

MICHIGAN JEWISH HISTORY



*Detroit Central High School; The Art of Richard Kozlow;
An Overview of Kalamazoo's First 75 Years; Burlesque Comes to
Detroit; Ann Arbor: Home of Michigan's First Jewish Community*



Celebrate 350
Jewish Life in America
1654 ~ 2004

Volume 44

Fall 2004, Tishrei 5765



**The mission of the
Jewish Historical Society of Michigan
is to educate, celebrate and promote
awareness of the contributions
of the Jews of Michigan to our state,
our nation and the world.**

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

EDITOR

Wendy Rose Bice

EDITORIAL COMMITTEE

Judith Levin Cantor, Charlotte Dubin, Aimee Ergas, Alan Kandel,
Nancy Rosen, Holly Teasdale, Stacie Narlock

MICHIGAN JEWISH HISTORY

is published by the Jewish Historical Society of Michigan.

6600 West Maple Rd.

West Bloomfield, MI 48322

(248) 432-5600, ext. 2517

jhsomichigan@msn.com

www.michjewishhistory.org

Correspondence concerning editorial matters
should be sent to the Editor. The Society assumes no responsibility
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is available online at www.michjewishhistory.org and on
microfilm from University Microfilms International,
300 N. Zeeb Rd., Ann Arbor, MI 48106.

Articles in this journal are indexed in *Historical Abstracts* and in
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ISSN 0543-9833

Cover Photo: *A popular addition to any celebration, Saloman's Imperial Orchestra, was a Kalamazoo favorite.*

Designed by Laurie Blume, Blume Design
Printed by Goodwill Printing

MICHIGAN JEWISH HISTORY

אשר ישאלו בנים מהר אח אבוחם... יהושע ד:כג

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

Joshua 4:21

THE JOURNAL OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN

Volume 44

Fall 2004

Tishrei 5765

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THIS CALLS FOR A CELEBRATION

MICHIGAN MARKS 350th ANNIVERSARY OF JEWS IN AMERICA

1654-2004



The Michigan Coalition for the 350th Celebration, a group of more than 50 organizations, has launched a host of activities to mark the historic anniversary of the arrival of the first Jews in America in 1654 when 23 Jewish colonists fled Recife, Brazil, seeking haven in New Amsterdam, the Dutch colony that would later become New York.

Their flight to freedom began when the Portuguese reclaimed Recife from the Dutch rulers of Brazil and quickly reinstated the Inquisition. The refugees set sail aboard the Ste. Catherine, headed for a land of religious freedom. New Amsterdam's governor, Peter Stuyvesant, who earlier had turned away boatloads of Swedish refugees and was equally inhospitable to Catholics, petitioned his employers in Holland – the Dutch West India Company – not to allow the Jews to settle there. His appeal rejected, Stuyvesant was forced to institute the fundamental policy of pluralism in America, a policy which has proven to be one of one of Jewry's greatest beneficiaries and one of America's greatest strengths.

The Michigan Coalition for the 350th Celebration – under the auspices of the American Jewish Committee and in cooperation with the Jewish Federation of Metropolitan Detroit, the Jewish Historical Society of Michigan and more than 50 other Michigan organizations – joins the year-long national commemoration of this significant anniversary. Honorary chair is Judge Avern L. Cohn.

Let the Celebration Begin

The Coalition has applied to the Michigan Historical Commission for a historical marker to commemorate the arrival of the first Jew in Detroit – fur trader Chapman Abraham – and to call attention to the vigorous participation of Michigan Jews in the abolitionist movement and the Civil War. The marker is expected be located along the Detroit Riverfront.

Shalom Street, the hands-on children's museum in the D. Dan and Betty Kahn Building of the Jewish Community Center in West Bloomfield, is launching an intriguing exhibit focusing on "350 Years of Jews in America - Then and Now."

The JCC's Travel Department is sponsoring a trip Nov. 15-19 to visit the Library of Congress exhibition, "From Haven to Home," and other sites in Washington, D.C. The exhibition will continue through Dec. 18 in the library's Thomas Jefferson Building.

The Coalition is planning several celebratory events, among them:

Tuesday, September 2: Legislative Conference – Lansing; Proclamation of the 350th Anniversary by Governor Jennifer Granholm and Michigan state legislators: **Saturday, November 13:** Brandeis University Professor Jonathan Sarna introducing his new book, *American Judaism: A History*, Jewish Book Fair, Jewish Community Center: **Sunday, November 14, 3 p.m.:** All-American Broadway DSO Pops Concert at The Max, featuring music by Irving Berlin, George Gershwin, Richard Rodgers, Leonard Bernstein, Conducted by Erich Kunzel; Afterglow to follow; Honorary Chair, Peter D. Cummings; Chair, Erica Peresman; Ticket reservations: American Jewish Committee, 248-646-7686. For updates and more information on local and national events, visit www.michjewishhistory.org and click on the 350th link. *-Judy L. Cantor*

DETROIT CENTRAL HIGH SCHOOL

PART 1

CRADLE OF LEARNING FOR THE JEWS OF DETROIT

1858-1958



By Edie Resnick

When I was asked to write about Central High School and its strong Jewish identity, I had no idea of the scope of such a project. When we think of Central, we think of our own experiences there. We don't think about the history of the school itself or the fact that Central was the first public high school in the city of Detroit, dating back to 1858.

So, what started out as a sentimental look into the past turned into almost a year-long course of research and enlightenment.

I began by reading all of the yearbooks stored in the archives of the Jewish Historical Society then visited the archives at Federation and Temple Beth El. When I went back to the school itself, I was astounded to see how very many outstanding Jewish men and women had attended the school in its various locations and how those whom I interviewed in the course of my research had nothing but praise and affection for their fellow students and the staff.

Words cannot impart the sense of pride that I feel in sharing what I learned about Central, especially as an alumna myself. Although it would be impossible to list all of the school's Jewish alumni who have contributed in some way to Detroit, the state of Michigan, our country and even the world, I have presented what I hope is a representative sample. Please forgive me if I have left someone important to you out of this article.

Our fellow graduates have become everything from doctors, lawyers, teachers, butchers, bakers and businessmen to rabbis, athletes, philosophers, artists, scientists and even crooks. Bob Luby, Central High Class of 1936, told me that someone who did a study in the 1960s noted that Central had more graduates who went on to earn doctorates than any other high school in the country. Luby, by the way, is perhaps the only Central alumnus to have been inducted into the Jewish Sports Hall of Fame, the Michigan Sports Hall of Fame and the Catholic Sports Hall of Fame!

While the Central High School so many of us attended is much changed, a new group of students is carrying on an educational tradition. The school is being remodeled and will be completed by 2005. The records of the school, old yearbooks, documents, photographs and records are now safely in the hands of the Walter M. Reuther Library at Wayne State University. And, a small but dedicated alumni association continues to encourage graduates to support future students and meet the challenges of the 21st Century.

Central High School's motto is *Carpe diem – seize the day*. We, as Jewish graduates, have been there, done that. Central High School did the rest.



-Edie Resnick

Central High School Graduate, Class of June 1944

Note: This is the first of a two-part article on Central High School. In 2005, Michigan Jewish History will publish Part Two, covering a chronological overview of Central High School and its graduates.

Most people think of the building on Cass Avenue, now known as Old Main, on the campus of Wayne State University as the first Central High School in Detroit. It may come as a surprise to learn that the first public high school in Detroit was a small, wooden building on Miami Avenue in downtown Detroit.

In 1858, the same year Abe Lincoln ran for the U.S. Senate seat in Illinois, Detroit was an up-and-coming city beginning to stake its future on manufacturing. The city fathers saw the need for a public high school for boys who could qualify for an education beyond the 8th grade. So, on August 30, 1858, with 24 boys in attendance, the Detroit High School opened its doors in a one-room building on Miami Avenue. A wood stove heated the room, and an outhouse was located in the rear of the building. Greek and Latin were taught and Professor Henry Chaney, formerly of the University of Vermont, stood at the head of the class. Some citizens claimed the classes were too elitist.



THE MIAMI AVENUE SCHOOL
The first high school in Detroit opened its doors on August 30, 1858. Located on Miami Avenue, now known as Broadway, 24 attended classes in the unheated, unlit building that first year.

Two years later, when girls were first accepted, enrollment reached 90 with a faculty of three. French and drawing classes were added to the curriculum although students had to pay extra for those classes. That summer, the first graduating class of the Detroit High School consisted of two boys who went on to attend the University of Michigan. The second graduating class included Jared Finney, who became a beloved Central alumnus and head of the very active alumni association. In 1921, in his late 80s, Finney led the traditional grand march at the Central High graduation dance.

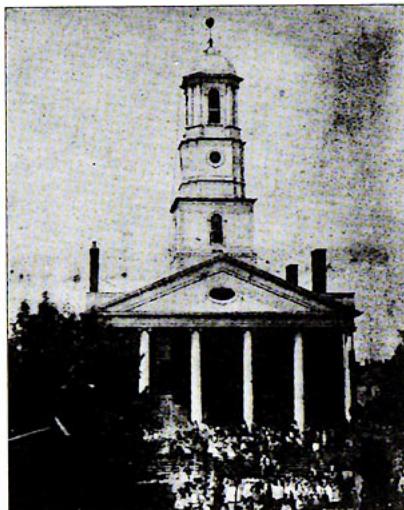
To accommodate the growing number of students, a small, one-story building, known to students as "the Annex," was added to the rear of the "Miami School." At that time, the school motto, *Carpe diem*, was adopted after the maxim was used in a commencement address given by the outgoing president of the school board, Mr. D. Bethune Duffield.

By 1863, the same summer of the battles of Gettysburg and Vicksburg, the number of students had grown to such an extent that classes were relocated from what is now known as Broadway to a vacant space in the former State Capitol Building on the corner of Griswold and State Street. In the Old Capitol Building, the Detroit High School flourished under the direction of Professor Chaney, who

remained in charge until 1870. The alumni association was founded in 1866. Funds from the association were to be used to provide financial aid to worthy graduates who wished to attend the University of Michigan.

The Capitol Union School

By 1871, under the leadership of Isaac M. Wellington, 400 students and eight teachers were attending the "Capitol Union School." A diploma from this high school could be used as a certificate of qualification to teach.



**HOME IS WHERE
THE CAPITOL BUILDING IS**
*Abandoned when the seat
of state government shifted to Lansing,
the Detroit High School relocated to the
Capitol Building on Capitol Square.*



BIDDLE HOUSE
*While waiting for the new
Central High School to be built,
students attended classes in
the Biddle House Hotel.*

It wasn't until the early 1870s, that the first Jewish names appeared in graduating class records. They included gentlemen like **Conrad Moehlman**, who became a professor of Hebrew at the University of Rochester, New York, and **Charles H. Jacobs**, a member of the Detroit Bar. **Joseph M. Weiss** became a lawyer, organized a baseball club and was president of the Detroit Amateur Baseball Association. He led the alumni association in 1881 and became a Circuit Court commissioner and a state senator in 1891 (*Michigan Jewish History*, Vol. 39, 1999; 2-3). **Rose Altman** and **Rosa and Lora Teichner** (later Mrs. Adolph Sloman) were graduates along with students named **Ginsburg, Heavenrich, Friedman, Rothschild and Rosenfield**.

In the 1880s and 1890s the names **Butzel, Bachman, Freud and Nederlander** appeared in the school's booklets.

By 1875, conditions in the Old Capitol Building had become overcrowded.

DETROIT CENTRAL HIGH SCHOOL

In addition to the high school, the public library occupied a good portion of the building. That year, an addition to the front of the building was added and the library relocated. For the first time since its inception, all four grades (9–12) were housed under one roof. Shortly after, in 1878, the Regents of the University of Michigan placed what was now The Detroit High School on their "accredited" list.

On a cold winter night in January 1893, Mayor Hazen Pingree visited the school. Marveling at the accomplishments of staff and students, the mayor mused that the building ... "seems to be a regular fire trap." The following night, the school burned down! It was completely destroyed.

Within two months, school officials rented the vacant Biddle Hotel on Jefferson Avenue near Randolph Street. Classes were held throughout the maze of the hotel's rooms, including the ballroom. Among the students attending during those years was **Fred M. Butzel**, who later became known as "The Dean of Detroit Jewry." The American-born Butzel, an attorney, espoused Zionism and held strong affiliations with many Jewish organizations, including his tenure as chairman of the Allied Jewish Campaign. Butzel served on numerous boards and helped found the Boy Scouts in Detroit.

A Blind Alley Becomes Home To Central High School

Construction of a new high school began in November 1894 in an area of town where many new homes were being built and many Jewish families were relocating. While the school board reveled in its new project, not all city leaders were happy with the choice of location. In a tersely worded letter to the Board of Education, Mayor Pingree wrote that he strongly opposed the Cass Avenue site for not only was it located behind a hospital where contagious diseases could spread but it was "in a blind alley with a vista of rookeries and pig pens."

Despite his objections, classes met for the first time in the partially completed new building on September 14, 1896. Lawrence C. Hull was principal, and The Detroit High School officially became The Detroit Central High School. Enrollment reached 1,600 students, including families such as the **Altmans**, who moved from East Montcalm Street in the downtown area to Cass Avenue. Seventy-five percent of the students were able to walk to the school, which featured the latest educational innovations.

Jared Finney, by then the oldest active alumnus, gave a speech at the dedication in which he extolled the school that made college available for the poor man's son and "put rich or poor on an equal footing."

Frederick L. Bliss headed the school from 1887 to 1899, followed by James H. Beazell from 1899 to 1904. An annex was built in 1908, and during the following years, The Detroit Central High School made a name for itself locally and nationally. There were top athletic teams, and many graduates became

community leaders.

Sororities and fraternities began to spring up. Jews didn't seem to be included, nor did Jewish names appear on the rosters of class officers. The school's debating society, the House of Representatives, excluded Jews. In response, a group of Central's Jewish men formed the Philomathic Debating Society (*Michigan Jewish History*, Vol. 31, December 1990) in 1898. It was a vibrant organization which remained active throughout the 1940s.

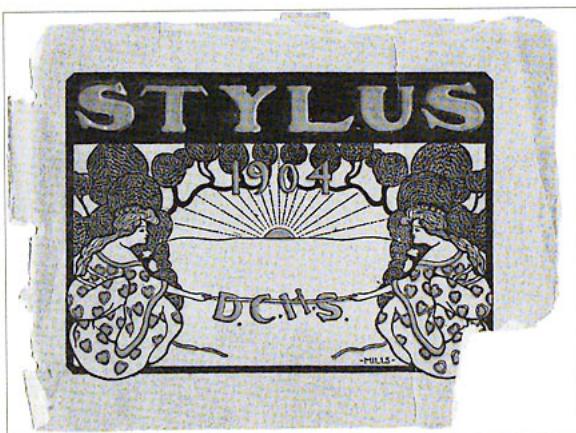
David Mackenzie's Incredible Influence

David Mackenzie became principal of Central in 1904 and remained in that position until 1924. Mackenzie had a profound effect upon the school. In addition to setting high standards for his faculty and establishing a student honor roll, Mackenzie launched the Junior College of Detroit in 1917, fulfilling his prescient vision of a place where students unable to attend a university or in need of additional training could obtain a secondary education. That year, more than 3,000 students attended Central High School, some 300 of them enrolled in the Junior College of Detroit. Eventually the junior college merged with other specialized schools thus forming the College of the City of Detroit. Eleven years later, those schools became known as Wayne University.

Still, even though many Jewish graduates of this period became successful lawyers, doctors, businessmen and philanthropists, few were listed on the honor rolls, clubs or teams.

During World War I, a cadet corps was organized which later evolved into the ROTC. One thousand Central High boys fought in that war; 46 died in combat. On Commencement Day 1921, the June 1918 class unveiled a moving memorial plaque in honor of those young men. Today, that memorial remains in the school library, with the addition of names from later conflicts.

Although high schools had been built in other areas of the city, including Cass, Northern and Western, the city had continued to grow in a northwesterly direction and the Jewish population, ever upwardly mobile, followed. The Detroit Board of Education

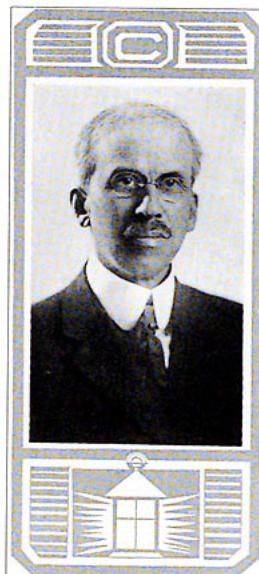


CENTRALITE 1904

The elaborate cover of the 1904 Centralite represents the earliest yearbook contained in the Jewish Historical Society yearbook collection.

DETROIT CENTRAL HIGH SCHOOL

began searching for new land for another high school. In the meantime, in 1924, Mackenzie left to head the junior college and William R. Stocking became principal of "old Central" for two years until 1926.



DAVID MACKENZIE

The 1926 Centralite yearbook memorialized David Mackenzie as a man who spent 21 years of his life as principal of Central High School then went on to spend the last year of his life as Dean of the College of the City of Detroit. But more than that, the editors wrote, Mackenzie's "character and ideals are forever interwoven with the history and traditions of the school." Courtesy of the JHS Yearbook collection.



1918 CENTRALITE

The 1918 Centralite yearbook was dedicated to the soldiers who fought in World War I.

In the early 1920s, the area between 12th Street and Dexter Boulevard was booming. The Board of Education purchased a large parcel east of Linwood between Tuxedo and Lawrence avenues. Plans were drawn for an educational campus with playing fields, a powerhouse and underground tunnels to connect an elementary school, an intermediate school and a new high school that would accommodate more than 3,000 students. A \$100,000 fund was established to build the three facilities; however, one part of the high school was never built. The institutions would feature the latest in classrooms and equipment. There would be special kindergarten rooms in the elementary school and science laboratories, large libraries, auditoriums, swimming pools and gymnasiums in the upper schools. Pewabic tiles, beautiful wood paneling and special lighting fixtures were selected to enhance the buildings.



WORLD WAR I MEMORIAL

Designed by Roy Gamble, class of June 1912, this moving memorial was unveiled during commencement ceremonies in June, 1921. The inscription reads:

"WE WHO HAVE KNOWN THEM IN THEIR RADIANT YOUTH AND STOOD UNSCATHED WHILE THEY ENDURED- AND DIED HERE REVERENT TRIBUTE RENDER TO THEIR WORTH WHO FOUGHT THAT FREEDOM MIGHT BE FOUND WORLDWIDE."

Courtesy of the JHS Yearbook collection

The Jewish School

Amid the excitement, there loomed one controversy. The Central High School Alumni Association refused to accept the news that the new school was to be named Roosevelt High School and that Central High would no longer exist. They raised such opposition to this that the Board of Education agreed to transfer the name to the new high school, along with all the school records and traditions dating back to 1858.

The first unit of the new complex opened on February 1, 1926 under the leadership of Joseph H. Corns, principal. Its capacity was 1,800 students. Classes began at 8 a.m. and ran until 4 p.m. Study halls were run by counselors, experienced teachers who taught 15-minute "business" sessions at the end of the day. Boys' and girls' glee clubs and a school orchestra were organized. The girls' basketball team, coached by Helen Delbridge, wore white bloomers, stockings with garters above the knees and white middy blouses. **Dina Berkowitz** and **Ruth Herzog** were among the field hockey players.

By 1938, more than half of the 764 graduating seniors were Jewish and Central had become proudly known as "the Jewish school." A 1941 Jewish Welfare Federation study noted that 80 percent of the Jewish population of Detroit lived in the 12th Street and Dexter areas.

World War II rallied the enthusiastic support of students and faculty. **Freda Paperno** sponsored a group that provided care packages for needy people



1926 GIRLS FIELD HOCKEY

The team won only one of its four championship games, but the girls still had a great time. Ruth Herzog played right wing while Dina Berkovitz played right halfback. Courtesy of the JHS Yearbook collection

The Central Student



1st Row—S. Stone, H. Sloan, F. Feinsteiner, M. Kopnick, A. Doctor, J. Fisher, T. Langer, J. Wilk. 2nd Row—J. Ravitz, S. Levin, M. Goldman, M. Weinstock, S. Reich, C. Williams, A. Reiss, 3rd Row—M. Portnoy, M. Perlis, J. Lipson, S. Perlis, E. Rosenthal, W. Rosenthal, W. Simkowitz, J. Shulman, 4th Row—E. Chapin, R. Dubin, J. Goodman, L. Diamond, B. Tugay, I. Schwartz, D. Katz.

1943 NEWSPAPER STAFF

The 1943 staff of The Central Student proudly stands together for a team photo. Published every two weeks, the paper covered everything from breaking school news to chatty columns such as "Rambling Random" and "Quotable Quotes."

Courtesy of the JHS Yearbook collection



CENTRALITE

1956 CENTRALITE COVER

Mascot Sonny Centralite adorns the front the front cover of the yearbook. Courtesy of the JHS Yearbook collection

throughout Europe. Central raised more than \$2,500,000 in U.S. Savings Bonds. In 1944, Central was the first high school in the country to raise more than \$1 million; the funds purchased a "Flying Jeep" ambulance. In honor of Detroit Central High School, the plane was given the same name used by the school's sports teams: Trailblazer. A number of Centralites lost their lives fighting for our country, among them Kurt Friedman, Edward Saslove and basketball player "Little Joe" Bale, who received the Distinguished Service Cross. Raymond Zussman was honored posthumously with the Congressional Medal of Honor.

Mel Ravitz, a 1942 graduate, who later taught at Wayne State University and became a member, then president, of the Detroit Common Council, recalls that Central's influence fostered a spirit of both community and camaraderie in both he and his friends. "There was a learning environment at

Central," he said, "which was created not only by teachers but by students who were prepared by their parents, many of whom had been immigrants, who knew education was the way to upward mobility."

Many Central alumni who returned as teachers had a profound impact on their pupils. Miriam Goldman taught German from 1905 to 1914. Samuel M. Levin not only served in several positions at Central, but was one of the original 17 faculty members hired to teach at the Detroit Junior College and then became the first Jewish professor at Wayne University. Other Central graduates who returned to Central as educators included Philip Nichamin, Freda Paperno, Sara Raskind, Bertha M. Robinson, Philip Rosenthal, Rachel Rosenthal and

Lucille Rosenthaler. A favorite science teacher, **Louis Panush**, taught chemistry from 1936 to 1952, and **Samuel Milan** taught at both Durfee and Central, then became a counselor before his retirement in 1948. Few graduates who took English would ever forget alumnus **Spencer Fishbaine**, who directed the prizewinning school newspaper and the Quill and Scroll Club from 1910 to 1949.

An Evolving Community

When Eugene Applebaum graduated in 1955, the population in the Dexter area was changing rapidly. Mumford High School, in Northwest Detroit, had opened two years earlier and the first Jews were moving into the suburban areas of Oak Park and Southfield. Applebaum became a pharmacist and then founded Arbor Drugs, a large drugstore chain. The pharmacy school at Wayne State is now named for him.

By the time of Central's Centennial Celebration in 1958, the number of Jewish students at Central had dwindled to but a few. By 1961, only one percent of the Jewish population remained in the area according to a Wayne State University survey. Thus, a long and illustrious period came to an end; an end that began so much more.

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- Central High School Archives, Ola Lebedovych, librarian

Interviewees

Harriet W. Berg, Dr. Ruth Bornstein, Eli Broad, Judith Levin Cantor, Irwin J. Cohen, Hon. Avern Cohn, Dr. Jerome P. Horwitz, Leon Jaroff, Dr. Alvin Michaels, Dr. Mel J. Ravitz, Jack A. Robinson, Dr. Murray Seidler, Beverly Schwartz Stone, Anthony T. Womack, *Principal, Central High School*, Morton Zieve

About the Author: Edie Resnick



Edie Resnick is an active Jewish Historical Society of Michigan member and a 1944 Central High School grad. Although retired from her career as an educational consultant, Edie remains an active community volunteer.

ONE FACE OF ANTI-SEMITISM

THE STORY OF HARRY STERN, AN EMINENT SCIENTIST



By Richard Leland

Sadly, this story is not unique, but just one example of the experiences of thousands of Jewish Americans and millions worldwide whose fate was shaped by anti-Semitism. But, like so many of his era, Harry Stern, who would later become an eminent nuclear scientist, didn't let the ugly face of discrimination deter him. While one corporation locked him out because of his religion, another opened its doors, thereby allowing a young man to launch a brilliant career.

With affirmative action dominating much of our news today, the biography of Harry Stern poignantly revives memories of an era of blatant discrimination against Jewish professionals.

The youngest of three siblings, Harry Stern was born in Detroit on December 6, 1918. His parents, Louis and Minnie Bell (Belivsky) Stern, immigrated to the United States from Poland and Russia, respectively. The family lived on Alger Avenue between Oakland and Beaubien, where Harry and his siblings attended Moore Elementary. The young student was, as his sister Reva remembered, a shining star. "Starting from first grade," she recalled, "Harry would come home with stars pasted on his forehead or his hands to show what a good student he was."

He won spelling bees, read Latin and graduated summa cum laude from Northern High School in 1936. As a result of his high school achievements, Stern was awarded a \$100 scholarship to Wayne University (now Wayne State University). The Wayne years became fond memories for Stern, filled with lively debates and harmless pranks. Ultimately, he was elected to Tau Beta Psi, honorary engineering society; then later to Phi Lambda Upsilon, chemistry honorary; Sigma XI, research in science honorary, and Phi Kappa Phi, honorary.

In 1941, holding an outstanding academic record and a bachelor's degree with distinction in chemical engineering from Wayne, Stern began thinking about employment. With the Great Depression fast becoming an unpleasant memory and the country gearing up for war, jobs had become more plentiful. Still, opportunities for aspiring chemical engineers were few. For Jewish chemical engineers, employment opportunities were simply rare.

Unaware of the obstacles, Stern began an optimistic search. "Harry wanted to contribute to the war effort by joining a company of strategic importance,"

wrote Professor Jacob Jorne, one of Stern's professors, in May 1985. At the top of Stern's list was the B.F. Goodrich Company.

Dr. Ernest B. Drake, another of Stern's professors and head of the Department of Chemical Engineering at Wayne University, had come to know intimately the short man with deep-set eyes. Fully cognizant of the obstacles facing Stern, Drake "took it upon himself to help the Jewish kid find a job," recalled Professor Jorne, now at the University of Rochester. Drake appealed on behalf of Stern to Dr. V.E. Wellman, the manager of the general chemical laboratory at B.F. Goodrich in Akron, Ohio.

"This is to ask if you would be willing to take an application from a Jewish boy," Drake wrote. He detailed Stern's academic accomplishments, his pleasing personality, his cooperative nature. "I am not trying to force something down your throat," Drake concluded, "but I am recommending this young man to anyone who can use him... You may be sure that we have no thought of sending a stream of Jews to you, but I am glad to go to bat for this boy."

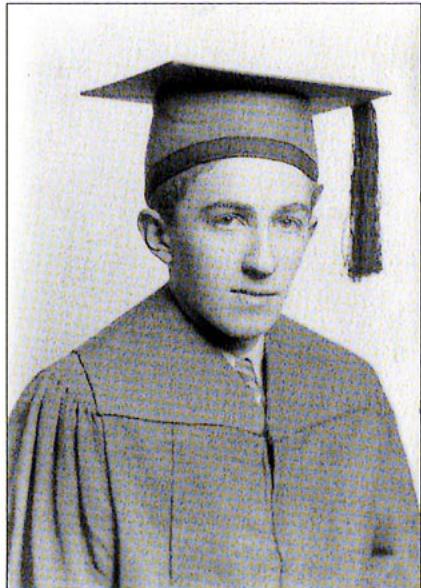
Sixty years later, this correspondence remains deeply disturbing and shocking. So, too, is Dr. Wellman's reply: "...the policy of the Goodrich Company for a number of years has been not to employ technical men who were members of the Jewish race."

Bound by corporate mandates, Wellman didn't necessarily agree with the policy. His letter continued, "From my contacts with Jewish boys at various Universities during interviews, I am certain that on occasion we sacrifice a great deal of ability available to us by maintaining this position."

Launching A Career

In all likelihood, Harry Stern never knew of the exchanges between Drs. Wellman and Drake. Years after Stern's death, Professor Jorne contacted LaVonne Stern, Harry's wife, to present her with his find. Unaware of the effort on Drake's part, LaVonne concluded that the professor had chosen to spare Stern the details. "Harry never mentioned any trouble of this kind in any part of his career," she recalled.

So, Harry Stern moved on. He went to work as a metallurgist for the Norge



GRADUATION

*Harry Stern, Northern High
School graduation, 1946*



IN THE FIELD

By 1955, Stern had already become a respected leader in his field. Here he is working with associates on a seismology amplifier.

Division of the Borg-Warner Corporation in Detroit, remaining there from 1941 through 1946. During World War II, Stern's scientific work in the aircraft parts division was deemed so important that he was granted several draft deferments.

Although he felt his contributions were significant, Stern's passion for education and scientific curiosity drove him to seek graduate education. He enrolled at Iowa State College at Ames (now Iowa State University), receiving his doctorate in chemical engineering in 1950. The title of Dr. Stern's dissertation was "Application of Ion Exchange to the Production of Sodium Hydroxide Solutions."

Once again, Stern made an impression upon his fellow educators and peers. With Ph.D. in hand, he accepted a position as assistant professor of chemical engineering at Washington State University in Pullman. At the time, these far Western states were considered the centers of atomic and nuclear energy research, the latter becoming Stern's primary area of research and work.

He remained with Washington State University through the rest of his professional life, advancing to associate professor, then professor of chemical and nuclear engineering. As a noted nuclear researcher, he was instrumental in the development of the Nuclear Radiation Center and Laboratory at Washington State University, where he ultimately became its deputy director.

Stern's work in the fields of nuclear energy, radiation and atomic energy reached far and wide. He authored more than 24 publications, published reports and papers in these fields. He received numerous awards and commendations for his scientific accomplishments and contributions. And several corporations, including the Aluminum Company of America and the Boeing Company,



THE STERN SIBLINGS

In 1970, Stern (center) helped build and develop the nuclear reactor plant at Washington State University.

Three years later, Stern died from chronic myelocytic leukemia, a type of bone marrow cancer that has proven to be directly related to radiation exposure.

Stern is pictured with his sisters, Anne (left) and Reva (right).

recognized Stern for his research. While the B.F. Goodrich Company is not among those who honored him, the sacrifice of pioneers like Stern certainly benefited them in one way or another.

Harry Stern died at the early age of 54 in January 1973, the cause of death linked directly to his passion in life. Stern died from chronic myelocytic leukemia, a type of bone marrow cancer that has proven to be directly related to radiation exposure. Later that year, LaVonne helped organize the Washington State University Harry Stern Memorial Scholarship. Since then, 26 students have received scholarships.

-All photos courtesy of Reva Gornbein

About the Author: Richard Leland



Richard Leland is a retired assistant principal of Southfield Lathrup High School and a founding member of the Jewish Historical Society. Many thanks to Reva Gornbein, Harry Stern's sister, for her willingness to share her records and documents.

TO LIFE: THE ART OF RICHARD KOZLOW



By Aimee Ergas

Bullfighters, fat ladies, prisoners, rabbis...the entire range of humanity. Mountains, rivers, forests, flowers...nature in all its forms. Bright celebration, black despair...the full range of human emotion.

There have been few limits to the art of Richard Kozlow, one of Michigan's most renowned and respected painters of the last half century. Kozlow's oeuvre cannot be categorized into any of the stylistic movements of contemporary art. He's never been one to follow a trend or conform to fashion. His broad intelligence, deep sensibility and command of traditional and experimental techniques have created a signature, but never static, style. He has made his life and art in Michigan, but his sensibility is wide and deep. Viewers see in Kozlow's art his never-ending questions, and some answers, about Life.

An Urban Landscape

Although Richard Kozlow grew up in the now almost-legendary Jewish community of Detroit of the 1920s and '30s, his parents, both U.S. born, were not closely connected to that community. His father, a dentist and semi-pro baseball player, encouraged Richard and his brother to be athletes.

"I'd play baseball and I'd draw," Kozlow remembers. "I always knew I was going to be an artist. In those days, though, the idea of being an artist or making a living at it was pretty strange, particularly coming from a Jewish family."



RICHARD'S DRAWINGS 1947

In 1947, Kozlow packed away the drawings he had completed while at the Detroit Society of Arts and Crafts and went to New York. Decades later, the drawings were rediscovered by Kozlow. Courtesy of the Kozlow family

Unlike many of his contemporaries, Kozlow did not attend Detroit's Central High School. His early teachers recommended Cass Technical High School as a good fit to develop his artistic interests. Though not the model student ("In those days I was difficult."), Kozlow remembers several Cass Tech art teachers who influenced and encouraged him. They even turned a blind eye to his tendency to skip classes to go downtown with his sketchbook and draw the city sights or attend a Detroit Tigers game. The urban

landscape stimulated his eye more than the classroom projects he was expected to produce.

Kozlow won many art awards during his student days and gained a reputation as a developing talent. During World War II, serving in the Navy in Europe and the Pacific, he earned extra money by painting cartoon strips. After the war, the energy of the art scene in New York City attracted him. Although his New York stay was short, it was not unrecognized. His contributions to a 1949 group exhibit at the Contemporary Arts Gallery were mentioned prominently in a New York Times review.

The Artist Community

The 1950s found Kozlow back in Detroit, where he married and began teaching at the Art School for the Detroit Society of Arts and Crafts (now the Center for Creative Studies-College of Art and Design) and working in commercial art as a graphic designer. Some of his billboards for local businesses such as Glendale Hot Dogs and Twin Pines Dairy are still remembered. His cool, abstract style and sense of humor made his advertising work very recognizable. He continued to paint from his studio at home; however, balancing commercial art, fine art and teaching proved difficult.

The small community of artists in Detroit in the 1950s supported each other; it included friends such as Sarkis Sarkisian, Guy Palazzola, Charles Culver, Fred Simper and Morris Brose. "It was a very small group and we all knew each other and liked each other....You have to remember this was a group that came out of World War II. No one was going to tell us what to do.... I think no two people painted alike in the whole area. [We] all had [our] unique style.

"The Artists' Market [located on Madison Avenue] was about the only gallery in the city then," Kozlow recalls. "It was very small, very select. An opening got about 40 people. And there was not much else going on. Later, [the art world] became a social thing, and a group called the Art Adventurers was formed. They would have dinner and visit artists' studios. This helped stimulate a lot of interest."

Larry Fleischmann, Alan E. Schwartz and William Poplack, among others, were important supporters and were responsible for helping the careers of local young



RICHARD KOZLOW
Kozlow at home in 2004.

painters by sponsoring sales of their works. More groups formed in Detroit during the 1950s, more galleries opened and successful exhibitions helped to



RICHARD KOZLOW

*In the 1980s, many of Kozlow's works were influenced
by his time spent living and traveling in Mexico.
From "The Soul of Mexico" series.*

bolster Kozlow's reputation as a painter. Other important Michigan venues, such as the Detroit Institute of Arts and the Detroit Scarab Club, as well as exhibitions in Ohio, New York and other states, also featured his work.

In 1960, despite his continuing success in the advertising world (with many important awards to his name, including the Art Directors Gold Medal for three consecutive years), Kozlow made a life-changing decision. He resigned from his position and decided to devote his full energies to painting. With his wife, Lois, and their four young daughters, he left the stable life they had established and spent a year in Mexico.

Kozlow's talent, energy and passion found breathing space, and it was the beginning of a 40-year exploration of the world as artistic stimulus. And though the Kozlows never left the Detroit area permanently, extended sabbaticals around the world--in Mexico, Spain, Morocco, Costa Rica and England--have given a universal breadth and depth to his art.

Kozlow said that Detroit is his anchor, partly for family reasons, but also because "Detroit has been good for me artistically...I've been extremely productive in Detroit... Artistically, I've thrived here." Because he works solely in the studio, never painting his landscapes outdoors, his artistic expressions of his travels and sojourns abroad have come to maturity back in his home studio,

which for many years was in the Detroit suburb of Royal Oak. After being away, "I return and really paint and chew it up and digest it...find out what really happens with it.... I don't understand the chemistry of it...but much of [my art] has happened just sitting here in my studio."

Rich Images Drawn From Familiar Surroundings

In surveying more than 50 years of painting and some sculpture, one dominant idea becomes apparent: there is no end to the curiosity, energy and talent of this artist.

Though there are many ways to attempt to "organize" his prodigious output, one strong contrast can be made between Kozlow's works that concentrate on nature--the beauty and the spirituality he finds there--and those works of a political and social nature--commentary on social injustice, intolerance and the principles of human life.

Kozlow has credited the English painter, J.M.W. Turner, and the French Impressionist, Claude Monet, with helping him communicate atmospheric and mystical scenes of nature, inspired by real life but formed in his imagination. The forests of Michigan, the rugged mountains of Mexico, clouds over Spain and the beautiful waters of the Caribbean can all be seen in Kozlow's paintings, but few specific locations can be identified. He uses a variety of materials and

techniques -- from traditional oil paint to wax and acrylics, from brushes to blow torches to his own fingers -- to develop the textures and depths that express what he sees in individual flowers as well as in a sweep of sky or sea.

In 1989, Kozlow's huge (10' x 20') forestscape, "North Woods," was installed at The Library of Michigan in Lansing, which was designed

by another renowned Michigan artist, architect William Kessler. The painting's cool, green depths draw people up the main staircase of the building, and viewers can almost imagine entering the forest and enjoying a few minutes of fresh pine air.

"[I] have a great love for this state, especially the north country," Kozlow wrote at the time. "I wanted to paint something that reflected my strong, emotional feelings about the land."

Kozlow's commission for this public piece was no accident. By the late 1980s,



RICHARD KOZLOW
View of the Rockies, c. 1980.

he was one of the most recognized and honored painters in Michigan and the Midwest. His work had shown in numerous private galleries and university settings throughout the U.S., Ontario, Puerto Rico, London and Spain and had been acquired in collections for the Detroit Institute of Arts, Ford Motor Company, Wayne State University, the Container Corporation of America and the Spanish National Library, just to name a few.

The Political Side of Kozlow

Another side of Richard Kozlow's creativity addresses social, economic and religious ideas. As artists of the past like Francisco Goya and Edouard Manet used their art to depict and comment on issues of their day, so too has Richard Kozlow turned his art to depict and comment on labor and civil rights issues in the U.S., the Holocaust and victims of violence by governments and religions. "I think I'm an extremely politically aware individual," Kozlow told an interviewer in the 1970s. "[At] the time of the civil rights movement...I started to think about Selma, Alabama, and about man's inhumanity to man.... I started to draw the evil men in the life of the Jews.... I did one of the Wandering Jew and then I did a few of the good Jews...Moses and the Prophet." This series of 22 powerful drawings, titled "Of Man's Inhumanity to Man," was eventually published in a limited edition. Over the years, several series of Kozlow's paintings and drawings have moved viewers with their stark images of fear, destruction and pain. These have included his "Holocaust" series from 1988 and the solo exhibit, "Victims," at Detroit's Swords into Plowshares Gallery Peace Center in 1999. Those drawings were called "a whiplash to our conscience" by Bob Talbert in *The Detroit Free Press*.

Despite his solitary and introspective artistic temperament, Richard Kozlow is not the type to hide in his studio. His involvement in the metro Detroit community has led him to create works for numerous organizations



RICHARD KOZLOW

"These paintings ... of my Mexican experience [portray] my love for the people, their nobility, their history, their fears, and the passions... the theater of their lives. From "The Soul of Mexico" series, 1980s.

and businesses, from restaurant menus to wine labels to the graphic designs for the 1998 Maccabi Games held in Detroit. In 1999, he was commissioned to create a poster for the United Jewish Foundation and the Jewish Federation of Metropolitan Detroit, "Celebrating 100 Years of Jewish Detroit." And he is becoming part of the virtual art community as he and his wife, manager and muse, Lois, create a website, www.RichardKozlow.net, to serve as a descriptive catalog of his work.

Kozlow's artwork has long attracted reviews and commentary in the media of the Detroit area, but it is clear that he is also a world-class personality in whom the community takes interest and pride. In 1973, Bob Talbert wrote this tribute in *The Detroit Free Press*: "Kozlow the tonic is a lift for the spirit, a trip for the heart. A stimulating, enthusiastic man full of fire and fizz. Kozlow the wine is an introspective look into the soul, a journey for the mind. A smooth, sophisticated man of richness and depth, properly aged and sensitive."

More than 30 years later, Richard Kozlow is still the iconoclastic, dramatic and always evolving artist, despite having suffered a stroke a few years ago. He is critical of many aspects of contemporary art--its hard edge and lack of emotion. "I want people to know that at least with my paintings there was a human being involved on the other end."

No fear of mistaking that. Kozlow's restless talent still searches for ways to pose the questions and search for the answers in the emotion and beauty of human life.

About the Author: Aimee Ergas



Aimee Ergas is a freelance writer and editor living in Farmington Hills, MI. She is the former editor of Michigan Jewish History.

KALAMAZOO'S JEWISH COMMUNITY

AN OVERVIEW OF THE FIRST 75 YEARS



By Tom Dietz

In 1860, Kalamazoo was a village of 6,000 residents of primarily Yankee origin. It might seem surprising, then, that this mid-19th Century outpost on the Michigan frontier would develop a Jewish community that would ultimately significantly contribute to Kalamazoo's growth. This is the story of the first 75 years of Kalamazoo's Jewish community.

The story begins with an itinerant merchant named Mannes (or Magnus) Israel. Born in Waldeck-Pyrmont¹ on November 22, 1819, Israel moved to the United States as a young man. As had other Jewish immigrants, Israel found employment as a traveling salesman. While making his rounds in southwest Michigan in late 1843, he became quite ill and took to a sickbed. During his recuperation, he assessed his surroundings and decided Kalamazoo was a promising young village in which to establish a permanent business.

Two years later, having put his financial affairs in order, he opened M. Israel & Company. The business prospered; Israel moved to larger quarters in 1847 and then again in 1860. In 1864, he built a large brick store² on the southeast corner of Main (now Michigan Avenue) and Rose streets.

In 1856, Israel returned to Germany, where he married Tilly Israel³. While there, he promoted the opportunities that southwest Michigan offered to other



M. ISRAEL & CO.

Wood-planked sidewalks lead to M. Israel & Co., a retail clothing store founded by Magnus Israel in 1845. The location pictured is the third location of the store, located on the southeast corner of Main (now Michigan Ave.) and Rose Streets.



ISRAEL HOME

The stately home of Tillie and Magnus Israel located on Main Street (now Michigan Avenue), circa 1895.

young men. Mannes and Tilly returned to Kalamazoo and his already successful dry goods business that fall. Soon enough, young Jewish immigrants followed the Israels to Kalamazoo. Among those known to have started a new life with the aid of Israel and his store were Nathan Block, Bernhard L. Desenberg, David Lilienfeld, Simon Rosenbaum, and Joseph and Sigmund Speyer.

Tilly and Mannes had five children: Joseph, Edward, Lillie, Goddie and Mollie. Edward graduated from the University of Michigan and joined Adolphus Greely's scientific expedition to

Lady Franklin Bay in the Arctic in 1881 (*Michigan Jewish History*, Vol. 42, 2002). The expedition was not re-supplied for two winters, and several members of the expedition, including Edward, died shortly before rescue came in the spring of 1884⁴. Mannes Israel had died years earlier, in October 1868, shortly before his 49th birthday. Tilly Israel remained a well-respected member of the community. Tilly moved to New York to be with a daughter for the last few years of her life; she died in 1908.

The early Kalamazoo Jewish community came from Germany, engaged primarily in retailing, prospered and was accepted into the wider community. It would be impossible to detail the lives of every Jewish businessman, so a few representative stories, in particular those of Meyer Desenberg, Samuel Rosenbaum, David Lilienfeld and Samuel Folz, illustrate the point.

Gold, Fruit and Cigars: Meyer and Bernhard Desenberg

Meyer Desenberg came to Kalamazoo in 1854, one year after his brother, Bernhard L., had taken a job as a clerk at the M. Israel Dry Goods store. Meyer worked as a traveling peddler for about a year before taking a job at Henry Stern's clothing store. Still a young man of 22, he decided to seek greater fortune in California and, in 1856, made his way to San Francisco by way of Panama.

Meyer spent one year selling cigars and fruit in the gold fields before taking up placer mining⁵ in Calaveras County. He experienced some success, returning to Kalamazoo with his new wealth. Meyer then entered into the retail grocery business with his brother, Bernhard L., who opened a store in 1857. Initially

known as Desenberg & Brother, the name soon changed to B. Desenberg & Company⁶ and continued to prosper under that name into the 20th Century.

B. Desenberg & Company grew rapidly and the Desenbergs became wholesale grocers, eventually becoming the largest in Kalamazoo. Even after Meyer left the firm in 1879, it continued to grow. In 1886, the company moved into the Desenberg Building, designed by the noted Chicago architectural firm of Dankmar Adler and Louis Sullivan. The building still stands on East Michigan Avenue in downtown Kalamazoo. Contemporary reports indicate that B. Desenberg & Company purchased the first two commercial trucks in Kalamazoo.

In 1880, Meyer moved to Salt Lake City and invested in gold and silver mines. Two years later, he returned to Kalamazoo and started a wine and cigar retail business with Julius Schuster, remaining until both retired in 1896.

Both Desenberg brothers were highly respected members of the Kalamazoo business community. Bernhard L. was a director of the Kalamazoo National Bank and a member of the Free and Accepted Masons. Meyer joined the Masons in 1863. Meyer's business partner, Julius Schuster, served several terms as an alderman from Kalamazoo's 4th Ward.



MEYER DESENBERG

Meyer Desenberg and his brother, Bernhard L., founded their retail grocery business in 1857. After leaving the business and Kalamazoo, Meyer returned to the community and began a retail wine and cigar business.

Jeans and Skirts: Samuel Rosenbaum

Samuel Rosenbaum presents a similar success story. He was born in Pyrmont, Germany in 1838, immigrating to the United States in 1858. He first settled in Three Rivers, Michigan, a small town some 25 miles south of Kalamazoo, where he opened a dry goods store. For nine years, he ran a successful business there. His customers, mostly farmers, often paid him with grain and produce that he then transported to Kalamazoo every Thursday.

After nine years, Rosenbaum, tired of the hauling, decided Kalamazoo offered better opportunities. He sold his Three Rivers store for \$10,000. In Kalamazoo, he became a traveling salesman, carrying his dry goods and notions to the surrounding farms by wagon. Several years later, he noticed that denim overalls were his most popular item. He bought some sewing machines, hired a few skilled seamstresses, and the Kalamazoo Overall Company was born.

By the mid-1880s, Rosenbaum had gone full time into manufacturing. The

quality and modest cost of his goods extended his sales beyond the local market. His sons joined the firm, and the company added a line of skirts produced by a subsidiary, the Henrietta Skirt Company, named after Samuel's wife. In 1903, shortly before his death, the firm incorporated as Sam Rosenbaum and Sons Co.

Samuel Rosenbaum died in late 1903, but the company continued to prosper. In 1907, it moved into a six-story factory building that still stands on the southeast corner of East Michigan Avenue and Edwards Street. Over the years, the company reorganized, merged and changed product lines. Known today as Kazoo, Inc., it manufactures industrial and business uniforms as part of the Edwards Garment Company.

Cigars: David Lilienfeld

David Lilienfeld came to Kalamazoo in 1860 and took a job as a clerk in the M. Israel Dry Goods store. Within a few years, he and his brother, William, opened a retail cigar store. The business did well and they expanded their product line to include tobacco and wholesale wines. They built a store on East Main Street in the main commercial district.

William left the firm and moved to Chicago, but David, who like the Desenbergs became a Mason, went into manufacturing. The Lilies Cigar Company was one of many cigar makers in Kalamazoo in the late 19th and early 20th centuries. In response to a 1908 cigar workers strike, most local manufacturers closed their shops and moved to more anti-union environments. The Lilies Cigar Company moved to Detroit.



LILIENFELD'S
With its charming storefront, Lilienfeld's was a popular cigar and wine shop on East Main Street.

From Shopkeeper To Mayor: Samuel Folz

Samuel Folz offers a different model of business success. He was born in Hillsdale, Michigan in 1859, the son of Jewish immigrants from Germany. Sam worked as a newsboy for the *Detroit Daily News* and learned the craft of a cigar worker, a trade he practiced at the Lilies Cigar Company for five years after moving to Kalamazoo in 1875. In 1880, at the age of 21, he went to work at the Henry Stern clothing store. He worked there until starting his own clothing business in 1884.

In time, Sam Folz's clothing store became the city's largest. Located finally on the southeast corner of East Main and Portage streets, Folz's big store was a

fixture in Kalamazoo until it closed in 1932 in the midst of the Great Depression. He was the president of the Kalamazoo Board of Trade, a director on the boards of several local companies, president of the local humane society and a member of the Knights of Pythias. In 1912, he was elected to a term as mayor of Kalamazoo.

The careers of these men illustrate the success achieved by many of the German Jews who comprised Kalamazoo's Jewish community in the last half of the 19th Century. Comparable accounts could be told of such merchants as Henry Stern, Selig Stern, Nathan Block, Morris Cohn, Meyer and Gustav Cramer, Emil Friedman, Charles Livingston and Dr. Adolph Hochstein, who served several terms as Kalamazoo's public health officer.



STERN'S GROCERY STORE
This photo features the storefront of an early Jewish merchant in Kalamazoo, Selig Stern.

Strong Religious Convictions

These pioneer Jewish families made their mark in the business world but they also valued their religious heritage. By 1865, some 30 Jewish families in Kalamazoo began holding Sabbath services in the Rosenberg and other private homes. In that year, they organized Congregation B'nai Israel. Morris Cohn (Cohen) was the first president; Bernhard M. Desenberg, vice-president; M. Rosenberg, treasurer, and M. Eisig, secretary. Meyer Cramer, Bernhard L. Desenberg, and Isaac Misch were trustees.

In January 1875, the congregation dedicated the new Temple B'nai Israel. The temple, on East South Street, would be the congregation's home for 35 years until a new temple was erected on South Park Street to serve the needs of a community that had grown to 61 families in 1911.

Members of the Reform German Jewish community were active in liberal and political social causes. Many may have been Republicans, probably open to the reforms proposed by the Progressive activists of the 1890s. *The Kalamazoo Daily Telegraph* reported in 1895 that Henry Stern, Samuel Rosenbaum and Julius Schuster, in addition to going to the temple on Sabbath, attended the People's Church, Kalamazoo's Unitarian congregation, with its reform-minded pastor, Caroline Bartlett Crane. Meyer Desenberg reportedly donated generously to churches as well as Temple B'nai Israel.

This liberal Reform Judaism did not meet the needs of a second wave of Jewish immigrants who became more numerous in Kalamazoo by the late 1880s.

Hailing from Russia and Eastern Europe, these Jewish newcomers preferred Orthodox Judaism. As early as 1886, they organized the Orthodox Jewish Society and, in 1891, incorporated as the Congregation of the Children of the House of Moses. In 1907, Kalamazoo's second Jewish congregation dedicated its synagogue on South Street, three blocks east of B'nai Israel. The building, now a dance studio, still stands.

The two congregations would share more than a common religious heritage. Temple B'nai Israel's membership declined after 1920 while the Congregation of Moses, as it is now known, grew. In 1945, the Congregation of Moses acquired the Park Street temple from B'nai Israel. Several decades would pass before Temple B'nai Israel would again have a permanent home (now on Grand Prairie Road), while the Congregation of Moses built its current synagogue on Stadium Drive in 1960.

A Little Ghetto

Many of the later arriving Jewish community found jobs in Kalamazoo's expanding paper industry in late 19th and early 20th centuries. Others became merchants and manufacturers. Louis Isenberg's Bell Shoe House was a manufacturer and retailer of shoes. David Graff and Sons was a supplier for



B'NAI ISRAEL

Kalamazoo's first congregation, B'nai Israel was founded in 1865 by the 30 Jewish families living in Kalamazoo. The building eventually became the home of the conservative Congregation of Moses, Kalamazoo's second Jewish house of worship.

the paper industry, sold paper wholesale and was a large scrap metal dealer. Oscar Gumbinsky & Brothers was also a dealer in papermaking supplies. A full listing would require far more space than available.

There was no segregated Jewish neighborhood in Kalamazoo, but in a set of reminiscences by Max Friedman, he recalls, "The South Street area near the old *schul* [Congregation of Moses synagogue] was what could be called a Little Ghetto."⁷ A review of Kalamazoo city directories between 1890 and 1930 indicates the truth of Mr. Friedman's memories. Although the population of the area was mixed, both ethnically and racially, many Jewish residents could be found within an area bounded by South,

Portage, Vine and Westnedge streets. This area comprised approximately 30 city blocks, close enough to walk to the synagogue, and housing ranged from second- and third-floor apartments above storefronts to large, Victorian-era, single family homes.

Not all Jews lived in this area. A. L. Blumenberg, a banker and the owner of the People's Outfitting furniture store, lived on the same fashionable 600 block of West South Street with prominent industrialists A. M. Todd, W. E. Upjohn and others. Adjacent to that residential area, George Hershfield made the upper floor of his store available for rent for family celebrations, and Sam Rosenbaum's sons opened the top floor of their factory to the Allemania Society, a musical and literary organization.

As noted earlier, the German Jewish merchants were accepted into such mainstream fraternal organizations as the Masons, Oddfellows and the Knights of Pythias. They established their own societies, including the Allemania Society in 1864 and the Mishan Lodge, No. 247, of the Independent Order of B'nai B'rith in 1875. Some also joined the German Workers Benevolent Society (*Arbeiters Unterstützungs Verein*).

The early Jewish community contributed to Kalamazoo recreational life, as well. Sam Folz sponsored a company baseball team. The team featured Michigan's famous, non-Jewish Ganzel brothers. John, Charlie and George Ganzel had major league careers⁸. Several other merchants were investors in Recreation Park, site of Grand Circuit standard-bred horse racing in the early 20th Century. Herman Saloman, son of cigar manufacturer Adolphus Saloman, managed and played with Saloman's Imperial Orchestra that was popular in the early 20th Century.

This brief overview is necessarily incomplete. It only begins to review the contributions that the Jewish community made to an evolving Kalamazoo during its first 75 years, from 1845 – 1920. Today, Kalamazoo boasts a vibrant Jewish community of approximately 1,500, many of whom are affiliated with the two congregations, Temple Beth El and Congregation of Moses.⁹



THE BELL SHOE HOUSE

This is Louis Isenberg's Bell Shoe House located on East Main Street, which is now known as East Michigan Avenue. Isenberg was one of the late 19th-early 20th Century manufacturer/merchants.

About the Author: Tom Dietz



Tom Dietz received his M.A. in American history from Wayne State University in 1977. He worked as curator of urban history at the Detroit Historical Museum from 1984 to 1992. Since 1992, Dietz has been curator of research at the Kalamazoo Valley Museum.

Footnotes

- ¹ Some sources list this as Pyrmont-Waldeck. Contemporary maps identify several locations named Waldeck and Pyrmont in modern Germany and this may account for the variation.
- ² This building stood until February 1945 when, then part of the Jones & Sons Department Store, it was destroyed by fire.
- ³ Tilly Israel's maiden surname was also Israel.
- ⁴ For more information on Edward Israel, see "Michigan's Arctic Pioneer: Edward Israel and the Greely Expedition", *Michigan Jewish History*, 2002, Vol. 42, p.40.
- ⁵ Placer mining is characterized by using a pan to sift through alluvial deposits of gold in a stream or river.
- ⁶ There were three principals in B. Desenberg & Company: Meyer Desenberg, Bernhard L. Desenberg and Bernhard M. Desenberg. Meyer and Bernhard L. are identified as brothers. The familial relationship to Bernhard M. is unclear. According to a December 14, 1895 article in the *Kalamazoo Daily Telegraph* all were born in Westphalia, but in Pyrmont, Brakel and Warburg, respectively. Meyer was born in 1834, Bernhard L. in 1831; no birthdate is available for Bernhard M.
- ⁷ A copy of these incomplete reminiscences by Max Friedman, compiled c1979, are in the Historical Reference Files of the Kalamazoo Valley Museum.
- ⁸ John Ganzel, a first baseman for the 1903 New York Highlanders (now the Yankees), hit the first home run in the history of that team.

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ANN ARBOR:

— HOME OF MICHIGAN'S FIRST JEWISH COMMUNITY —



By Emily Rose

Although Michigan's Jewish community does not date back all the way back to the first Jews of the country, its humble beginnings can be traced to Ann Arbor in 1845 when the author's ancestors held Sabbath and holiday services in their home.

The Roots of the Weil Family in the Bohemian Countryside

While most of us know about the rich history of the Jews who lived in Prague, little is written about the Jews who lived in the villages and small towns in the German-speaking lands. In the mid-18th Century, about two-thirds of the 29,000 Jews in Bohemia lived in similar circumstances as the Weils, residing in a village that even now remains much the same, with a road winding up a hill to a Catholic church surrounded by farmland in all directions.

The earliest Weil ancestors mentioned in the family chronicle,¹ Joseph Weil and Fannie Kauder, married in 1798. Between 1820 and 1929, they bore seven sons, two of whom died in infancy. Joseph and Fannie lived in a house in the village of Bohumelitz, or Böhmelitz (now Bohumilice). Joseph was most probably a peddler or trader. In the 1830s, five Jewish families (25 Jews) lived in the village.



The location of the extended Weil family's native village and town in Bohemia (now in the Czech Republic).

There was no Jewish cemetery or synagogue in Bohumelitz. The Weil family belonged to the Jewish community in Skene or Tschkyn (now kyn) which is about one mile north of the village. It would have been a short distance to get there for Sabbath and holiday services.

In the 18th Century, most of the small towns and villages were under the economic and political control of the lesser nobles. In 1748, there were 10 Jewish families living in Skene. Six families traded in wool, linen and feathers; two traded in hides; one sold liquor; and one worked as a painter. The houses owned by the Jews were not clustered around the synagogue but were scattered throughout the town.

When the great synagogue was built in Skene in 1828, there were 151 Jews and 526 Catholics living in the town. The Jewish community supported a rabbi,

cantor, teacher, and caretaker. The synagogue followed the classic style for south German rural synagogues and is thought to be one of the oldest in south Bohemia. Colorful murals with the Lion of Judah and other designs adorned the walls. The Holy Ark for the Torah was painted blue with golden stars. Several Catholic writers of the time commented on the synagogue's great size and beauty.²

The synagogue was unusual in its accommodation for worshipers. Most synagogues were unheated; the congregants wore their coats while low footstools enabled them to keep their feet off the cold floors. The Skene synagogue, however, had an upper winter synagogue with a room heater in the wall and a larger synagogue on the ground floor for the rest of the year. There was a small matzah oven set in the wall, and a Jewish school and an apartment were located in the building as well. The Jewish cemetery was set on a hill overlooking the town and countryside. The oldest identifiable graves date from 1688 and 1700. This was the Jewish community in which Joseph and Fannie Weil brought up their family. Fannie died in 1841 of "brain paralysis" at age 50.³

The Weils in Michigan

Just two years after their mother's death, the first of the Weil young men took the long and arduous journey to America. Solomon immigrated in 1843 at age 23 and began peddling notions. By 1845, he had settled in Ann Arbor, where the population was just over 3,000. He sent for his fiancée, Dora Ratzek of Skene, and they married in 1847. Ten months later, a mohel was brought from the then-distant city of Cleveland to circumcise their first son.

By 1848 all five brothers had left Bohemia for America. The reasons for their emigration are not known, but the fact that restrictions on Jews in the German-speaking areas were being removed in the 1840s, that no war was imminent and that so many family members remained in Bohemia would lead to the conclusion that the young men left their homeland for better economic opportunities in America. This is consistent with recent research about Jewish emigration from southern Germany. It was not anti-Jewish persecution or failed liberal idealism, but economics that led to Jewish emigration. The Weil men followed the common practice of Jewish emigration: one son would make the journey and the others



SOLOMON WEIL
(1821-1889)



DORA RATZEK WEIL
(1822-1898)

would then be "pulled over." This was in contrast to the Christian emigrants who usually left as a family to start farming in the New World.

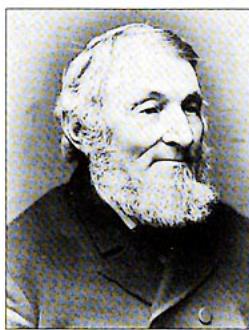
Up to the 1840s, almost all Jews settled on the East Coast. As the frontier moved westward, so did the Jewish immigrants. The Weils traveled to Michigan, which received statehood in 1837. These German-speaking peddlers had one advantage over their fellow Yankee and Jewish peddlers from Russia: German immigrant farmers generally preferred to deal in their native language and to hear news and gossip from home.

Before emigrating, Leopold, the eldest brother, married Rachel Sittig from Skene, and they had two sons. Initially, Leopold and his brother-in-law bought a farm in Lima, a town west of Ann Arbor. Farming was not a pleasurable endeavor, however, and they gave it up after a year because the "familiarity of the savage beast of the forest, added to the utter wildness of the locality, were just too much for them."⁴ In 1845, they moved to Ann Arbor.

Later that year, the first Sabbath and holiday services in Michigan were held in their home.⁵ Leopold served as *hazan* (cantor) and *shochet* (ritual slaughterer). He never asked for remuneration as he felt it was his honor to serve his fellow Jews.

Moses also tried farming in South Lyons Township, north of Ann Arbor. His experience was not successful either. He and his youngest brother, Marcus, became notions peddlers and then shopkeepers in Pontiac.

The last to emigrate was Jacob. According to the Weil family chronicle, "After his bar-mitzvah, upon the wish of his mother, Jacob went to Prague to study to become a rabbi. He later went to Kaladay, near Budweis, where he studied the Talmud among the great rabbis. From Kaladay, he journeyed to Eperius, where he entered the University of Hungaria. There he took up languages, philosophy, history and mathematics, and graduated with honor." When Jacob joined Moses and Marcus in Pontiac, he utilized his fluency in French to work as an interpreter for the Canadian traders. Jacob also traveled extensively among the Indians, trading furs and skins for supplies. In 1849, the three brothers sold the French Shop in Pontiac and joined Solomon and Leopold in Ann Arbor.



LEOPOLD WEIL
(1820-1894)



RACHEL SITTIG WEIL
(1823-1886)

A Place To Be Remembered

Whenever Jews settled in a new place, their first obligation was to set up a consecrated burial ground. In 1848 or 1849, the Weils and several other Jewish

families in Ann Arbor and Ypsilanti acquired a plot adjacent to the Christian cemetery on Fletcher Street between Huron and Washington. It was bought "for a burying ground for the Jews Society of Ann Arbor." Since the first Jewish cemetery in Detroit was consecrated in December 1850, the historical marker designating this Ann Arbor location as the site of the first Jewish cemetery in Michigan remains correct.⁶

While traveling vast distances in the sparsely populated areas, it was difficult for Jewish immigrant peddlers to fulfill the religious rituals they had once so effortlessly followed. In addition, many new arrivals were lonely and homesick.



**HEADSTONE OF
FRANCES WEIL
(1844-1853)**

Frances, daughter of Leopold and Rachel, was buried in the Jewish cemetery in 1853.



**THE WEIL HOME
AND THE FIRST SYNAGOGUE
(seen at a later date)**

Interviews with Jacob Weil recalled that, "Their home became sort of a headquarters for all the way-faring Jews." Jacob remembered that they had "occasional 'round-ups' of these young men that were accompanied by an unlimited amount of fun, seasoned with pardonable amounts of devilry."⁷

In 1850, the Weil men sent for their father, Joseph, and his second wife, Sara Stein of Bohumelitz. According to family lore, Joseph bought a Torah scroll in Prague and carried it in his arms the entire journey to Ann Arbor. Thereafter, holiday services were held in the brick house at the corner of Washington and First Street.

According to the 1850 U.S. Census, the brothers were peddlers and all resided in one household. The first mention of the Weil family in the 1850 R.G. Dun & Company credit rating reports was not overly positive, but typical of how credit representatives evaluated Jewish immigrants. The agent wrote that Solomon and Moses were "Jewish Peddlers, Ages between 35 and 40; have been in this place about 4 years, engaged in peddling throughout the country...they can make money in a small business."⁸

ANN ARBOR

After 13 years in America, Leopold and Solomon bought a tannery in Ann Arbor located at Huron near First Street. A year later, in 1857, their three brothers joined them, forming the partnership of J. Weil & Bros. Jacob, certainly the most educated of the brothers, was chosen as president and Moses as treasurer. In the city directories and on their letterhead, the business was described as "Manufacturers of leather and morocco and dealers in wool and furs."

Immediately, according to the R.G. Dun & Company reports, they were "making money" and "improving." "They have built a large tannery and are doing a good business. They all appear to be money-making men of good ...character and capacity...Their credit is good." The numerous periodic R.G. Dun & Company reports applauded their "business acumen." They prospered in a region that had a large Indian population and important wool and hide trades. Just three years after they bought the tannery, the R.G. Dun & Company reported the brothers' worth as \$50,000, and their business as "one of the most successful firms in the West." By 1861, the tannery employed from 40 to 50 men. Five years later their real estate was worth about \$100,000.

It is not surprising that the family owned houses next to each other. An interesting detail noted in the 1860 U.S. Census was that several of the Weil households employed domestics.

Jacob Weil's university background and oratorical qualities were appreciated outside the family business. He was offered a position as chair of the department of languages at the University of Michigan, but he refused, citing his commitment

Rabbi Leo M. Franklin Archives



JOSEPH WEIL
(1777-1863)



DEBORAH FANTL
(d. 1922)



JACOB WEIL
(1827-1912)

to the family business. He was elected alderman of his ward in 1861 and was nominated as mayor of Ann Arbor.

Joseph, the family patriarch, was also active in the community. He led Washington's Birthday parade in 1861 at age 84. The local newspaper described him as the tallest and most spry participant.

In the 1860s, the family expanded the business. Moses established a new branch of the tannery in Chicago in 1861 and married Theresa Lederer, who came from a town near Prague. Marcus joined Moses in running the Chicago



**HEADSTONE OF
ROSA (REILA) GANS WEIL
(1824-1858)**

Her beautifully carved headstone was found face down, and thus well-preserved, at the entry of a campus fraternity house at the University of Michigan. The Hebrew inscription on the chiseled headstone read in part:

*A noble woman, she feared G-d
with all her heart. She did good
all her days, a crown of her
husband and her children.*

tannery and store. Marcus married Bertha Lederer, probably Theresa's sister or cousin. Jacob and his family moved to Newark, N.J. to open another branch of the tannery.

The End of the First Jewish Community

By the early 1870s, the family's assets including tanneries, stores and real estate were worth at least \$300,000. Solomon joined Marcus and Moses in Chicago in 1870, and Leopold followed soon afterwards. While no Weils remained in Ann Arbor, the brothers continued to hold considerable real estate there until at least 1885.

Although none of the brothers explained why they left Ann Arbor, the most obvious reason would have been for improved business opportunities. They also could have wanted to be part of larger Jewish congregations. Perhaps finding Jewish spouses for their many children was an important consideration, certainly an easier task in the larger and growing Jewish communities of Chicago and Newark.

During the 1850s and 1860s, a few other Jewish families lived in Ann Arbor. But, after the Weil family left, only one family remained. It was the family of Charles Fantl, who was from a village near Skene and Jacob's brother-in-law. He ran a dry goods shop until he moved away around 1886. This mass migration was not uncommon during these decades as many small, interrelated and interconnected Jewish communities, which had grown up in the towns, just



MARCUS WEIL
(1829-1889)



MOSES WEIL
(1824-1885)

disappeared for a few decades or forever.

The motto of the Weil family was In Union is Strength. The five brothers remained in business together for their entire lives. While the phrase is often overused, the Weils really did live the American Dream with the strong values of family and Judaism. In doing so, they were an integral part of the early history of the Jews in Michigan.

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About the Author: Emily Rose



Emily Rose is the author of Portraits of Our Past: Jews of the German Countryside (Jewish Publication Society, 2001), selected by The Jewish Book Council as a 2001-02 National Jewish Book Awards Finalist. She is currently writing the history of nine brothers who immigrated from Prussia to Chicago and founded S. Karpen Bros. Furniture (1880-1952) and became partners in the Bakelite Company.

Footnotes

¹ Weil Family Chronicle, 1914 and 1976. Available at Leo Baeck Institute, New York.

² Nikola Rychtarikova and Jindra Bromova, www.synagoga-Ckyne.cz. Eh, Petr, Arno Parik, and Jiří Fiedler. Alte Judenfriedhöfe Böhmems and Mährens. Prague: Paseka, 1991. Jiří Fiedler, Jewish Sights of Bohemia and Moravia. Prague: Sefer, 1991.

³ State Archive Prague, HBMa # 261 Čkyně Deaths 1839-1895.

⁴ Jacob Weil, in David Heineman, "Jewish Beginnings in Michigan Before 1850," The American Jewish Historical Society Publication 13 (1905), 67 fn53.

⁵ A leading expert on Michigan Jewish history, Irving I. Katz, wrote "The first Jewish settlement [in Michigan] did not come into being until the 1840s in Ann Arbor." Irving I. Katz, "Jews in Michigan," Michigan Jewish Family History, 4, No. 3 (Spring 1974), 5-8. According to Katz, the Ann Arbor congregation thus predates the first worship services held by Temple Beth El in Detroit in 1850, but Temple Beth El is the oldest extant Jewish organization in Michigan. Irving I. Katz, *The Beth El Story*, (Detroit: Wayne University Press, 1955), 151.

⁶ Helen Aminoff, "The First Jews of Ann Arbor," Jewish Historical Society of Michigan, 1983, 3-14.

⁷ Jacob Weil, in David Heineman, "Jewish Beginnings in Michigan before 1850," The American Jewish Historical Society Publication 13 (1905), 67fn53.

⁸ Michigan, Vol.77, p.79, 216; Illinois, Vol. 29, p.130, 137, 141, R.G. Dun & Co. Collection, Baker Library, Harvard Business School.

BURLESQUE COMES TO DETROIT



By Gilberta R. Jacobs

Sometime around 1911, Detroiters were treated to a form of entertainment that had been missing in their city: burlesque. An adventurous group of businessmen, nearly all of them Jewish, rented the Wonderland, a vacant theater located on the east side of Woodward Avenue, between Larned and Jefferson. Credited with showing the very first movie in Detroit, the businessmen obtained a license and reopened the theater as a burlesque show, naming their venture the Avenue.

Even though the theater opened without a fancy marquee, the crowds began coming. In time, the addition of a brightly lit marquee attracted a fair amount of attention by the newspapers which covered the newly lit entrance.

The audience streamed in and took their seats in the small theater. Soon, they were greeted by "candy butchers," candy salesmen who came down through the aisles, wearing white cotton jackets, carrying trays loaded with boxes of candy. One of them would head to the front of the auditorium and deliver his spiel. This was a very lucrative part of the operation, so the show did not begin until every last hesitating customer had a chance to buy a box.



ENTRYWAY TO THE NATIONAL THEATER
Rothstein and Clamage owned several burlesque houses, among them the glamorous National

Theater, built in 1912 and designed by Albert Kahn. This exquisite building is covered entirely with terra-cotta blue and white Pewabic tiles. At night, hundreds of incandescent lights lit the building.

Then the house lights would dim, the orchestra would strike up the overture, and the curtain would rise. Large ceiling fans revolved silently. The chorus line, in their daring costumes -- which became more daring as the years passed -- would dance out of the wings with precision kicking. A saucy singer might start the festivities. There would be solo numbers, duets, singing and dancing and eventually the striptease.

Alternating with the musicals were comic skits!

And even though the skits had been performed from time immemorial, the audience waited for them and relished them over and over. The actors knew the skits by heart, so that when the show was being put together, just the mention of the name -- for instance, "Flugel Street" or "Dr. Kronkeit" -- was enough for the comics to know what they would be doing. One of the favorites involved a stock character called a "Hebrew comic." He had a fake beard, a cutaway coat and a derby hat. He was also known as a skillful dialectician.

One of the Avenue's more noted house comics was a man named Joe Yule. He often brought along his son, who patiently waited for his father backstage. When the little towhead was 7 years old, his father put him in a skit, dressed in baggy trousers and suspenders and a derby hat. The boy was a natural and a terrific ad libber. Little Joe Yule Jr. grew up to be Mickey Rooney.

The burlesque theaters attracted many talented individuals -- dancers, singers, actresses, comedians and fine musicians. The burlesque orchestras played 52 weeks a year, something that the Detroit Symphony Orchestra and other entertainment venues couldn't offer. Some of the burlesque musicians held two jobs, one with the DSO and the other during their "off" time at the burlesque venue.

A Life-Long Partnership

Of the original group of owners, half of the shares were owned by Arthur Clamage, a Jewish man who had been a burlesque comedian for many years. He moved from Toledo to Detroit to produce the shows. Much loved by his performers, "Pop," as Clamage was called, was known to be a soft touch for a salary advance, a loan, or even a downright gift in a time of need.

Over the first two or three years, other shares became available for sale. A man named Charles Rothstein acquired an eighth interest in the business and, although he had no connection with burlesque, he eventually wound up managing the business. Rothstein's long history of various activities in Detroit stood him in good stead.

Charles Rothstein was born in New Haven, Connecticut, on July 4, 1885. His parents moved to Detroit when he was very young and took up residence on Columbia Street. By the time Charlie was 8 years old, he had begun selling newspapers and shining shoes every day on the southwest corner of Griswold and State Street and going to a newsboys' night school. His teacher, Frank Cody, later became Detroit superintendent of schools; Cody High School is named for him. The two men stayed friends forever after.

Across State Street from Charlie's corner stood the Board of Trade building, a place frequented by the wealthy and influential men of the city. They came to the energetic Charlie for their shoeshine and newspapers and soon befriended the enterprising youngster. When Charlie was 14, James Scripps, owner of



BURLESQUE KINGS
A rare photo of Charles Rothstein (left) and Arthur Clamage (right) together, circa 1941. The two men were partners for 30 years, crafting the art of burlesque in Detroit.

Photo courtesy of Gilberta Jacobs

In that time, he became well acquainted with several members of the capital press corps. When his term expired, the press corps petitioned the lieutenant governor to appoint him a press clerk. He served in this capacity for a year and then returned to Detroit to join the *Evening Journal* as a cub reporter. Edgar Guest, who became a beloved Detroit poet, was another cub reporter.

In 1909, Charlie became the chief press representative for Philip Breitmeyer's campaign for mayor of Detroit. When Breitmeyer won the election, Charlie found himself appointed to the position of chief license clerk for the City of Detroit, with an office in the police headquarters.

The chief license clerk was responsible for issuing licenses for new businesses. A number of new Jewish residents from Europe were applying for small business and peddler's licenses. In Charlie they found an ally who helped them with the new language and the procedures that had to be followed. He became well-known and well-liked in the Jewish community. At one time, he was asked to run for alderman in the 3rd Ward, the Jewish neighborhood. It was thought he could "deliver the Jewish vote." He declined, but always remained an active supporter of the Republican Party.

When the Avenue business group applied for their burlesque license, they

the Evening Journal (which later became *The Detroit News*), initiated a petition to the lieutenant governor, Fred B. Warner. Seventy-five members of the Board of Trade signed the paper and Charles Rothstein soon received an appointment as a page in the Michigan State Senate. What a wonderful and unusual honor this was for a Jewish boy, the son of immigrants from Sweden! Although his family was tremendously proud, Charlie's mother refused to let him go to Lansing unless a nice Jewish family could be found with whom he could live.

The Behrendt family of Lansing stepped in and offered Charlie room and board. The Behrendts' daughter, Deb, a few years older than Charlie, taught him to dance and the other social graces important to a young man. Some of the Behrendt children eventually moved to Detroit. One of the sons, Henry, became Wayne County sheriff, being elected several times from the early 1920s until 1936.

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came to Charlie Rothstein. About a year later, when one member of the group wanted to sell his share, he offered it to Charlie, who bought it as an investment. Over the next few years, Charlie acquired other shares as they became available. By 1916, Charlie Rothstein owned a 50 percent interest in the theater.

After much thought and a family conference, Charlie resigned his position with the city, received a gold pocket watch for his years of service and became Arthur Clamage's business partner, an arrangement that lasted 33 years. Charlie's role was to manage the business end of the operation.

With what Charlie saw as better prospects, he and his longtime sweetheart, Helen Margolies, were married. They joined Temple Beth El, where they became lifelong members.

Over the years, Clamage and Rothstein opened two more burlesque theaters in Detroit, the Gayety on Cadillac Square and the Palace on Monroe. Monroe Street, at the time, was the capital of Detroit's burlesque community, and several years later, Clamage and Rothstein bought a 50 percent interest in the National Theater, where they became associated with David King, also a Jewish man. The National was a beautiful theater, its entryway emblazoned by hundreds of incandescent lights. Although Clamage and Rothstein's other theaters were not adorned with the new fangled neon signs or the razzle-dazzle bright lights, their theaters were always considered among the finest in the country, known for high production value shows and tasteful décor.

They'll Scream!

Not all welcomed the burlesque business. For many years newspapers would not accept their advertising. But by the 1930s, the papers abandoned their scruples and the ads of a young Jewish man just starting out in the advertising business began appearing, promoting the burlesque shows. Rothstein retained the services of Brod Doner to create radio and newspaper advertisements. Doner would later say that the slogan he created on Rothstein's behalf was one of his finest examples of advertising – succinct, but graphic and lively: "Bring the ladies, they'll scream!"

The banks did not make loans to the burlesque industry. When the owners wanted to borrow money for capital improvements or open new theaters, they borrowed from the very prosperous Jewish man



TICKET

Initiated by Charles Rothstein, the thin paper ticket gave two admittance to the hottest show in town.

in New York who owned the candy concessions.

Clamage and Rothstein's empire grew to include a number of theaters in other Midwestern cities: Toledo, Cincinnati, Kansas City, Omaha, Minneapolis, Columbus, Indianapolis and St. Louis. Some of the theaters, such as the Palace in Detroit, became victims of the Depression, others opened as times improved.

The performers took their shows from city to city, moving each week, a practice that became known as the "wheel." There was a "Columbia wheel," associated with the Minsky name which represented the burlesque theaters in the East, and the Midwest

wheel owned by Clamage and Rothstein. Once around the circuit, the shows were replaced. This was billed as "Traveling Burlesque."

Soon, movies were introduced into the theaters. Shown in between the live shows, "continuous burlesque" allowed patrons to enter at any time and see a whole show. The films were mostly westerns, and there is no record of any customer inquiring what film was being shown or when it started.

The theaters attracted all classes of people and a good number of women. The well-dressed, some even in evening clothes, sat beside the ordinary citizenry. Celebrities and city luminaries attended. And, it was very common to spot the uniform of a few sailors at the Avenue, which was close to the commerce on the Detroit River.

A Bit Bawdy

As its name implies, burlesque started out as a form of comedy caricaturing life. However, in order to compete with other forms of stage entertainment, the shows became bawdier and bawdier. Soon, burlesque shows were subject to a code of decency enforced by the censorship squad of the police department. The men in blue may or may not have known that there was a button at the ticket taker's station that buzzed backstage to let the performers know when the censors were in the house. When the censors left, the patrons got a little more for their money.

Charlie Rothstein's office occupied a loft on the second floor of the Avenue Theater, right behind the colored glass window over the marquee. It contained a



ADVERTISEMENT

Brod Doner, who later founded the Doner Advertising agency, created this flyer for Charles Rothstein to promote the Avenue Theater.

Courtesy of Gilberta Jacobs

BURLESQUE

desk, a couch and a large table and chairs in an area that was a kitchen. Charlie employed an American Indian man who trapped, hunted, fished and then brought his catch to the theater and cooked it for Charlie. When the cook died, the wardrobe mistress took over the cooking. Charlie left an open invitation to any people who were around to come for dinner. His guests included newspaper reporters, police officials, politicians and other influential and prominent citizens –all on the long list of friends that Charlie had made in his many years downtown.

Burlesque in Detroit emerged at the same time the film industry began its supreme rise. It wasn't long before it became evident that the greatest competition was the movie houses. And while burlesque and movies tried to meld into one continuous evening of laughs, this became the last generation for burlesque. For a while, the activity of World War II prolonged the life of the business, but by the early '50s, it was over.

The ancient Avenue Theater was condemned and razed in 1950 to make way for a new City-County Building, now the Coleman A. Young Municipal Building. The Gayety was torn down a year or two later and the land used for a parking lot. The National, designed by Albert Kahn, still stands, vacant. A group is trying to preserve the theater by having it designated an historical building.

Charles Rothstein died in 1949, Arthur Clamage in 1957. Clamage spent 60 years in the business. Nowadays, showpeople lament the fact that there is no longer burlesque as a training ground for new talent. Milton Berle, Red Skelton, Abbott and Costello, Red Buttons, Bert Lahr, Jerry Lewis and Phil Silvers were among those who played the Detroit theaters, getting their start in this dazzling industry. Robert Alda, Alan Alda's father, was a singer and a straight man.

If Rothstein and Clamage were alive today, they, too, would be saddened by the loss of their beloved vocation. And while they may be shocked at much of what the film and television industry offers up for entertainment, they may find comfort in seeing the burlesque spirit of the 1920s and 30s alive in subtle ways: the local comedy venues and the smash Broadway sensation, "Chicago," to name a few.

About the Author: **Gilberta Jacobs**



Gilberta Jacobs is the daughter of Charles and Helen Rothstein and a 1937 Central High School graduate. Gilberta attended the University of Michigan where she met her late husband Morton Jacobs of Erie, Pennsylvania. Gilberta taught English for 30 years, first in the Detroit Public Schools and then at Redford High School.

ARCHIVED ART, TREASURES ARCHITECTURE & EDUCATION

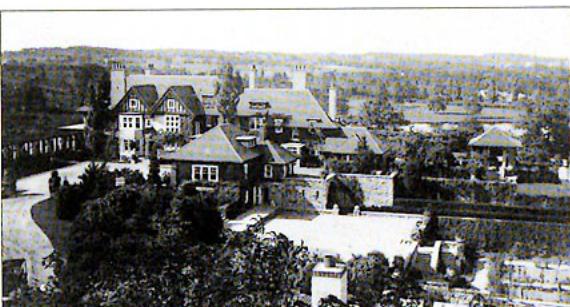
Cranbrook Archives in Bloomfield Hills is one of the best-kept secrets on the 318-acre campus of this world-class educational facility.

The primary research center for the documentation and study of Cranbrook Educational Community's history since 1904, the Cranbrook Archives collection includes more than 500,000 photographic images, 20,000 architectural drawings and numerous institutional and divisional collections.

The collection includes the papers of members of the Booth and Scripps families, the records of Christ Church Cranbrook and other ancillary organizations (such as the Cranbrook Music and Writers Guilds and the Cranbrook House and Gardens Auxiliary).

Although Cranbrook Archives is not known as a Jewish repository, the collection documents the contributions of numerous Jewish individuals associated with Cranbrook: from architects such as Albert Kahn and Louis Redstone, to artists including Tony Rosenthal and Morris Brose.

The collection includes the personal papers of faculty, staff, alumni and other individuals associated with Cranbrook schools, the Academy of Art and the Institute of Science. Research materials include manuscript collections, photographs, oral histories, publications (yearbooks, catalogs, magazines, newspapers and newsletters produced by or for Cranbrook institutions, organizations, departments or divisions), architectural drawings, news clippings, publications and a variety of secondary source material. The Cranbrook Archives is open to the public by appointment or through <http://www.cranbrook.edu/community/archives.html>.



In 1904, George and Ellen Booth purchased a rundown farm in Bloomfield Hills, intending to make it a summer home. By 1907, the Booths had retained Albert Kahn to design their home overlooking what was then called Glassenbury Lake. This view of the Kahn-designed Cranbrook House was taken in 1916.



△ *Kitty Kolbert graduated from Kingswood School in 1972 and became one of the nation's leading experts on legal, legislative and policy issues concerning women's reproductive health. In 1992, she returned to Cranbrook to accept the 1991-1992 Distinguished Alumna Award. She is pictured here on the far left with the Kingswood Student Council taken in December 1967.* Photograph by Harvey Croze.

Cranbrook Archives



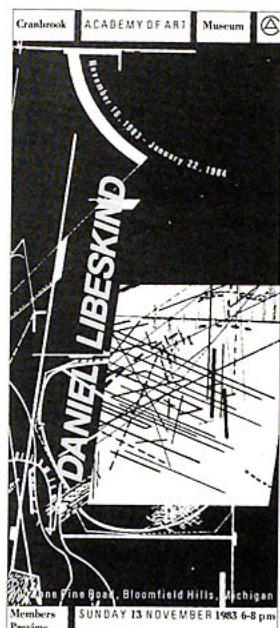
△ *Daniel Ellsberg attended Cranbrook from 1944-48, graduating as the top scholar in his class. He was a member of the debate team, shown here (middle, bottom row) in January 1945.*

Photograph by Harvey Croze.



Textile artist Ruth Adler Schnee attended Cranbrook Academy of Art and received her M.F.A. degree in design in June 1946. The Cranbrook Art Museum holds four of her pieces. Photograph by Harvey Croze.

Daniel Libeskind served as head of the Architecture Department at the Cranbrook Academy of Art from 1978-85. This is the Member's Preview announcement card for his exhibit, "Chamber Works," held at the Cranbrook Academy of Art Museum from November 1982 through January 1983. From the CAA Records.



Celebrities & Celebrations

The JCC Library Opens With A New Look

Art and science have gone into the newly designed Henry and Delia Meyers Library at the Jewish Community Center in West Bloomfield.

Forty-five years after being dedicated at its original JCC Curtis-Meyers Branch in Northwest Detroit, the library – located since 1975 at the JCC on Maple and Drake roads – is back in full operation with some 21st Century touches.

For the past four years, while renovations were under way throughout the D. Dan and Betty Kahn Building on the Eugene and Marcia Applebaum Jewish Community Campus, the collection was occupying temporary space with only a small number of books available for loan.

Today, a colorful Jewish-themed wall mosaic by artist Gail Rosenbloom Kaplan marks the entrance to the 3,200-square-foot library on the lower level of the Center. Inside, 11 computers – four for adults, four for children and three for library use – are surrounded by 12,000 volumes whose content ranges from Israel and American Jewish history to fiction, biography and culture.

The collection's catalogue is being computerized for ease of search, using an automated Judaic classification system developed by former Detrotier David Elazar, who makes his home in Israel. There's a selection of magazines and newspapers, as well as an audio-visual area, including equipment and materials for people with visual impairments.

Situated next door to the Sarah and Irving Pitt Child Development Center, the library showcases a bright and cozy children's area, where youngsters can enjoy books, computers and a puppet theater while their parents enjoy the restful reading area beyond.

Designed by Library Design Associates, the new Henry and Delia Meyers Library was spearheaded by their daughter Joan, her husband, Dr. Robert Jampel, and a volunteer library committee chaired by Doris Blechman, vice-



JOAN JAMPEL
Daughter of Henry and Delia Meyers, and her husband, Dr. Robert, spearheaded the JCC library renovation.

president of the JCC. A professional librarian, Rita Soltan, was appointed in March.

The JCC's Jimmy Prentis Morris Building in Oak Park also is using the automated classification system for its small Yiddish, Hebrew and Russian-language collection, as well as children's books. -*Charlotte Dubin*

Henry Meyers: Gifted Civic Leader, Friend of Library and JCC

Henry Meyers didn't take the term *People of the Book* lightly. The man whose name appears with that of his wife Delia on the Jewish Community Center library loved books...as well as the Center, the Jewish community and the people of Detroit.

Time and again, Meyers demonstrated that loyalty – as president of the JCC from 1937-41, as president and board member of the Detroit Library Commission in the 1940s-50s, as president of the Detroit USO (United Service Organization) during World War II and as leader of many other local and national organizations.

Following his sudden death at age 57 on Dec. 6, 1952 – a week after he served as honorary chairman of the first Jewish Book Fair – The Center News summed up Meyers' influential role at the JCC, including the construction of the state-of-the-art Aaron DeRoy Memorial Building at Woodward and Holbrook: "What the Center is today, in atmosphere and approach, is greatly due to Henry Meyers' efforts and we can truly say that his work has left an impression mere time cannot erase."

In his memory, the Jewish Community Center dedicated the library at its new Curtis-Meyers Road building during the 1959 Jewish Book Fair.

At his death, the *Detroit Free Press* and *Detroit News* paid tribute to his many contributions. He served as president of the largest USO in the country, – building the morale of millions of servicemen and women throughout the war – and afterward was vice-president of the reactivated organization.

Meyers was a lifelong Detroiter, born in 1895 to Harry and Dessie Keidan Meyers. A 1916 graduate of the Detroit College of Law, he became a partner with the firm of Friedman, Meyers and Keys and served on the board of governors of the Detroit Bar Association and the board of the Detroit Legal Aid Bureau.

Vice-president of Detroit's Jewish Welfare Federation, United Community Services, Council of Social Agencies and the Travelers Aid Society, Meyers also

was on the boards of the Metropolitan Youth Hostel and the Community Chest and a member of Congregation Shaarey Zedek and Temple Beth El.

Nationally, he served on the Executive Committee of the Jewish Welfare Board and was chairman of personnel and training, as well as a leading participant in JWB's armed services program.

Like her husband, Delia Imerman Meyers served the community with distinction. Born in Clare, Michigan, in 1900, she was a graduate of the University of Chicago and a high school teacher in Detroit before her marriage.

Sharing many of her husband's interests, she organized and directed the Jewish Community Center Day Camp and actively assisted the USO. She chaired its Serve-a-Camp project, which took on Hawaii as its adopted base during the war.

Among her many affiliations, Delia Meyers was president of the League of Jewish Women's Organizations, the Michigan Federation of Temple Sisterhoods and the Sisterhood of Temple Beth El, as well as an officer of the Detroit Section, National Council of Jewish Women. She died in September 1946, leaving her husband and two daughters, Joan and Elizabeth.

In 1950, while president of the Detroit Library Commission, Henry Meyers acknowledged the anonymous donation of a rare copy of the 13th Amendment to the U.S. Constitution, which abolished slavery.

After his death several years later, it was revealed that he was the anonymous donor. He had given the document as a memorial to his late wife, with the stipulation that his name be withheld until after he was deceased.

On the occasion of Meyers' death, the members of the Detroit Common Council and Mayor Albert E. Cobo issued a testimonial resolution expressing their sense of loss. "*The late Henry Meyers was one of the outstanding civic and cultural leaders in the City of Detroit during his lifetime...He gave unstintingly of his time, energy and personal means toward the betterment of this city and its people...*"

-Charlotte Dubin



HENRY AND DELIA MEYERS

Ida Lippman:

2003 Michigan Women's Hall of Fame Inductee

Joining more than 125 other women and nearly a dozen other Jewish honorees, Massachusetts native Ida Lippman will now be remembered for generations to come as an inductee into the Michigan Women's Hall of Fame.

In the fall of 2003, Lippman, a passionate criminal justice advocate, was inducted into the Hall of Fame, an extension of the Michigan Women's Studies Association at Michigan State University. She joins Rosa Parks, Betty Ford, Gilda Radner, Josephine Weiner Stern, Mother Waddles and others who have doggedly persevered, bravely conquered, ingeniously inspired and paved the path for future generations.

Lippman's story begins in 1916, at the New York State Reformatory for Women in Bedford Hills, New York. She worked in the office and with the detained girls who began seeking out Lippman's advice on legal issues. In 1916, Lippman decided to take a special law course at Columbia University. Soon after, the Reformatory promoted Lippman to parole officer at the Magdalen Home in Inwood, where she helped establish a home for delinquent girls on parole from the New York State Reformatory.

After the outbreak of World War I, Lippman went to Washington, D.C. and spent nine months in a training camp and with the Red Cross. She was sent overseas by the Quartermaster Corps of the American Army. After the war, she returned to Bedford with two service stripes.

In 1921, the Detroit Police Department created a Women's Division and recruited Lippman to supervise patrol and court work. The Women's Division served as a protective agency for all children up to 10 years of age and girls to age 17. They also handled all crimes involving women. It was during this time that Lippman attended the University of Detroit Law School and was admitted to the Michigan Bar in 1927. She resigned from the police department with the rank of sergeant and began working at the Wayne County Prosecuting Attorney's Office.

In 1930, Lippman opened a private practice specializing in civil law, her unique understanding of women's issues and rights giving her distinct advantages. In 1946, Lippman left her law practice to become the only woman



IDA LIPPMAN

out of eight police officers to be recruited by the U.S. government for executive police jobs in Seoul, Korea. She organized the Korean police women into a division of the national police force.

General Douglas MacArthur, when presenting Lippman with a plaque for her meritorious service said that "her initiative, tact, professional ability and untiring efforts to solve the complex problems involved in the creation and operation of a Women's Bureau of the National Police, have been an inspiration to all the personnel associated with her."

Lippman passed away in 1980. During her career she was active in many organizations and societies, including the Michigan Bar Association, the Women Lawyers Association, the Detroit Federation of Business and Professional Women and the National Council of Jewish Women. She served as president of the Women's Overseas Service League and was honored by the Women in Criminal Justice Hall of Fame.

Lippman's devotion changed the lives of many young girls. She helped clients maintain their rights, she gave a second chance to many and she paved the way for women to pursue a career in law enforcement, inspiring a whole generation. -*Stacie Narlock*

Architecture Evokes Experience: The Holocaust Memorial Center's New Home Blends Experience and Memory Into Architecture

Located on Orchard Lake Road in Farmington Hills, the new Holocaust Memorial Center is hard to miss.

The highly unusual building exterior -- striped brickwork, sparse symmetrical landscaping, a simulated guard tower, railroad tracks and barbed wire -- evokes feelings of actually entering a concentration camp. The purposeful display is meant to draw the attention of the 45,000 motorists who pass by each day. A reminder of what once was and should never be again.

For visitors though, the exterior is but the first step on a tour that promises education, shared experiences and hope.

Rabbi Charles Rosenzveig, the museum's founder and a Holocaust survivor, expects the museum will draw a steady stream of visitors. He hopes that they will walk away moved, inspired and committed to preventing these kinds of atrocities from ever happening again.

Videotaped accounts of Holocaust atrocities are shared by survivors in the 30-seat theater, which also shows authentic war footage. Small display pods



THE VISION

The Holocaust Memorial Center's exterior introduces visitors to its purpose even as they pull into the parking lot.

detail what life was like for European Jews before the Holocaust - from Sabbath observance to education and culture - and what was lost during the Nazi regime. These dramatic lessons are further complemented by the stories of the many individuals who risked their own lives to help others and by dramatic art works detailing the period.

The Holocaust Memorial Center is America's first privately funded Holocaust museum and has been considered a world-class institution since opening in 1984 on the Eugene and Marcia Applebaum Jewish Community Campus in West Bloomfield. That center attracted nearly 160,000 visitors annually. Rosenzveig expects the new center will host even greater numbers of visitors.

Rosenzveig had long dreamt of an expanded memorial center to include additional library and archive space, lecture rooms and the addition of two new museums: The International Institute of the Righteous and The Museum of European Jewish Heritage. Designed by the Detroit-based architectural firm of Newman and Smith, with input from many educators, artists – especially Avi Shapiro - historians, builders and survivors, the new Holocaust Memorial Center honors Rosenzveig's wish to remember the Six Million who perished, while teaching lessons in humanity.

Rosenzveig, originally from Poland, lost most of his family in the war. Many of his own visions can be seen in the museum, including the central theme of zachor, remembrance. Six glass towers memorializing the Six Million reach to the sky while illuminating the final stop on the tour with light and hope.

In March 2004, *Detroit News* columnist Laura Berman wrote, "What's moving about the museum is not the evidence and testimonials to the Holocaust horrors, but its humanistic response to all of that. ...you're left with a message that's universal, positive and focused on the power of the individual to do good in the world."

The museum is open Sundays through Thursdays with guided tours offered. Phone 248-553-2400 or www.holocaustcenter.org.

A Hands-On Experience With Lots to Grasp: A Walk Down Shalom Street

What does it mean to be free? What makes a Jewish household a caring home? What do Jews around the world have in common? How are you most like a tree?

Questions to ponder, playfully posed, seem to pop up everywhere on Shalom Street, the \$2 million family-centered museum of Jewish life which recently opened in the D. Dan and Betty Kahn Building of the Jewish Community Center on the Eugene and Marcia Applebaum Jewish Community Campus in West Bloomfield.

It's colorful, kinetic, creative, geared for ages 5 to 12, but don't let its entertainment value kid you. Adults need not be accompanied by children to enjoy a spin around Shalom Street's intimate exhibit space housing more than 30 interactive displays designed to inform, entertain and surprise. And you don't have to be Jewish to appreciate the charm and humor that is found in abundance at this address. Shalom Street makes the point of celebrating diversity and welcoming all.

Billed as the Address for Jewish Discovery, Shalom Street is the collaboration of the Jewish Federation and the Jewish Community Center of Metropolitan Detroit, with generous grants from the Ford Motor Company Fund and the Harry and Jeanette Weinberg Foundation, Inc., in Owings Mills, MD. A first-of-a-kind museum of ethics, Shalom Street is conceived and designed to be a dynamic living-and-learning center where parents and their children, teachers and their classes can come to experience the beauty and wisdom of Judaism.

Shalom Street's programming is by definition a creative work in progress – and indeed “a labor of love,” explains Jonathan Beller, the museum's former



*Sparks of inspiration
are at work on
all levels of Shalom
Street's presentation.
Engaging the imagination
from the start,
the entryway is designed
as a stone facsimile
of the Western Wall
with TV screens
showing the faces of
Jews around the world.*



director. "From debuting the Players, to hosting community school groups, to staging an archaeological dig celebrating Israel in the backyard of the JCC, I'd say we're off to a great start."

Within the museum, five distinct exhibit areas offer both high and low-tech exploration of Judaism's universal teachings. Welcoming curiosity as well as coins, The Amazing Tzedakah Machine invites youngsters to explore the values of charitable giving and tikkun olam, the responsibility of "repairing the world." Representing the wonders of the natural world, a "Tree of Life" blinks as children climb its branches to read its words of wisdom. The comforts and humor of Jewish homelife are embodied in a colorful play house, filled with fanciful and familiar objects that show and tell what it takes to make a Caring Home.

The main street Town Square demonstrates aspects of community life and serves as a place to stage live performances and arts demonstrations.

The experience is further enhanced just steps away in the David B. Hermelin ORT Resource Center, the new multimedia computer lab and cyber café.

On any given Sunday, the Shalom Street Players, a resident acting troupe of four, add their own dimension of fun and enlightenment in the characters of Eli, an adventure-loving explorer stationed at the Travel Agency; Tikki Tikkum, the wandering repairman and philosopher; Tsippy, the migrating bird, who enjoys perching at the Tree House; and Ben Bayit, the host of the Sharing Home.

Shalom Street is located in the Jewish Community Center, 6600 West Maple Road in West Bloomfield. For more information, call 1-877-SHALOM-3 (1-877-742-5663) or info@shalomstreet.org. -Vivian Henoch

Oral History Project Underway

At the Leonard N. Simons Jewish Community Archives

Among the several new projects undertaken by the Leonard N. Simons Jewish Community Archives is an exciting oral history project, chaired by Susie Citrin, designed to record the memories of many leaders within the Detroit community.

With funding from the Max M. Fisher Jewish Community Foundation, the Archives implemented the oral history project which, over the course of a three-year period, will videotape and transcribe the stories of 60 individuals. The interviews are being conducted by a devoted corps of volunteers who received special oral history training from Geneva Wiskermann, president of the Michigan Oral History Association.

In its first year, nearly 20 interviews have been conducted, providing a wealth of rich and colorful information about the lives of these men and women and Jewish communal history. The recordings and transcriptions are being preserved by the Archives. In addition, tape-recorded oral histories acquired by the Archives within past years are also being transcribed.

Subject to earlier budget cuts, the Leonard N. Simons Jewish Community Archives of the Jewish Federation of Metropolitan Detroit, has reduced its hours. Sharon Alterman is staffing the office on a part-time basis and overseeing the oral history project. She continues to assist researchers and aid in the arrangement of collections, while volunteers continue to play an important role in the maintenance of the archives.

Among new collections acquired by the Simons Archives are The Neighborhood Project, the Michigan Jewish Aids Coalition (MJAC) and the personal papers of Josephine Weiner. In addition, auxiliary members from the Jewish Home and Aging Services are working to organize their collection of photographs and manuscripts.

**THE ORAL HISTORY
PROJECT TEAM**

(*l to r*) Jim Grey, Susie Citrin, Charlotte Dubin, Ruth Broder, Wendy Rose Bice, Sharon Alterman, Stanley Meretsky.

Photo courtesy of Jim Grey



Seferim/Books

Early Jewish Days in Michigan Coloring and Activity Book

by C.C. Weisfeld

Reconstructionist Congregation of Detroit, 2004

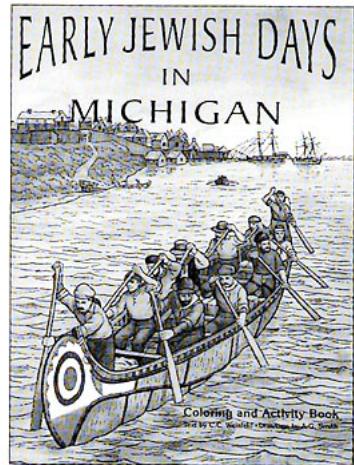
In a short, but sweet, introduction to this 30-page historical sampler, Senator Carl Levin writes, "The wonderful stories in this book will stimulate pride in our Jewish ancestors whose acts of courage and caring will inspire readers of all ages."

Author Carol Weisfeld couldn't have said it better herself. Designed as a teaching tool for religious and day school educators, Weisfeld's dream in creating this book was to give students a taste of the rich and meaningful history of Jews in Detroit.

The book covers a wide range of topics using brief descriptions of key events and people. A few examples include the page on the Detroit Jews and the Underground Railroad; a biographical sketch of Dr. Frederick Hirschman, a pioneering doctor who traveled to the Upper Peninsula in the late 1800s to tend to smallpox patients; and a short paragraph on Ida Ginsburg, a suffragist and community leader who helped organize the Jewish Women's Club.

Weisfeld includes teaching aids, such as other resources (books, movies, Web sites) for further research and activities like crossword puzzles and role-playing exercises to enhance the lesson. The book is filled with simple line drawings that are intended to encourage a deeper understanding of the event or person and serve as a perfect coloring activity for younger kids or detailing opportunity for older ones. Illustrator A.G. Smith's style is appealing to any age reader.

The book concludes with the story and rendering of the stained glass window belonging to the Reconstructionist Congregation of Detroit, the publisher of the book. For those that do not know the story, an abbreviated version goes like this: The window belonged to the early 20th Century Orthodox congregation,



Mogen Abraham. When the congregation moved in 1939, the building became a Baptist church. Many years later, moments before the building was to be destroyed to make way for Comerica Park, home of the Detroit Tigers, Senator Levin and a group of others rescued the window and some furniture from the building. Today, the rescued benches and the restored window proudly stand in the sanctuary of the Reconstructionist Congregation of Detroit.

To order a copy of this book, call the Reconstructionist Congregation of Detroit at 313-393-1818, or go to www.jrf.org/recondetroit. -Wendy R. Bice

Echoes of Detroit's Jewish Communities: A History

by Irwin J. Cohen

City Vision Publishing, 2003 • 346 pages

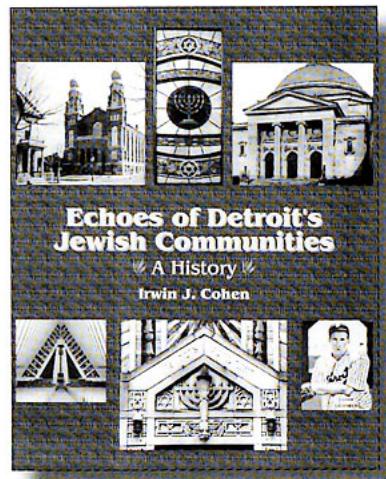
Members of the Detroit Jewish community interested in local history welcomed *Echoes of Detroit's Jewish Communities*, by local historian Irwin J. Cohen. Cohen, also admired for his expertise on baseball lore, previously authored *Echoes of Detroit: A 300 Year History*.

The new volume, a 346-page coffee-table book, covers the history of the Detroit Jewish community between the years 1762 and 2003. It includes 400 photographs. Cohen divided the book into 19 chapters, four covering the early years of 1760 to 1890 while each of the remaining 15 portrays a decade or less.

How does the reader find reference to an item or personality of interest? First, by consulting the index and second, by identifying the appropriate decade.

Chapter 1, for example, describes the earliest Jewish settlement in Detroit. Here we find mention of Ezekiel Solomon, a fur trader who made his way from Montreal to the Upper Peninsula, and Chapman Abraham, also a trader and the first Jew to arrive in Detroit in 1762.

Noting patterns of Jewish mobility, Cohen included maps showing community movement from the Hastings Street area through Dexter to Northwest Detroit, Oak Park, Huntington Woods, Southfield, Farmington



Hills and West Bloomfield. Not to be overlooked are the settlements of Jews in Delray, Trenton, Hamtramck and Livonia. The movement of synagogues, congregations and important institutions are also carefully annotated by the author.

Cohen takes time to highlight Detroit's leadership role in the Zionist movement and the community's support for Israel. Chapter 13, covering the era of 1946 to 1953, is noteworthy because this is when the state of Israel was founded. A lengthy *Detroit Free Press* editorial page excerpt hailing the new state, entitled, "Israel is Born," is included.

Predictably, Cohen does not ignore sports. Chapter 10, The Depression Years, pays attention to Hank Greenberg's famed accomplishments, illustrated in Edgar A. Guest's *Detroit Free Press* poem.

A review of this length cannot do justice to Cohen's painstaking research, his use of anecdotes and his portrayal of prominent rabbis and leaders who made the Detroit Jewish community what it is today. Lovers of Jewish history, young and old, will truly cherish this book. -Alan D. Kandel

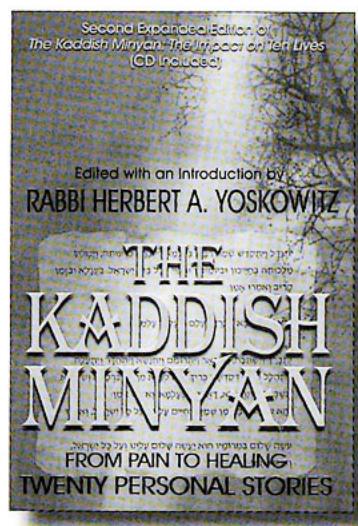
The Kaddish Minyan: From Pain To Healing Twenty Personal Stories

Edited with an Introduction by Rabbi Herbert A. Yoskowitz

Eakin Press, 2nd Edition • 2003 • 87 pages

Inevitably, we will all suffer the loss of loved ones. Jewish law offers a beautiful ritual to help us: the recitation of the Mourner's Kaddish - an affirmation of life. We recite Kaddish at fixed times, not alone, but in the company of other Jews.

Rabbi Herbert Yoskowitz has created a short book, *The Kaddish Minyan*, explaining why we recite Kaddish, the origin and meaning of the prayer and the laws concerning its recitation. The book includes a CD to help mourners learn the words and cadence of the prayer. For those with failing eyesight, the prayer is printed in large type,



in Hebrew, transliteration and English translation.

Readers may find familiar names among those who contributed their own short essays, telling how participation in the daily minyan helped them find their way in the darkness of grief: Benson Barr, Irving Berman, George Cantor, Tammy Chelst, Ronald Fogel, Andrea Gordon, Bill and Susie Graham, Karen Hermelin, Michael Levin, Gail Raminick, George Max Saiger, David Schostak, Arlene Tilchen and Shoshana Wolok.

Most are members of Adat Shalom Synagogue in Farmington Hills, the congregation served by Rabbi Yoskowitz. Many of these Jewish men and women describe feeling alone and uncomfortable when they first attended the daily service, unfamiliar and unable to "keep up" with the speed of the service set by the prayer leader. However, each story tells how the community of mourners supported them and how they helped welcome others who suffered losses into their "club". We hear from the parents of a young child, parents of a teen and those who lost spouses and parents.

The stories are an inspiration, each one offering some new psychological insight. The slim volume also includes fine essays by rabbis, social workers and funeral directors. But the unique sources are the "ordinary Jews" explaining the impact of their daily recitation of the Kaddish in their eloquent personal testimonies.

Rabbi Bradley Shavit Artson, dean of the University of Judaism's rabbinical school, says, "If you are looking for a single work to help give you a sense of community at your time of greatest loneliness and loss, you need to look no further than Rabbi Yoskowitz's book, *The Kaddish Minyan*. Here you will find a minyan of people who have been through life's most painful and traumatic experiences who are able like you to turn for solace to their own tradition and to the hallowed words of the Kaddish. I commend this book most highly."

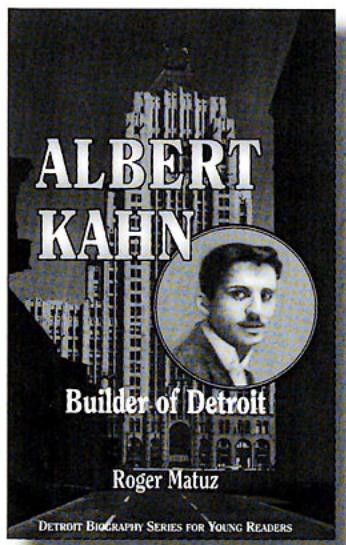
-Gerald S. Cook

Albert Kahn: Builder of Detroit

by Roger Matuz

Wayne State University Press, 2002 • 101 pages

Albert Kahn, overcoming color blindness and lack of any formal education, designed thousands of buildings, factories and homes, becoming one of America's most prominent architects. A new book, *Albert Kahn: Builder of Detroit*, one of the Detroit Biography Series for Young Readers, chronicles this quiet man's life and career.



The slim volume begins with Kahn's early architectural career and floats back and forth between key life events. Many pictures keep the reader's interest. An appendix features a comprehensive glossary and a listing of many of the Kahn-designed buildings in southeastern Michigan. While much information is repeated, students reading the book will gain a comprehensive understanding of this early 20th Century architect's accomplishments.

Born in Germany in 1869, Kahn immigrated to Detroit with his family at age 11. He found work at his first architectural job at the age of 13, cleaning wastebaskets and grinding ink. He was let go so the firm could hire someone they thought had a more promising future in architecture.

Recognizing his talent, Kahn's drawing class teacher recommended him to another architectural firm where Kahn started as an errand boy while studying on his own in their library. At age 15, just a bit younger than the book's targeted readers, Kahn became a full-time architect.

When he was 20, Albert won a \$500 architectural scholarship to study in Europe. He later reflected that this tour was his "real education" as he was learning by doing.

Upon his return to Detroit, Kahn began to match the client's taste or the building's purpose with the architectural styles that he sketched in Europe. In the book, author Matuz includes photos of the William Livingston House designed by Kahn in 1893 and the French chateau that inspired it.

In 1896, Kahn teamed with two associates to form Nettleton, Kahn and Trowbridge. In 1901, Albert founded his own architectural firm. During this period, he designed Temple Beth El on Woodward Ave. (now the Bonstelle Theatre) and the Belle Isle Conservatory and aquarium.

Kahn's legacy is his industrial work. In 1902, Henry Joy, president of the Packard Motor Car Company, asked Kahn to design a factory suitable for the new automotive production techniques. This building launched Albert's reputation as a world-famous factory designer. His early factories featured designs that were standard to the era, but soon, working in collaboration with his brother, Kahn used a concrete structure with steel reinforcement requiring fewer support columns and walls that had floor-to-ceiling windows. It was this design that carried him forth in his work.

His signature project reflecting his ideals was the Detroit Athletic Club, designed in Renaissance Revival style. Henry Joy secured that project for him

and subsequently asked him to join the club. Kahn declined, citing an overload of work. But he was truly bothered that the club excluded Jews and that none seemed likely to be invited soon.

Matuz noted the influence of Italian architecture in Kahn's design of the massive General Motors Building, the second largest office building in the world when it was completed in 1922. The Fisher Building, modeled after designs by Finnish architect Eliel Saarinen, is still considered Detroit's largest work of art. During World War II, Kahn designed factories producing weapons and war vehicles, including the largest war factory in the world, Willow Run Bomber Plant, which built planes from start to finish.

Albert Kahn died in December 1942 at his home in Detroit. His funeral was held at Temple Beth El on Woodward Avenue, the building he designed in 1927.
-Nancy Rosen

A Place To Remember: South Haven - A Success From the Beginning

by Bea Krauss

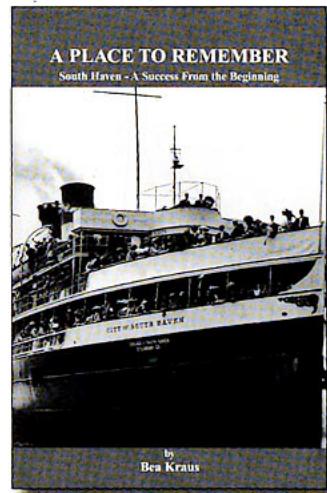
Priscilla Press • 2003 • 316 pages

Bea Kraus has a deep love for the resort town of South Haven, Michigan. Her love shines through in her newest book, *A Place to Remember: South Haven – A Success from the Beginning*, a companion to her first work, *A Time to Remember: A History of the Jewish Community in South Haven* (1999).

In the first, Kraus detailed the history of the area, its charm and resort industry beginnings with the Jewish immigration to the area starting in 1910.

But, *A Place to Remember: South Haven – A Success from the Beginning* is not a sequel; rather it could be regarded as a prologue. Kraus illuminates the westward movement of settlers into Michigan after the 1830s and uncovers the history of those who settled on the shores of Lake Michigan in the 19th Century.

She presents a variety of stories and information, from backgrounds of well-known personalities to the growth of businesses and industry, including shipping and fruit. She traces the formation of social clubs and groups, the



movement of religious groups into the area and the impact that the religious communities had on the growth of the population.

The First Settlers

South Haven's first white settler, Jay R. Monroe, settled in the wilderness which would soon be known as South Haven Township in the 1830s. The settlers that followed him - fur trappers, lumbermen and land speculators - into the slowly growing area are detailed and described, as well as their social and business activities. South Haven, incorporated as a village in 1869 and as a city in 1902, is home of the oldest business continuously run by the same family in Michigan - Hale's Department Store (established in 1855) - and the oldest building in continuous use in Michigan - the Scott Club, home of the Literary Society.

The expansion of South Haven is linked to the fact that the harbor has always been considered one of the most easily accessible entrances on the eastern coast of Lake Michigan. The expansion of the harbor and the development of the shipping industry and even some notorious shipping disasters, are mentioned as an important factor of life in South Haven. Kraus also discusses the community's educational system and its many notable accomplishments.

City growth, farms and resorts

South Haven is a town built on farming, fruit and resorts...and more resorts. Revisited from her first book is the history of these resorts and farms and how they created the foundation of what the town and its people have become today.

This book interestingly details the growth of immigrant life in the town. For anyone who has ever spent a warm summer afternoon on the shores of Lake Michigan, Kraus' books will surely bring back fond memories. This book is an excellent early history of South Haven, and Bea Kraus' love for the area makes you stand up and take interest in it as well. *-Holly Teasdle*

InMemoriam

IRWIN SHAW

1912-2004



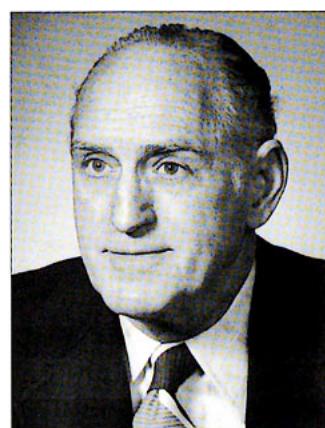
Shortly after his 90th birthday, in May 2002, Irwin Shaw sat in the front lobby of the D. Dan and Betty Kahn Building, home of the Jewish Community Center (JCC), for an interview for this publication.

It was a poor choice of location for a quiet talk, yet a wonderful opportunity to see just how many people this beloved man touched. With each whoosh of the front-lobby doors, new visitors strolled into the Center and, inevitably, at least one would recognize the former director of the Fresh Air Society and the JCC and the founder of the Jewish Book Fair. They would stop to shake his hand and say a heartfelt hello. In his raspy, yet ever-so-kind and gentle voice, Irwin Shaw welcomed them all.

There are no large buildings or philanthropic foundations that bear his name and he was never the type coveted by society column editors. But mention Irwin Shaw and a story is bound to follow. The teller of the tale may launch into how Shaw helped him learn to read Hebrew, or how as a child his or her camp fees were "taken care of" by Shaw. The story might be about a play at the old Jewish Center on Meyers and Curtis, or about Irwin as a teacher, administrator, mentor, or leader. While chatting, each of these old friends seemed to exude a glow, as if they knew that the quiet, unassuming man they were speaking to truly possessed a heart of gold.

Irwin Shevitz, who later became Irwin Shaw, was born in Detroit in 1912. His parents, Sophie Sternberg and Mitchell (Mike) Augushevitz were from Romania and Russia, respectively.

"My father's brothers all came to the U.S. separately," explained Shaw, his soft voice gently moving the story along. "They all shortened their name to various versions: August, Shevitz, Savage. My father's youngest brother, after settling here, decided to Americanize his name to Shaw." Apparently, that was the name that stuck. Irwin's older brother, Max, decided to adopt the name, then Mitchell, Shaw's father, followed suit. Eventually, all of Irwin's brothers



adopted the name.

For much of his childhood, Shaw and his family lived on Belmont Street, in the Oakland area of Detroit. During this "creative period," as Shaw later termed it, he attended to his Jewish studies at the Farnsworth Shul, belonged to the Young Judea Club, frequented nearby city parks and helped his father at the family grocery store on Riopelle and Farnsworth. And, every chance young Irwin had, he trotted over to his favorite place of all: the library.

"The first thing that determined where we would move was how close we would be to the library," Shaw remembered in 2002. "When I was young, we couldn't borrow more than two books at a time and we were only allowed to borrow them for 24 hours. A friend and I went five days a week; we'd take our two books, read them, switch with each other and read the other two. We did this almost every day."

The passion stuck. Shaw's career, his hobbies and his many endeavors are all rooted to his love of the book. After graduating from Northern High School, Shaw attended Wayne University earning a bachelor's degree, followed by a master's in educational administration. He began teaching in the Detroit Public Schools while spending his summer months as director of the Fresh Air Camp.

Those days at camp, Shaw recalled, were among his favorite. "I remember 1927, my first and only year as a Fresh Air camper," said Shaw. At age 15 – a bit old for a first-time camper – he refused a camp scholarship, opting instead to pay the full camp fee of \$8 a week, money he earned working in a drug store. As he disembarked from the camp bus, the tall, skinny teen (who bore an uncanny resemblance to Charles Lindbergh) was mistaken as counselor. The head camp counselor came to the bus, looked at Shaw and said, "Welcome, Lindy!"

A year later, "Lindy" returned to Fresh Air as a junior counselor. Then, in 1936, while teaching in Detroit, Shaw became executive director of the camp. During World War II, Shaw joined the Navy, serving on supply ships bound for the Soviet Union. When the war ended, Shaw returned home to his wife, Lillian, and their three boys. His future lay ahead, but he was unsure of what he would do.

His friend and mentor, Isidore Sobeloff, the director of the Jewish Welfare Federation of Detroit, made him a deal.

"Sobeloff asked me when I was returning to camp," Shaw fondly remembered. The ex-serviceman explained that camp was not a good option for him because he needed a year-round position. "Soby said, 'I'll give you the same deal. I'll give you an eight-month job at Federation and the rest of the year you can work at Fresh Air Camp.'"

Deal accepted, Shaw was named assistant director of the Jewish Welfare Federation, a position he held until he became executive director of the Jewish Community Center in 1951. During the summer months, he ran the Fresh Air

Society. His accomplishments at camp included locating the land for Camp Tamarack in Ortonville, instituting the overnight camping program and developing specialized training for counselors. Many campers remember Irwin Shaw as someone who helped shape their lives.

By 1956, the dual role of running both the JCC and the camp had become too much, so Shaw left the Fresh Air Society to devote his full attention to the expanding JCC, where he remained until his official retirement in 1976. Still, 25 years after he retired, Shaw retained an office and kept regular office hours at the JCC.

The places Irwin Shaw worked and volunteered are forever marked by his brilliance and foresight, and few individuals have a resume that read like Shaw's. His visions were clear, concise and prescient. He had the uncanny ability to take dreams and turn them into reality: the Jewish Book Fair, established in 1951 and today is one of the largest in the country; the Institute for Retired Professionals (IRP), whose members share their expertise with peers and the community. He brought the first Israeli emissary to Detroit to teach Hebrew -- his second passion -- to adults. The program later developed into what is known today as the Alliance for Jewish Education.

Irwin Shaw was a dreamer of wonderful dreams who never quit dreaming. He was one of the visionaries who helped establish the Leonard N. Simons Jewish Community Archives, he was active with the Jewish Historical Society of Michigan. And, in the months before his death, he continued to work on designing a partial *Nikkud*, a form of the Hebrew alphabet using dots to replace vowels that newspapers could use. He remained active with the IRP and continued to charm and inspire countless others.

Irwin Shaw, the teacher, the mentor, demonstrated the power each of us has to make an impact, to live our dreams, to inspire others. Irwin Shaw, the visionary, died on February 10, 2004. He was a man who will be loved and remembered by many for generations to come. -Wendy Rose Bice



VISITING CAMP TAMARACK

On a quiet summer afternoon in 2000, Irwin Shaw teamed up with his friend and former director of the Fresh Air Society, Sam Marcus. The two strolled the grounds, reminiscing about their days at camp.

ABRAHAM SATOVSKY

1908-2003



When Abraham Satovsky passed away in September 2003 at the age of 95, the Detroit Jewish community lost a valued friend and staunch supporter of important causes.

Satovsky held leadership positions with the Jewish Federation of Metropolitan Detroit. He served as co-chairman of the Professional Division of the Allied Jewish Campaign and, with his late wife Toby Nayer Satovsky, led several missions to Israel.

The list of communal organizations with which Mr. Satovsky was identified is exhaustive. A long-time practicing attorney, he was an active member of the American, Michigan, Oakland County and Detroit bar associations. He was a founder and past president of both the International Federation of Jewish Men's Clubs and the Great Lakes Region of Federations of Jewish Men's Clubs. In addition, he was a life member of Hadassah and the Jewish Historical Society of Detroit. He served as president of the Detroit Lodge of B'nai B'rith, was a trustee at Clover Hill Park Cemetery and a past chairman of the Lawyers Committee of the United Foundation Torch Drive.

Deeply committed to his religious background, Satovsky was an active life-long member of Congregation Shaarey Zedek where he served as president. He and his late wife were the first couple to be married by the late Rabbi Morris Adler and was instrumental in the hiring of his successor, Rabbi Irwin Groner.

In an obituary notice published in the *Detroit Jewish News*, Satovsky's son, Sheldon, said: "My father was like a lay rabbi. He was a teacher who wanted honesty and never put anyone down. And he brought up his children that way. He was a sincere person who wanted to show people in a nice way how to get the most they could out of themselves." *-Alan D. Kandel*

JOSEPH GUTMANN

1923-2004



For Joseph Gutmann, his bar mitzvah year, 1936, was a milestone in many ways. Born in Wurzburg, Germany, Gutmann was 13 when his parents fled the rising brutality of the Nazis; immigrating to the United States and settling in Philadelphia.

From those beginnings, Gutmann became an internationally acclaimed rabbi, professor, artist and scholar recognized for his expertise in Jewish ceremonial art, rabbinic studies, Judaism and archaeology. Before his death from complications related to cancer in February 2004, Gutmann published 19 books and received seven honorary degrees.

Rabbi Daniel Syme of Temple Beth El, a longtime friend of Gutmann, described him as "truly a Renaissance man, incredibly bright and committed to the integrity of his research. He was first and foremost a scholar, one who touched many lives, a rare individual and a real mensch."

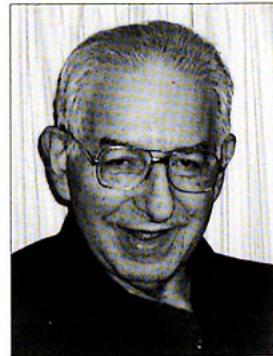
During World War II, Gutmann made good use of his German fluency. Marilyn Gutmann recalled that her husband, "interrogated Nazi war criminals and prisoners of war. He even got back to his hometown and spoke with people he had known before." Gutmann's childhood home was nothing but a bombed-out shell.

In 1949, Gutmann graduated from Temple University with a B.S. and an M.A. in art history from New York University's Institute of Fine Arts.

"Gutmann was a fabulous artist, but when he realized he could never be a master of art, he became a master of art history," said Syme.

"He was a pioneer in the study of Jewish art," said Mrs. Gutmann. "His findings shattered the idea that Jews had no early art." Gutmann wrote of the unearthing of the paintings discovered in 1932 on the walls of the Dura Europos synagogue in present-day Syria.

From 1969-1989, Gutmann was professor of art history at Wayne State University. He also taught at the University of Michigan, the University of Cincinnati and the University of Windsor. He was consultant to the Jewish Museum in New York, the Spertus Museum of Judaica in Chicago and the Skirball Cultural Center in Los Angeles. In recent years, Gutmann was affiliated with the Scholars Trialogue, a group of Jewish, Christian and Muslim leaders who presented papers on the traditions and changes in religion.



IN MEMORIAM

Gutmann's rabbinical career began back in 1957. Over the years, he served as rabbi of Temple Solel in Brighton, the Troy Jewish Congregation and interim associate rabbi at Temple Beth El and Pontiac's Temple Beth Jacob.

In 1999, Hebrew Union College presented Rabbi Gutmann with an honorary doctorate of humane letters, recognizing his academic and scholarly leadership on the history of Jewish art. -*Shirlee Rose Iden*

MIRIAM KUSHNER

1911-2004



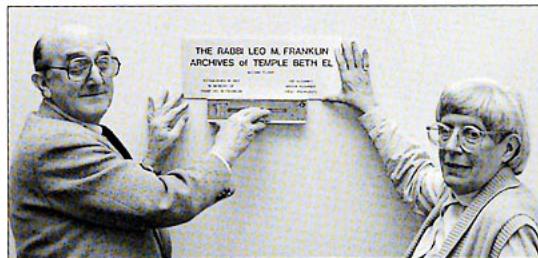
Miriam Kushner believed that the past deserves a future. So, she and her husband, Aid, spent countless hours in the Rabbi Leo M. Franklin Archives at Temple Beth El, insuring that the Detroit Jewish community's rich and full past would indeed have a future.

Miriam Kushner was born August 29, 1911 in Detroit, Michigan to Max and Emogene Edwards. She attended Central High School where she was all-city in basketball, hockey and tennis.

At age 12, Miriam began teaching piano lessons, an endeavor she continued for more than 40 years. A distinguished concert pianist, she played at the Book Cadillac Hotel with Ann McKay in 1930, and was the pianist for radio station WXYZ from 1928-1930. At Wayne State University, Kushner studied music under Bendetsohn Netzorg, Guy Maier and Joseph Brinkman. She graduated in 1935 with a major in piano and was a member of Sigma Theta Delta Sorority.

Her passion, however, was history. She and her husband served as co-chairs of the Temple Beth El Archives Committee and served as the Temple Beth El volunteer archivists from 1984 until a professional archivist was hired in 1998. Miriam Kushner is credited with processing much of the collection's documents, photographs and materials of historical value. Her presence continues to be felt at the archives through her many carefully hand-written notes identifying various documents and photographs.

Married for 61 years, the Miriam and Aid Kushner were blessed with two children, Steven and Lawrence, both of whom are rabbis. -*Stacie Narlock*



Aid and Miriam Kushner hanging the sign for the archives they so loved. C. 1984

Jewish Historical Society of Michigan Mementos

JEWISH HISTORICAL SOCIETY OF MICHIGAN YOUTH TOURS: "SETTLERS TO CITIZENS"



By Carol Weisfeld

Jewish Historical Society members knew that it was one thing to take adults on a bus tour of old Jewish Detroit but it would be another thing entirely to chart the course for a busload of 10-year-olds.

Adults carry visual memories of their grandparents, the *shul* on Farnsworth, Northern High School and Dexter-Davison. Fourth- and fifth-graders have few such connections to the past. So it was that, in the spring of 2002, JHS activists Jerry Cook and Judy Cantor asked themselves, "How do we get these children hooked on history? How do we interest them in the Jewish history of Detroit and in the continuing contributions of today's Jewish community?"

A Youth Tours Committee consisting of several JHS members (Gerald Cook, Judy Cantor, Ellen Cole, Adele Staller and Carol Weisfeld) and teachers from Detroit-area schools (Tammi Elliot of Adat Shalom, Margery Jablin and Robyn Glickman of Hillel Day School and retired teacher and JHS tour guide Ruthe Goldstein) reached consensus quickly. The "Settlers to Citizens" tour would focus on interesting people, places and values while enabling the kids to proudly identify as Jews with the history of Detroit, Michigan and the country.

The plan: to take young people to places in Detroit where the guides could relate stories about our colorful past and people who lived their Jewish values. The guides would not ask the children to handle geographic and chronological lists of facts; rather, they would identify a relevant value or character trait and tell the children a story right where the event happened. The stirring stories and examples of character strengths were easy to find:

Adventure and Courage

At Hart Plaza, students stand on the shore of the Detroit River, near the monument of Antoine de la Mothe Cadillac, founder of Detroit. It is also the approximate spot where fur trader Chapman Abraham, the first Jew to arrive in

Detroit, landed his canoe. "Can you imagine the courage it took for the British Jew Abraham to travel from Montreal to Detroit in a canoe in the 1700s?" the guide asks, and then explains that not once, but time and again, year after year, Chapman made this trip as a fur trader to support his family, even surviving capture by native followers of Chief Pontiac.

Justice

The virtue of justice is showcased as the group examines the impressive new Underground Railroad monument on the Riverfront Promenade at Hart



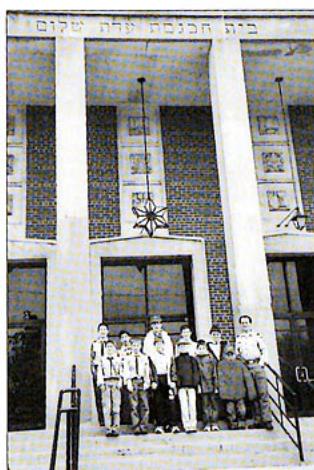
JUSTICE
The Underground Railroad monument, located in Hart Plaza, is used to show how so many Jews and non-Jews fought for justice by guiding slaves to freedom.

Plaza. As the young people look at the faces on the statue, they are asked to recall how Jews were once slaves in Egypt. Tour leaders then describe how Rabbi Liebman Adler of Detroit's first congregation, Beth El, preached forcefully about the terrible wrong

being done to slaves in America. They hear the story of volunteer policeman and Temple Beth El member Mark Sloman who then made contact with local leaders of the Underground Railroad and arranged to escort escaping slaves to boats that would slip across the Detroit River under cover of night. Sloman also enlisted the help of his friends, the Heinemans, who helped disguise the slaves with new clothes and made uniforms for the Union Army.

Faith

What does it mean to be faithful to our Jewish heritage? Imagine Sarah and Isaac Cozens and their growing family with no synagogue to attend. That's why, in 1851, the Cozens family opened their small frame home for Detroit's first *minyan*, the Orthodox Congregation Beth El. The State of Michigan historic



ADAT SHALOM
Boy Scout Troop #364, sponsored by Adat Shalom Synagogue Men's Club, stand underneath the entrance to the original Adat Shalom on Curtis Ave. just west of Livernois. The Hebrew inscription reads, "Beit HaKnesset Adat Shalom."



MARX
An unidentified student locates the headstone of an ancestor at the Beth El cemetery.



THE BETH EL CEMETERY
Elmwood Cemetery is located at Lafayette and Robert Bradly Drive, on Detroit's near east side. Temple Beth El bought the southeast corner of the cemetery in 1851.

marker commemorating this event stands at St. Antoine and Congress streets. At this same intersection, the Shaarey Zedek Society, originally 17 families that broke away from Beth El as it became Reform in 1881, built its first edifice. And more recently, in 2000, just three blocks away from this same site, 20 Jewish families started the newest Detroit synagogue, the Reconstructionist Congregation of Detroit.

Remembering Our Ancestors

Within the confines of the historic Elmwood Cemetery, on Detroit's near east side, is the tiny, historic Temple Beth El section. With headstones dating back to the 1850s, students are encouraged with paper and chalk to create rubbings of the words engraved on these stones. Often, while learning of the challenges that their great-grandparents and others faced without modern medicine and decent sanitation, a child will call out that he or she has found a familiar name...a grandparent, an ancestor, a link to the past. This presents the perfect opportunity to teach why we must carry on the memory of our forefathers and mothers.

Patriotism

Patriotism is easily demonstrated in the story of Hank Greenberg, a superb athlete who spent 4 ½ years in uniform, sacrificing precious time from the peak of his career to serve in World War II. Greenberg, who led the Detroit Tigers to a world championship, chose to attend synagogue instead of playing ball on Yom Kippur. While standing beside the giant statue of Greenberg at Comerica Park, the guide points out that Greenberg not only stood loyally by his Jewish heritage, he made great financial and professional sacrifices for his country.

Optimism

Students need look no further than Comerica Park and its neighboring environs to see how Detroit is rebuilding itself, in many cases with the help of Jewish citizens. Back on the bus, headed toward home, the guide takes a moment to point out the new Woodward Place community of lofts and condominiums in Brush Park being developed by Bernie Glieberman; "The Max" and other additions to Orchestra Hall, constructed with the support of Jewish donors; and the Fisher Building, recently acquired by the Farbmans.

In the two years since these youth tours first took shape, 15 different groups and schools have participated, giving more than 1,000 children the opportunity to experience the past coming alive. Some schools, like Hillel Day School, intend to make it part of their regular fifth-grade curriculum; several temples and synagogues have incorporated the tour into their religious school studies. Even the Boy Scouts have jumped aboard.

The children have absorbed additional lessons. In some cases, the tours include teen mentors from the Reconstructionist Congregation of Detroit. These post-Bar/Bat Mitzvah students provide background about their congregation's historical artifacts and answer a variety of queries from the younger students ("Where do you buy challah for Shabbat?" Answer: Avalon Bakery).

These tours give students a chance to meet Jewish peers who are living an active Jewish life in the city of Detroit, giving both groups a connection across geographic and social boundaries that sometimes divide the Detroit Jewish community.

Young people who take the "Settlers to Citizens" tour learn that they have a Jewish link to Detroit's history that they should feel proud of -- and that all of us should feel honored to be a part of Detroit's past, present and future.

This program has received generous support from the Jewish Federation of Metropolitan Detroit and its Max M. Fisher Jewish Community Foundation. And now the Jewish Historical Society is creating adult tours using the youth tour template. Of course, the greatest challenge will be getting the adults to behave as well as the children.

About the Author: Carol Weisfeld



Carol C. Weisfeld is Professor of Psychology at University of Detroit Mercy, where she conducts research on marriage. She is also a Sunday school teacher with the Reconstructionist Congregation of Detroit and serves as a member of the board of the Jewish Historical Society of Michigan.

President's Report

As we celebrate our 45th anniversary, I am sure that the founding members of the Jewish Historical Society would be very pleased with our success. Our roster includes more than 600 members, including more than 150 life members. In the past year, the JHS has sponsored and cosponsored 15 varied events, including the opening of wonderful, permanent exhibit, "We Were There -- Michigan's Jewish War Veterans From the Civil War to Vietnam," located in the D. Dan and Betty Kahn Building of the Jewish Community Center in West Bloomfield.

We are proud to have received a grant from the Jewish Federation's Max M. Fisher Jewish Community Foundation to offset costs associated with maintaining our Web site, *Michigan Jewish History*, and conducting our youth tours. Our journal, *Michigan Jewish History*, continues to be one of the best publications of its kind in the country. In addition to a calendar of events, our Web site www.michjewishhistory.org now includes the index to all of the previously published journals. Most of those issues are digitized, so articles can be viewed and printed from the computer allowing people all over the world to access our records.

The High School Yearbook Project has been an ongoing pursuit of the JHS. Currently, our collection includes more than 600 high school yearbooks and, with the cooperation of the residents of the Meer Jewish Apartments, information in the publications is being entered into a database. Eventually, interested parties will be able to go online and search the yearbooks of their own generation along with those of their parents and grandparents. This project is one of our most exciting, and Marc Manson must be thanked for his continued hard work as chairman of that committee.

Funded by the Fisher Foundation and by Stephen and Nancy Grand, our youth tours of historic Jewish Detroit are one of the JHS's most successful endeavors. For many years, we've presented nostalgic adult tours, but only recently have we developed one aimed at fifth grade students.

The bus tour begins at the Detroit River with a stop at the monument to the Underground Railway, then passes through various parts of Detroit, emphasizing places of Jewish interest. The Michigan Alliance for the Conservation of Cultural Heritage stated that our educational project, *Settlers to Citizens - Jews of Detroit and Michigan*, is an "excellent example of how communities can foster a great appreciation for their cultural heritage, especially among the young."

I hope you will read the related article by committee member Carol Weisfeld. I would like to thank her and the other members of this committee -- Judy Cantor, Ellen Cole, Jerry Cook, Ruthe Goldstein, Marjorie Jablin and Adele Staller -- as

well as the numerous educators who have made generous contributions, both financially and personally, to this tour.

The JHS of Michigan is playing a lead role in the Michigan Coalition for the Celebration of 350 Years of Jewish Life in America, and we are looking forward to many events during the coming year, 2004-2005, to observe this milestone.

Finally, I want to warmly welcome all new members to the JHS and to thank our existing board, officers and our staff, Aimee Ergas and Nancy Miller, for their hard work. We look forward to another successful year of the Jewish Historical Society of Michigan.

-Robert D. Kaplow

-all photos courtesy of Jim Grey



ARCHITECTURE OF ALBERT KAHN

One of the JHS's most popular events of the year was the tour of Albert Kahn-designed buildings in and around the Ann Arbor area.

(l to r) Robert Kaplow, JHS president; Harriet Siden, JHS co-vice president; Katherine Clarkson, historian and preservationist; Myrle Leland, JHS co-vice president, and her husband, Richard Leland.



LEONARD N. SIMONS HISTORY AWARD

A delighted Susie Citrin accepts the 2004 Leonard N. Simons Award at the JHS annual meeting and luncheon in June.

As chair of the Leonard N. Simons Jewish Community Archives, Citrin has steered the Federation's archives through a period of growth and new direction.



LIFETIME ACHIEVEMENT AWARD

For the very first time in its history, the Jewish Historical Society of Michigan honored one of its members and most loyal supporters, Max M. Fisher, with a Lifetime Achievement award. The award was accepted on behalf of Mr. Fisher by Mary Lou Zieve, a long-time friend of both Mr. Fisher and the Historical Society.



BETH OLEM CEMETERY

The Jewish Genealogy Society partnered with the Jewish Historical Society for a tour of the Beth Olem Cemetery in Detroit.

Pictured are (l to r) Jim Grey, Ruth Rosenberg, Marc Manson.

Editor's Letter

One of the joys of being the editor of *Michigan Jewish History* is the period of rest that comes, like the Sabbath, after the intense, months-long process of compiling this journal. As the pages leave my ward for the house of the printer, there is time to reflect upon the words that now live on these pages.

In the flurry of writing, researching, editing and reviewing, there is little time to really consider what exactly we've concocted. It is when all is quiet that there is the opportunity to see if, in fact, we've accomplished our mission. For not only does this journal perform the function of chronicling our local history, it provides a narration of how our past and present, our heritage and our legacy will be remembered. It is a teacher that can shape and mold what we may and will become as individuals and as a community of Jews.

Three hundred and fifty years ago, the first Jewish settlers arrived on these North American shores and forever changed the course of our fellow countrymen. Yet, just as significant are the contributions of other pioneers: the young Weil emigrants from Skene in Bohemia who became the first Jews to settle in Ann Arbor; a contemporary artist who paints both the beauty and the misery he sees on the landscape of life; two entrepreneurs with a deep passion for playful music and dance; and a young researcher who explored nuclear science.

They all left their mark. By sharing their stories in this journal, we hope that one day a young life will be influenced by these lessons, that the tales we've told will provide inspiration, a place to begin or end a journey. The writers, editors and volunteers who make this journal happen proudly leave behind a record of our Jewish identity, our connections and contributions to the rich culture and history of our state and community. -Wendy Rose Bice

A Banner Year For Bill Davidson

Flanked by a jubilant team of players and support staff, William Davidson helped the Detroit Pistons celebrate their exciting NBA Finals victory at the Palace of Auburn Hills in June, 2004. Davidson, an all-star among philanthropists and The Jewish community leaders everywhere, is a generous benefactor of Michigan Jewish History. *Photo courtesy of Julian H. Gonzalez/Detroit Free Press*



SomeNotes...

On Volume 43, Fall 2003 Michigan Jewish History

Despite our best efforts, sometimes there are misprints or mistakes in the Journal. Thankfully, we have the opportunity to learn from these errors and share what has become known in the meantime.

In 2003, our Memories of Broadway article drew tremendous response. Michigan Jewish History readers were treated to a peek back into a time when dozens of shops and stores lined the streets of Broadway Avenue in downtown Detroit. In addition to the merchant histories we shared, Robert M. Feldman wrote us about his family's Broadway Flower Shop. His parents opened the store in the 1940s, paying rent to the J.L. Hudson Company. After several years, they sold it to fellow family members, Maurice Coden and Paul Marks.

Vivian Berry shared with us that Sy Wasserman purchased the Henry the Hatter store from a gentleman named Gus Newman, a well-known Detroit figure.

By far, the section on Paul's Cut Rate Drugs drew the greatest response and it is the errors contained within that section that required our sincere apologies. In addition to incorrectly identifying Joseph Deutch, we also left off some additional information. Paul's Cut Rate Drugs was established in 1924 in the Hastings Street area. Forty years later, brothers Joseph and Paul Deutch moved the store to Broadway. Joseph and his wife, Elsie, were born in Detroit of Russian immigrants.

We extend a sincere thank you to all of our readers who take the time to add to our publication.

PAUL'S CUT RATE DRUGS

Proprietor Joseph Deutch, far right, stands beside his son, Harvey, and their special guest of honor, Martin Luther King, Sr., at the 1967 grand opening of his bustling store, Paul's Cut Rate Drugs.



Donation/Information

We invite you to share our journey....

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

I hereby join the Heritage Council at the following level:

- \$100,000 Guardian of the Heritage Council
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The Society profoundly appreciates the support of the Heritage Council

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