamestown to Yorktown to the present time."



A few of the WW II exhibit committee: Sharon Berry, hospitality; Sandra & Robert Feldman, JWV; Judy Cantor; Stephen Rosman, Chairman; Gerda & Kurt Klein, keynote speakers; James Grey, display.

A RETROSPECTIVE: THE EXHIBIT AND GRAND OPENING

Michigan Jews Remember WWII, December 9, 1995–January 10, 1996

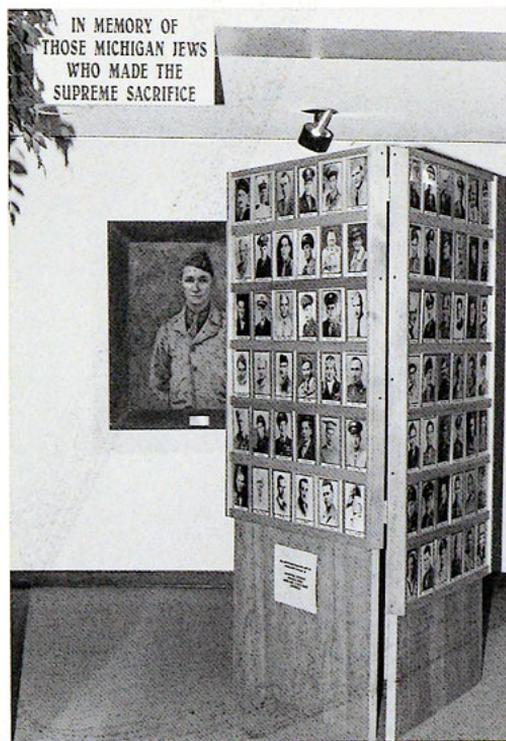
The Jewish Historical Society of Michigan sponsored a month-long photo exhibition at the West Bloomfield Jewish Community Center, featuring more than 750 Michigan men and women who served in the United States Armed Forces during World War II. At the Grand Opening, Gerda Weissman

Klein, a concentration camp survivor, and her husband Kurt, the American GI who liberated her, were the eminent keynote speakers who held the audience spellbound.



Photo by James D. Grey

Jewish Historical Society Exhibition



Jewish War Veterans Memorial

Photo by Robert Benyas

With the cooperation of all synagogues and temples and the unaffiliated, this exhibit included servicemen and women from every group, the most broad-based coverage of our community ever. It highlighted high-ranking officers to privates in the trenches, men and women in every theatre of operation and on the home front.

The Jewish War Veterans presented the photo display from their Memorial Hall of the more than 224 local men who died in the service of our country during the war. The JWV is commemorating the 100th anniversary of their national organization.

In addition, there were two exhibits on national tour from the National Museum of American Jewish Military History in Washington, D.C.: "GI's Remember: Liberating the Concentration Camps" and "Jewish Chaplains Since the Civil War." Jack H. Schwartz displayed his personal exhibit on Jewish Chaplains. A 105 mm. howitzer, a jeep parked in the lobby of the Jewish Center, and mannequins dressed in WWII uniforms, collected from military museums around the state, added to the color and excitement of the exhibit.



Photo: James Grey

WW II Chaplain Rabbi Benjamin Gorrelick and Mrs. Tom Tannis with ark made by German prisoners of war.

Visitors, who were estimated to total over 6,000, included veterans and their extended families and friends, seniors in groups from the Federation Apartments, the B'nai B'rith youth group, and others young and old. The director of the Historical Museum of Michigan, Sandra Sageser Clark, and Maud Lyon, the director of the Detroit Historical Museum were among the many visitors who spent hours with the fascinating displays. The local media gave the event extensive press coverage.

The Jewish Historical Society, very concerned with the preservation and accessibility for the future of the hundreds of photos in this exhibit, and encouraged by a generous grant from Professor Harold Norris, commissioned the latest "cutting edge" technology of archival preservation—electronic laser digitization. Now each photo has been preserved on a CD computer disk, so that it can be recalled at any time, and a paper copy of each photo has been placed by the Jewish Historical Society in the archives at the Reuther Library. This is a great accomplishment for our community by our Society. The Society also reupholstered the forty standing display boards of the Jewish Community Center for future exhibits by other groups.

In addition, a video documenting every local picture in the exhibit was commissioned to award-winning professional videographer Sidney Siegel and is for sale for \$50. Orders can be placed with the office, phone 810-661-7606.

The community unanimously salutes Stephen M. Rosman, chairman of the event, and his vigorous committee for this outstanding success.

IN MEMORIAM:

Yitzhak Rabin

1922–1995

It is hard to believe that my friend is gone. Yitzhak Rabin was a warrior. He was a soldier from 1948 up until the time of his death, always concerned with one thing—the security of the people of Israel.

“He took on the assignment of ambassador to the United States and did a tremendous job. I will never forget at a White House dinner when President Nixon stood up to propose a toast. He said, ‘Yitzhak Rabin is one of the finest ambassadors that has ever come to the United States.’

“Later, Rabin went back to Israel. Again he was a soldier, a diplomat, and then he became prime minister. I can remember the moments that we conferred together over very trying experiences.

“He always seemed to be a man of purpose. There was nothing phony about this man. He was straightforward. You always knew where he stood. In all his relationships he had integrity. He was a shy man, but he had dedication—dedication to the survival of the Jewish people.

“He took risks for peace. He said we have to give the Arabs and Palestinians an opportunity. He moved forward. He had the strength of will and mind to move forward.

“I talked to him on the telephone just last week, the week before he died. He never got discouraged. He faced his problems—the problems of the opposition. He had a singleness of purpose—peace for the Jewish people.

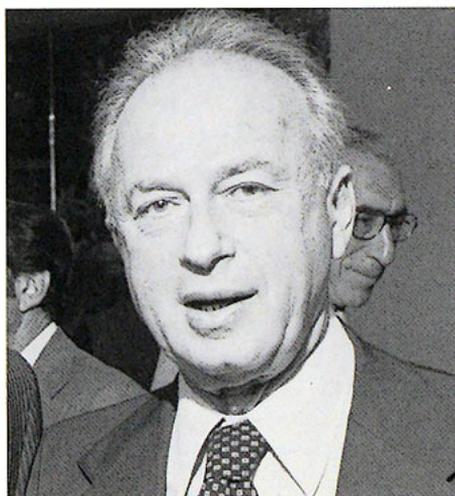
“I remember when he shook hands at the White House with Arafat. It was very difficult for him to do that—but he did it. What was important was to move forward with the peace process. There will be no turning back. The peace process will have difficulties. But the peace process that he founded must carry on. There will be obstacles. Always remember that peace is a long journey. There will be minefields. But we must carry on in the spirit of Yitzhak Rabin.

“Yitzhak Rabin was a great general, a great diplomat, and a great peacemaker, and to him we owe great obligation.

“To my good friend, whom I spent hours and days with, God Bless You. We will always remember what you have done, and now what we will do for the survival of the Jewish people.”

Excerpted from a tribute by Max M. Fisher, Detroit Area Memorial Service, Jewish Federation of Metropolitan Detroit, Adat Shalom Synagogue.

Yitzhak Rabin photographed at a 1977 meeting at the home of Max Fisher



IN MEMORIAM

Leonard N. Simons

1904-1995

The Beloved Mentor of the Jewish Historical Society of Michigan



Reflections at 75: My Credo

By Leonard N. Simons. July 24, 1979

I HAVE ALWAYS BELIEVED...

That there is much more to life than 'begin, beget and be gone'...

That the most important words in the dictionary are Love, Respect and Generosity...

That if I do well in business, I should never forget to share, because a shroud has no pockets...

That essential to happiness is: something to do, someone to love, something to hope for...

That life's greatest satisfaction comes from realizing your own capabilities as fully as possible — for the benefit of others...

That there is a difference between putting your nose into other people's business and putting your heart into other people's problems...

That schools of higher learning should be assisted because the salvation of the world lies in the education of young men and women...

And, if I had a chance to live my life over again, I would try to do the very same things because I believe in them.

Leonard's legacy can be found in the hearts of the thousands of people whose lives he touched and who count themselves blessed, as we do, for having known him.

—By his daughters, Susan Simons and Mary Lou Zieve

IN MEMORIAM

Louis Berry

1902-1995

Lou Berry never forgot his own epochal life history. He started to peddle fruit in his native Liverpool, England at the age of twelve and continued to a life of spectacular commercial accomplishment, of philanthropy, of significant good deeds, and of true friendship with world leaders. He died on June 16, 1995 at the age of 93.

Mr. Berry came to the United States as a poor but ambitious immigrant in 1922. Eventually, he brought his mother and five brothers and sisters here. A real estate investor, at one time he headed a group that owned the Fisher Building in Detroit.

In 1947, he joined a UJA mission to tour the camps of the displaced persons from World War II and to visit the Jewish settlements in Palestine. After this inspiring trip, he became the chair of the 1948 Allied Jewish Campaign.

He was an ardent supporter of Sinai Hospital. He led the campaign to build the Shaarey Zedek Synagogue in Southfield and was a past president. His list of local, national and international honors is legendary. Lou was deeply interested in the mission of the Jewish Historical Society of Michigan.



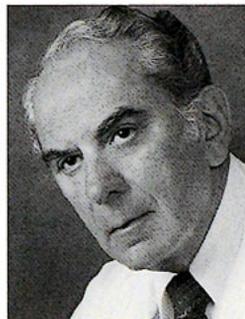
Dr. Herbert Bloom

1912-1995

Dr. Herbert Bloom, who died at the age of 83 on September 11, 1995 was a guiding force behind the building and development of Detroit's Sinai Hospital and wrote a history of the Jewish medical community in Detroit. He cared deeply about recording the history that led to the opening of Sinai and worked to collect and preserve that history.

At a time when many capable Jewish doctors could not get onto the staff of existing hospitals in the area, Dr. Bloom encouraged his father-in-law, Israel Davidson, who in 1940 pledged the \$100,000 that started the drive for Sinai Hospital.

Dr. Bloom served as chief of dental and oral surgery at Sinai Hospital and as chief of oral surgery at Mount Carmel Mercy Hospital. He served for many years in areas of need around the world with Project Hope. He taught at both Wayne State University and the University of Michigan. In 1971, he was named the Man of the Year by the Michigan Cancer Foundation.



SEFERIM/ BOOKS

SEA OF GALILEE BOAT

By Shelley Wachsmann, Plenum Publisher, 1995, \$24.95.

In 1985 the remains of a boat were found in the Sea of Galilee. It was determined that it was almost 2000 years old, and the Israeli Department of Antiquities was given the job of excavating and restoring it. The author was in charge.

This book is really three books in one. First there is the exciting story of how the boat was dug out and restored. Then there is a parallel story of the events that were taking place on the Sea of Galilee at the time this boat was afloat. Finally, there is an archaeology lesson on the boat and its contents. This is a very well done job by an interesting author.

SCEPTER AND THE STAR

By John J. Collins, Doubleday, 1995, \$30.00.

This is an analysis of the way that Jews in the Essene community treated the concept of a messiah as shown in the newly discovered Dead Sea scrolls.

Meant for students and historians and designed to be a part of Doubleday's American Bible Reference Library, this is a very high class scholarly work.

ALL THE NATIONS UNDER HEAVEN

By Binder and Reimers, Columbia Universal Press, 1995.

This is an ethnic history of New York City told chronologically starting with the early Dutch settlers. Written in a readable, narrative style, suitable for both the average reader and the student, there is obviously a lot of Jewish material. This interesting book gives a good overview of the Jewish experience in New York.

BURNT BOOK

By Marc-Alain Ouaknin (in French), translated by Llewellyn Brown, Princeton University Press, 1995.

A very good book, this is a study of the Talmud as a commentary on the Torah, its origins and development, the commentaries on the Talmud, and the commentaries on the commentaries. In addition, it gives instructions on how to read and interpret this enormous body of comment. The instruction is given in a lucid, not too technical style so that the uninstructed can get an insight into Talmudic development and its contents.

The last part of the book is about a Polish rabbi, Nahman of Bratslav, who wrote commentaries and then had them burned, unread.

NOTHING BUT THE TRUTH

By Richard Parrish, Dutton Publisher, 1995, \$20.95.

This novel is about a Jewish lawyer practicing near an Indian reservation in Arizona, who unwittingly becomes involved in a heroin smuggling operation. With the

help of the FBI and the Indian police, the smugglers are finally apprehended. This fast-paced interesting story has enough action to keep the reader turning pages. I enjoyed it and recommend it.

MEMOIR OF A BOOKIE'S SON

By Sidney Offit, St. Martin Press, 1995, \$18.95.

Sidney Offit's father, Barney (Buck) Offit, was a bookie in Baltimore and this charming little book is a memoir of Buck Offit's life as seen through the eyes of his son. It is a story of the Jewish experience in the United States and is significant as it shows the transition from immigrants, Buck's parents, to respected members of the American community, Buck's children. *The New York Times* recommended it and so do I.

TOWARD A MEANINGFUL LIFE

By Simon Jacobson, Morrow 1995.

The author has gathered Rabbi Menachem Mendel Schneerson's writings, sorted them into categories on the problems of life in an Orthodox context, and written a chapter for each category.

The above books are all reviewed by retired attorney Alan Goldstein, his third year as reviewer for Michigan Jewish History.

THE WETSMANS: ODYSSEY OF AN AMERICAN FAMILY

By Phillip Applebaum, privately published by William M. Davidson, 1995. (available at Library of Congregation Shaarey Zedek.)

Past President of the Jewish Historical Society of Michigan, Phillip Applebaum tells the fascinating story of the Wetsman family and its legacy of leadership. A descendant of that family, William Davidson, is currently a captain of industry as chairman and chief executive officer of Guardian Industries Corp, principal owner of the Detroit Pistons, and also an acknowledged leader in Jewish and community affairs.

The book traces the family from immigrant days to significant positions of leadership. As early as the first part of the century, Sally Wetsman Davidson, Bill's mother, and her sister Fannie Wetsman Saulson are founding members of Hadassah in Detroit and hostesses for Henrietta Szold's visit here. Grandfather Joseph Wetsman served as president of Congregation Shaarey Zedek in 1922, a position Bill held more than 50 years later. This tale of the family's years of communal service spans the 20th century!



Sally Davidson Fannie Saulson

DEDICATIONS AND CELEBRATIONS

Naming of Judge Theodore Levin United States Courthouse

May 1, 1995

United States Federal District Judge Theodore Levin, who died in 1970, was appointed by President Harry Truman in 1946, and served as Chief Judge from 1959 until 1967. Charles Levin, one of the four Levin children, serves as a Judge on the Michigan Supreme Court. Sander Levin, a nephew, serves in the U. S. House of Representatives, and his brother Carl in the U. S. Senate. The following are excerpts from remarks by United States Senator Carl Levin at the dedication renaming Detroit's federal courthouse in honor of his uncle.



Ted Levin "was a family man. His fierce sense of family love and loyalty touched all of his work, and the thousands he embraced into an extended family. He was the eldest of eight brothers and sisters, children of immigrants, Joe and Ida. Their family exemplified the American Dream...and the Canadian dream.

"Poor parents, brothers, sisters, aunts, uncles and cousins worked hard, helping each other, struggling for an education and for a better life for the grandchildren. Ted, the eldest child, was like a third parent. Ted was the head of this clan, and the closest thing to an authority figure in a democratic family.

"Ted also inherited from his parents a love of country. 'America...is a haven for the oppressed and the land of opportunity.' He believed a courthouse is the bulwark of liberty, the guardian of people's rights. The American people are armed with judges, enforcing the law.

"My Uncle Ted so ruled in a famous opinion that he wrote in the height of the McCarthy Era, that a Michigan statute constituted an arbitrary exercise of police power that interfered with guarantees of free speech, thereby violating the 14th amendment.



Senator Carl Levin

"Ted Levin's goal as a trial judge was to do justice to the people who came before him; to implement the spirit of the Constitution, and to live by the command of the Old Testament prophets, who proclaimed that we must pursue justice. He never forgot his roots.

"He told me that of all his tasks as judge, none gave him more pleasure than swearing in new citizens. How supremely proud Ted Levin would be that this building, this citadel of justice in which he spent so many years, now bears his name.

MICHIGAN JEWISH HISTORY

Congratulations from the Jewish Historical Society!

100th—Jewish War Veterans of America

50th—Adat Shalom Synagogue

50th—Women's American ORT

50th—City of Oak Park

2nd—U.J.A. Miracle Mission



Fern Katz in Beijing

Beijing: U.N. Fourth World Conference on Women. Fern Katz, National Council of Jewish Women Edwina Davis, Michigan Jewish AIDS Coalition

Held in Beijing, China, on September 4-15, 1995, this United Nations Conference gathered men and women from nations around the world to meet and develop strategies to solve universal problems for

women. "The resultant 'Platform for Action' proposed international standards on women's issues of equal rights, education, employment, child care, violence, and health. This is a beginning," Katz said.

Edwina Davis, who also attended the Conference, said, "Being with 35,000 women from all over the world...has its own excitement, magnitude, and learning."

Dulcie Rosenfeld Fred M. Butzel Award Jewish Federation of Metropolitan Detroit

Dulcie Rosenfeld, a native Detroit, is a past vice-president of Jewish Federation and a member of the Board of Governors for 22 years. She has served as Women's Division president and its Campaign chairman. She received Federation's highest honor on October 2, 1995 for distinguished community service.



Dulcie Rosenfeld

Eight Over Eighty Awards Jewish Federation Apartments

The "Eight Over Eighty" selections recognize a few of the outstanding seniors whose work in the community continues to "make a difference."

RABBI ERIC GREENBAUM, dedicated teacher and principal of Yeshivah Beth Yehudah, actively serves the sick and the poor, a patriarch.

JOSEPHINE WEINER, National Council of Jewish Women "living legend;" continuing community consultant; past president Women's Division of Jewish Federation, NCJW, and Women in Community Service.

MILTON MARWIL, Jewish Historical Society mainstay and leader; IRP; past president Hebrew Free Loan Association, Zionist Organization of Detroit, and B'nai Moshe Synagogue.

LILLIAN COLMAN, ORT Leader.

ESTHER LAMED, Na'amat/USA, devoted Zionist and philanthropist for Jewish education.

ANNA MICKEL, public speaker and energetic advocate for the aging.

EMMA LAZAROFF SCHAVER, served with American Army in Displaced Persons camps to bring Jewish spirit to survivors, concert singer, Labor Zionist leader, supporter of Jewish education and culture.

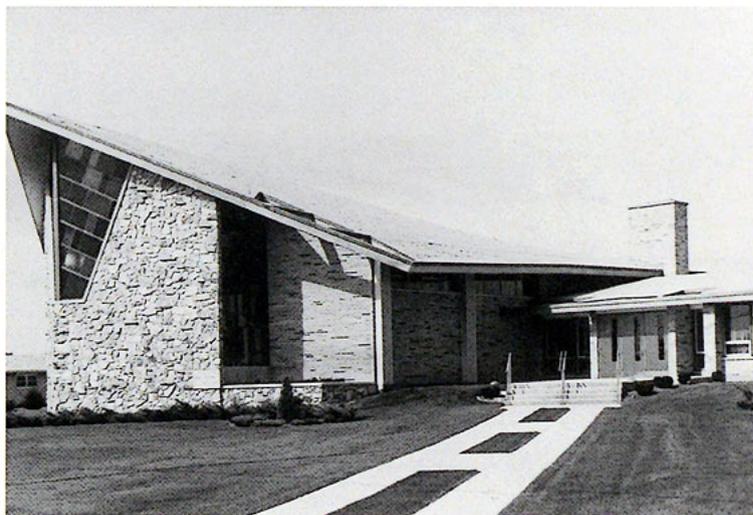
DR. MILTON STEINHARDT, psychiatrist, WWII: D-Day to liberation of Nordhausen, volunteer, Israel 1967 War, Jewish advocate.



Photo: Robert Benyas

Rabbi Eric Greenbaum, Josephine Weiner, Milton Marwil, Lillian Colman, Esther Lamed, Anna Mickel, Emma Schaver, Dr. Milton Steinhardt

Centennial of The Benton Harbor Jewish Community



Temple B'nai Sholom built in 1963 on Britain Avenue

The Jewish Community of Benton Harbor traces its lineage back to 1895, when Children of Israel Synagogue was formed. Myer Mindel is the first recorded Jewish resident who arrived from Chicago in the spring of 1885. Soon a small community was meeting for services in homes, but according to its history, "their sights were set for a permanent synagogue—one that would reflect the perpetuity and indestructibility of Judaism." The first synagogue was constructed in 1900 at a cost of \$3000. Dues were five cents a week.

Centennial Chair, Michael Eliasohn reports that subsequent groups have all merged under the name of Temple B'nai Sholom. The membership of approximately 150 is affiliated with the Conservative movement.

The story of the area's early twentieth-century plucky Jewish farmers can be found in the June 1983 *Michigan Jewish History*. Ceil Pearl Schnapik details the several dozen hard-working immigrant entrepreneurs who cultivated the land and engaged in fruit farming. They were all aided by the national Jewish Agricultural Society and the Baron de Hirsch Fund. The descendants of Samuel Rosenberg, college trained in agriculture, represented a three-generation Jewish family involved in the Sodus family farm.

The Jewish Historical Society of Michigan salutes the community of Benton Harbor on its significant anniversary.

The historic continuity of Jewish life in Michigan will be marked on July 19 and 20 with the celebration of the Petoskey Jewish community.

DEDICATIONS AND CELEBRATIONS



Photo by Robert Benyas

Emma Lazaroff Schaver Receives the Fifth Leonard N. Simons History Award.

Gilbert Borman, past president; Suzanne Shifman, chair; Emma Schaver; Judy Cantor, president; Mary Lou Zieve, daughter of Leonard N. Simons.

JEWISH HISTORICAL SOCIETY OF MICHIGAN ANNUAL PRESIDENT'S MESSAGE

By Judith Levin Cantor

The prestigious Leonard N. Simons History Award was presented at the annual June luncheon to our beloved Emma Lazaroff Schaver. Her six-month service of presenting concerts to the Jews in the Displaced Persons camps after the war, to revive the Jewish spirit of the survivors, ennobled us all. She continues to make history, and also to contribute to the preservation of our history and our culture. Eminent historian Zvi Gitelman, University of Michigan Professor of Political Science and Judaic Studies, was the distinguished speaker of the day.

In addition, the Society presented many successful events that followed one after another this year. On the coldest day of January, Marlene Borman held a full audience spellbound as she told of her trips for the Jewish Agency to visit communities in Azerbaijan, Cochin, India and Petra, Jordan. Presented in cooperation with the Jewish Federation, this event coordinated with a phone-a-thon of the Women's Division.

A moving and fascinating experience was cooperating with the New American/Russian community in their celebration of the 50th anniversary of V-E Day (Victory in Europe) in May, a program augmented by a parade through Oak Park.

Michigan Jews Remember World War II produced by the Jewish Historical Society proved to be an exciting highlight involving the entire community. "The best exhibit ever for Jewish Detroit," was a frequently heard comment. Chairman Stephen Rosman and the rest of the committee feel genuinely rewarded by the warm response to their tremendous efforts.

MICHIGAN JEWISH HISTORY

Photo by James Grey



Beverly Baker, Ethiopian reception

The Opening Reception in June for the exhibition "The Jews of Ethiopia: Art and Artifacts" at the Janice Charach Epstein Museum/Gallery attracted a record crowd. Joan Roth, whose photographs of Ethiopian Jews were featured in the exhibit was the speaker; Beverly Baker was the effective chair.

Architect Albert Kahn and His Daughter, Ricki Butzel:

In a first-time cooperative venture with the Detroit Historical Society/Museum and Preservation Wayne, Professor Norma Goldman led a tour: "The Architecture of Albert Kahn." Kahn's daughter, JHS member

Ricki Butzel, spoke to the group in her own childhood home designed by her father, now the home of the Urban League. A memorable moment indeed! The Edsel Ford home in Grosse Pointe, the Fisher Building, and many Kahn-designed commercial and industrial buildings were included in this special event. Proud recipients of a grant from the Michigan Council of the Humanities for this program, our group was complemented by the Council for this "fine example of a cooperative humanities program." Susan Miller was the effective chair of this sold-out tour, which consequently had to be scheduled for a repeat performance of another two bus loads.



Professor Norma Goldman, Ellyn and William Kahn, nephew of Albert Kahn

Busses and Books

Adele Staller, along with Steven Parzen, led our now famous tour of historic Jewish Detroit for the Grosse Pointe Jewish Council, while Aaron Lupovitch narrated the tour for the bus departing from the northern suburbs.

Past president Bette Roth, author of the book *Emma Lazarus: In Her World*, was our featured speaker at Book Fair. Doris Easton chaired this popular event which attracted a large crowd to hear and cheer our own JHS star.

Coming up!

The Local History Conference at the McGregor Center at Wayne State University, Friday and Saturday, April 12 and 13, 1996, promises a full schedule of speakers and exhibits from every history group around the state and including all university departments of history. Sharon Alterman will be one of the workshop speakers on Friday morning. Do visit this Conference to hear Sharon and to see the JHS tabletop exhibit.

Mark your calendars now for our Annual Luncheon on June 9, always a special time. And on July 26-27, we will be joining the Petoskey crowd up north for the centennial celebration of Temple B'nai Israel and their Jewish community.

PRESIDENT'S MESSAGE

First Chancellor and Deans of the Heritage Council

Manny and Natalie Charach have become the First Chancellors of the Heritage Council; Gerald and Barbara Cook have become Deans. The Society is grateful to these visionaries who are exercising leadership to insure the continuation of our work into the 21st century. They truly understand the motto engraved on the portico of the National Archives building in Washington, D.C.: "The heritage of the past is the seed that brings forth the harvest of the future."

We have worked with new groups, made new alliances and friends, put on a blockbuster exhibit, conducted sellout tours, and scheduled dynamic speakers. Research is already being conducted and published from historical collections we have made. We have forged new territory by the electronic digital archiving of the WWII exhibit and the production of a video. Looking backward with satisfaction and forward with anticipation, the Jewish Historical Society continues its work to collect, preserve, educate, and celebrate our proud history in Michigan. Do become a part of history!



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Photo by James D. Grey.

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