

MICHIGAN JEWISH HISTORY



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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, of blessed memory, and Dorothy Davidson Gerson.

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COVER PHOTO

*In the early 1900s, Detroit's Central High School students published "The Student,"
a magazine filled with news, poems, stories, cartoons and even photographs
that surely must have made many a parent kvell (proud).
Read more about the JHSM's acquisition of these precious magazines on pages 110-111.*

MICHIGAN JEWISH HISTORY

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

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

Joshua 4:21

THE JOURNAL OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN

Volume 52

Fall 2012

Tishrei 5773

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THE A. ALFRED TAUBMAN HERITAGE COUNCIL (inside back cover)

EDITOR'S LETTER

Aimee Ergas, who served as editor of Michigan Jewish History from 1998-2002, became the Jewish Historical Society's first director in 2003. Under her tenure, the organization experienced remarkable growth. Aimee spearheaded the expansion of our tour program, helped systematize our database and membership appeals and led the celebration of the JHSM's 50th anniversary including the Detroit exhibition of "From Haven to Home: 350 Years of Jewish Life in America." In 2012, Aimee stepped aside as director but offered to remain involved as the JHSM's research director.

In honor of her invaluable and numerous contributions to our organization, we are presenting this year's Letter from the Editor in Aimee's words:

As I take my leave after nine years as director of the JHSM, I'm proud of the growth of the organization. We've gone from a somewhat unknown organization hosting two or three events a year to being well-recognized and respected within the Jewish and the secular-history communities. Each year, we are presenting more than twenty programs and events including tours for students, organizations and families. We've introduced innovative programs like the J-Cycle bicycle tours, riverboat tours on the Detroit River, film premieres and much more. Our journal, *Michigan Jewish History*, and our collection of over 1200 yearbooks are significant historical resources. And, our newly launched website is a testament to the increasingly dynamic nature of JHSM. Thank you for giving me the opportunity to oversee this amazing expansion.

As I turn over the reins, I'd like to charge our leaders and members with some tasks that will keep JHSM growing and contributing to our community in many ways. Here is my partial "wish list":

- Michigan Jewish History should be made available without charge to libraries and schools, Jewish and secular, around the state. This is our longest-term contribution to the community, and its value keeps growing. Let's make sure people read it.
- We often get requests from organizations for speakers on topics of our history. A well-organized speakers' bureau, including transportation funds to send people around the state, would be a major contribution to our educational efforts.
- The JHSM Landmarks Project, which seeks to document important buildings and sites of Jewish history around the Detroit area (and eventually around the state), needs a recommitment. Some of these sites are disappearing. It is exciting to contemplate

our on-line plans to publish information and photos and to have individuals add their own memories of former synagogues, community centers, schools and even bakeries. This project needs people power and financial investment.

- Another innovative project needing support is our plan to compile and publish a travel map/brochure of Jewish places to visit around Michigan. Wouldn't it be great for every Jewish family to keep this in the car for reference as they travel around "Pure Michigan"?
- There is a continued need to interview and preserve the oral histories of members of "the greatest generation"— those who lived in the 1930s and beyond and can tell us about the making of the Jewish community. Each individual's story contributes to creating and preserving a complete history of 20th-century Jewish Detroit and Michigan.

Our members can make all these things happen. Please step forward to contribute your ideas, energy, time and financial support. With your help, the incoming JHSM leaders and staff will continue to pursue the mission set out for them. I wish them all the best and will continue to work behind the scenes on special projects.

Thanks to the many people who have been actively involved with JHSM during my tenure — many officers and board members, many volunteers and, of course, my staff colleagues, Wendy Rose Bice and Elaine Garfield. All of these people contributed to making my job easier, more interesting and always challenging. I will continue to be involved in JHSM in a variety of ways. I hope you will, too.

-Aimee Ergas

HISTORICAL TIDBIT

THE WAR OF 1812

Many of Michigan's first Jewish residents hung their snow shoes in and around Mackinac and Drummond islands and fought in the War of 1812. John Lowe served with the English at Mackinac, defending the island against the Americans. Later that year, loyalties to the enemy apparently forgotten, Lowe was appointed Associate Justice by Lewis Cass, Governor of Michigan Territory.

FEATURED ARTICLE

MOTOWN MENSCHES: JEWISH CONNECTIONS TO MOTOWN RECORDS

by JAN DURECKI

Despite a period of great racial and social upheaval, Berry Gordy and his Motown Record label were able to achieve a level of success that defied the odds. Gordy succeeded to such an extent that the Detroit area, home to his genius and his company, is internationally defined by a single word – Motown. Whether through pragmatic or altruistic motivations, or a combination of both, Gordy was often helped along his journey to success by a group of Jewish men: our Motown Mensches.

IN Jewish culture, the term “mensch” commonly refers to someone upstanding, a person to admire and emulate. During a period of time in our nation’s history when the racial divide seemed insurmountable, Gordy and these mensches found common ground for cooperation that led to artistic and financial success. To be sure, a few of these encounters taught Gordy lessons from the school of hard knocks. But despite those lessons, he remained remarkably open to finding success wherever it lay. For their part, the mensches looked past racial stereotypes and engaged in business with a man whose musical and financial acumen were frequently dismissed due to the color of his skin.

EARLY JEWISH ACQUAINTANCES

Berry Gordy was born in Detroit in 1929 to a working-class family that included seven brothers and sisters. After military service during the Korean conflict, he opened a record store in his hometown that specialized in his musical preference – jazz. Gordy quickly found that his customers preferred the driving beat of rhythm and blues to the subtle nuances of jazz. This necessitated a change in his product mix. It was at this juncture that he encountered a record wholesaler known as the “Mad Russian” – a man, Gordy later wrote, who was the first Jewish person he had knowingly met. To boost sales, this unnamed immigrant provided Gordy with early R & B releases, thus giving him an advantage over his competition. Unfortunately, the shop’s debt could not be over-

come, even with the Mad Russian's assistance, and Gordy was forced to close his store.

To earn a living, Gordy took a job on an auto-assembly line. In his spare time, he began writing songs for local rhythm-and-blues artists with a partner named Roquel Billy Davis. As the duo's reputation grew they met with the Jewish owners of "black and tan" clubs, showbars where blacks and whites mingled and enjoyed music. Unwittingly, these Jewish-owned clubs became incubators where the seeds of the Motown sound took root. One such place was the Flame Showbar, owned by Morris Wasserman. It was here that Gordy met Nat Tarnopol, a Detroitier who managed singer Jackie Wilson. Tarnopol is credited with being instrumental in getting Wilson to record Gordy and Davis' song, *Reet Petite*, which became a respectable hit in 1957. However, when Tarnopol failed to credit the songwriters on *Lonely Teardrops*, their follow-up hit for Wilson, Gordy learned a painful but valuable lesson — to take his destiny into his own hands. To ensure the creative and financial control of his music, he needed to start his own label, create a distinctive "sound" and sign his own artists.

THE HANDLEMAN COMPANY BECOMES A PIVOTAL PARTNER

In 1959, with an \$800 loan from his family, Gordy launched Tamla Records, renaming the enterprise Motown Records soon afterward. Getting his music into the public's hands turned into a formidable challenge, and Jewish-owned independent record distributors (indies) proved crucial to his success in meeting that challenge. Prior to the 1940s, the record industry had been dominated by the RCA Victor, Columbia and Decca labels, whose artists were almost exclusively white. In the early 1940s, indie labels, representing a broader and more diverse spectrum of American music, began to gain market share. Jerry Wexler, co-owner of the United Artists and Atlantic labels; Chicago's Chess Brothers, owners of the Chess label; and George Goldner of End and Gone Records provided Gordy with a means to national distribution. In the early days, Gordy released his music on his own label locally, but distributed the tunes nationally on various indie labels. This lack of control and national recognition caused Gordy to redouble the efforts necessary to ensure his label's success.

By the 1960s, the Handleman Company, which had begun as a wholesale pharmaceutical distributor, proved pivotal to Gordy's success. In the early '50s, the corporation had transitioned into music distribution, and by the following decade, they were servicing major retailers in forty states and Canada. Unlike the indies, the Handleman Company did not have a label to promote. They were known as "rack jobbers" whose responsibility it was to stock and maintain the hottest music in their clients' stores. The Handleman Company was willing to place Gordy's "black" music in retail stores throughout the American South. While there was some push back from those retailers, the Handleman Company was powerful enough to prevail. In other words, if retailers would not stock Motown records, Handleman would not provide them with any records.

From the outset, Gordy marketed the label to both black and white youth audiences. He immediately began recruiting young singers, many of them just out of high school. Future Motown headliners Martha Reeves, Mary Wilson, Florence Ballard, Smokey Robinson and Bobby Rogers had all been under the tutelage of Abraham Silver, a Northeastern High School music teacher who not only trained his students, but also exposed them

to all types of music. His young vocal and instrumental groups were among Detroit's best. Silver gave Martha Reeves her first public solo. She has written that she adored her teacher and the two stayed in contact until his death in 2000.

In their songs, demeanor and apparel, Gordy distanced his young performers from their rough-and-tumble rhythm-and-blues peers. Both his male and female performers attended classes on etiquette, posture, diction, hair and makeup and stage presence. Before high-style designers like Bob Mackie outfitted Motown's girl groups, ready-to-wear clothing was purchased for them at Day's Fashions in Hamtramck, which was owned by David Silver. Members of groups such as the Supremes would customize those dresses and gowns by sewing on beads and sequins.

MOTOWN'S WHITE ARTISTS

It would be a mistake to assume that all of Motown's artists were African American. Some of them were white — and Jewish. In 1959, perennial Detroit favorite Soupy Sales recorded an album titled *A Bag of Soup* for Motown. In 1961, Gordy signed the Valadiers, a local all-Jewish Do-Wop group. The Valadiers wrote and recorded *Greetings, This is Uncle Sam*, which became a moderate hit. Gordy personally wrote and produced their two follow-up records, neither of which, unfortunately matched *Greetings'* success. The group disbanded in 1964.

Motown's stable of songwriters was also populated by Jewish talent. Chicago-born Ron Gould, who wrote under the name Ron Miller, wrote *Touch Me in the Morning* for

Diana Ross, and co-wrote Stevie Wonder's *For Once in My Life* and *Yester-Me, Yester-You, Yester Day*. He also produced Soupy Sales' *A Bag of Soup* album. Oak Park's, Bryan Wells co-wrote Ross' hit, *Touch Me in the Morning*, with Gould.

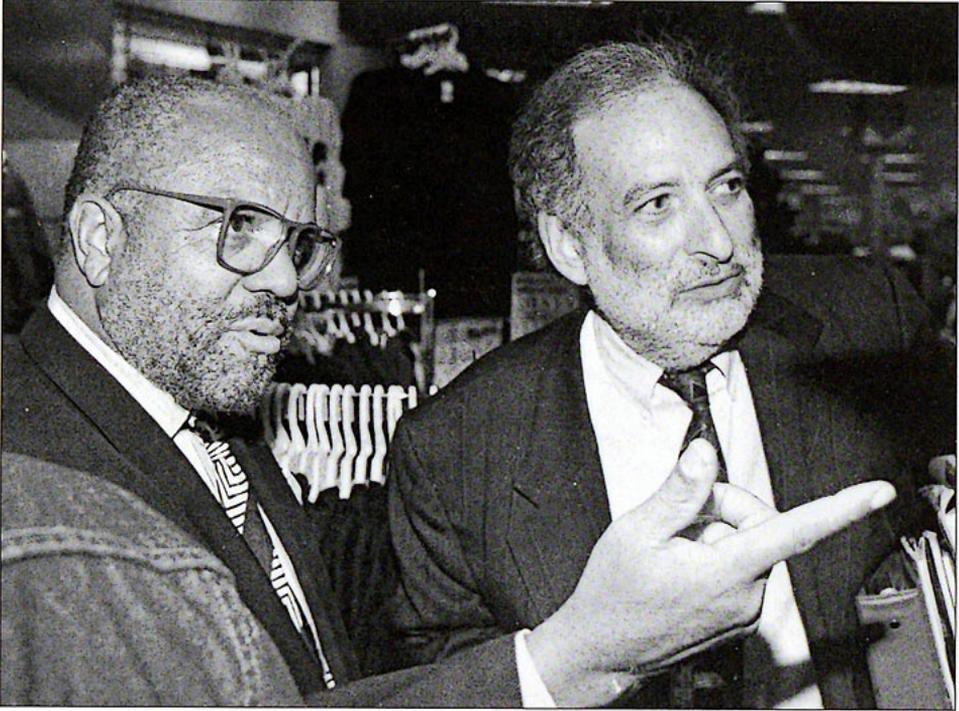
Jewish employees made up a significant percentage of Motown's in-house staff. Gordy has written that his company was black-owned but interracial. He says with pride that it was a place where people of all races and religions worked together. In fact, Motown's first "official" employee was Detroiter Al Abrams. Abrams grew up as a rhythm-and-blues fan and learned about a possible job opening with Motown Records through disc jockey Mickey Shorr. In his recently published book, *Hype and Soul: Behind the Scenes at Motown*, Abrams describes how he procured a position as Motown's national promotion director and eventually became the label's



The Valadiers

The Valadiers were the first all-white group signed by Motown Records. The all-Jewish Do-Wop group wrote and recorded Greetings, This is Uncle Sam. Photo courtesy Stuart Avig

director of public relations. Abrams and Gordy developed a close personal relationship and they thought of each other as brothers. Gordy even learned a few Yiddish phrases so he could communicate with Abrams' mother. Abrams is credited with coining the Motown slogans "The Detroit Sound" and the "Sound of Young America," and worked tirelessly to promote the label. Initially his publicity placements were in black-owned media, but Abrams relentlessly sought to get his employer into the mainstream press.



*Berry Gordy speaks with his former publicist, Alan Abrams in Rochester Hills, 1994.
Photo courtesy of the Bentley Library*

The *Detroit Free Press'* Mort (Mordecai) Persky soon adopted Motown Records as a hometown success story and would run up to seven stories a week about the label or its artists. The paper used possessive phrases such as "our Supremes," which made Detroiters feel as if they were part of the Motown phenomenon. Through Persky, the *Free Press* became Motown's most reliable source for positive media attention. The *Detroit News*, however, did not follow suit. The *News* rebuffed Abrams' publicity placements, viewing Motown Records as a collection of "flash in the pan" African-American "garage bands." Abrams finally convinced them otherwise, and The Supremes became the first black singers to appear on the cover of the *News' TV Magazine*. This was particularly significant because the *TV Magazine* was produced by the *News*, but distributed throughout the country, thereby increasing the Supremes' and Motown's national exposure.

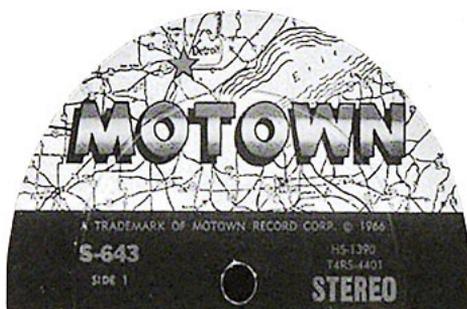
Abrams shared his Motown office space with Bernard Yeszin, a graduate of Detroit's Mackenzie High School and Wayne State University's College of Art and Design. Yeszin served as Motown's photographer and art director from 1962 to 1968. He designed Motown's logo and many of the company's album covers. Yeszin's work has been recognized as some of the best in the business. Berry Gordy also worked closely with



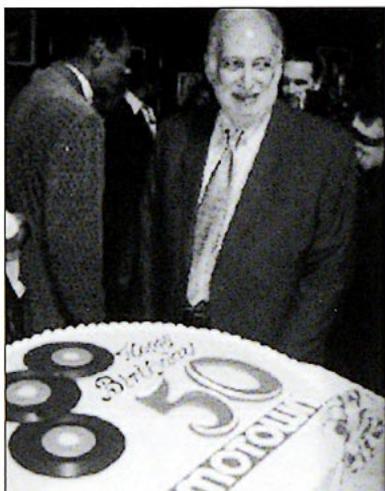
*The Supremes appear on the BBC's Top of the Pops show.
Photo courtesy of the Bentley Library*

brothers Harold and Sidney Noveck. Harold, an attorney, and Sidney, an accountant, were introduced to him by Sue Weisenfeld, Stevie Wonder's court-appointed attorney. Gordy, who said the luckiest day of his life was the one on which he met the Novecks, admired that these brothers were not afraid to stand their ground against him when they thought he was financially wrong. The Novecks' scrupulous records protected Gordy in many a financial predicament. Sidney set up Motown's fiscal policies while Harold had the last word over the company's in-house team of attorneys.

In the early '60s, disc jockeys ruled the airways and could make or break a record — and, by extension, a record label. During Motown's rise to fame, it would be a Canadian-owned radio station, its Jewish station executive and a Jewish disc jockey and television personality who would prove to be vital ingredients in Motown's success. CKLW, a folksy radio station based across the river in Windsor, Ontario, switched from its down-home format to rock and roll in the late '50s. Younger radio personalities broadcast to an ever-increasing audience not only in Ontario, but throughout much of Michigan, Ohio and Indiana. At night, when the airwaves were less



congested and the wind blew in the right direction, the station signal reached up to thirty states. CKLW quickly became among the most-powerful radio stations — both in signal and prominence — in North America. For musicians trying to break through, CKLW became a crucial stepping stone. In 1965, the Boss Radio format originated in California. Characterized by booming, thumping, big sounds, everything was fast, fresh and rapid fire — a perfect fit for Motown's upbeat, energetic sound. In 1967, Detroit-born Paul Drew was working in Atlanta when CKLW hired him to implement the Boss Radio sound at the station. As CKLW's program director, Drew ruled the station with an iron hand. He developed a close relationship with Motown and was frequently given the first and only copy of the label's latest releases. Drew and Gordy knew that once the record hit CKLW's airwaves, other Midwest stations would be clamoring for copies.



Al Abrams at Motown's 50th anniversary celebration in 2009.



As one of the area's most popular disc jockeys, Robin Seymour became close friends with Berry Gordy and helped influence what became popular over the airwaves. Seymour pioneered listener feedback, hosted some of the earliest "sock hops" and initiated commercial tie-ins with local record stores.

Photo courtesy of Robin Seymour

Robin Seymour, a Detroit-area disc jockey who began his career at a small station in Dearborn in 1947, met Berry Gordy in the late 1950s. By then, Seymour had become a force in rock-and-roll music. At his predominantly white radio station, WKNR, based in Dearborn, Seymour became one of the first Detroit DJs to play "black" records and was at the forefront of introducing Detroiters to a new style of radio host. The two men became friends and, when Seymour jumped from radio to television, every Motown act that recorded a song performed it first on Robin's television show *Swingin' Time*, an *American Bandstand*-style show featuring kids dancing to the top billboard hits.

There are many other Jewish names connected to Motown Records not included in this article. On that list are disc jockeys Alan Freed, Paul Winter, Bob Green, Scott Rege; theater owners Al Siegel (Windsor's Elmwood Casino), Herman Cohen (Detroit's Fox Theatre), New York's Frank Schiffman and Morris Sussman (the Apollo), Jules Podell

(the Copacabana), and Motown executives Shelly Berger, Ralph Seltzer, Mike Roshkind, Tommy Schlesinger, Irv Biegel and Jay Lasker, among others. Their lack of inclusion here does not imply non-mensch status, but merely a lack of available space. In their turn, each Motown Mensch believed in Berry Gordy and his dream and contributed to the remarkable success of Motown Records.

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

The author would like to thank Al Abrams, Jon Haber, Marilyn Krainen, Marvin Noveck, Debbie Silver, Lisa Silver and Mary Lou Zieve for their assistance in writing this article.

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HISTORICAL TIDBIT

1882

In Port Huron, Jewish peddlers, merchants and scrap dealers paid membership of dues twenty-five cents a month to form a Cemetery Association. The land is still in use.

FEATURED
ARTICLETHE HISTORIES OF
CONGREGATION AHAVAS ACHIM
AND CONGREGATION BETH AARON

by RABBI HERBERT A. YOSKOWITZ

In 1998, Congregation Beth Achim, located in Southfield, Michigan, merged with Adat Shalom Synagogue, located in Farmington Hills, Michigan. Beth Achim itself was the product of a 1968 merger of two Detroit congregations. This article recounts the history of these two congregations — Ahavas Achim, founded one hundred years ago, and Beth Aaron, founded in 1943 — using information collected through oral interviews, a written survey and review of collected documents, including synagogue bulletins and personal correspondence. These two congregations remain etched in the memories of the founding families and their descendants.

UNLIKE the Roman Catholics, who typically were attached to their parish and continued to live near their church structures, Jews have historically shown no such allegiance to their synagogue buildings. Synagogues were built, as Abraham J. Karp posits in *Overview: The Synagogue in America*, “for the transmission of Jewish knowledge and for the retention and fostering of Jewish loyalties” that could take place in many different venues. Accordingly, since Judaism was portable, synagogues were built near the homes of their congregants.

Over the years, due to escalating racial tension, especially following the infamous 1967 riots, “white flight” took hold of the city and led to the development of Detroit’s suburbs. Residents fled north to the suburbs, and two congregations, Ahavas Achim and Beth Aaron, followed suit. The congregations chose to merge as initially “The New Congregation.” Four months later, in December 1968, the name was changed to Beth Achim — the House of Brothers — in order to link the merged congregation to the histories of Beth Aaron and of Ahavas Achim. There was continuity in each congregation’s history, even with the merger.

AHAVAS ACHIM BEGINNINGS, 1912-1950

Although details of Ahavas Achim's origin and early days are unclear, there is consensus that the congregation was established on July 15, 1912¹, and was located on Delmar Street in Detroit, making 2012 its centennial year.

An archival document entitled "Congregation Ahavas Achim" reads as follows: "Congregation Ahavas Achim was organized in Detroit on July 15, 1912 at the residence of Harry Capp, 674 Cameron Street. Among the other founders of the congregation were Sam Feldman, M. Lapidis, J. Sadis and A. Swarz. For four years, the members of the congregation met at the residences of various congregants. When the membership grew to such a size that meetings could no longer be held in a private home, the congregation rented, in 1916, a meeting place at 598 Cameron Street. In the same year, a site for the synagogue was purchased at 9244 Delmar, corner Westminster, and the new edifice was dedicated in 1916."

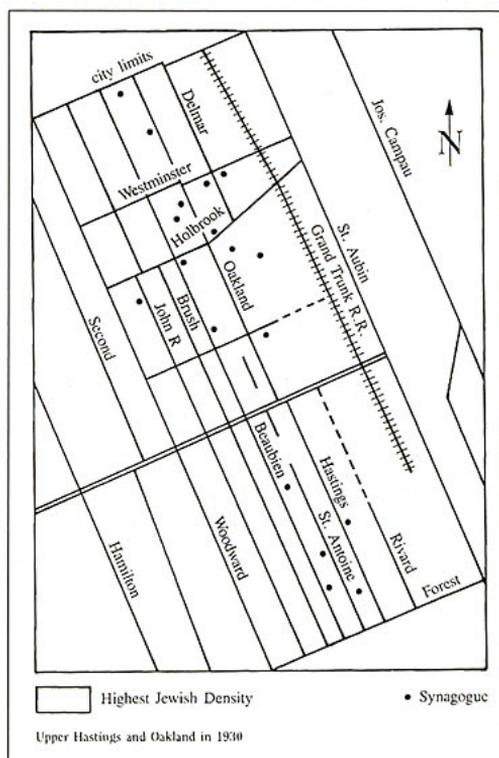
Philip Applebaum, in his 1979 pamphlet "Jewish Tour of Detroit," concurs. "We see the former synagogue (located on Delmar and Westminster) of Congregation Ahavas Achim, the first and most well-known synagogue in the Oakland area. The congregation was organized in 1912 and this synagogue was built in 1916. It was sold in 1939."

Located in what was called the "North End" of Detroit, Ahavas Achim, which translates to "the Love of Brothers," was organized by the working class who had moved into this neighborhood that developed around the early auto factories. The Delmar building, now a church, retains the Jewish stars, which remain on the outside as well as on the inside. The first rabbi of the congregation, according to the early history, was



Ahavas Achim was founded in 1912 and built its first home on Delmar Street in Detroit in 1916. Photo courtesy of Lowell Boileau – The Lost Synagogues of Detroit www.ShtetlHood.com

After leaving the Hastings Street area of Detroit, the Jewish community settled into the "North End."
Image courtesy of Harmony & Dissonance,
by Sidney Bolkowsky



Ezekiel Aishiskin who was succeeded by Rabbi Elias Horowitz who served until 1925. In 1925, the early history notes Rabbis Elias Horowitz and Sisel Magleffsky and a roster of officers and trustees including M. Shulman, president; Sam Fineman, vice president; Simon Ketah, recording secretary; A. Eatscovitz, Philip Garlic, A. Medikofsky and Ben Schwartz.

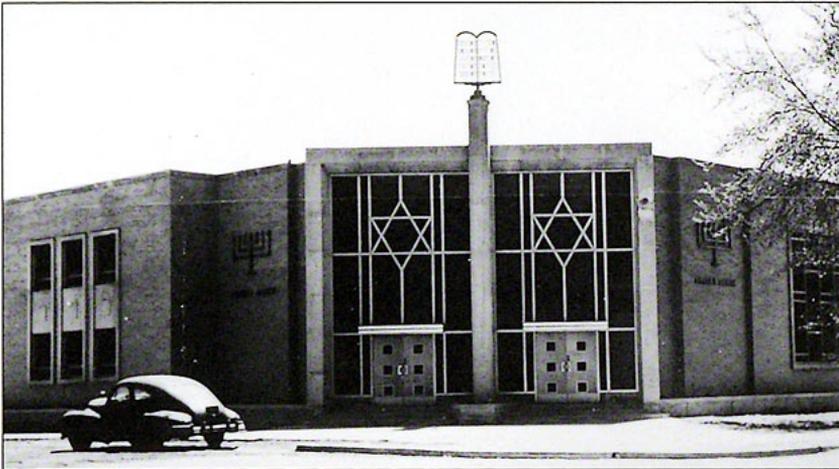
When Abraham Schechter became the rabbi in 1940, the congregation had a membership of thirty-five families. The officers in 1940 were Max Eisman, president; Max Backman, treasurer; Raymond Katz, secretary.

ANOTHER THEORY

A second recollection of Ahavas Achim is that of Abe Friedman, a past president of the congregation. Mr. Friedman's words appeared in "A Chronology of Ahavas Achim, History of Our Synagogue: 1914-1993." He dates the origin of the congregation to the signing of the Charter of Association, which is not inconsistent with people meeting in houses for two years before the official 1914 date.

"1914: Fourteen members of Ahavas Achim signed the Charter of Association on Delmar Street on Detroit's east side....The dues were one dollar per month.... Families joined who predominantly lived in the Hastings Street area. The synagogue was constructed in the Orthodox tradition, with the balcony overlooking the bimah."

It is, however, of note that historical inconsistencies continue to appear in other points of detail. There is a strange inconsistency regarding one of Ahavas Achim's earliest rabbis, if not its first rabbi. In the 1940 volume, "Church & Synagogue Archives of Michigan Jewish Bodies," prepared by the Michigan Historical Records Project in 1940, Rabbi Elias Hurowitz, 1916-1925, is listed as Ahavas Achim's first rabbi. There is a question of whether he is its first or second rabbi. Further, an obituary for the rabbi, written in the 1934 American Jewish Archives, lists a different first name of Ahavas Achim's rabbi, a different spelling of the rabbi's last name and different years of his



Ahavas Achim was founded in 1912 and built its first home on Delmar Street in Detroit in 1916. After leaving this neighborhood, the congregation relocated in 1942 and in 1950 moved to its last site on Schaefer and Seven Mile roads in Northwest Detroit. Photo courtesy of Irwin Cohen



Ahavas Achim maintained a busy schedule of activities throughout the congregation. There was an active Sisterhood, the Sisterhood Singers, a Men's Club, Youth Groups and a Bar Mitzvah Club, pictured here.

Photo courtesy of Pearlana Wilson Bodzin

rabbinate at Ahavas Achim. This obituary reads:

"Heart disease claimed Rabbi Ruben Hurwitz at the age of 68 (May 7, 1933).

Rabbi Hurwitz was spiritual leader of Congregation Ahavas Achim at Westminster & Delmar for almost 20 years. Rabbi Hurwitz was also active in many Zionist causes, including the Allied Jewish Campaign & United Hebrew Schools."

We will never know if these differences are the result of inaccurate reporting, poor research or something else.

Despite the confusion regarding Ahavas Achim's origins, there is agreement that the congregation moved from Delmar to its next known site, the Rose Sitting Cohen Building at Lawton and Tyler in 1942, in the Central High School neighborhood. No records exist telling us of the congregation's location from 1939 to 1942. Eight years later, in 1950, the congregation moved to its last site at Schaefer and Seven Mile roads in Northwest Detroit. Through these thirty-eight years before the move to Northwest Detroit, and in spite of its relocation, Ahavas Achim remained a small neighborhood synagogue providing religious services. It was not until the 1950s that the synagogue began to expand its sphere, to evolve and to take on a modern look with the development of affiliates.

During this time of relocation and evolution, there was a constancy provided by the continued presence and devoted service of the ritual director, the Reverend Mordecai Elk, who served the congregation for more than forty years. The Rev. Elk was described by Rabbi Jacob Chinitz, the congregation's rabbi throughout the 1950s, as the real "spiritual leader" of the congregation and a "*Talmud Chokhom*" — a wise, knowledgeable student of Torah². Every day between *Minhah* and *Maariv* — the afternoon and evening services — Sexton Elk taught Judaic texts. Rabbi Chinitz wrote, "The old timers revered Mr. Elk. Likely due to Mr. Elk and to dedicated Shabbat observing traditional Jews, there was a very well attended *Seuda Shlishit* (third meal) on Shabbat." Rabbi Chinitz continued, "Although he spoke in Yiddish, he got tremendous reaction from the congregants."

THE RABBI JACOB CHINITZ YEARS, 1952 - 1959

In 1951, Ahavas Achim conducted a rabbinic search, and with the recommendation of Shaarey Zedek's Rabbi Morris Adler, the congregation offered the position to Rabbi Chinitz, cousin of Rabbi Adler and a graduate of the Yeshiva University Rabbinical School. Rabbi Chinitz, who was at the time serving a congregation in Pontiac, declined the offer. The Congregation then retained the services of an Englishman who misrepresented himself as a rabbi; his tenure with Ahavas Achim was brief.

Once again, Ahavas Achim offered the rabbinic position to Rabbi Chinitz, who

BULLETIN	Congregation Ahavas Achim
<small>Affiliated with The United Synagogue of America</small>	
<small>MAY 1953</small>	<small>17th AN 5713</small>
<i>Dedication Issue</i>	
Special Dedication Service	
SUNDAY, MAY 3, 1953, 12:30 P.M.	
<i>At The Synagogue</i>	
Rabbi Herbert Parzen	
<i>Principal Speaker</i>	
•	
<i>Everyone Invited . . . No Solicitations</i>	
DEDICATION DINNER DANCE	
SUNDAY, MAY 3, 1953, 7:00 P.M.	
<i>At The Synagogue</i>	
•	
MAKE YOUR RESERVATIONS EARLY	
<small>See Article on Page 4</small>	
No Solicitations	

Dr. Herbert Parzen, editor of the Rabbinical Assembly bulletin, the United Synagogue Review and a Conservative Judaism magazine, was the featured guest speaker at Ahavas Achim's dedication ceremony and dinner.

both sides of the Synagogue have been purchased, and plans are currently being made for future buildings to meet the requirements of congregants...."

Energized, the congregation and its leaders engaged members with a variety of innovations. In December 1954, Rabbi Chinitz wrote in the "Cambridge Star," Ahavas Achim's bulletin, that the newly instituted late-Friday evening Shabbat service was geared to attract the "new generation to the synagogue." Ellis Rivkin, editor of the newsletter, claimed that this was a Detroit-area first. Fundraising for the new building was promoted in the March 1955 edition of the "Cambridge Star."

"A stirring address by Rabbi Jacob Chinitz was the signal for building payments and pledges to be received by the Fund-Raising Chairman, David Grainer." Assistance

accepted and moved with his family from Pontiac to the Schaefer and Seven Mile neighborhood of Detroit in 1952. At that juncture, Ahavas Achim was housed in a small building which was later used as a social hall. Soon after his arrival, the congregation enlarged the synagogue and built what Rabbi Chinitz described as "a magnificent 850 seat sanctuary," for which the rabbi had been the primary fundraiser.

The building, designed by architect Albert Burke, was dedicated on May 3, 1953, with a ceremony preceded by a Shabbat of celebration. World-famous Cantor Leibeke Waldman and a four-man chorus held a Sunday-night concert. The dedication ceremony featured Detroit Conservative Rabbis Benjamin Gorrelick, Morris Adler, Jacob Segal and Moses Lehrman.

At the time of the dedication, Ahavas Achim had a healthy membership of 150 families with hundreds sending their children to its Sunday school. All signs pointed to a promising future. Further, the *Detroit Jewish News* pointed out that the congregation was in a "...rapidly growing area." "Vacant lots on

came from business, trade and professional groups from within the congregation. The sixteen-page bulletin also lists the congregation's staff members: Cantor Mendel Stawis, Sexton Mordecai Elk, Principal Jos. Hirsch, synagogue president Albert Burke and office Secretary Pearl Burns.

AHAVAS ACHIM BECOMES A CONSERVATIVE CONGREGATION

Under Rabbi Chinitz's leadership, Ahavas Achim became an active part of the Conservative Movement in 1952, although Rabbi Chinitz wrote that they were really "an Orthodox synagogue with mixed seating." But more than mixed seating distinguished Ahavas Achim as a Conservative congregation. As Michael Cohen points out in "The Travails of Early Jewish Theological Seminary Graduates" in *The American Jewish Archives Journal* [2011, Number 2], all Conservative congregations functioned "with a broad platform of traditional Judaism infused with English, decorum and modern education."

Both Ahavas Achim and Beth Aaron picked the middle of the twentieth century to affiliate with Conservative Judaism and with the United Synagogue. This was not a coincidence. In 1945, 350 congregations affiliated with the United Synagogue; by 1965, the organization's membership leaped to 800. Congregations' membership rosters were also expanding. According to the "1960 Proceedings of the Rabbinical Assembly" of the United Synagogue congregations, twenty-five percent numbered between 250 and 400 families, and another twenty-five percent over 400 families. Surely there were other Conservative congregations that made membership leaps similar to the one made by two small-sized Detroit Conservative congregations.

Typical of burgeoning Conservative congregations in the 1950s, Ahavas Achim offered mixed pews to its congregants, as well as extensive programming in social, cultural and educational endeavors — a major shift from the traditional neighborhood Orthodox congregation whose primary focus was religious services. This absence of programming in small-sized Orthodox congregations is likely the reason little is written about those years — there was nothing to write about. The new generation had become "Americanized" and wanted more. Rabbi Chinitz happily obliged.



The 1957 Confirmation Class of Ahavas Achim. Bottom row (l to r) Ellen Cherow, Adrienne Ashley, Terri Faxstein, Barbara Brenner, Linda Moore, Caryl Kent, Sheila Oshinsky. 2nd row Ruth Leviant (far left), Peggy Cohen (far right). 3rd row (l to r) Nancy Ross, Arlene Burke, Helena Lofman, Marilyn Lucas, Rita Schneider, Marlene Silvers, Lila Kash. Top row (l to r) Suzette Keys, Sheila Schultz, Marilyn Levin, Barbara Steinberger.

By all accounts it seems that the rabbi and his family were happy in Detroit and were well liked by the congregants; yet, he elected to accept a call to serve Congregation Beth Ami in Philadelphia in 1959. Beth Ami offered the rabbi a contract that was continually renewed through 1979, the year that Rabbi Chinitz and his family settled in Israel.

THE RABBI MILTON ARM YEARS 1959-1964, 1966-1968

Rabbi Milton Arm, a graduate of the Jewish Theological Seminary Rabbinical School, succeeded Rabbi Chinitz in 1959. Rabbi Arm had served for four years as assistant rabbi to Rabbi Morris Adler of Shaarey Zedek, moved to Milwaukee and then, after a brief stay at Ahavas Achim, had gone on to New York City to serve as the Jewish National Fund's executive director. Rabbi Seymour Panitz stepped in to serve Ahavas Achim, but, unfortunately, no documentation exists on the exact length of his service to the congregation. Rabbi Arm returned to Detroit in 1966 and served as rabbi of Ahavas Achim until the 1968 merger when he became the first senior rabbi of Beth Achim..

In April 1969, relatively early in his Ahavas Achim rabbinate, Rabbi Arm generously praised his Ahavas Achim colleagues. Referring to Ahavas Achim *chazan* (cantor)



Rabbi Milton Arm

Simon Bermanis, he wrote "His musical erudition and competence are adding greatly to an expanded musical activity both in the synagogue and among our affiliates." In the same warm tone, he praised sexton Morris Cooper, religious-school director Hyman Pausner, the education director and others.

At the congregation's forty-seventh annual meeting in March 1961, Rabbi Arm wrote with a "source of pride" that his congregation was in the category of a "Torah-teaching congregation.... We are and undoubtedly will continue to be a small synagogue. Our present membership is comprised of 379 families. To support the type of program that we envision, our roster must accommodate 150 additional families."

Although he recognized the need for growth, Rabbi Arm apparently wanted to remain a small congregation so each member would feel a "spiritual at-homeness" and to enable congregants to establish close relationships with each other and with the staff.

Many former members of Ahavas Achim provided their reflections on and memories of the congregation. While the use of interview data affords important insight into meaning, motivation and conflict, authors Steven M. Cohen and Arnold Eisen note³ that, at the same time, "we should be aware that the past may not have been exactly as our informants describe it." Their words ring true. Although it is impossible to include all of their comments, a representative sampling can be reported.

The Reverend Joseph Baras, now 91, recalled the rabbi as a professional who was unique in his abilities to learn many different kinds of *trop* — musical notes — in order to correctly chant different Torah selections for the Jewish calendar year.



Gary Leeman, past president of Beth Achim, remembers the unique spirit of family at the small neighborhood synagogue where he grew up. Leeman's father, Isadore, served as president of Ahavas Achim. "The love of brothers was not only in a name, but described in the synagogue's culture. My family – my paternal grandfather, parents' siblings and their families, and friends – were a large part of the membership...picture the twelve tribes of Israel under one roof. I remember serious moments related to religious observance, educational sessions and business matters; but there were times of celebration, singing, dancing, schmoozing. It was a simpler time, it was the love of sharing and caring for others, it was the love of brothers."

Congregant and past president of JHSM Adele Staller wrote that Rabbi Arm "could be a formal gentleman; however, he was always warm, gracious to me and my family... Claire Arm and Rabbi Arm were an inspiration in guiding us along the path to a deeper love and understanding of our heritage."

Other congregants who shared their memories recall a young and vibrant Rabbi Arm and a congregation where everyone knew each other. They recall a neighborhood sanctuary and the important mentoring begun by the junior congregation directed by George Norman on Seven Mile and Schaefer and continued by many others, including the warm and friendly Reverend Joseph Baras. Another noted, "Williams the maintenance man used to have a beautiful singing voice and was so wonderful to members."

In spite of its merits as a small congregation and its influence on individuals in the neighborhood, Ahavas Achim could not succeed in the face of external forces. Ahavas Achim ceased to exist as an independent congregation in August 1968 when it merged with a similarly sized Congregation Beth Aaron.



The name Beth Aaron was chosen to honor founder Alex Margulies whose Hebrew name was Aaron. This first home of the congregation was in 1945 at 18000 Wyoming Street in Detroit. Photo courtesy of Lowell Boileau, Lost Synagogues of Detroit

CONGREGATION BETH AARON 1943-1968

Beth Aaron was founded in the middle of the twentieth century by Alex Margulies, in whose home at 18240 Ohio Avenue regular religious services were held. He became the first president of the congregation when he held an organizational meeting at his home on Sunday, November 14, 1943, at 11:00 a.m.

Margulies lived about a mile away from the Curtis and Livernois intersection in Northwest Detroit. Some of his neighbors wanted a synagogue closer to their homes and formed a congregation called the Northwest Hebrew Congregation, now known as Adat Shalom Synagogue. Margulies's group chose the name Beth Aaron to honor Margulies, whose Hebrew name was Aaron. Margulies donated a 240-foot lot at Wyoming and Thatcher, a few blocks from his home. The first building was completed on September 7, 1945, at 18000 Wyoming.

According to the *Detroit Jewish News*, in 1946 Rabbi Chaim Weinstein was elected the "first full-time spiritual director of the synagogue and principal of the newly organized Talmud Torah of Congregation Beth Aaron." He had attended Yeshevat Chachmey Lublin and Wayne State University. Rabbi Pinchas Katz was Beth Aaron's second spiritual leader, beginning his service in September 1948. But he, like his predecessor, was not a Conservative rabbi. With the change of the synagogue's affiliation in 1950, Rabbi Katz left the synagogue.

THE RABBI BENJAMIN GORRELICK YEARS, 1950-1968

In 1950, the congregation hired Rabbi Benjamin H. Gorrellick, who served the congregation through 1968. He was a graduate of the Jewish Theological Seminary and served with congregations in Cambridge, Massachusetts, and Brooklyn and Albany, New



The graduating class of 1953 poses proudly with Rabbi Gorrelick seated in the front row, third from right.

Photo courtesy of Lila Kash Zorn. Photo by Bernard Winer, Alert Photography

York, before coming to Detroit, first as educational director at Congregation Shaarey Zedek.

The *Detroit Jewish News* reported that Beth Aaron, with its new rabbi, Benjamin Gorrelick, had "several successful membership drives toward the end of 1950 (and) were organized to erect a new and larger building capable of accommodating every Jew who wished to worship on the High Holy Days."

The congregation's ground-breaking ceremony occurred on June 17, 1951 and the building was sufficiently ready by Rosh Hashanah to accommodate 1,000 worshippers. Forty of its member families had made individual contributions of \$1,000 each, receiving a life membership in appreciation for their contributions.

In March 1952, Rabbi Gorrelick boasted that the congregation had "325 members (Ken Yirbu — may this number increase), exclusive of the 300 members in the Sisterhood, the growing Men's Club, the Young Adults of more than 100 young men and women and the Religious School of 300. By next Rosh Hashanah, our membership roster will, with God's help, attain the half thousand mark."

Six months later, the much-adored and highly respected Rabbi Gorrelick wrote "Within one year we have grown from a membership of 125 to 400 in the congregation." In 1952, Cantor Judah Goldring began to chant the Shabbat and holiday services.

One can only imagine the excitement of congregational growth and new affiliation.



Some of the leaders of the congregation: (l to r) Bernard Panush, Mrs. Harry Levinson, J. Zimmerman, unidentified, L. Tron



In 1953, the religious school, under the direction of Bernard Panush, employed a staff of fifteen teachers and had an enrollment of 400. Photo courtesy of Lila Kash Zorn

It is doubtful that any Detroit synagogue grew as much in so short a period of time as did Beth Aaron.

Month after month, Rabbi Gorrellick's columns in "The Scribe" took on an almost evangelical tone. In the 1951 "High Holiday" edition, the rabbi dreamt of a Beth Aaron that would become an "answer to the problems of Jewish survival and of creative Jewish living." In a more practical vein, he urged his congregants to contribute funds so the synagogue building that he envisioned could be completed. Together, they would make the completed building "a bright beacon of light radiating Jewish warmth and positive Jewish doctrines."

Many Jewish scholars and leaders within the Conservative movement spoke at Beth Aaron. Dr. Max Routtenberg of New York was the first guest speaker on November 19, 1950. The presence of the United States senator from Illinois, Paul H. Douglas, attracted a large crowd on Sunday evening, November 8, 1953.

Similar to congregations of larger size, Beth Aaron attracted to its membership roster people who would achieve high leadership profiles in the community and on the national scene. Among the long list of new members in 1951, three became Beth Aaron or Beth Achim presidents: William Liberson, Jack Shenkman and Sidney Silverman. The May 1952 issue of "The Scribe" proudly announced that it had been singled out for Outstanding Achievement in the Field of Congregational Publications at the Bi-Annual Convention of the United Synagogue of America held in Boston.

While the congregation attained many successes, raising sufficient funds in order

לשמוע אל הרנה ואל התפלה

BETH AARON SYNAGOGUE

WILL CONDUCT SERVICES
FOR THE HIGH HOLIDAYS

ראש השנה ויום כפור

AT OUR NEW SYNAGOGUE

THATCHER COR. WYOMING

to complete the building was a constant worry. Even a bulletin announcement of the coming dedication of "The New Beth Aaron" was accompanied by a plea for funds in order to make the building complete: "Don't let your synagogue down. Send your ads today. Get behind the Dedication Journal immediately. Reserve the date for the Dinner Dance, Sunday, June 5, 1955."

In 1960, following the national trend initiated by Conservative Rabbi Israel Herbert Levinthal of the Brooklyn Jewish Center, Rabbi Gorrelick identified Beth Aaron as more than a center for the study of Judaism and for the practice of Judaism. "The major purpose of Beth Aaron," Rabbi Gorrelick wrote in his November 1960 "The Scribe" column, "is to provide a center for Jewish living throughout the year." He wanted Beth Aaron to be a place where people from the community could socialize seven days a week.

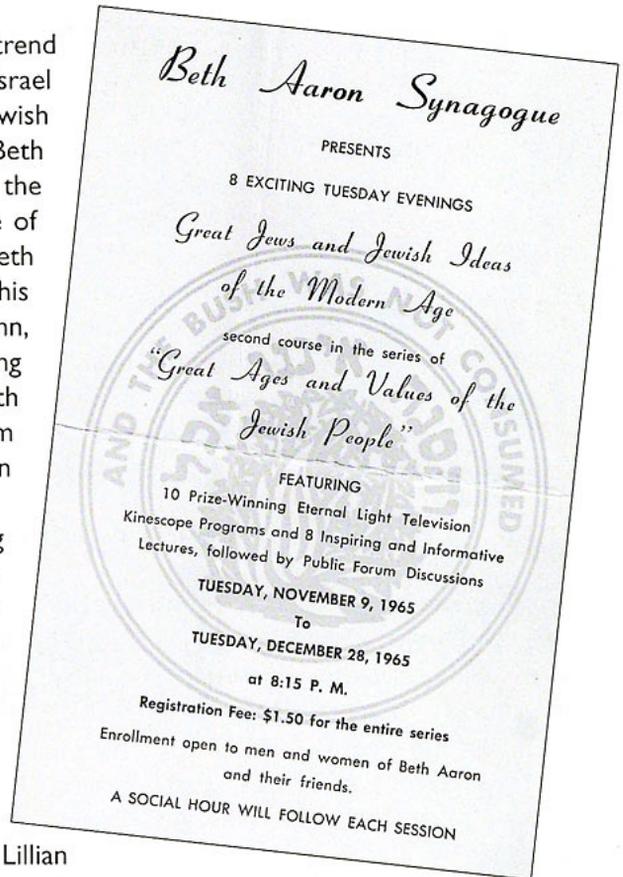
Gilda Jacobs, who enjoyed being with her young friends at Beth Aaron, remembers the synagogue as a central meeting place and fondly remembers Rabbi Gorrelick as the "most beloved...with an uncanny memory for people and their names. He had genuine warmth. I have fond memories of Tzvi Berkel, the youth director." Her parents, Hyman and Lillian Zalenko, were active congregational leaders.

William Liberson, who along with Jack Shenkman claims to have been the youngest president in Beth Aaron's history, remembers the post-World War II years. "We were anxious to enjoy the good life. A part of the good life was the religious and social involvement that centered on Beth Aaron Synagogue." He called Rabbi Gorrelick "the dynamic heart of the synagogue...[who] knew how to get everybody involved in the politics of synagogue life as well as its religious and social offerings. It was fun."

That fun continued for a while until the Jewish population began to move in the mid 1960s. Rabbi Gorrelick urged the congregation to prepare to build a new Beth Aaron.

BETH AARON MOVES TO THE SUBURBS

As Detroiters moved to the suburbs, a trend mirrored in cities across the nation, the urban crisis hit Beth Aaron. It was reported in the 1968 American Jewish Yearbook that in 1967, a "robbery and arson, at a loss of \$25,000 took place at the Beth Aaron Synagogue in Detroit, Michigan. Its Cantor had been assaulted some time before."



The *Detroit Jewish News* tagged its story with the headline "Fire Damages Beth Aaron." The "Scribe" reported that the fire occurred on Thursday, October 26, a few hours before the Yizkor services, during the Succot festival service. Rabbi Gorrelick hoped that this terrible deed of arson would lead the congregation to extend "great efforts to achieve our sacred goal, a new Beth Aaron in Southfield."

But suitable land for purchase was not available and the funds to support the synagogue were dwindling. Finally, in the last issue of "The Scribe," September-October 1968, a terse message appeared in the rectangular box at the bottom of the cover page. "Very Important Announcement: Beth Aaron Votes to Merge with Ahavas Achim." On Monday, August 26, 1968, "the membership voted overwhelmingly to merge as one synagogue with Congregation Ahavas Achim." In a lengthy column, Rabbi Gorrelick mentioned a recent trip to Israel but did not mention the merger at all. It appears that he was unhappy with the loss of an independent Beth Aaron. Congregation President Max Nosanchuck wrote, "I am confident that our fellow Jews in Ahavas Achim are as concerned about the future of their congregation as we are about ours. Together we should be one congregation, a united Jewish family in our community."

Rabbi Gorrelick, who had a lifetime contract, continued to be employed by the merged congregation as the rabbi emeritus.

CONGREGATION BETH ACHIM

Beth Aaron and Ahavas Achim absorbed each other's history and became one congregation in 1968. The new congregation, Beth Achim, lasted thirty years. In 1998, facing many challenges including demographic changes, Congregation Beth Achim merged with Adat Shalom Synagogue in Farmington Hills, formerly the Northwest Hebrew Congregation, from which Beth Aaron had split in 1943.

The centenary of the founding of Ahavas Achim should be a joyful celebration. From a small Orthodox synagogue, Ahavas Achim became a fine active Conservative congregation. According to one Beth Aaron President, in order for both Ahavas Achim and Beth Aaron to survive, the congregations had to merge. Rabbi Gorrelick, in his role of bringing the two congregations together, referred to the new Beth Achim as "the

In October 1970, Ahavas Achim merged with Beth Aaron to become Beth Achim. Clergy and members of Ahavas Achim carried the Torah from the congregation's Schaefer Avenue location in Detroit to Twelve Mile Road in Southfield. Past presidents (left) Isadore Leeman and (right) Dr. Israel Wiener are holding the chupah. Standing at left, not holding the Torah, is Cantor Simon Bermanis. Photo courtesy of Gary Leeman



symbol of a happy Jewish marriage, a marriage between two congregations with proud histories and meaningful pasts.” Now it was time for members and leaders, rabbis and lay people, synagogue professionals and staff and board members to make this marriage work.

EPILOGUE

The thirty years of Congregation Beth Achim’s history would reveal the extent to which the merger would overcome the congregation’s two separate origins and its fault lines to become knit together as one congregation. That subject is currently being explored by Rabbi Yuskowitz and will be the subject of an upcoming article.

ACKNOWLEDGEMENTS:

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Herbert A. Yuskowitz, currently serving as an Adat Shalom rabbi, was the rabbi of Congregation Beth Achim from 1994 until the merger in 1998. He is the editor of *The Kaddish Minyan, From Pain to Healing: Twenty Personal Stories*. In *Michigan Jewish History, Vol. 51*, he contributed “Willard “Bill” Cohodas: A Jewish Leader of Michigan’s Upper Peninsula.”

NOTES

1 According to Jewish Tour of Detroit, a pamphlet written in 1979 by former JHSM president Philip Applebaum. Applebaum wrote the pamphlet for people who were touring the Jewish sections of Detroit.

2 Personal correspondence. Letters to Rabbi H. Yuskowitz, 2012.3 Steven M. Cohen and Arnold Eisen; *The Jew Within* [2000].

FEATURED
ARTICLEAHEAD OF ITS TIME:
THE AMERICAN ARABIC AND JEWISH
FRIENDS OF METROPOLITAN DETROIT

by JEANNIE WEINER

The American Arabic and Jewish Friends of Metropolitan Detroit, or “the Friends,” was born of the noblest ideals of a handful of prominent Jewish and Arab community activists — and ultimately validated the merit of those ideals by its members’ successes in building friendships, understanding and respecting one another’s cultures and by emphasizing their similarities rather than their differences. The history of this unique organization’s formation is described by one of its founding members.

IN 1981 the idea of gathering a group of American Jews and American Arabs was courageous, groundbreaking, and problematic. Even now, in 2012, the idea is controversial, particularly following the events of September 11, 2001, when Americans were attacked by terrorists who were Arabs representing themselves as “Islamists.”

Over thirty years ago, it was surprising that two men, one an Arab and the other a Jew, planned a dinner for Jews and Arabs who were willing to meet in public. Prior to that, community-relations work in the Jewish community was sponsored and organized by recognized community groups such as the Jewish Community Council (now the Jewish Community Relations Council), an agency of the Jewish Federation. There were organized efforts to develop relationships between Jews and African-Americans, Jews and Hispanics, Jews and Asians. The American Jewish Congress, the American Jewish Committee and the Anti-Defamation League had all developed community-relations programs. But no Jewish organization had attempted to develop an organization to build bridges between Jews and Arabs. Why were people in both communities reluctant to meet?

Tensions were often high in Arab-American and Jewish communities when troubling events occurred in the Middle East. In January 1981, President Reagan welcomed home fifty-two American hostages who had been held in Iran. In June that same year, the Israeli Air Force destroyed Iraq’s nuclear reactor and a month later Israeli aircraft bombed a Beirut, Lebanon apartment complex that housed offices of the Palestine Liberation Organization (PLO). Throughout the 1970s and into the 1980s the PLO initiated activities

against Israelis. These events stirred the emotions of American Jews and Arab Americans who had family, friends and cultural ties in the Middle East.

It was in this climate that an unlikely organization was founded by two improbable "fathers" of courage and vision. At the time, only one similar American group in California had been formed. As one of the few remaining founding members of the Detroit group, I want to record the history of its formation and eventual demise.

FIRST STEPS

From Detroit's earliest days, prominent members of the Jewish community worked to develop relationships with the community at large. In his book, *Harmony and Dissonance*, Detroit historian Sidney Bolkowsky points out that Jewish community leaders such as Fred Butzel (1877-1948), philanthropist and community leader, and Rabbi Leon Fram (1895-1987) of Temple Israel, among others, strove to develop relationships with Christian political and religious leaders and members of different ethnic groups.

But it was not until the spring of 1981 that a Jew and an Arab acted to bring members of both communities together. That year, Arnold Michlin, a businessman who had come to Detroit years earlier from Pennsylvania, asked several Jews to attend a dinner meeting at the Sheik Café in Detroit. Michlin's friend, George Bashara, a Michigan Court of Appeals judge and later president of the Detroit College of Law, asked a group of Arab-American leaders to attend as well.

The gathering was "to break bread" between Arab Americans and Jewish Americans, all metro Detroiters and friends or acquaintances of Mr. Michlin and Judge Bashara. When Arnold Michlin phoned me several days prior to the event, he said, "We need a woman."

When I entered the restaurant I scanned the crowd. Indeed, Mr. Michlin had been correct, there were no other women in the room, with the exception of the owner of the Sheik Cafe, Esther Michaels.

My quick mental inventory of the men seated around that table led me to also believe there were no Arabs present. I was more than mildly surprised to learn that there were in fact four Arab Americans and three Jewish Americans. The physical similarities of these men were unexpected.

Before long we were engaged in a lively conversation about the pitching staff of the Detroit Tigers, problems with a local school and, the hot topic at that time, the building of the GM Poletown Plant in Hamtramck. The room buzzed with conversation.

DETROIT ARABS AND JEWS FORM AN ORGANIZATION

Following that first informal event, we gathered at the former B. Siegel home at 150 Boston Boulevard in Detroit, in a lovely neighborhood of large homes and beautiful gardens. The Siegel home had been donated to the Detroit Round Table of Christians and Jews, now known as the Michigan Round Table for Diversity and Inclusion. The formation meeting was held under their auspices. (Once the group of Arabs and Jews formed an organization, The Round Table changed its name to better reflect the inclusion of other religious groups.)



Michigan Court of Appeals Judge George Bashara and Jeannie Weiner at a 1996 American Arabic Jewish Friends dinner.

At that first meeting on Boston Boulevard, intense heat from a light bulb above the large table and humid air wafting through open windows added to the atmosphere in the room. A vigorous discussion seemed to increase the warmth inside.

Should the group discuss the Middle East? What would be the mission? Who could be a member? Eventually it was decided that the first order of business was the writing of a mission statement. It took several hours to develop the three sentences that everyone agreed upon. It was

also decided that members must be either Jewish or Arab and must agree that all parties in the Middle East have a right to exist in peace with their neighbors. Arabs or Jews with extreme viewpoints would not be considered for membership. The group chose not to define who was an actual "Jew" or "Arab." If interested members identified themselves as either Jewish or Arab, and met the other criteria, they would be welcome.

The name of the group became the *American Arabic and Jewish Friends of Metropolitan Detroit*, and was later referred to as the AAJF or, simply, the "Friends."

Strangers, soon to be friends, attended monthly meetings. Some of the original Jewish members included Isadore (Izzy) and Fran Mahlin, active members at Temple Beth El; Victor Ross, father of Douglas Ross and developer of the Ross Glue business; Harvey Weisberg from Chatham grocery stores and a member of Congregation Shaarey Zedek; Roger Winkelman, prominent attorney and son of Stanley and Peggy Winkelman



Many prominent community members attended AAJF events. In this photo Marian Mann, Bernice Michlin, Temple Kol Ami's Rabbi Ernst Conrad and Jeannie Weiner pose after one of the dinners.

of Winkelman's department stores; and, of course, Arnold Michlin. Hannah Levin Gladstone, sister of Senator Carl Levin and Congressman Sander Levin, rarely missed a meeting.

The early Arab members included Ed Deeb, founder of the Michigan Food and Beverage Association; Marcel Hage, president of the American Lebanese League, a national American organization; James Karoub, Michigan state legislator and founder of Karoub Associates, a government-relations company; Carl Rashid Jr., prominent real-estate attorney; Judge Henry Saad, later elected to serve as chief justice of the Michigan Court of Appeals; Tallal Turfe, General Motors executive and author; and Woodrow Woody, Detroit "celebrity" for his television ads for Woody Pontiac in Hamtramck, Michigan. The Arab founder, Judge George Bashara, was always present in the early years.

As with all such gatherings, it seems, food was important. We met at noon and the group alternated between deli trays and Middle Eastern appetizers such as tabouli and hummus.

AFTER 1986: THE WORK BEGINS

The founding members had given birth to a sometimes controversial grass-roots organization. After five years of debate between 1981 and 1986, the members agreed that discussion of the Middle East would *not* be included on the agenda or within the mission of the organization. A result of this decision was that a few of the original members chose to leave the group. These members had hoped this new organization would be a catalyst, or at least an inspiration, for peaceful negotiations between Israelis and the people who were then referred to as "Israeli Arabs."

In June 1982, less than a year after its founding, the group almost collapsed when Israel entered Lebanon following many missile attacks from the north. An upcoming Friends meeting was canceled. Almost immediately, members began to call one another. One Arab-American member said, "If we can't meet during difficult times, why have an organization at all?" The meeting was quickly rescheduled.

After the decision to remove the discussion of Middle East issues from meeting agendas, the majority of the founding members remained involved, believing that the inspiration of the group derived from the fact that the organization existed at all, and that it met in metro Detroit, a region with the largest population of Arabs and Arab Americans outside the Middle East. The Jews represented a metropolitan area with a significant and important Jewish community. Ironically, those who stayed and became lifetime friends discussed Middle East politics many times – just not during meetings of the organization.

The Friends asserted that it could best serve the local community if it became involved with local needs. The first order of business was to educate each other and each community. Arabs and Jews wanted to know what members of each community believed, how and why they arrived in Detroit and why they were living in southeast Michigan.



What followed was a monthly series of luncheon lectures, which included a presentation about the Jewish community by Temple Beth El's Rabbi Richard Hertz, an active member of Friends.

When the history of Arabs in Detroit was presented, it was so similar to the Jewish community's history that the members experienced a further feeling of commonality.

The group was fascinated when Kamal Shouhayib spoke about the Druze culture and history and when Marcel Hage described the Lebanese community.

Some members were surprised by what they learned. Arab Americans were startled to find that poverty existed in the Jewish community. Jews discovered the diversity of the many Arab-Christian groups in metro Detroit and both groups learned of the variety of political loyalties and religious practices that existed in the other culture. The membership consistently comprised around one-hundred members, split almost evenly between Jews and Arabs.

Programs evolved. Together, one Arab American and one Jewish American visited organizations and schools to talk about the Friends. This effort promoted community education about the group's goals and the prejudices that faced both communities.



Friends members gathered for a picnic in the early 1990s. Standing (l to r): Sheldon Lutz, two unknown women, Jeannie Weiner, unknown man, Kamal Shouhayib, Marcel Hage, Victor Ross. Bottom row, seated: Arnold Michlin, Alice Ross, Elaine Hage, Yasmeen Shouhayib.

A few years after the founding of the Friends, Tallal Turfe and I were asked to find a way to involve the younger generation. A program was developed for high-school students who were asked to write an essay on a topic of importance to both communities. One of the early topics was "Describe the Reasons You are Proud of Your Heritage as a Jewish American or an Arab American."

A handful of high-school students wrote essays for the first contest. Each year, the number of contestants and the amount of the prize money grew. For a few years, winners were announced at WTVS Public Television, Channel 56, in Southfield. Eventually, each contest winner received a \$1,000 scholarship.

ARABS AND JEWS TOGETHER: NOT ALWAYS AN EASY ROAD

In the 1990s, the Friends was led by Larry Horwitz and other co-chairs. Active members included Michael Donenfeld, Michael Egren, Ahmad Ezzeddine, Shelly Komer Jackier, Jeffrey Kahn, Farris Kalil, Geoffrey Orley and Salman Sesi, among others. Senator Carl Levin was instrumental in offering assistance with his support and encouragement.

By 1999, the group developed a new twist to the essay content. The young writers presented their work as a mixed group of Arab and Jewish students so that the participants had more opportunities to get to know one another.

Through the essay contests, local high schools became aware of the Friends and promoted involvement of their students, bringing national attention to the program. Funds for college scholarships came from an annual scholarship dinner, which honored a prominent Jew and Arab in the community. Recipients of the award included Judge Paul D. Borman, Leon Cohan, Judge Avern Cohn, Senator Carl Levin, Florine Mark, Arnold Michlin, Jack Robinson and Harvey Weisberg, members of the Jewish community, and Judge George Bashara, Michael Berry, Tarik Daoud, Ed Deeb, Fred and Louis Elias, Dr. Haifa Fakhouri, Mike George and Jack Hamady, members of the Arab community.



Executive board members: (l to r) Tallal Turfe, Jeannie Weiner, Larry Horwitz, Kamal Shouhayib, Florence Michlin (not a board member) and Arnold Michlin.



Judge Paul D. Borman with Andrea and David Page attending an American Arabic and Jewish Friends Scholarship Dinner in the early 1990s.

Eventually, founding members passed away or moved out of the area. Younger members had not been groomed to take over leadership positions. The established organizations in both communities were reluctant to officially promote the group. Judge Bashara died in 2002 and Arnold Michlin in 2006. In the early 2000s, as leadership dwindled, interest in the work of the Friends waned. The organization no longer exists.

For those Friends members who remain, relationships continue. These friends agree that the knowledge of the Arab and Jewish cultures has been both a personal and community benefit.

Jeannie Weiner is a founding member of AAJF and Past President of the Jewish Community Relations Council.

FEATURED
ARTICLEEZEKIEL SOLOMON
AT MICHILIMACKINAC:
ANOTHER LOOK

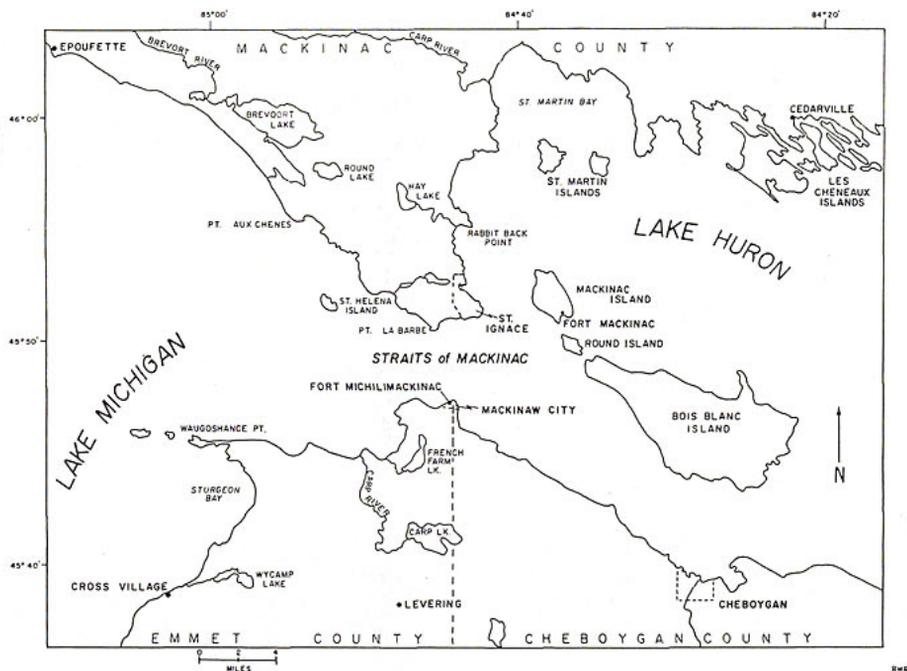
by LYNN L. M. EVANS

The Michilimackinac home of Ezekiel Solomon, Michigan's first Jewish settler, has been excavated and reconstructed, yielding fascinating insights into the conditions, diet and way of life of Michigan's early Jewish settlers.

IN 1963, Eugene T. Petersen closed his *Michigan Jewish History* article, "The Fort of Ezekiel Solomon," with these words, "Some day we may even be able to identify with reasonable certainty the homes of John Askin and Ezekiel Solomon."¹ In the ensuing years, the site of Solomon's home has been not only identified, but excavated and reconstructed. Readers of *Michigan Jewish History* will recognize Ezekiel Solomon (sometimes spelled Solomons) as the first Jewish settler in what is now the state of Michigan. He arrived at Michilimackinac, now Mackinaw City, in the late summer of 1761, shortly after the area was ceded to Britain as part of the capitulation of New France at the end of the French and Indian War. It is not known where Solomon lived when he first arrived at the post but accounts of the attack of 1763 suggest he resided in the southwest quadrant of the fort.

Solomon, along with his cousin Levy Solomons, Chapman Abraham, Benjamin Lyon and Gershon Levy, all Jews who had immigrated to Montreal from Germany, had come as *sutlers* (suppliers) to the British Army. At the conclusion of the war, members of this German-Jewish consortium preceded the army west to stake a claim in the lucrative fur trade. Benjamin Lyon handled affairs in Montreal and Albany. Levy Solomons set up shop at Fort Niagara. Chapman Abraham operated out of Detroit. Ezekiel Solomon and Gershon Levy established themselves at Michilimackinac and were very successful. Prior to the Indian war of 1763, which affected all of the northwestern posts, the consortium accounted for an estimated forty percent of the Great Lakes trade.²

Michilimackinac was located on the southern shore of the Straits of Mackinac, where Lake Michigan flows into Lake Huron. This strategic location operated as "the key and the door" to the Upper Great Lakes fur trade, as described by Father Claude Dablon in 1670.³ The post had been established by the French at the site of a Jesuit mission around 1715. The settlement saw a major expansion in the 1730s with the growth of the fur



Straits of Mackinac, showing location of Fort Michilimackinac. Image courtesy of Mackinac State Historic Parks

trade. The palisade wall (300.5' x 338.9') enclosed not only the small garrison, but the mission complex and seven row houses.⁴ Each row house, like a colonial condominium, consisted of between four and six individual residences. In 1749, Michel Chartier de Lotbinière, a French military engineer, mapped Michilimackinac and included names on the individual residences.⁵ This map, combined with deeds in surviving excerpts from the local notary's records, allows historians to determine exactly where some inhabitants of the fort lived. The fort was expanded a final time in the 1750s, when the north and south gates were pushed out, resulting in a more-or-less hexagonal-shaped fort.

The attack of 1763 was part of a series of Indian assaults on British forts across the Upper Great Lakes. The Native American nations were not party to the negotiations that ended the French and Indian War, and resented being treated as a conquered people. They chafed under the new economizing British trade policies, and reasoned that if they could push the British out, the French, and their more-liberal trade policies, would return. All of the small interior posts fell, but ultimately Fort Detroit withstood a five-month siege, and the British held forts Niagara and Pitt. The British suffered great loss of life and property throughout the trans-Appalachian West.

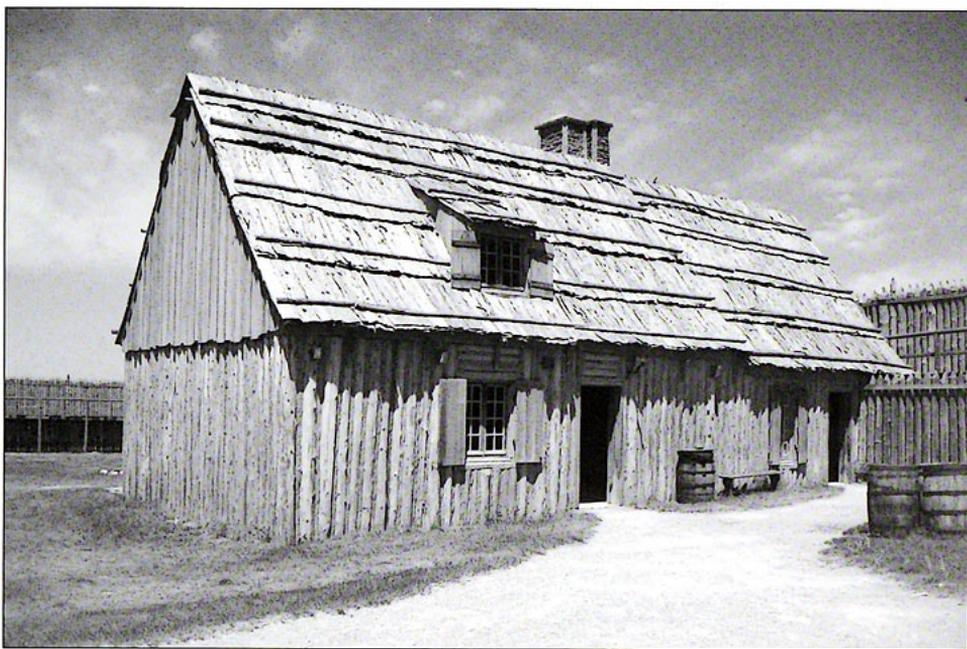
Solomon later gave a sworn statement regarding the attack:

I Ezekiel Solomon, Resident in the Fort of Michilimackinac at the time it was surprised by the Savages, declare that on the 2d day of June a Frenchman, Mons. Cote, entered my House several Times and carried from thence several Parcels of Goods, my Property. And also an Indian named Sanpear carried the Peltry from my House to the House of Aimable Deniviere in whose Garret I was then concealed.⁶

The German-Jewish consortium lost goods worth a combined £18,000 in the attacks and petitioned for bankruptcy in 1768, but was denied.⁷

The British returned to Michilimackinac in September 1764. The following year, on June 29, 1765, Solomon and Levy purchased the house of Pierre and Marianne Parant. The notarial record read, in part:

Before the Royal Notary residing at the post of Michilimackinac, the undersigned were present: Sieur Pierre Parant and Dlle. Marianne Chaboiller, his wife, who have acknowledged and confessed, by those present, to have sold, ceded, left and transferred, for now and always... to Sieurs Solomon and Levis, merchants in this post... a house belonging to them with its dependencies seated and situated in this fort; joining the said house on one side is that of St. Germain, and on the other that of Sieur Metivier, it faces in from the parade ground of the fort and in the rear the Rue de la Babillarde.⁸



The Solomon-Levy house is the left half of this reconstructed duplex. Originally there were three more house units attached to the structure. They are still being excavated prior to reconstruction.

Photo courtesy of Mackinac State Historic Parks

In the same transaction Solomon and Levy also acquired a solitary cabin outside the fort, and a stable with a horse, harness and carriage.⁹ The location of this property is unknown. The house in the fort was one of the middle houses of the Southeast Row House. It was excavated by Mackinac State Historic Parks' archaeologists from 1983 to 1988.

The house unit measured 26 x 23 feet and had two rooms on the ground floor.¹⁰ The second floors of the row houses at Michilimackinac were generally unfinished garrets,



This photo of the 1983 excavation of the Solomon house shows the remains of the fireplace and some floorboards. Photo courtesy of Mackinac State Historic Parks

used mostly for storage as they were very hot in the summer and freezing in the winter. The row houses were built in the *poteaux-en-terre* (post-in-ground) style, a traditional French provincial style. Vertical posts, chinked with clay, were placed in a trench which was then filled with clay and rocks. Originally constructed in the 1730s, the row house was rebuilt in the early 1760s.¹¹ A wood sample believed to be from a collapsed wall was identified as northern white cedar.¹²

Interior details were revealed through excavation as well. Remains of a stone hearth were uncovered in the east room, as well as fragments of a white pine floor.¹³ The west room was plastered and whitewashed.¹⁴ A window with glass panes was present in the south wall of the room.¹⁵ This room contained the most-interesting feature, a cellar measuring 6 x 5 feet and 5.25 feet deep.¹⁶ Cellars at Michilimackinac were used to store both food and trade goods. The bottom of this one contained many trade goods, including Delft, white salt-glazed stoneware and Chinese porcelain vessels, bottle and wineglass fragments, lead shot, clay and catlinite smoking-pipe fragments, straight pins, pewter and brass buttons, brass cufflinks, glass seed beads, lead seals and bone comb fragments.¹⁷ The first two units of the Southeast Row House were reconstructed at Colonial Michilimackinac in 1989. Visitors today can see the original hearth, cellar, part of the west wall and several of the artifacts in their original locations.

The most common artifacts recovered from the house are food remains: animal

bones and seeds. This was followed by structural debris left behind when the house was demolished during the move of the fort and community to Mackinac Island between 1779 and 1781. Other artifacts were typical of a fur trader, most commonly seed beads and lead shot.¹⁸ Spatial analysis of artifact distribution suggests that the west room was used for trade-good storage. The east room contained both living and storage areas.¹⁹ It even was possible to identify an area near the hearth where lead shot was being produced.²⁰



This fragment of a Chinese porcelain plate was found in the cellar of the Solomon house. Photo courtesy Mackinac State Historic Parks

The small living space is consistent with trader being in residence during only the brief summer season and wintering in Montreal or the interior. Surviving trade licenses and other documents indicate is the pattern Solomon was following the late 1760s and 1770s as he rebuilt his business and expanded into what is now northwestern Ontario.²¹ Solomon was active in the Montreal “Shearith Israel” congregation during its active period in the 1770s. Gershon Levy disappears from the documentary record after 1768.²²

No specifically Jewish artifacts were recovered. Personal religious items would have been carefully moved from home to home, not casually abandoned or discarded. Studying the food remains is somewhat more illuminating. Elizabeth M. Scott has conducted an in-depth comparative analysis of the diets of residents of the Southeast Row House. She concluded that Solomon’s diet in the late 1760s was similar to that of other poor traders, utilizing a variety of domestic animals, such as cow, pig and sheep, and wild animals, such as deer, beaver, hare, passenger pigeon, lake sturgeon, lake trout and whitefish.²³ As his economic situation improved in the 1770s, Solomon was able to increase his consumption of domestic animals, while choosing to modify his diet to better follow kosher guidelines, seen in the decline of pork remains.²⁴

Between 1779 and 1781, as a result of the threat posed by the American Revolution, the fort and community of Michilimackinac were moved to Mackinac Island, a more-defensible location. The buildings that were not moved or salvaged for building materials were demolished. The Southeast Row House, including Solomon’s property, was demolished. Following another financial reversal in 1781, Solomon, this time with his wife, Louise Dubois, and family, moved to Mackinac Island.²⁵ The exact date of Solomon’s death is unknown but is between 1804 and 1808.



Lynn Evans is the Curator of Archaeology for Mackinac State Historic Parks. A native of Cincinnati, she holds degrees from Beloit College and the University of Pennsylvania.

NOTES

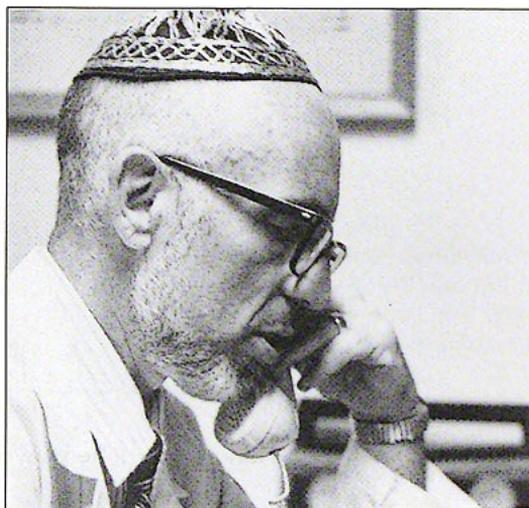
- ¹ Eugene T. Petersen, "The Fort of Ezekiel Solomon," *Michigan Jewish History* Vol. 3, no. 3 (1963): 11-14.
- ² Sheldon J. Godfrey and Judith C. Godfrey, *Search Out the Land: The Jews and the Growth of Equality in British Colonial America, 1740-1867* (Montreal and Kingston: McGill-Queen's University Press, 1995), 88-90.
- ³ Claude Dablon, Relation of the Mission to the Outouacs during the years 1670 and 1671, *The Jesuit Relations and Allied Documents; Travels and Explorations of the Jesuit Missionaries in New France 1610-1791* (New York: Pageant Book Company, 1959) Vol. LV: 157.
- ⁴ Marie Gérin-Lajoie, trans. and ed., *Fort Michilimackinac in 1749: Lotbinière's Plan and Description, Mackinac History* Vol. II, no. 5 (Mackinac Island, Mackinac Island State Park Commission, 1976), 4-6. This dimension is from 1749, and was written as 47 x 53 toise. One toise = 1.949 meters. A second palisade surrounding the first was added in the 1740s, making these dimensions slightly larger than the 1730s fort.
- ⁵ Gérin-Lajoie.
- ⁶ Ezekiel Solomon, Deposition, August 14, 1763, *Michigan Pioneer and Historical Collections* (Lansing: Michigan Pioneer and Historical Society, 1897) Vol. 27: 667.
- ⁷ Godfrey and Godfrey, 90-91.
- ⁸ Parant and Chaboillier to Solomon and Levy, June 29, 1765, A State of Houses and Lands at Michilimackinac. Translation by Margaret Fortier on file at Mackinac State Historic Parks' Petersen Archaeology and History Center, Mackinaw City, original in Supplementary Accounts, Thomas Gage Papers. William L. Clements Library, University of Michigan, Ann Arbor.
- ⁹ *Ibid.*
- ¹⁰ Jill Y. Halchin, *Excavations at Fort Michilimackinac, 1983-1985: House C of the Southeast Row House*, Archaeological Completion Report Series, no. 11 (Mackinac Island: Mackinac Island State Park Commission, 1985), 89.
- ¹¹ *Ibid.*, 97.
- ¹² *Ibid.*, 89.
- ¹³ *Ibid.*, 92.
- ¹⁴ *Ibid.*, 91.
- ¹⁵ Donald P. Heldman, "Michigan's First Jewish Settlers: A View from the Solomon-Levy Trading House at Fort Michilimackinac, 1765-1781," *Journal of New World Archaeology* Vol. VI, no. 4 (June 1986): 27.
- ¹⁶ MS2.11170-MS2.11175, August 16-30, 1986, Archaeological Field Notes, Fort Michilimackinac, Mackinac State Historic Parks' Petersen Archaeology and History Center, Mackinaw City.
- ¹⁷ *Ibid.*
- ¹⁸ Halchin, 138.
- ¹⁹ Heldman, 27.
- ²⁰ Halchin, 172.
- ²¹ Halchin, 49-5; Heldman, 24; Godfrey and Godfrey, 115.
- ²² Godfrey and Godfrey, 91.
- ²³ Elizabeth M. Scott, "'Such Diet as Befitted his Station as Clerk': The Archaeology of Subsistence and Cultural Diversity at Fort Michilimackinac, 1761-1781" (Ph.D. diss., University of Minnesota, 1991), 191.
- ²⁴ *Ibid.*, 195.
- ²⁵ Godfrey and Godfrey, 91.

FEATURED
ARTICLEONE GOOD MAN:
CHAPLAIN ALLAN MARSHALL BLUSTEIN

by SUSAN BROHAM

Following his outstanding two-decade service as a chaplain in the U.S. Army, Rabbi Allan Marshall Blustein came to Detroit to serve as Sinai Hospital's director of pastoral care, where he was admired and embraced by the Jewish community. Rabbi Blustein's career as a chaplain — both in the Army and later with Sinai Hospital — allowed him to do what he most loved: teach and learn.

ALTHOUGH Allan Marshall Blustein always dreamt of being a soldier, his aspirations led him down a course that, he never could have predicted. Born April 1, 1931 the middle child of Sam and Sylvia Blustein, Marshall grew up with his two sisters in a rough Chicago neighborhood. They were poor, so poor that Marshall slept with a bat to fend off rats and ate canned peas for dinner. They lived behind the family's tailoring business and used Marshall's bar mitzvah money to move to another home. These experiences served as the fuel for Marshall's strong desire for success and fed his spirit for adventure.



Rabbi Allan Blustein spent 22 years as a U.S. Army chaplain, then returned to Detroit to work at Sinai Hospital as a chaplain.

Marshall dreamt of being a soldier, a flame fanned by his father's Army tales. But his mother fought her only son on this; she wanted to keep him safe in the fading days of the Korean War. She insisted that the studious 22-year-old pursue rabbinical ordination. He put aside his military aspirations, earning a bachelor's degree in English from Roosevelt College in Chicago, then a master's degree and then began teaching at Hebrew Technological College—Jewish University of America in Skokie, Illinois. Thirteen years later, the distant drumbeat of Blustein's military aspiration met up with his rabbinical training.

NEW ADVENTURE

His widow, Judy Blustein, was sixteen years old in 1954 when a cousin introduced her to the 23-year-old seminary student. At first, she wasn't interested, but "eventually he grew on me," she said. Two years later, they married. "He was 25 and I was 18. He was in the Yeshiva working on a master's degree in English and holding down five different jobs. He gave all his money to his parents so when we got married we only had the money from the wedding."

He spent two years serving as the rabbi of Congregation Beth Jacob of Scottsdale in Oak Lawn, Illinois, but soon recognized his desire to serve from a different type of pulpit. So, in 1958, when the U.S Army sought rabbinical students to fill a growing need for chaplains, Blustein took advantage of the opportunity. Judy said her husband "in no way wanted the white picket fence and to be in one place."

Besides an income, the chaplain title also brought a name change to the man who most people, including Judy, knew only as Marshall. When picking up their marriage license she discovered his first name was Allan. In the army, first names were regulation, so Marshall became Allan.

Although he had longed to serve in the military, Blustein never really imagined a permanent military career. "We thought it would be for only two years," Judy recalled. "But three days after our eldest daughter Karen was born in Ft. Hood, Texas, he got orders to go to Korea. At the time, families were not allowed to accompany soldiers. I became hysterical at the thought of separation."

The army presented a sensible option for Blustein. If he enlisted for three more years, he would be sent to Europe. "There was always a shortage of Jewish chaplains, and Al was thrilled because he loved the army. He felt he had more opportunity in the army to affect people's lives," said Judy. "I remember him getting a call in the middle of a Friday night that a Jewish soldier was out on a flagpole and refused to come down. Al talked to him all night long, and from that time on, he felt a close affinity to his men and the importance of being a chaplain."

Driven by patriotism, he understood the key role chaplains play in keeping American soldiers strong. "He wanted to train other chaplains to be sensitive to the needs of the soldiers so that each soldier could function at his optimal ability," Judy said.

Although raised Orthodox, Blustein embraced elements of all three major denominations. "When people would ask him what kind of rabbi he was, he would answer, 'I am a reconservadox.' He did not like labels and refused to label himself," remembered his wife.

As chaplain, Rabbi Blustein fed and nurtured his passion for teaching and encourag-

ing soldiers to explore the world. Whether stationed in France, Germany or the United States, he organized educational field trips. In Germany, while stationed outside Stuttgart between 1969-72, Rabbi Blustein took soldiers to Holocaust sites and to smaller German-Jewish communities such as Pforzheim and Karlsruhe to explore historical sites and present day attractions.¹ In New York, he rented a bus and took soldiers to visit unusual synagogues in Harlem and Greenwich Village.

In addition to the field trips, Rabbi Blustein taught comparative religion at the U.S. Army Chaplain School at Fort Hamilton in Brooklyn. He also wrote numerous stories for military, religious and mainstream publications about his experiences and life in other Jewish communities.

Rabbi Blustein often acted as a liaison to the civilian Jewish community. For instance, between 1959 and 1962, during his service as an army chaplain in Orleans, France, where daughter Naomi was born in 1961, the Jewish community underwent a transition. Political upheaval in French Algeria left 130,000 Jews with French citizenship seeking new homes². Most fled to France, including 200 Sephardic Jewish families who settled in Orleans. Rabbi Blustein served as a mediator between the existing community of Ashkenazi Jews and these Algerian refugees as they struggled to share one service in one synagogue. "It had to become one community," Judy recalled. "It took a lot of time and patience, but it happened."

The Blusteins spent nine years in Europe during three tours in Orleans, Nuremberg and Stuttgart, as well as time in Ft. Bliss in El Paso, Texas, Fort Sam Houston in San Antonio, Fort Dix in New Jersey and Brooklyn. They met General George Patton and General Alexander Haig (Blustein served as his staff chaplain) and other fascinating people, many of whom became life-long friends.

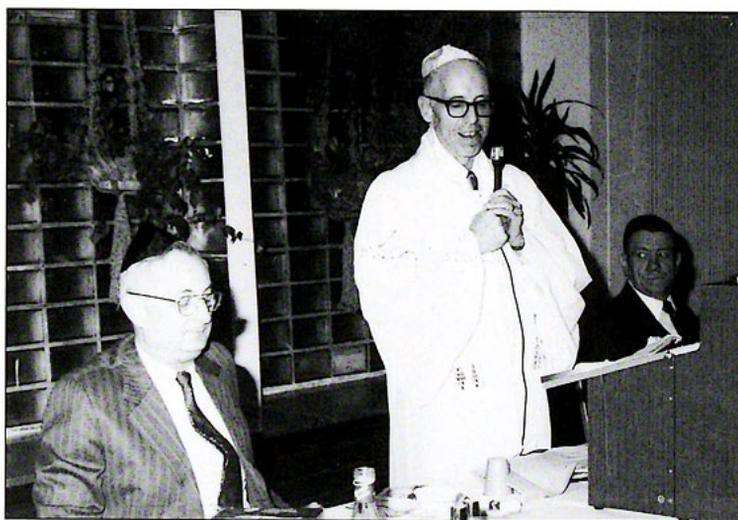


Rabbi Alan Blustein shows San Antonio area children a Succah, in October 1973.

Photo courtesy of U.S. Army Photograph

Jenni Blustein, who was born on Staten Island, recalled how her father loved taking his daughters to visit sites such as Anne Frank's house and the area where "The Sound of Music" was filmed.

Daughter Naomi Levine remembers piling into the family car on Sundays to go cemetery exploring in Europe. "He had almost a bloodhound sense of where to find lost and forgotten Jewish cemeteries that weren't marked. We would try and read any headstones and say kaddish."



*Rabbi Allan Blustein, in Germany circa 1978. To his left is General George Patton III.
Photo courtesy of the Leonard N. Simons Jewish Community Archives*

But most of all, according to his wife and daughters, Rabbi Blustein had an insatiable quest for knowledge.

"He was a professional student," Judy said. "Some people collect stamps, some people collect cars. My husband collected degrees. He was constantly going to school or teaching at night." Blustein had myriad higher-education credits: his bachelor's, master's and doctoral degrees range from Hebrew literacy and public administration to library science and pastoral counseling. The degree of which he was most proud, recalled Judy, was the associate degree in communications he earned at Oakland Community College while attending classes with daughter Jenni, who was born with a learning disability. Jenni credits her father's encouragement with her academic success that led to a career in early childhood education.

GRATEFUL SERVICE

During his twenty-two years as an army chaplain, Lt. Col. Rabbi Blustein received praise for bringing Jewish traditions alive so far from home, while others appreciated his compassion toward soldiers and their families in times of need.

Rhoda Jackson of Franklin Park, Illinois, wrote a letter on September 27, 1974. "I want to bring to your attention the wonderful chaplain you have in Lt. Col. Al Blustein. This summer, my sons and I endured a terrible crisis; and if it weren't for the concern, love and understanding of Lt. Col. Blustein and his wife, I don't think we would have

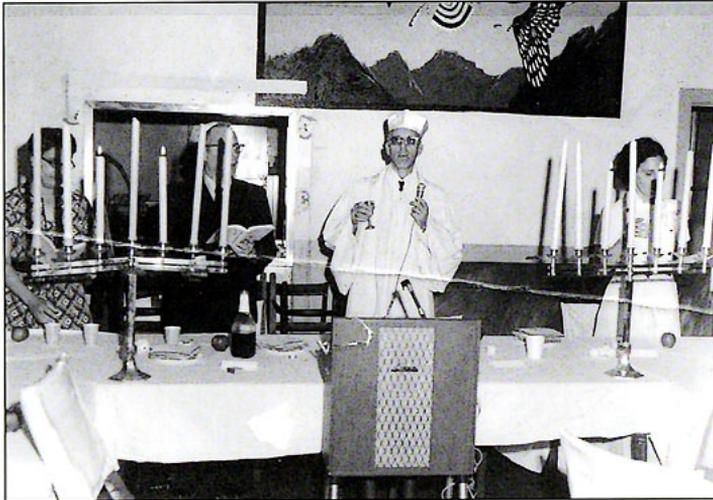
made it. Medicine can save the body and lose the spirit, but thanks to Al Blustein we have both made it," she wrote. "In short, they made me continue living. They gave me hope when there was so little to hope for."

His superiors also noted his accomplishments, including a citation for faithful service as the only chaplain at Fort Dix and McGuire Air Force Base in October 1963, where Blustein earned praise for his professional knowledge, devotion to duty, mature judgment, pastoral ability, engaging personality and keen sense of humor.

STALLED SUCCESS

Although Lt. Col. Rabbi Blustein collected degrees and accomplishments, including the Four Chaplains Award as the Outstanding Jewish Chaplain of 1979 of the Armed Services Forces, ill health — in particular, a serious illness in 1967 — kept him from serving in combat zones.

"I remember taking his bosses to see him when he was really sick. They kind of looked at each other and they knew he couldn't go to Vietnam," said Judy. In an organization where combat service is valued and promotions relate to that, Rabbi Blustein's inability to meet that duty



Chaplain Allan Blustein blesses the wine at the Fort Sam Houston Seder, circa 1973. Photo U.S. Army Photograph

put him at a disadvantage. Still, he worked hard to provide for his family. "Al always knew his life was going to be a short one. He was very conscious of trying to take care of his family once he was gone."

When he was denied a long-awaited promotion, primarily because of his lack of combat experience, Blustein spoke out. In a note dated Aug. 10, 1979, to a Mr. Dubbs at U.S. Army Headquarters, the Rabbi made his case:

"I have both extensive civilian and military education, mainly because I wanted it and pushed for it," he wrote, detailing his educational credentials, prolific writing career and teaching skills. "I was one of the best instructors USACHS ever had and every commandant under whom I served says so...."

"There is nothing just or equitable about such total disregard of what my past and present superiors, raters, endorsers and reviewers have said of me and my outstanding accomplishments," Rabbi Blustein continued. "What moral right is there in telling a man that he can only go so high in his profession and no higher, regardless of an impeccable record?"

Although his appeal for promotion was unfulfilled, his career as an army chaplain

ended on a high note. Blustein earned the Legion of Merit Medal, the nation's highest peacetime award, for "his untiring initiative, contagious enthusiasm, and matchless devotion to duty. His foresight, keen analytical mind, sound judgment and enthusiastic approach to numerous and complex problems has rocketed him to positions of vast responsibility during his long, illustrious career."

With his army career at a standstill, Blustein, the first rabbi to graduate from the Brooke Army Medical Center Clinical Pastoral Education Program, sought work as a hospital chaplain.

CAREER CHANGE

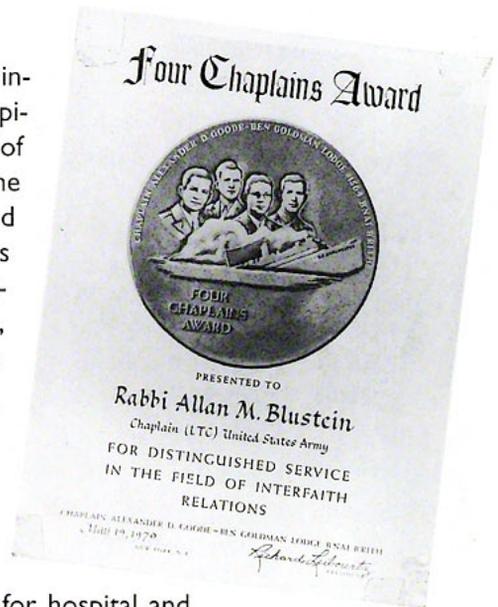
In 1981, after an eighteen-month search involving more than thirty applicants, Sinai Hospital of Detroit hired Rabbi Blustein as director of pastoral care. Using his natural abilities and the skills he learned in the military, Blustein stepped in and began filling the spiritual needs of patients of all faiths. He took easily to the job of visiting patients and their families at the bedside, answering their religious and ethical questions and providing comfort. He also worked with the Sinai medical staff to learn to understand religious aspects of care, conducted employee seminars on Jewish ethics and traditions relating to medical care and developed, directed and conducted religious programs.

As Sinai's chaplain, Blustein wrote articles for hospital and national newsletters and publications, including "Ministering To the Aged," "Christians Can Minister to Jewish Patients," "You're a Counselor, Not a Candle," "Alzheimer's Disease and The Chaplain," "Mourning Explained" and "The Hospital Stay: Help Chart Your Own Course."

He also shared his expertise within the larger community. In an article published in the *Observer & Eccentric* Newspapers entitled "Portraits – Rabbi Helps the Sick Find Meaning," written by Jackie Klein, Rabbi Blustein explained that a chaplain must be all things to all people in his role as program developer, general counselor, coordinator, supervisor and "chief bottle washer."

"It's important for patients to take the attitude that the hospital will help them to help themselves. A positive mental attitude constitutes a good 50 percent of the battle for recovery," he said. "Hope is what doctors, nurses, ministers, priests and rabbis bring into hospital rooms in their little black bags. But God helps in ways we can't understand. God will remember us and care for us."

Patients appreciated his presence. In a July 9, 1983 letter to Irving Shapiro, Sinai Hospital executive vice president, a patient wrote of her experience after suffering a heart attack in May 1983. "While in the Intensive Care Unit and the Cardiac Unit, Rabbi Allan M. Blustein visited me many times and brought me much comfort, as well as leaving very



helpful religious literature. I wanted to convey to you how deeply his visits were appreciated.”

His thirst for learning led Rabbi Blustein to pursue a few more degrees for his resume: a masters in pastoral counseling from the Hebrew Theological College - Jewish University of America in 1983, and a year later, a doctorate in pastoral counseling from the same institution. “My dad had so many degrees,” Jenni beamed. “If you came to my mom’s house, you would see all his degrees plastered on the wall. He was always learning something until the day he died.”

Although Rabbi Blustein never intended to make Detroit his home, he fell in love with the Jewish community and his Southfield home. The community embraced Blustein, too. He was named department chaplain for the State of Michigan for 1985-86 by the American Legion and served a term as president of the Michigan Board of Rabbis. He taught Hebrew at Congregation B’nai David and frequently visited the Oak Park Jimmy Prentis Morris Jewish Community Center Campus, Selfridge Air National Guard Base and other community venues, sharing memories of the marriage between army life and religion, the crusade to obtain kosher meals and Jewish holiday celebrations.

Judy said that he thrived both as army and hospital chaplain, and it wasn’t clear which he preferred. “He was meant to be a soldier. But he loved being a hospital chaplain at Sinai.”

In 1991, Sinai Hospital underwent a financial downturn and Rabbi Blustein, along with 188 other Sinai employees, was laid off. He wasn’t surprised, he told his family, because he knew his position did not generate income for the hospital. What he never would have imagined, a few short years after his September 1992 death, Sinai Hospital would close its doors forever. “I was so happy that happened when he was not around. It would have destroyed him. He was very attached to it. He stayed in touch with people



Rabbi Blustein had a natural affinity for bedside care and offered formal and informal spiritual services to patients, families and employees.
Photo courtesy of the Leonard N. Simons Jewish Community Archives

even though he wasn't working there anymore. It had become a part of him."

In the year after leaving Sinai, Rabbi Blustein stayed busy. He continued to write and volunteer and had planned to conduct the High Holiday services at the Oak Park Jimmy Prentis Morris Jewish Community Center Campus. Sadly, he passed away before Rosh Hashanah. That winter, the 1992-93 edition of *Senior Happenings*, the newsletter of the Oak Park Jimmy Prentis Morris Jewish Community Center Campus, dedicated the entire issue to Rabbi Blustein's memory as a "devoted teacher." Among the many tributes, Abraham Lincoln Opper wrote, "In my many conversations with Rabbi Blustein, he always had a smile and an intelligent answer to any problems that came up. His concern for people was limitless. He immediately wanted to know how he could be of help to a friend and stranger alike."



Rabbi Blustein was beloved in many communities. Upon his death in 1992, his family held two memorials, one in Detroit and the other in Chicago, where he is buried. Both were standing room only.
Photo courtesy of the Leonard N. Simons Jewish Community Archives



Susan Broham is a freelance writer who writes and edits Congregation B'nai Moshe's bulletin. She spent more than twenty years as a corporate communications writer and community journalist, including a stint at the Detroit Jewish News.

HISTORICAL TIDBIT

1972

Max and Marjorie Fisher travel to Israel with Henry Ford II and his wife, Cristina. The friendship between these two couples began in the 1950s and was especially poignant. Henry Ford II worked hard to erase the memories of his grandfather's anti-Semitism. On this trip, the Fords and Fishers met with Prime Minister Golda Meir and Shimon Peres, the then minister of communications, among others.

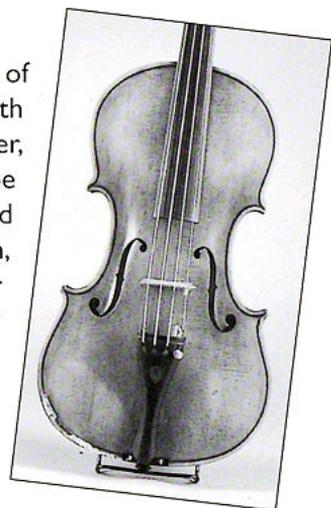
Remarkable JEWISH MUSICIANS & ARTISTS

JOSEPH SILVERSTEIN: THREE GENERATIONS OF HIS FAMILY AND VIOLINS

by RENEE FIRESTONE AND KAREN ROSSEN

This article shines a spotlight on the career of the talented and respected maestro Joseph Silverstein, a Detroit native, who stands at the center stage of American classical music. Best known as the long-term concertmaster and assistant conductor of the Boston Symphony Orchestra, Silverstein's family connections to Detroit are explored in this article with information about his grandfather Joseph Silverstein, a fine-furniture maker turned violinmaker, and his father Bernard, a violinist and music teacher with the Detroit Public Schools.

JOSEPH ("Joe") Silverstein is the third generation of a Jewish-American family whose success story intertwines with violins, music education and the city of Detroit. His grandfather, also named Joseph Silverstein, emigrated from Eastern Europe to the United States, eventually led the family to Detroit and pursued his love of music as a violin maker. Bernard Silverstein, Joe's father and Joseph's son, was a talented violinist who, after attending music school, established himself as a music teacher in elementary, intermediate and high schools in the Detroit Public School system. Joe's own launch onto the world stage began in the Detroit Public Schools, and he continued as he studied under Joseph Gingold and Mischa Mischakoff, eminent concertmasters of the Detroit Symphony Orchestra.



A violin labeled Joseph Silverstein, Detroit, 1924.
Photo courtesy of Skinner, Inc.

MASTER MUSICIAN IN THE MAKING

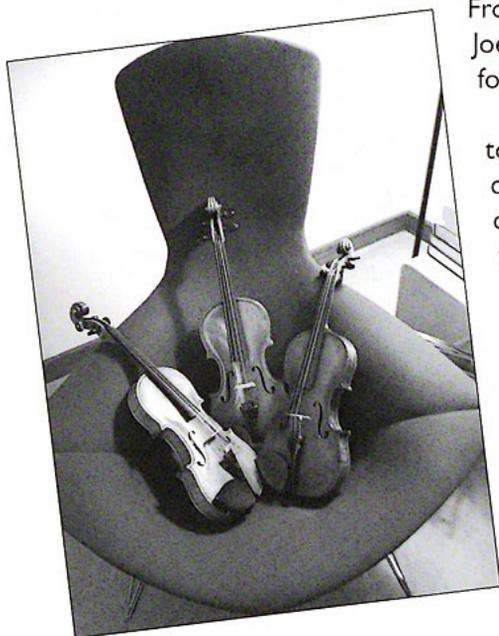
Joe Silverstein was born in Detroit in 1932. His family lived on Clairmount near Lawton, and he went to Brady Elementary School and Tappan Intermediate School. Silverstein recalls that his home was always filled with music. His father and mother (who was an accompanist in Detroit schools) played duets, and their friends brought instruments for chamber-music evenings. His father, Bernard, also taught private students in the home. Silverstein said, "To this day, there are people who come backstage who remember taking lessons from my father and hearing me practicing in the other room." Family lore relates that when Joe was three years old, a fork fell on the linoleum floor and he recognized the tone as F-sharp. Bernard immediately marched his child into the living room to the baby grand piano. Turning Joe's back to the piano, his father started playing notes for him to identify. "It became apparent that I had perfect pitch," Silverstein said. Shortly after the discovery, he was given a one-eighth-size violin, and he has been playing ever since.

JOSEPH SILVERSTEIN, VIOLIN MAKER

Silverstein's grandparents, Joseph and Ella, came from Warsaw, Poland, to New York City with their two sons, Bernard and Sam. Their daughter, Leah, and younger sons, George and Harry, were born in the United States. A man ahead of his time, Silverstein's grandfather was concerned about the nutrition of his family. He wanted his children to eat fresh dairy products and fresh vegetables, and he was very pleased when the Hebrew Immigrant Aid Society (HIAS) placed him in a finish-carpenter job in Downing, Wisconsin.

From there, the family moved to Minneapolis, where Joe's grandfather worked making custom furniture for the French Furniture Company.

Joe's grandfather brought the Silverstein clan to Detroit when word spread that automobile companies were hiring woodworkers to make car doors, and the pay was good. He worked at the Fisher Body West-End plant, according to his 1917 draft registration card. Later, during World War I, while building barracks (it is unknown whether he was a civilian or part of the military), Joe's grandfather earned enough money to fulfill his goal to make violins. He took a year-long apprenticeship in New York City.¹ Joe said, "My grandfather was extremely gifted in dealing



Three violins once owned by Joseph Silverstein are now in the possession of his grandson, Joe Silverstein. One was given to him by Mischa Mischakoff, the famed DSO violinist, another he purchased at auction on eBay and the third came by way of an inheritance. A violin collector recognized the name on the violin and stipulated in his will that it should go to Joe.

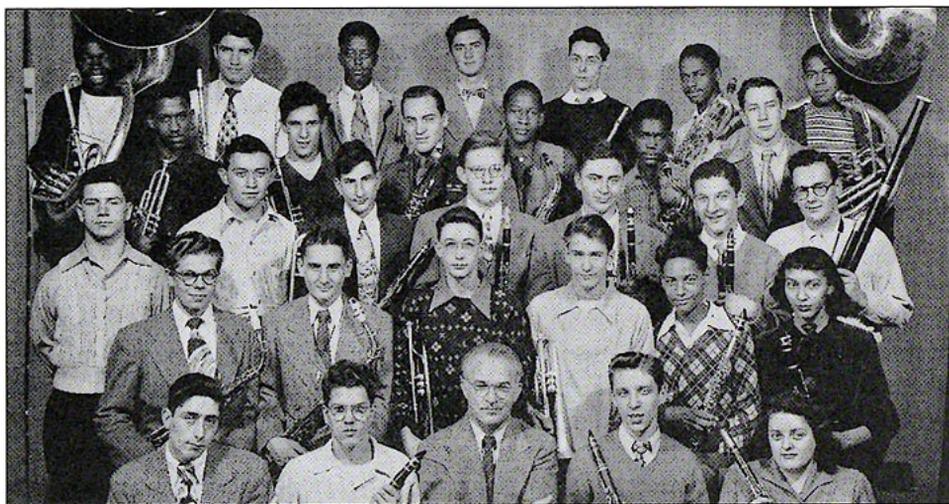
with wood with his hands and he was fascinated with the idea of making violins."

Returning to Detroit after the apprenticeship, Joseph Silverstein opened a shop on Vernor Highway near Woodward Avenue, and the Detroit Symphony Orchestra violinists went to him for repairs. Instruments made by Joe's grandfather have surfaced over the years. Joe relates, "I played one of my grandfather's violins until my father purchased a French one for me at the end of my studies [at the Curtis Institute of Music]."

FATHER AND VIOLIN TEACHER

Bernard Silverstein, Joe's father, excelled at playing the violin. He attended the MacPhail Music School in Minneapolis and earned a bachelor of arts degree from the Institute of Musical Arts, later known as the Juilliard School. After graduation, a crisis occurred. His father died, leaving Bernard as the sole supporter of his mother and four siblings. Returning to Detroit during the Great Depression, Bernard found that jobs were scarce and, just as today, technological innovations were changing entire industries. The revolution in motion pictures, "talkies," had eliminated one of the best job prospects for a musician — playing background music in the movie houses.

However, the Detroit Public Schools continued to hire teachers, and Bernard had a great knack for teaching. Fortunately for the whole family — which now included Bernard's wife, Ida Katz — Detroit Public Schools employed music and instrumental teachers, as well as an accompanist for each school. Ida was hired as an accompanist at two Detroit schools.



Pictured in the 1948 Centralite (Detroit Central High School Yearbook), Bernard Silverstein (center of bottom row) is surrounded by members of the high-school band. Oscar Silverstein (known as OD), Bernard's nephew and Uncle George's son, is in the third row, third from right.

"My father was my first teacher," said Silverstein. "Many of the teaching techniques that I use today, I copied from my father. He had an extraordinary instinct for how to teach people the violin. He had a very analytical mind. He had absolutely endless patience, and he really felt committed to helping people play as best they could whether

they had a little bit of talent or a lot of talent.

"My father and two other teachers wrote a book called *Tune-Tech*², which was a standard text used for public school early string education. He also wrote a master's thesis [at Wayne State University] about how to start beginners.³ It explains techniques used today in the Suzuki method." Sadly, Bernard died in 1951, before Joe's career grew and the worldwide recognition of his talent became recognized worldwide.

BEGINNING OF JOE'S FORMAL MUSIC EDUCATION

By the time Joe was seven or eight years old, he routinely played on Saturday mornings with the Detroit All-City Junior Orchestra. His phenomenal memory allowed him to play before he was able to read music but, as a member of the orchestra, he had to learn to read music. In 1944, Josef Gingold, who had been with the NBC Orchestra, joined the DSO as concertmaster. Gingold was an important mentor and Joe played and studied with him for a year. Gingold recommended that Joe attend a school where he would be with a concentration of people of extraordinary talent who would be a stimulus to him. That recommendation led Joe to the Curtis Institute of Music.

When he entered the Curtis, in the fall of 1945, his heroes were Jascha Heifetz, Mischa Elman and the Detroit Tigers, who won a pennant that year. Joe said that at his age, the idea of what kind of career or life he would have was not even part of the equation. His mother, Ida, however, knew what she wanted for her son. "My mother would chide me — 'if you don't practice, how are you ever to grow up to be the concertmaster of the Boston Symphony?'" he remembered. That was the family mantra, because, to Detroit music lovers, the Boston Symphony was the epitome of a great orchestra.

When Ida took Joe to Philadelphia to play for Efrem Zimbalist, the director of the Curtis Institute of Music, the man who would become his teacher wanted Joe to start immediately. It was a difficult decision for his parents to leave their twelve-year-old child in a faraway city. They found a rented room in North Philadelphia through a local Jewish agency and it was decided Joe would study at the Curtis for the next several years.

After graduation from the Curtis in 1950 at the age of seventeen, Joe auditioned for and was hired by Efrem Kurtz, conductor of the Houston Symphony, as an assistant concertmaster. During Joe's second year with the Houston Symphony, Jacob Krachmalnick, concertmaster of the Philadelphia Symphony Orchestra, heard him play and asked if he would like to join that storied orchestra. When Joe responded yes, Krachmalnick told him to get some sleep because he would be playing for conductor and famed violinist Eugene Ormandy the next morning. Silverstein played for Ormandy at his hotel and was hired on the spot.

In 1952 Silverstein was drafted into the army and discharged after six months. Following his discharge, he returned to Detroit for the summer, resumed his studies with Mischakoff and painted houses for his Uncle George. Describing that summer, Silverstein commented that it was his aunt and uncle's good sense to live next door to Frances and Matthew Shufro that made the summer. There was a girl living at the Shufros' who caught his attention. At the end of the day, Joe would spend time with "the girl," Adrienne Shufro, in a summer of courtship.

Adrienne and Joe celebrated their 58th wedding anniversary in 2012. Prompted, Joe said with a laugh that what attracted him to Adrienne was her bridge playing, tennis playing and, more seriously, her ability to relate immediately to anyone she meets. Adrienne said, "He has a tremendous capacity for work; he can wear four or five hats at the same time. In the same day, he can conduct and play solo. I find that extraordinary." Then she added with a smile, "And I love to go to concerts."

JOSEPH SILVERSTEIN, CONCERTMASTER

Joe returned for a second season to Philadelphia, and at the end of the season the conductor of the Denver Symphony Orchestra offered him the position of concertmaster (on Eugene Ormandy's recommendation). Silverstein recalled, "I thought, 'Okay, here's a chance for me to sit first chair and see what it's all about.'"

After a season with the Denver orchestra, Silverstein returned to Detroit again to study with Mischa Mischakoff, who was then concertmaster of the DSO. Joe spent the summer playing with the Chautauqua Symphony in New York and as second violin in Mischakoff's string quartet. In the fall of 1955, the Boston Symphony Orchestra had a vacancy in the second violin section, and he was hired.

In 1959, Joe won the medal for third place in the Queen Elizabeth of Belgium Music Competition. His mother, Ida, was quoted in the *Detroit News* article as saying, "Naturally, I am very proud of him and very happy, too. Joseph worked very hard preparing for it. Besides his job with the symphony, he is also an instructor at Boston University."⁴ The following year, by the time Joe won the 1960 Walter W. Naumberg Foundation Award⁵, his mother had passed away.

In 1962, at the age of twenty-nine, Detroit native Joseph Silverstein was named concertmaster of the Boston Symphony Orchestra. And in 1971, he was appointed to the position of assistant conductor of the Boston Symphony, in addition to his responsibilities as concertmaster. After a distinguished twenty-nine-year career in Boston, he traveled west to



Joseph Silverstein has taken part in opening relations between the United States, China and Russia. Here he is shown with Seiji Ozawa, conductor of the Boston Symphony Orchestra, and the concertmaster of the Central Peking Philharmonic. Photo by Story Litchfield/Courtesy of BSO Archives

be music director of the Utah Symphony for the next fifteen years. In an article on Silverstein's Utah appointment, conductor André Previn called Silverstein the "world's greatest concertmaster."⁶ In Seattle, where Silverstein was the principal guest conductor of the Northwest Chamber Orchestra, a reviewer wrote, "Popular conductor and violinist Joseph Silverstein likens his role to that of a 'visiting out-of-town uncle' who arrives bearing gifts — an image that seems right on target."⁷ His approachability and humanity are what endear him to so many students, colleagues and friends who feel close to him.

Today, he continues to play as a soloist and guest conductor.

LOOKING BACK AND LOOKING FORWARD

Silverstein has no doubt that the music-arts environment in Detroit had a positive effect on him and his musicianship. "It was a very strong force — the music activities in the public schools of Detroit were way ahead of most cities," he said. An example he gave us is that, in his day, students could choose to major in music in high school. In the broader community, he points to the DSO and the music series at the Masonic Temple in Detroit as being very popular. Silverstein recalled also that the Metropolitan Opera visited for a week every year.

Silverstein remarked that the Eastern European Jewish image of success included not only doctors and lawyers, but also Heifetz, Elman, Enrico Caruso and Amelita Galli-Curci. Virtually every Jewish home he knew of had a record player and a stack of 78-rpm records of these artists. He believes that the Eastern European influence of the 20th century had a profound effect on the environment in Detroit because of the number of Jewish and non-Jewish immigrants.

He believes that it would be hard to recapture this same energy today because television, computers and the Internet have stolen the contemplative time necessary to foster it. However, he is optimistic that it could happen. "Why do we have so many book



This family photo was taken on April 14, 2012, at a concert honoring Joe on his 80th birthday at the Curtis Institute. Joe and Adrienne surrounded by (l to r) daughter Bunny, son Marc, and daughter Deborah.

clubs? Elder hostel trips to cities with museums and musical groups?" As the population ages, he believes there are signs that interest in social connections and appreciation for the arts will increase, too.

In March 2012, as he had before, Silverstein returned to the Detroit area, this time giving three concerts with members of the DSO. Ever the teacher, he met with Bloomfield Hills Andover High School students as they prepared for a district music festival and an upcoming trip to Scotland. According to a newspaper account by a parent of an Andover student, "Maestro Joseph Silverstein held the rapt attention of every student in the room as he conducted, taught, and told stories from his illustrious music career."⁸

While he urged students to practice with concentration on improvement not mindless repetition, Silverstein also conveyed the importance of music education in the schools. "The discipline and commitment I have because of music makes everything else I do better. I believe in the power of great music to do great things to enrich the lives of people."⁹

NOTES

Much of the information for this article came from an interview conducted by Renée Firestone with Joseph and Adrienne Silverstein during their visit to the Detroit area in March 2012. Their easy manner and thoughtful answers provided a great backbone for what could be an entire volume on Joe's career. The authors also wish to express their thanks to Dr. Alan Gossard Jr. for his eagle eye and insightful recommendations and to Ken Glickman for his encouragement and support. David Reed, Andover High School Symphony Orchestra director, provided the article by Mary Belden and shared impressions of the Andover visit.

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NOTES

1 Joseph Silverstein lived from 1883 to 1928, based on his draft record accessed through Ancestry.com and cemetery records accessed through the Irwin I. Cohn Index. The date of his apprenticeship as a violin maker is unclear. The 1920 U.S. Census indicated that Joseph Silverstein lived in Detroit and was a carpenter in the auto industry. The 1922 Polk's City Directory did not list a Joseph Silverstein, which may indicate he was absent from the city. The 1927 Polk's City Directory listed him as a violin maker. In 2005, Skinner Inc., auctioneers and appraisers, auctioned a violin labeled Joseph Silverstein, Detroit, 1924, and in 2007, Brompton's Fine and Rare Musical Instruments auctioned a violin labeled Joseph Silverstein, Detroit, 1923.

2 Tune-Tech Class Method: Featuring Tunes and Techniques for the Violin, Baker, Hazel Frances, LaGassey, Homer Charles, Silverstein, Bernard Isaac.

3 An Approach to Problems in Violin Teaching Based on Accepted Educational Procedures, Bernard I. Silverstein, Wayne State University, 1950.

4 Armand Gebert, "Ex-Detroit Violinist Wins Third in Belgium Queen's Contest," Detroit News, June 1, 1959.

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7 Melinda Bargreen, "Guest Conductor Enjoys Strong Rapport with Orchestra, Audience," The Seattle Times, October 21, 2003.

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9 Belden, "World Famous Maestro," 2012.



Renée Levy Firestone grew up in Detroit, attended the University of Michigan and graduated from Wayne State University. She moved to East Lansing with her husband, Milt, and children, Joe and Karen. In 1973, she was appointed academic specialist in the Broad College of Business at Michigan State University. She was promoted to Director of Undergraduate Programs in that college in 1981, and retired from MSU in 1999. Renée is pursuing her interests in genealogy and ethnography.



Karen Rossen earned an MBA from Arizona State University and a bachelor of arts degree in anthropology from Kalamazoo College. She works as a senior fiscal analyst for Indiana Legislative Services Agency and previously held a similar position with the Michigan Senate Fiscal Agency. She lives in Indianapolis with her husband, Chuck, and daughter, Celia.

Remarkable JEWISH MUSICIANS & ARTISTS

MRS. MOZART... MARGUERITE KOZENN CHAJES

by LEA LUGER

Austrian-born concert soprano Marguerite Kozenn Chajes was already an internationally known figure in the music world by the time she came to Detroit in 1940 with her husband-to-be, noted conductor, pianist and composer Julius Chajes, who founded and conducted the Jewish Center Orchestra. A vibrant, daring woman, she was known also for her humanity, her peace-making efforts and many acts of charity directed toward those whose lives had been fractured during World War II. A lifelong devotee of the music of Mozart, Marguerite Kozenn Chajes established the Pro Mozart Society of Greater Detroit.

THIS is the story of a Jewish girl who was born in a small village and became known throughout the world. The girl was my grandmother. It took me many years to understand what an incredibly remarkable person my grandmother was. As a young girl, I remember wishing that my grandmother would be more like my friends' grandmothers – someone to bake cookies with me, take me places, play games with me.

Marguerite Kozenn Chajes was not that kind of woman. She was glamorous and glorious, a world-renowned concert soprano who performed locally with the Detroit Symphony Orchestra, with the Jewish Center Orchestra and across the globe. That certainly came with perks! She let me play dress-up with her costume jewelry and decadent accessories. She sent me fancy dresses from all over Europe, unlike any of the dresses my friends wore. As a well-behaved and quiet young lady, I often attended her concerts and went backstage to meet performers. I joined her for the afterglows, something a typical kid didn't get to do.

It wasn't until I was an adult that I really began to appreciate her gifts — her voice, her drive, her humanity, her intellect — and understand what a complex person she was and how strong, determined and focused she must have been to accomplish so much in her lifetime. Before her death in 2000, I sat down with her and interviewed her, trying my best to re-create her remarkable life story.

SO WHAT IF SHE COULDN'T BAKE COOKIES

Marguerite Kozenn Chajes, born in 1909 in the Austrian village of Bukovina, came from a well-known, educated family. Her father, David Schieber, had a beautiful cantorial voice and was the controller for a large beverage company. Her ambitious mother Lea (nee Hager) believed strongly in the value of education and culture, frequently counseling her daughter in the craft of social networking long before the term existed. She taught Marguerite to seek opportunities to meet powerful and well-connected people wherever she might be.

Marguerite and her brother, Moshe, were raised as Zionists and enjoyed a robust public-school education, learning the languages of Latin and Greek, math, sciences and literature. She grew up in an observant home; the family kept Shabbat and *kashruth* and attended synagogue regularly. As her brother learned the violin, Marguerite began piano lessons under the tutelage of a much-older teacher who also taught his students several languages and told them anecdotes about the famous Czech composers Bedrich Smetana and Antonin (Leopold) Dvorák. She began accompanying choirs at concerts and started thinking about pursuing a career in singing since everyone agreed that she had a magnificent voice.



After she graduated from gymnasium (high school), she had a fluke opportunity to fill in at the last minute for a soloist in the choir who became ill. Following this debut, her family urged her to compete in a voice competition in Austria. Although she never had a formal voice lesson, she sang an aria from Puccini's *Tosca*. She won the prize, which included studying at the Master Class of the Vienna Academy of Music. She flourished in this school and developed an appreciation and deep love for the music of Wolfgang Mozart, a passion that remained until her death. She was fond of saying, "The idea of humanity is nowhere as convincingly expressed as in the work of Mozart."

Marguerite's career began to ignite, but her religious upbringing created some challenges at home. In an arranged marriage, she wed a young pharmacist, David Kozenn, who wanted his wife at home. After a few years and the birth of her daughter Vivian, Marguerite divorced her husband to pursue her real love — singing. Her parents accepted the decision and agreed to help raise their granddaughter while Marguerite began concertizing and studying acting. Her first singing engagement was directed by Sir Rudolf Bing, a noted Austrian-born opera impresario who later became the general manager of the New York Metropolitan Opera. She performed recitals and operas in Salzburg, Prague, Bucharest, Paris and Milan. She sang regularly in Israel, mostly in Jerusalem.

Although the economy in Europe had been weakened after World War I, culture remained an important component of society, and concerts and opera performances took place regularly. As conditions worsened under Hitler's Nazi party, many of Marguerite's close friends encouraged her to become baptized to ensure her safety, but because of her strong Zionism and Jewish upbringing, she resisted. Adolph Hitler attended two of her Mozart concerts, not realizing that one of the main singers was, in fact, Jewish. This was especially significant since Hitler had banned Jewish artists, conductors and composers from performing. Blond-haired Marguerite, with her glamorous looks and sophisticated style, managed to continue singing.

While in Vienna, Marguerite became ill. She decided to go to Italy where the weather was milder and where she knew physicians who could help. She was scheduled to sing at the 1939 New York World's Fair in the Hebrew Pavilion and didn't want to miss that opportunity. While on the ship to the U.S., World War II began, but that didn't stop Marguerite from networking. A regular at the captain's table, Marguerite met many notables, including Francois Mitterrand, future president of France; Fulgenico Batista, president of Cuba; biographer Eve Curie, daughter of Nobel-Prize-winner Marie Curie and other artists and musicians traveling across the ocean. The ship crossed the ocean safely, carefully avoiding the German U-boats.

ARRIVAL IN THE UNITED STATES

Marguerite's New York arrival did not go unnoticed. Jewish Federations from across the country invited her to sing in concert halls and hospitals. During this time, a few Jewish individuals were holding demonstrations and trying to alert Americans to Hitler's dire plans, but most did not realize the extent of what was happening in Europe. A weak economy following WWI had left the U.S. government feeling skittish about opening its doors to a wave of immigrants. Through her connections, though, Marguerite met with Theodore Levin, the prominent Detroit immigration attorney and federal judge. Levin obtained affidavits, coveted special papers that President Roosevelt signed enabling "outstanding Jews in danger of losing their lives in Europe to come to the U.S."

The Germans accepted these affidavits and Marguerite helped move twenty-one well-known Europeans out of the continent and safely into the United States. Among those she rescued were the family of Max Nordau, a famous intellectual and correspondent in Paris who helped bring anti-Semitism and the proven failure of assimilation in Europe to light. Nordau, along with Theodor Herzl, became central figures in the Zionist Congresses, which were emerging as a movement. She also secured the escape of the family of sculptor Naum Aronson, recipient of France's highest award, the Legion of Honor. She continued to sing throughout the United States and Canada, all the while trying to get her own family out of Rumania.

Toward the end of the war, Eleanor Roosevelt attended a program at Detroit's Masonic Temple featuring Marguerite. As Marguerite belted out the national anthem, perfectly hitting that high C note, the First Lady took notice. After the performance, Mrs. Roosevelt met the Marguerite and invited her to her New York home. Sometime later, Marguerite took her up on the offer. When the First Lady learned that Marguerite's daughter, Vivian, was stuck in Rumania, Mrs. Roosevelt called on Andrei Gromyko, the

ambassador to the U.S.S.R., for help. With one phone call, someone from the Red Cross visited Vivian, and after many challenges and months, Marguerite secured Vivian's passage. Marguerite, a U.S. citizen, could finally reunite with her daughter.

DETROIT BECOMES HOME

By this time Marguerite had made Detroit her home, following Julius Chajes, a composer and pianist whom she had met at the New York World's Fair, and again in Israel when he accompanied her on piano. They moved from New York to Detroit around 1940, when he became the conductor of the Jewish Center Orchestra (see *Michigan Jewish History*, Vol. 51). Marguerite continued singing, giving voice lessons and insisting that her students study French, German and Italian.

Marguerite frequently traveled to displaced person camps throughout the world to entertain those displaced by the war. Her knowledge of twelve languages made her the perfect ambassador as she sang and listened to the horror stories of the survivors. Painfully aware of their demoralization, these people were, she decided to focus her efforts on sending packages containing clothing and toiletries to the refugees. Using her networking skills and her friendships with famous philanthropists including Helen DeRoy, Emma Schaver, the families of David Wilkus and Abraham Cooper, and others in the wealthy Boston-Edison District of Detroit, she sent care packages regularly. She was known to literally ask for a suit off someone's back so she could mail it to a person in need. Her reputation for sending packages increased, along with the requests for unusual items. One letter requested a wedding dress for a woman who had just arrived in Israel with only the clothes she was wearing. Like many coincidences in Marguerite's life, around that time she regularly used a tailor who altered her clothes. During one visit to his shop, he happened to tell her that he had just finished altering a beautiful wedding dress for the daughter of a wealthy family. Unfortunately, the wedding had been canceled and he didn't know what he was going to do with the dress. Marguerite happily took the dress, found a man to donate a suit, and sent the package to the ecstatic couple.

In 1949, Marguerite and Julius married. With her indefatigable energy and endless contacts, she became Julius' promoter, arranging for his music to be heard in concert halls across the country. Marguerite was acquainted with Paul Paray, the conductor of the orchestra in Cologne, France, who hid Jewish musicians during the war. When Paray came to Detroit in 1952 as the first conductor of the newly re-formed Detroit Symphony Orchestra — which had disbanded for two years — Marguerite persuaded Paray and the DSO to perform one of Julius' concertos, with Julius performing the piano solo. Marguerite continued to expand Julius' recognition, arranging for him to perform throughout Europe.

A TALENT FOR CONCILIATION

During a visit to Israel in the 1950s, Marguerite took a boat to Cyprus to sing. She met Archbishop Makarios who took a liking to her and invited her to Epiphany Day, a ceremony where crosses are thrown into the sea. Ever vivacious and confident in her ability to bring people together, Marguerite did her best to convince the Greeks and

Turks (warring factions in Cyprus) to make peace. She promised to bring the famous plays (Othello and Electra) to the island if they would cooperate.

In the late 1950s, when she had come to Rome for a performance, she was asked to perform at another venue for another artist. It was a total fluke, she recalled, but she became one of twelve individuals to meet with Pope John 23. She had read of Pope John 23 who, when he was the emissary of the Pope in Istanbul, had saved many Jewish children by arranging for Swedish passports for them to flee. He was known to be relatively more liberal and open minded in his thinking and was responsible for eliminating the phrase 'perfidious Jew' from the Catholic service. Marguerite received instructions from members of the Office of the American College, who are responsible for choosing who gets to have an audience with the Pope and the content of the conversation. Wearing a borrowed modest dress and a head covering, she began to cry while thanking the Pope for removing the phrase. The Pope replied: "We are all children of one Father."

As word of her activities spread, the famed Lubavitcher Rebbe Menachem Mendel Schneerson requested to meet Marguerite. An emissary from the rabbi's office arranged for her plane ticket to New York, her hotel and car. The rebbe, who loved classical music, had asked her to arrange a concert of Chasidic music. Marguerite recruited Mischa Mischakoff, the concertmaster for Arturo Toscanini, to perform.

When Marguerite visited Rebbe Schneerson's office, she found a throng of people waiting to speak with him. After a while, it was Marguerite's turn, and one of the first things the Rebbe asked was whether she knew Professor Viktor Frankl. Even though she didn't know him, as she left the rebbe's office, he told her to "send regards to Dr.



MARGUERITE KOZENN
SOPRANO



JULIUS CHAJES
PIANIST

Annie Friedberg presents . . .

Marguerite Kozenn and Julius Chajes

in a special program: "Great Music of Great Composers"

☆ "ACCLAIMED IN THREE N. Y. TOWN HALL RECITALS"

☆ "NEW MUSICAL EXPERIENCE OF FIRST QUALITY"

☆ "STIMULATING - EDUCATIONAL - UNUSUAL"



Marguerite Kozenn and Julius Chajes have been hailed by music critics as outstanding interpreters of classical music. They appeared in 1948 and 1949 in more than 60 concerts, performing in U.S.A. (coast to coast), Canada, as well as in England, France, Switzerland, Austria, and Italy.

Many of the concerts were given for colleges and music clubs, which found the special programs of "Music of Nations" extremely enjoyable.

Their appearances have been always an unusual and genuine treat.

SAMPLE PROGRAM

- MUSIC OF NATIONS
(Great Music of Great Composers)
1. Aria from "Bodanista" — Handel
She never told her Love — Haydn
c) Erlangen — Schubert
 2. a) Ballade — Brahms
b) Etude — Chopin
c) Valse — Chopin
d) Legend — Albeniz
 3. a) Gypsy Song — Dvorak
b) Flower Song — Brahms
c) Soldier's Bride — Rachmaninoff
d) Prayer from "La Traviata" — Puccini
JULIUS CHAJES
 4. a) I have not forgotten you — Pierre Caprice
b) The 137th Psalm — Ernest Bloch
MISS KOZENN
 5. a) Nocturne for the left hand — Scriabin
b) Three Preludes — George Gershwin
c) Patience Dance — Julius Chajes
 6. a) Aria from "Out of the Desert" — Julius Chajes
b) Do not go my love — Richard Wagner
c) Midsummer — Amy Worth
MISS KOZENN
- All Arias and Songs are sung in their original languages.
* First Performance.

"Of unusual interest are their colorful and exciting programs, "Music of Nations"—a great contribution to our cultural advancement."
... J. D. CALLAGHAN, Detroit Free Press

Marguerite Kozenn . . .

- "Exceptional range . . . a great voice."
... OLIN DOWNES, N.Y. Times
- "Her high notes were expressive of beauty and power."
... R. C. H., Cleveland Dealer
- "Fascinating stage personality—lovely timbre."
... HERBERT PEYSER, Musical America

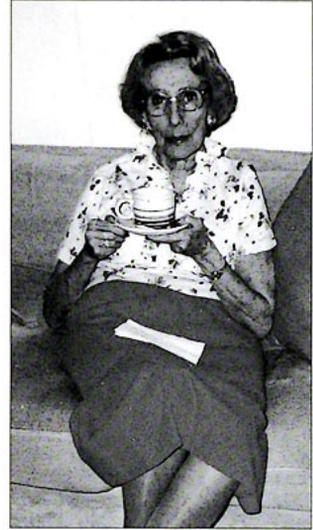
Julius Chajes . . .

- "An expert pianist with facile technique . . . uncommonly pleasing tone."
... NOEL STRAUSS, N. Y. Times
- "A pianist of first quality."
... New York Sun
- "An authoritative touch and musically understanding."
... The Citizen, Ottawa, Canada

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Frankl, and tell him not to give up." She was confused by the message

Soon after, her travels took her to Vienna where she decided to visit the professor and relay the message. Finding him was not easy but, not one to give up, she violated etiquette and went to his home. As she entered, she saw a cross hanging on the wall, indicating that this was a Christian home. Marguerite was even more flummoxed. Why would the Lubavitcher Rebbe want her to take a message to a Christian? She forged ahead, and as the professor listened to the rebbe's advice, he began sobbing and thanking her. Professor Frankl, an international celebrity, psychiatrist and author, had survived Auschwitz. After losing his pregnant wife and family at the hands of the Nazis, he abandoned Judaism. His belief that "people are driven by a striving to find meaning in one's life" was thought to be an old way of thinking, putting too much emphasis on conscience, religion and guilt. His popularity diminished and he decided to give up his work as a psychiatrist and writer. This was the moment in time when Marguerite unexpectedly showed up at his door with Rabbi Schneerson's message. Deeply moved, Professor Frankl tore up his resignation papers and resumed his work.



Marguerite Kozenn Chajes, 1988

FOR THE LOVE OF MOZART

Marguerite's love for Mozart led her throughout the 1960s to seek out groups dedicated to performing the works of the master. With the help of friends, she started Mozart groups in Miami, Atlanta, Toronto, Chicago and Detroit. Over the years, proceeds from the concerts they presented were used to purchase a new edition of the complete works of Mozart. In recognition of the support, the Mozarteum Foundation dedicated the conductor's score of Mozart's "Magic Flute" to the Pro Mozart Society of Greater Detroit, and Marguerite became known worldwide as Mrs. Mozart. Marguerite continued to promote and spread Mozart's music, attend annual music festivals in Austria and travel regularly to visit family in Detroit until her death in 2000.

Marguerite Kozenn Chajes was buried in Vienna, the city that she loved. Her legacy continues; the Pro Mozart Society of Greater Detroit still holds an annual concert. She will always be known as one who enriched the lives of many while sharing her gifts as a singer, humanitarian and friend.



Lea Luger, the granddaughter of Marguerite Kozenn Chajes, is married to Richard Luger and is the proud mother of Sara, Adam and Ben and the ecstatic grandmother of Leora, Talya and Michal. When not visiting her grandchildren, she works at Yad Ezra, Michigan's kosher food pantry, which provides groceries to low-income families in Southeast Michigan.

ARCHIVED TREASURES

2012

FLINT YEAR OF JEWISH ANNIVERSARIES

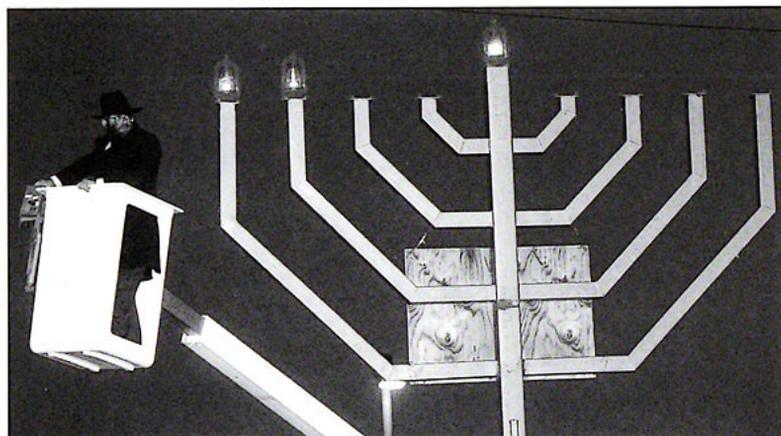
THE year 2012 is a “year of anniversaries” for five Jewish institutions founded by the descendants of Flint’s first Jewish settlers — Henry Brown, who moved to the area in the spring of 1859, Harry Weingarden who founded a produce company in 1897 and Mr. Rabinowitz, the first *schochet* (kosher butcher), who arrived in 1910.

During the 2012 “Year of Anniversaries,” Congregation Beth Israel celebrates its 95th anniversary, Temple Beth El its 85th, the Flint Jewish Federation 75 years of service, and the Chabad House of Eastern Michigan and Jewish Community Services its 25th year.

Representatives of Congregation Beth Israel, Temple Beth El, Flint Jewish Federation, Chabad House of Eastern Michigan, Jewish Community Services and the Ivriah have planned a November community-wide celebration and reunion. Members of the organizing committee are creating a historical video and timeline poster and are embarking on an oral-history project to interview senior members of the Jewish community. Current and former “Flintites” will join in the celebration.

CHABAD HOUSE

Rabbi Yisroel Weingarten and his wife Shainie Chana established the Chabad House of Eastern Michigan in 1987. Chabad House contains a mikveh, a kosher kitchen and a chapel. The Weingartens teach classes and host community celebrations such as a Lag B’Omer picnic and lighting of a communal Hanukkia.



Rabbi Yisroel Weingarten, Chabad House, Lubavitch of Eastern Michigan, is seen here lighting a large menorah erected at an auto dealership on a major thoroughfare in Flint’s outskirts, December 2004. Photo courtesy of the Flint Journal, 2012. All rights reserved; used with the permission of the Flint Journal.

TEMPLE BETH EL

Around 1940, a group of people began fundraising to found a Reform congregation in Flint. Within a decade, Temple Beth El had grown to nearly 200 families and, in 1950, leaders purchased a six-acre lot in the Beecher-Ballenger neighborhood. The building they constructed featured a combined sanctuary and social hall with seating for approximately one thousand, a kitchen, a gymnasium with a stage and dressing rooms. Dances, athletic events, fund-raising dinners and theatrical productions were held there. In 1998, the congregation moved to its present location on Calkins Road, next door to Congregation Beth Israel.



ARCHIVED TREASURES

ARCHIVED TREASURES

*Members of Junior Sisterhood of
Congregation Beth Israel, 1949*



Congregation Beth Israel leaders carried the congregation's Torah from the synagogue at Hamilton and Oren avenues to Temple Beth El's temporary quarters in 1971. One year later, they picked up the sacred scrolls again, this time leading a procession to the newly constructed synagogue on Calkins Road. Photo courtesy of Jewish Life in the Industrial Promised Land



CONGREGATION BETH ISRAEL

In the fall of 1918, a minyan rented Progress Hall until Congregation Beth Israel's building at 735 McFarlan, was completed and dedicated in May 1922. Thirty years later, the congregation moved to a building at Hamilton and Oren streets and, in 1972, the congregation moved to its current home on Calkins Road.



A 2008 Flint Jewish Federation Interfaith Mission trip to Israel included a visit to the absorption center at Mevaseret Zion outside Jerusalem. The Flint Jewish Federation leads an interfaith mission to Israel approximately every 18 months.

FLINT JEWISH FEDERATION

The Flint Jewish Federation had its beginnings some 75 years ago, first known as the Flint Jewish Charities and later as the Flint Jewish Community Council. In the mid-1980s, in response to an increased need for social services, the council reorganized and became the Flint Jewish Federation. In 1987, Federation established Jewish Social Services of Flint as an independent agency to provide a comprehensive social support network for members of the Jewish community. It was later renamed Jewish Family and Children's Services and finally Jewish Community Services. Both the Federation and Jewish Community Services played an important part in resettling Russian Jewish immigrants, providing kosher meals and transportation services for seniors and a variety of programs for teens and young adults.



In 1953, a dinner to celebrate the 15th anniversary of the United Jewish Appeal was sponsored by the Flint Jewish Community Council. Pictured (l to r) are Abe Schreiber, unidentified, Bernice Mittelman, Louis Lebster, unidentified, Art Hurand, Lou Rudner, Lou Kasle, unidentified, Saul Gorne, Ellis Warren, Betty Pelavin, B. Morris Pelavin and Marty Gordon. Photo courtesy of Jewish Life in the Industrial Promised Land 1855-2005

CELEBRITIES & *Celebrations*

AL TAUBMAN AND PHILIP FISHER HONORED FOR OUTSTANDING PHILANTHROPIC INVOLVEMENT

On November 17, 2011, the Greater Detroit Chapter of the Association of Fundraising Professionals presented A. Alfred Taubman with the Max M. Fisher Award for Outstanding Philanthropist for his gifts to numerous nonprofit organizations in southeastern Michigan, among them the University of Michigan Medical School and Lawrence Technological University. The University of Michigan has recognized Al Taubman as the single largest donor in the university's history, and his gift to LTU prompted that school to nominate him for the award. While Taubman himself did not finish college, focusing instead on his business pursuits, his success has allowed him to generously support numerous institutes of higher education such as Harvard University, Brown University and Detroit's College for Creative Studies. He is the founder of the Taubman Foundation based in Bloomfield Hills.

Philip Fisher also was honored that day with the George W. Romney Award for Lifetime Achievement in Volunteerism. Starfish Family Services nominated Fisher for the prestigious award that memorializes the late former Michigan governor George W. Romney's commitment to community service. Philip Fisher, son of Max M. Fisher, is principal of The Fisher Group, LLC, and a board member of the Max M. and Marjorie S. Fisher Foundation. Among the many nonprofits that benefit from Fisher's involvement are the Community Foundation of Southeast Michigan, the United Jewish Foundation, Jewish Federation of Metropolitan Detroit and United Jewish Charities in New York City. - *Chloe Logan*

FRIENDS OF THE JEWISH HISTORICAL SOCIETY RECEIVE AWARDS

On April 28, 2012, JHSM advisory board member Linda Yellin was honored by Wayne State University with the Women of Wayne 2012 Headliner Award. Yellin, a social worker in Southfield and founder of the successful Detroit Feet on the Street Tours, was honored for her tour programs that are designed to integrate metro Detroiters and



Linda Yellin, founder
Feet on the Street Tours.



Jennifer Boardman (second from right) accepts
the Governor John B. Swainson Award

the city, as well as to teach students about Detroit's history. The award, sponsored by the Women of Wayne Alumni Association, celebrates alumnae who have made a positive difference in the community.

One of JHSM's newest advisory board members, Jennifer Boardman, received the prestigious Governor John B. Swainson Award for her efforts to preserve Detroit's Belle Isle Aquarium. Given by the Department of Natural Resources and the Michigan Historical Commission to state, county or municipal employees, the award recognizes those who have gone above and beyond their official duties and who take impressive measures to preserve Michigan history. Boardman, a judicial staff member of the Michigan Court of Appeals, founded the Friends of Belle Isle Aquarium, a non-profit whose goal is the aquarium's reopening (and through which she has secured numerous grants to repair and improve the building). In September 2012, Boardman saw her dream come to fruition when the aquarium doors swung open to the public. - *Chloe Logan*

KUDOS TO SIDNEY BOLKOWSKY

The Jewish Historical Society's friend and fellow historian, Sidney Bolkowsky, has devoted his life to chronicling local Jewish history and, in recent years to preserving the stories of Holocaust survivors. This year, two organizations honored the work of this 68-year-old newly retired professor. In April, the University of Michigan-Dearborn honored Bolkowsky with the "Distinguished Career With Metropolitan Impact Award" for his "career long contribution to the improvement of Southeastern Michigan." The award coincided with Bolkowsky's retirement from the University of Michigan-Dearborn, where for the past forty years he has taught in the social sciences department and, for the last twenty-five, has directed the school's honors program. He will continue to direct the Voice/Vision Holocaust Survivor Oral History Archive that he launched at the university. The Archive contains some 300 testimonies.

Jewish Senior Life of Metropolitan Detroit recognized Bolkowsky in the spring, in conjunction with the showing of the film *Reuniting the Rubins*, as part of the Lenore Marwil Jewish Film Festival.

DEBORAH DASH MOORE RECIPIENT OF 2011 NATIONAL JEWISH BOOK AWARD

Historian and author Deborah Dash Moore, University of Michigan professor of history and director of the Jean & Samuel Frankel Center for Judaic Studies, received the National Jewish Book Award in the category of "Anthologies and Collection" for *Gender & Jewish History* (Indiana University Press, 2011), a book she co-edited with Marion Kaplan. Dash Moore also authored one of the chapters, "Walkers in the City: Young Jewish Women with Cameras." She was honored by the Jewish Book Council at a ceremony held at the Center for Jewish History in Manhattan on March 14, 2012.

Published in honor of the late Paula Hyman, a trailblazer in Jewish gender scholarship, the volume assembles a wide range of essays and viewpoints written by eminent scholars on the gender identity and history of Jewish women. Dash Moore acknowledges "The book and the award are a tribute to Paula Hyman — the field that she inspired and the students she mentored."

Among Dash Moore's other writing and editing achievements are a soon-to-be-released three-volume history of New York Jews, and a co-edited volume on Jewish Civilization and Culture, 1973-2005. The latter, part of the Posen Library of Jewish Civilization, will be published by Yale University Press in November. In May 2012, she received the Lee Max Friedman Medal from the American Jewish Historical Society for her contributions to American Jewish History.

As the longest-running North American awards program of its kind, in the field of Jewish literature, the National Jewish Book Awards is designed to recognize outstanding books of Jewish interest. A complete list of the 2011 National Jewish Book Award winners and finalists is available at the Jewish Book Council's website, www.jewishbook-council.org. - Marilyn Krainen

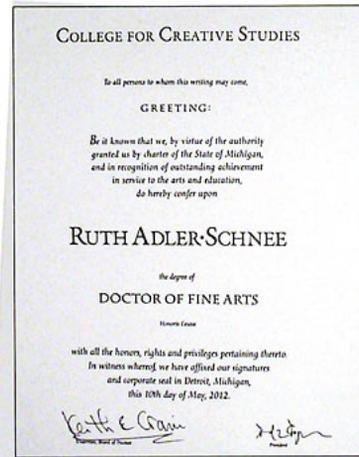


Marion Kaplan (left) and Deborah Dash Moore at the Jewish Book Council Award ceremony

RUTH ADLER SCHNEE: AN AVATAR OF DESIGN IN DETROIT

An internationally recognized pioneer of modern textile design, Ruth Adler Schnee received an honorary doctor of fine arts degree from the College for Creative Studies (CCS) in Detroit on May 10, 2012. During the Detroit Opera House ceremony, Schnee was lauded for her art and design work and for bringing the best of mid-century modern design to Detroit through the legendary retail store Adler/Schnee, which she and her husband Edward Schnee owned for many years.

Ruth Adler Schnee immigrated with her family to Detroit from Germany at age fifteen. After graduating from Cass Technical High School, she received a B.F.A. from the Rhode Island School of Design and an M.F.A. from the Cranbrook Academy of Art. Her



works are included in permanent collections of the Brooklyn Museum, Smithsonian Institutions, Victoria and Albert Museum, the Art Institute of Chicago and many others. Most recently her work was featured in a one-woman show at the 54th Venice Biennale of Art in June 2011. A film about Schnee's life, "The Radiant Sun," premiered at Cranbrook in 2010 and was featured in the 2010 edition of *Michigan Jewish History*.

The honorary diploma from CCS, designed by local artist Lynne Avadenka, lauds Schnee's work in the highest terms. "Your remarkable sense of space and highly tuned grasp of function marry fabric to architecture, animating the purity of modernism with visual delight. You are an avatar of design in Detroit."

Schnee continues to work in her Southfield, Michigan studio, still consulting and creating new works well into her ninth decade. - Aimee Ergas

DAVIDSON HOSPITAL TOWER OPENS

On March 19, 2012, the new inpatient center at the Hadassah-Hebrew University Medical Center in Ein Kerem, Israel, opened its doors. At its center stands the stately nineteen-story Sarah Wetsman Davidson Hospital Tower, named in memory of businessman William Davidson's mother.

After meeting Henrietta Szold, who had just founded the new organization Hadassah, Sarah Wetsman Davidson was convinced of Hadassah's mission and started Detroit's Hadassah Chapter in 1913 with the help of her sister, Fannie Wetsman Saulson. It is said that Sarah and Fannie, in Sarah's electric car, visited Detroit's Jewish ladies at home to enlist them in this new organization to support medical assistance in Palestine. Sarah's son, philanthropist William Davidson, and his sister, Dorothy Davidson Gerson, continued to hold Hadassah close to their hearts, earlier dedicating the Hadassah building on Orchard Lake Road in the name of their parents.

In 2005 Bill Davidson, through his William Davidson Foundation, pledged \$75 million to help build the Tower. The gift was one of the largest ever made to an Israeli project. Sadly, Davidson, who died in 2009, did not live to see the Tower completed, but his wife Karen and other family members were present to help open the doors in March of this year.

The establishment of the William Davidson Foundation guarantees that the legacy of the late William Davidson will continue. Davidson's endowed gift to the JHSM has ensured the continued publication of the Society's journal, named in memory of his grandparents and parents.



Hadassah-Hebrew University
Medical Center's Sarah Wetsman
Davidson Hospital Tower

TEMPLE BETH ISRAEL IN JACKSON CELEBRATES ITS 150TH ANNIVERSARY

Against a backdrop of historical Jewish liturgy and music, Temple Beth Israel in Jackson, Michigan, celebrated its 150th anniversary on Friday evening, April 20, 2012. Jackson's Jewish citizens formally organized themselves into the congregation Temple Beth Israel — Jackson's first and only Jewish congregation — in 1862. The Hebrew Benevolent Association, precursor to Temple Beth Israel, was formed in 1858 for the purpose of purchasing a burial ground. The one-acre cemetery received its first burial in May 1859. Temple Beth Israel's cemetery is Michigan's second-oldest extant Jewish cemetery and the oldest Jewish cemetery in continuous use. The cemetery, which remains active, was placed in the National Register of Historic Places in June 2009. Another highlight of the Temple's history is that Sally Preisand, Reform Judaism's first female rabbi, served the congregation as a student rabbi in 1970-1971.

Rabbi S. Robert Morais led 200 celebrants in a specially designed service, created by temple members, that highlighted more than a century of Reform Jewish liturgy. In recognition of the occasion, Rabbi Morais honored the congregation by inviting the entire assembly for the aliyah, and former religious-school student Rabbi Arnie Sleutelberg, who currently serves as rabbi of Congregation Shir Tikvah in Troy, for the *haftorah*. The current religious-school student body gave a moving tribute by ending the service with the Joyce Johnson Rouse song, "(I Am) Standing on the Shoulders (of the Ones Who Came Before Me)." Guests, some of whom came from as far away as Montreal, Chicago and New York, were treated to an Oneg Shabbat of traditional Jewish food and drink. Jackson Mayor Martin Griffin, Michigan State Representative Earl Poleski, U.S. Representative Tim Wählberg and U.S. Senator Carl Levin all acknowledged the congregation's anniversary with special tributes. These tributes and more history of the congregation are on display through September 22 at the Ella Sharp Museum of Art and History in the exhibit, "The Jewish Legacy: 170 Years in Jackson." The exhibit documents Jackson's Jewish heritage from the arrival of Prussian merchants Jacob Hirsch and Jacob Levy in 1842 through the Jewish community of the present day. - Nancy Ford Demeter



(Photo left) Religious-school soloist Emma Arvoy looks on as cantorial soloist Clara Silver sings. (Photo right) (l to r) Robert Reizner, Rabbi S. Robert Morais, Morris Arvoy, David Frank. Photographs courtesy of Scott Mapes

Temple Beth Israel's sesquicentennial activities are dedicated to the memory of Rabbi Jonathan V. Plaut. May his memory be for a blessing.

EIGHT OVER EIGHTY 2012 HONOREES

More than 400 adoring fans, relatives and supporters gathered in May to pay tribute to the 2012 class of Eight Over Eighty honorees at a gala sponsored by Jewish Senior Life. In its 19th year, this flagship event of Jewish Senior Life honors "elder" volunteers in our community who demonstrate a lifelong dedication to the Jewish value of tikkun olam, repairing the world.

"These eight people not only made a difference but they are still accomplishing," said emcee Sherry Margolis, Fox2 Detroit television anchor, "I am inspired by them." All of the honorees have worked in different activities in the community and are selected from hundreds of nominations submitted beginning in November.

Two of the eight honored this year have special ties to the Jewish Historical Society. Photographer Bob Benyas is the face behind the camera that has photographed many of the JHSM's events and milestones. The 89-year-old received his first camera at age 15, and immediately embarked on what would become a lifelong career that has chronicled the histories of many organizations and captured the expressions of some of the most famous people of the community.

Bernard Cantor is the husband of Judith Levin Cantor, JHSM past president and current chair of the JHSM's A. Alfred Taubman Heritage Council Endowment Fund. After graduating from Cornell University with a degree in mechanical engineering, "Bernie" became a patent examiner with the U.S. Patent Office. He then attended George Washington Law School at night and began practicing law in Detroit in 1952 as a patent and trial attorney. He has offered his talents to many organizations including the Boy Scouts of America, where he was awarded the National Distinguished Eagle honor as an adult. He and Judy, his wife of sixty-one years, annually volunteer with the Hadassah Win program in Netanya, Israel, teaching Ethiopian and other new immigrants conversational English. Bernie also serves on the boards of the American Technion Society and the American Jewish Committee.

Jewish Senior Life is focused on enhancing the quality of life for older adults in metro Detroit, supporting aging with dignity, choice and independence. Proceeds from this event contribute to that mission.



Standing left to right: Dr. Martin Barr, Bernard Cantor, Dr. George Blum, Alvin Weisberg, Myron Milgrom.
Seated: Florence Vinsky, Bob Benyas, Mania Salinger.
Photo courtesy of Jewish Senior Life

RAOUL WALLENBERG: HIS LIFE AND SERVICE HONORED AT THE UNIVERSITY OF MICHIGAN

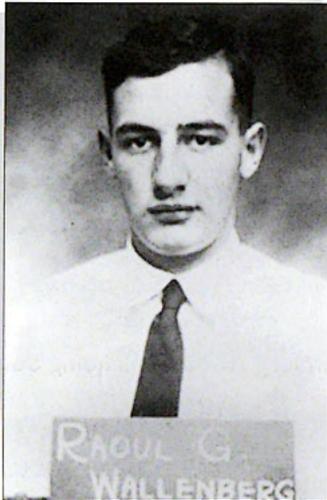
Many have heard of Raoul Wallenberg, but few are aware of his connection to the state of Michigan or the memorial in his honor located on the North campus of the University of Michigan.

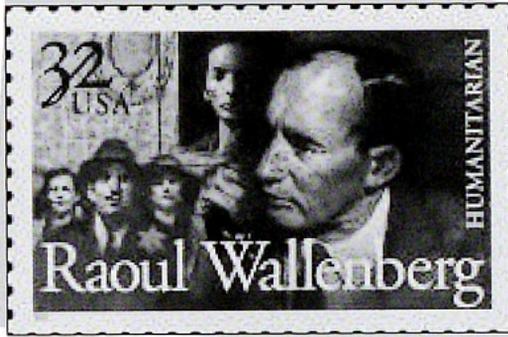
Raoul Wallenberg was born into a large, prominent Swedish family on August 4, 1912. The family included many bankers, diplomats and politicians for several generations prior to World War I. His father, who was in the Swedish Navy, died three months before Raoul's birth. Even after Raoul's mother remarried, his grandfather continued the responsibility for the boy's education. It was assumed Raoul would follow the family tradition and become a banker. Instead, he pursued his interest in architecture and trade.

Academic Life Begins in Ann Arbor, Michigan After finishing high school in 1930, where he graduated with high grades in Russian and drawing, he completed his military service and then came to Ann Arbor to study architecture at the University of Michigan. It seems that his grandfather chose the school because he thought that a mid-west American university with a diverse population and a good academic reputation would help his grandson develop compassion and humility. Most of Wallenberg's spare time was spent studying, but he also developed a reputation for performing many small acts of human kindness. He graduated in three-and-a-half years and won a university medal, afforded to the student with the most impressive academic record.

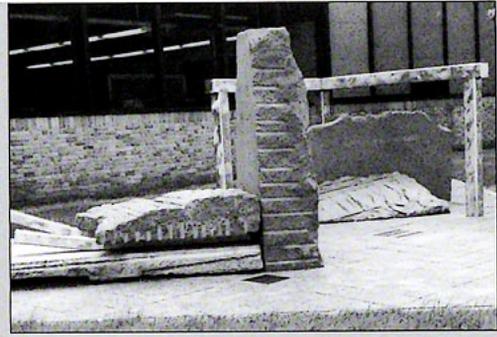
When Wallenberg returned to Sweden in 1935 with a bachelor of science in architecture, job opportunities were scarce. His grandfather arranged for him to get a job selling building materials for a Swedish firm in Cape Town, South Africa. After six months, his grandfather arranged for another job in a Dutch bank in Haifa, Palestine. It was in Haifa that Wallenberg first met some of the Jews who had escaped from Hitler's Germany, and their stories had a profound effect upon him. He knew that his grandmother's grandfather was a Jew by the name of Benedicks who came to Sweden at the end of the 18th century and that knowledge may have helped to arouse his sympathy toward their plight.

After a year at the bank, he returned to Sweden, this time renewing his interest in business. A well-connected cousin put him in touch with Kalman Lauer, a Hungarian Jew, who was the director of an import-export company that specialized in food and delicacies. Wallenberg's personality and language skills, coupled with the fact that he could travel freely throughout Europe (Jews could not travel freely after the rise of Hitler), made him an excellent business match for Lauer. After eight months, he became joint owner and international director of the Mid-European Trading Company.





In 1997 the U.S. Postal Service issued the Raoul Wallenberg commemorative postage stamp, with a ceremony at the Rackham Auditorium in Ann Arbor. In January 2013, Canada will issue its first Honorary Citizen stamp on Raoul Wallenberg Day, to coincide with the 68th anniversary of his arrest by Soviet troops.



Sixty years after Raoul Wallenberg's graduation from the University of Michigan College of Architecture, a sculpture entitled Koszonom Raoul Wallenberg was dedicated by Swedish Ambassador Per Anger, who had worked with him in Budapest. The sculpture is located at the west front entrance of the Art and Architecture Building in Ann Arbor, Michigan.

During his trips through Nazi-occupied France and Germany, he learned about the functions of the German bureaucracy. He visited Hungary, where Jews were still relatively safe, and spent time with the Lauer family. The German invasion of Hungary in 1944, and the deportation of Jews – the majority of them to Auschwitz-Birkenau – had a profound effect on Wallenberg.

Early Training in Diplomacy A serious attempt to save those Jews began when Wallenberg's business partner asked him to lead a Swedish mission to Budapest. Despite the fact that he was young and inexperienced in diplomacy, he had a famous name and was considered to be a quick thinker as well as a brave and compassionate person. That is how he became the first secretary at the Swedish legation in Budapest with the mission to start a rescue operation for the Jews. Wallenberg's full authorization to do what he pleased without going through diplomatic channels allowed him to work quickly and to save as many of the remaining 230,000 Jews left of a population that once numbered almost three quarters of a million.

He employed every technique, from bribes to extortion, to help Jews leave the country; but what he was most successful in doing was providing protective passes with impressive Swedish stamps and signatures. Officially, he was allowed to issue 1,500 of those passes. He then negotiated another 1,000, and through various means he managed to raise the quota to 4,500. In reality, he issued more than three times as many as he was officially allowed. He controlled a staff of several hundred Jews who didn't have to wear the yellow star on their clothing. He also built thirty "Swedish houses" of refuge in the Pest part of the city, in front of which flew Swedish flags. Wallenberg declared the houses Swedish territory. The population of those houses rose to 15,000, and a few other neutral legations soon followed, issuing passes and opening houses for Jewish refugees.

During the death marches instigated by Eichmann, Wallenberg stood by handing out food, protective passes and medicine. He climbed train wagons, stood on tracks, ran along the roofs of the trains and shoved protective passes to the people inside.

By the end of 1944, his delegation staff numbered 340. In 1945, he stopped a total

massacre in the largest ghetto in Budapest by threatening the Nazi general in charge with hanging as a war criminal at the end of the war. In all, 120,000 Hungarian Jews survived the war. By some accounts, Raoul Wallenberg is credited with saving as many as 100,000 of them.

The Soviet military took over Hungary in early January 1945. Wallenberg met a unit in front of a house flying a Swedish flag and announced in fluent Russian that he was Swedish Charge d'affaires for the Russian liberated parts of Hungary. He requested permission to visit the Soviet military headquarters in a nearby city. On January 17, 1945, Wallenberg and his Russian escort stopped at the "Swedish houses" to say goodbye to his friends. He said to one friend that he wasn't sure if he was to be the Russians' guest or their prisoner. He was never seen again.

The Russians claim Wallenberg died in Russian captivity of heart failure on July 17, 1947. He was just 45. Although there were many reported "spottings" of Raoul Wallenberg, efforts on the part of his family, Sweden, the U.S.A. and other countries have never been able to determine his fate.

In Michigan – An Enduring Legacy To A Heroic Life During the 1980s, interest in Raoul Wallenberg grew, and he was recognized for his humanitarianism, courage, heroism and selflessness. There have been statues, stamps, schools and films named in his honor. At the University of Michigan, a committee began exploring ways to honor the 1935 graduate. They chose to host an annual lecture and award and they established an endowment that received contributions from nearly 500 people and organizations throughout the U.S., Canada and Europe.

The Wallenberg Medal was first awarded in 1990 to Nobel Peace Prize winner Elie Wiesel. To date, twenty-one Wallenberg Medals have been awarded to individuals "whose courageous actions exemplify and honor Wallenberg's legacy: the knowledge that one person can make a difference." August 2012 was the 100th anniversary of Raoul Wallenberg's birth, and the Jewish community, both in Michigan and across the globe, acknowledged his life and his role in the history of our people.

- Edie Resnick

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Raoul Wallenberg, from Wikipedia, the free encyclopedia

Raoul Wallenberg, Rescue of Hungarian Jews; Jewish Virtual Library, 2012 Copyright 2012 The American Cooperative Enterprise

HISTORICAL TIDBIT

1992

**The Leonard N. Simons Jewish Community Archives
is established at the Walter Reuther Library of
Urban Affairs at Wayne State University.**

THE OLDEST CONTINUOUSLY ACTIVE JEWISH HOUSE OF WORSHIP IN MICHIGAN'S UPPER PENINSULA TURNS 100

From the beginning, the anniversary celebration of Temple Jacob in Hancock was a joyous event. Festivities began with a reception for the exhibit "The History of the Jewish Community," on display through spring 2013 at the Carnegie Museum in Houghton. At the synagogue, located at the north end of the Portage Lift Bridge separating Houghton and Hancock, an *Erev* (the eve of) Shabbat service was led by Rabbi Steven Mills, Rabbinic Director, Congregational Network, Central District Union for Reform Judaism; and Cantor Ruth Seidner. Several generations of the Gartner/Kahn and Joffe families, whose ancestors founded Temple Jacob, were in attendance. The oldest congregants at the event were Bill Cohodas, now 98, and Paul Shoer, almost 91, both born in Hancock. The youngest was one-year-old Elnatan Chaim Joffe. Eight members of the Shoer family attended, and descendants of the Oshinsky family came from Florida to see where their grandfather started out. With all of these remarkable people in attendance, congregation leaders spent three hours recording the memories of about 50 persons.

Other celebratory events included a Saturday afternoon bus tour of historic homes and sites conducted by Jack Reiss and Carnegie Museum curator Elise Nelson, and a community open house, which was attended by nearly 200 visitors. The weekend concluded with a Shalom Brunch and many happy memories. At Shabbat services, Rabbi Mills shared the following letter with Temple Jacob members.



A weekend of celebration comes to an end as a happy crowd gathers on the bimah after the Shalom Brunch held on the Sunday morning of the celebration. Temple Jacob's exterior features a distinctive copper dome and magnificent stained-glass windows. It is the only active synagogue building in Michigan listed on the National Historic Register. Its architect was Charles Maass, who also designed other well-known buildings in the Copper Country.

A Temple Jacob Love Letter -- Rabbi Steven Mills

Dear Temple Jacob community:

You have been a dear friend for the past ten years. I first came here ten years ago for your 90th anniversary. I celebrated your milestone and shared how proud the Reform Movement was to have you in our family of congregations. Now I return here ten years later transformed by this community (having traveled countless miles both figuratively and literally).

Now I am part of Temple Jacob. You have warmly welcomed me as your own. I am grateful, and I hope that my presence has helped grow the congregation in warmth and depth. Now I am part of your history and enmeshed with the people who have worked so hard to reach this day.

Your roots are in the copper rush of the 19th century and many Jews were part of the population growth at the time. This congregation was named after Jacob Gartner who provided much of the capital to make this building a possibility. His name and yours are linked forever. You have welcomed many into your community through the years from all parts of the world, providing a spiritual home and place of refuge. Notably, one among you, Norbert Kahn, saved many from likely death during the Holocaust by sponsoring and bringing them to this community during that dark chapter in human history.

There have been many simchot and some tragedies along the way, but you have always supported one another through the good and the bad. There have been moments when you thought you would not reach this day, but a new generation continues to stand up and take responsibility for passing your amazing legacy to the next generation.

Life abounds at the age of 100 for Temple Jacob! We are celebrating two b'nai mitzvah this year and many of our youth have attended and do attend Jewish camps. Your holiday and oneg Shabbat celebrations are among the best anywhere (no congregation can compete with your whitefish!). The membership prays together, plays together, studies together, and supports one another.

It is the Jewish presence in Houghton and Hancock and it is part of the greater community. It is not likely that any of us will celebrate with this congregation on its 200th anniversary, but as we know from Pirke Avot, the sayings of our ancestors, "It is not incumbent upon you to complete the work, but neither are you at liberty to desist from it" (2:21). We are doing the work in our day and age and others will continue this congregation's rich history, and they will love it and derive much love from it in years to come.

May you go from strength to strength.

Rabbi Steven Mills and Ruth Seidner conduct services Friday evening. Upper left, three generations of members of the Gartner-Kahn family in the pews where their ancestors sat.



TIMELINE

A timeline of significant dates in Michigan Jewish history mentioned in this year's journal.

The latter half of the 19th century was a busy time for Michigan's Jewish residents. Besides working very hard to establish themselves as part of the fabric of American culture, they were also hard at work creating cohesive religious communities.

18th Century

- 1763: Ezekiel Solomon, fur trader, explorer and Michigan's first Jewish resident, was "surprised" by a Native American attack on the British fort Michilimackinac. A year later, Solomon and his partner, Gershon Levy, purchased a house, a stable and a horse in the fort.

19th Century

- 1858: In Jackson, the Hebrew Benevolent Association was formed for the purpose of purchasing a burial ground. The one-acre cemetery, which received its first burial in May 1859, is Michigan's oldest Jewish cemetery in continuous use.
- 1862: Temple Beth Israel, Jackson's first and only Jewish congregation, was established.

20th Century

- 1909: Marguerite Kozenn Chajes was born in the village of Bukovina in Austria. Chajes would eventually move to Detroit, marry the musician and conductor Julius Chajes, and become known throughout the world for her beautiful voice.
- 1912: Congregation Ahavas Achim, located on Delmar Street in Detroit's North End, was established on July 15.
- 1912: Michigan's Temple Jacob, located in the Upper Peninsula mining town of Hancock, was founded.
- 1917: Joseph Silverstein, a woodworker in search of a paying career, worked at the Ford Body West-End Plant. When not at the plant, he crafted violins and eventually opened a shop on Vernor Highway near Woodward Avenue. Years later, his son Bernard — himself a gifted musician — would take over the shop.
- 1925: Henry Ford was sued by Aaron Sapiro, a Jewish attorney who grew up an orphan. Sapiro pursued the case, held in Detroit's federal court house, "to vindicate the Jews of America."

TIMELINE

- 1931: Allan Marshall Blustein was born, the middle child of Sam and Sylvia Blustein, in a rough Chicago neighborhood. After serving as a chaplain in the army, Blustein came to Detroit to serve as chaplain for Sinai Hospital.
- 1932: Joe Silverstein, acclaimed violinist and maestro, was born in Detroit, growing up in a musical household on Clairmount Street in Detroit. His father, Bernard, taught students violin at their home and in the Detroit Public Schools and his mother served as a piano accompanist with the Detroit Public Schools.
- 1935: Raoul Wallenberg graduated from the University of Michigan and would go on to be credited with saving thousands of European Jews from Hitler's death camps.
- 1942: Ahavas Achim relocated to the Rose Sitting Cohen Building at Lawton and Tyler, in Detroit's Central High School neighborhood.
- 1943: In the Northwest Detroit home of Alex Margulies, the first religious services were held in what would become Congregation Beth Aaron.
- 1947: Robin Seymour began his career as a disc jockey at WKNR, a small Dearborn radio station. Seymour helped model a new kind of radio host and would go on to become a major force in influencing the hits and misses of rock-and-roll music.
- 1951: In June, under the direction of Rabbi Benjamin Gorrelick, Congregation Beth Aaron held a ground-breaking ceremony for its building in the Wyoming and Thatcher section of Detroit. By Rosh Hashanah, the sanctuary, which could accommodate 1,000 worshippers, was ready.
- 1952: Temple Emanu-El was founded in Oak Park to serve the Jewish communities of Oak Park, Huntington Woods and other northern-Detroit suburbs.
- 1952: Under the leadership of Rabbi Chinitz, Ahavas Achim became an active part of the conservative movement.
- 1953: Ahavas Achim, with a membership of 150 families, dedicated its new building on May 3. Located at Schaefer and Seven Mile roads in Northwest Detroit, the building was designed by architect Albert Burke.

TIMELINE

- 1959: Detroiters Soupy Sales recorded an album titled "A Bag of Soup" for Motown Records. In 1961, the Valadiers, a local all-Jewish Do-Wop group and the first all-white Motown group, recorded "Greetings, This is Uncle Sam," which became a hit.
- 1962: At the age of twenty-nine, Detroit native Joseph Silverstein was named concertmaster of the Boston Symphony Orchestra. In 1971, he became assistant conductor of the BSO.
- 1962: Bernard Yeszin, a graduate of Detroit's Mackenzie High School and Wayne State University's College of Art and Design, became Motown's photographer and art director. He was among many Jewish employees and consultants in Berry Gordy's trend-setting organization.
- 1964: Bea Sacks became campaign manager for State Senator Sander Levin and remained on his staff for nineteen years after she retired from teaching.
- 1967: A fire and robbery damaged Beth Aaron's building, prompting the congregation to examine its viability and future.
- 1968: Congregations Beth Aaron and Ahavas Achim voted to merge and become Congregation Beth Achim.
- 1981: Arnold Michlin, a Jewish businessman living in Detroit, and his friend, Judge George Bashara, an Arab-American Michigan Court of Appeals judge, brought together members of these two communities and formed the organization that would become known as "American Arabic and Jewish Friends of Metropolitan Detroit."
- 1981: Rabbi Allan Blustein was retained by Sinai Hospital of Detroit as director of pastoral care. He would serve in this position, filling the spiritual needs of patients of all faiths, until his retirement in 1991.
- 1983: Ezekiel Solomon's home was excavated by Mackinac State Historic Parks archaeologists. The house, which measured 26 x 23 feet and had two ground-floor rooms, opened to visitors in 1989.
- 1998: Congregation Beth Achim merged with Adat Shalom Synagogue in Farmington Hills.

BOOK REVIEWS

A Life On the Run: Seeking and Safeguarding Social Justice

By *Dr. John Telford*

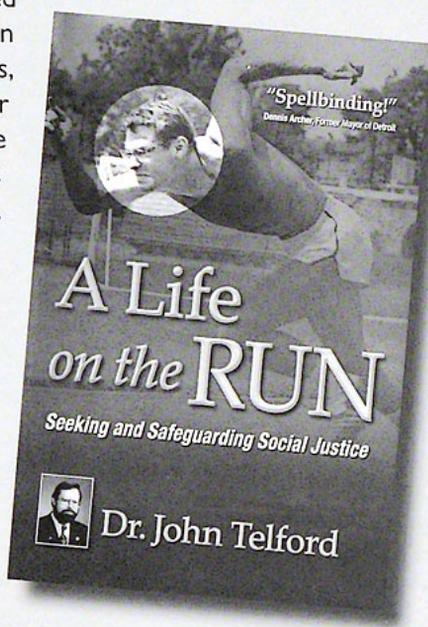
Harmonie Park Press, 2010 480 Pages

No one would ever accuse John Telford of leading a dull life. In his youth he was a prize-fighter and a quarter-mile track star — at one point he was ranked fourth in the world. In elementary school, he became aware of racial discrimination against African-Americans. He struggled against that inequality throughout his entire career.

As an adult, this “lightning rod for controversy” became a vocal advocate for non-discrimination. In his memoir, *A Life on the Run: Seeking and Safeguarding Social Justice*, Dr. Telford describes his life story — how he became a boxer, track star, teacher, school administrator, advocate of non-discrimination — and more.

Born and raised in Detroit, Telford became an English teacher and later a secondary-school administrator. While serving as deputy school superintendent in Rochester, a suburb of Detroit that was, at the time, more than ninety percent white, Dr. Telford hired the district’s first black administrators. Days later, skinheads riddled his house with midnight gunfire. He left the district in 1991 and became an executive director in the Detroit Public Schools. He summarized his Detroit Public Schools career: “I’ve served in DPS as a teacher and track coach in four schools, as a counselor in one, as a building administrator in three, and in two assignments as an executive director — where I clashed with top officials.” His clashes, not only in Detroit but also in the suburbs, mainly concerned his superiors’ failure to provide adequate resources and to accept his pedagogical philosophy. In Detroit he emphasized that African-American students’ “command of standardized language skills...will inexorably determine the height of their climb in the job hierarchy.”

He earned his bachelor’s and master’s degrees and a doctorate in education from Wayne State University, and later taught at the school. In 2001, Dr. Telford received Wayne State University’s Distinguished Alumnus of the Year



award for his civil-rights activism.

Though a supporter of affirmative action, he did encounter reverse discrimination while with the Detroit Public Schools. He also claims to have encountered classism — his superiors favoring a few elite public schools at the expense of most other schools. In the suburbs, he struggled against racial bigotry.

In his book, Telford focuses mainly on racial discrimination, but he touches on the occasional anti-Semitism he encountered. Rabbi Arnie Sleutelberg of Congregation Shir Tikvah in Troy, Michigan, wrote one of more than sixty brief testimonials at the beginning of the book, in which he said that Telford's "has been a life boldly lived on front-line duty in the ongoing fight for social justice."

Like many people, Telford has his demons. Until 2003, when he married for the second time, he was a self-described "inveterate womanizer." Flaws aside, John Telford was a champion of sound pedagogy and a stalwart opponent of discrimination of all kinds.

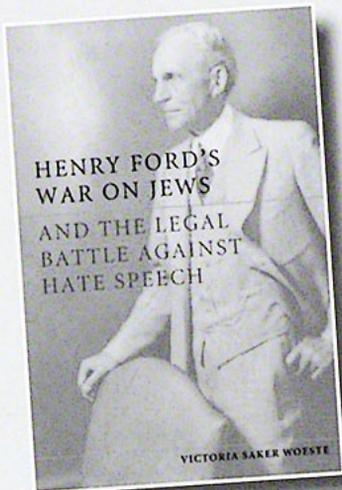
- Bob Davidow

Henry Ford's War on the Jews and the Legal Battle Against Hate Speech

By *Victoria Saker Woeste*

Stanford University Press, 2012 408 pages

A new book uncovers one of the most famous, but now largely forgotten, trials in American history: *Sapiro v. Ford*. *Henry Ford's War on the Jews and the Legal Battle Against Hate Speech*, by American Bar Foundation (ABF) Research Professor Victoria Saker Woeste, chronicles the dramatic trial that pitted California lawyer Aaron Sapiro, who grew up an orphan, against one of the most powerful, rich men in America — Henry Ford. The setting is none other than Detroit's famed "Million Dollar Courtroom," the most opulent in the federal system.



Henry Ford was by any measure an American hero of mythic proportion. His mass-produced automobiles transformed the nation; he epitomized the American dream of self-made success. But like many of his contemporaries, he believed that after WWI, America was in decline. Ford blamed a vast international Jewish conspiracy and contended that Aaron Sapiro was one of its leaders.

Sapiro, an attorney, had made a name for himself across the country as he helped farmers organize cooperatives to protect themselves from exploitation and gain a measure of control over their financial prospects. At the height of his practice, his firm represented sixty cooperatives, with a total of 750,000 members. Ford, himself a former farmer, had a different view of farming and felt

Sapiro had to be stopped.

Ford launched an ongoing attack on Sapiro in his newspaper, *The Dearborn Independent*. In a series of twenty-two articles, charges were laid that Sapiro was a member of a band of international Jews that sought to take over American agriculture and spread Communism and Bolshevism among the American people. Sapiro sued Ford for libel in 1925, after his cease-and-desist request was rebuffed.

With a mission "to vindicate the Jews of America," Sapiro sought to prove that while Ford "may be a genius at mass production he has distorted their minds and souls." Sapiro not only had to face his adversary, but also counter many Jewish religious and civic leaders who refused to support his case. For Sapiro, this was not just a simple group libel case or an instance of one individual's harm to Jews; it was about the principles in which all Americans held a stake. Whether one was Jewish or not, Americans would find healing in the justice that only law could dispense.

For him to have remained silent, Sapiro wrote, would have been "cowardly," both as an American and a Jew. And whether he succeeded or failed with the lawsuit, which ultimately lasted for more than two years, he would at least have "shown Henry Ford that one Jew is not afraid to fight him for his bigotry and his malice, right in his own jurisdiction, under his own battlements and in the face of his own horde of detectives and able lawyers." Sapiro recognized that the fight for civil rights usually required one individual to shoulder the burden so that others might benefit.

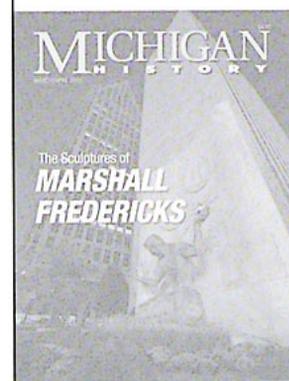
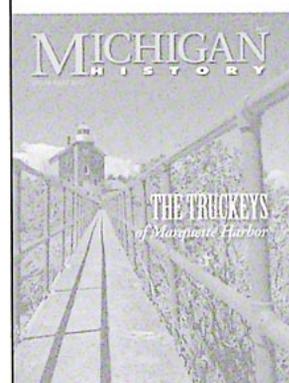
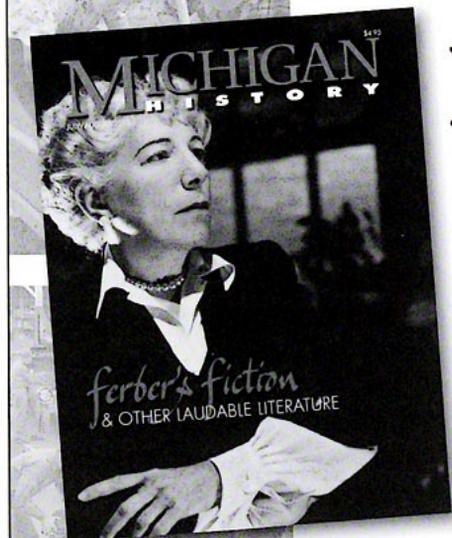
Woeste tells this story using a wealth of documents that have eluded every other Ford biographer, including the personal papers and archives of the participants and their descendants. This allowed her to methodically piece together the story of this pivotal moment in American history and make what could be a relatively dry academic treatment of our evolving understanding of law a dramatic page-turner.

Woeste points out that a compendium of *The Dearborn Independent's* articles were published in book form and distributed as "The International Jew;" these books became popular in Germany and stood as the primer for those who wanted to blame Jews for all the world's ills before, during and after World War II. "Ford, a barely literate man, understood the power of words," said Woeste.

Woeste launched her book in the very courtroom where the trial unfolded eighty-five years ago. She was joined by ABF director Robert Nelson, Wayne State University professor Marc Kruman, Chief Judge Gerald Rosen and Judge Avern Cohn — who spoke to a packed house about the significance of the trial and the impact Henry Ford's anti-Semitic newspaper, *The Dearborn Independent*, and his subsequent publications, had on America and the world.

If you want to discover how the trial turned out, you'll have to buy the book available on Amazon or through the American Bar Foundation.

- Michael Rose (Former Detroitier and author, journalist, writer/producer/director, is working on a documentary about the trial)



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MICHIGAN HISTORY

CREATIVE EXPRESSIONS
IN POETRY AND MEMOIR:
THE JEWISH EXPERIENCE IN MICHIGAN

Reflections

This is the third year in which our Creative Expressions section has appeared in Michigan Jewish History. The section, located within an academic journal, provides a space for readers and creative writers to share their personal experiences and perceptions. We thank all those who have contributed and look forward to more submissions.

When Neil Gorosh sent us his short essay about growing up in Oak Park, we all smiled. After all, who doesn't remember the joy of Halloween? As a kid, Neil carefully calculated his Halloween candy potential and enjoyed the freedom of an age when kids just went outside to play. There were no worries about stranger-danger or getting lost.

Our section this year also includes two poems. Judith Kerman's "Imagining Sukkot" is perfectly timed for this season of holidays and harvest. Kerman, the founder of an important Michigan-based publishing company, has published more than one-hundred books largely focused on Jewish content, especially poetry. The second poem is by yours truly. I couldn't resist adding this into the mix of creative stories because it complements Neil's story so perfectly.

We hope you enjoy these creative selections. Please don't be shy...send your submissions (preferably by e-mail) to Joy Gaines-Friedler at caboti@yahoo.com or Wendy Bice at wrbice@michjewishhistory.org, or mail them to the Jewish Historical Society of Michigan, attention: Journal Editor, 6600 W. Maple Road, West Bloomfield, MI 48322. Be sure to include your contact information, including your email address and phone number, in your submission. All submissions must contain reflections or memories of Jewish life in Michigan.

With gratitude,
Joy Gaines-Friedler
Editor, *Creative Expressions*

Reflections

Imagining Sukkot Your Tents, O Yaacov

by Judith Kerman

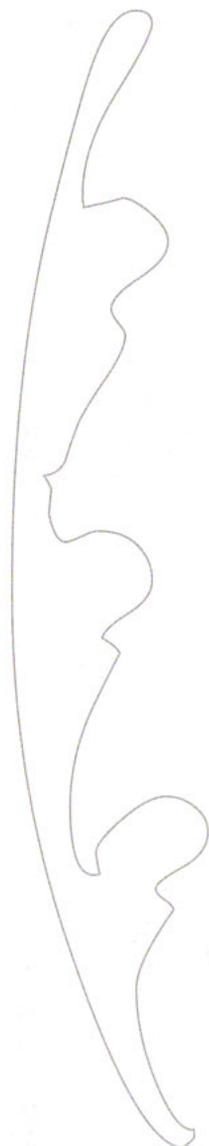
The children camped
across the desert 40 years
with never any rain to fall on them
holes in a roof
not solid anyway but thatched
with branches

the delusion that there could be
stone palaces
now the kids want to
put up a nylon tent
next to the barbecue
they giggle at crackling branches
the possum who lives
under the neighbor's shed
scuffles through the leaves
and stares, eyes glowing red
into the flashlight
starlight gleams through gaps
in the dark branches as suburbanites
try to sleep on an air mattress
on a pressure-treated deck
in the backyard of a house
the silence never absolute
the sound of freeway traffic
carried miles on the wind

once a year for a week
hoping it won't rain.

Judith Kerman is founding editor and publisher of Mayapple Press, launched in Ann Arbor, Michigan, in 1978. Kerman later moved the Press to Michigan's Saginaw Valley, where she worked for Saginaw Valley State University from 1991 to 2011, first as Dean of Arts and Behavioral Sciences and then as Professor of English.

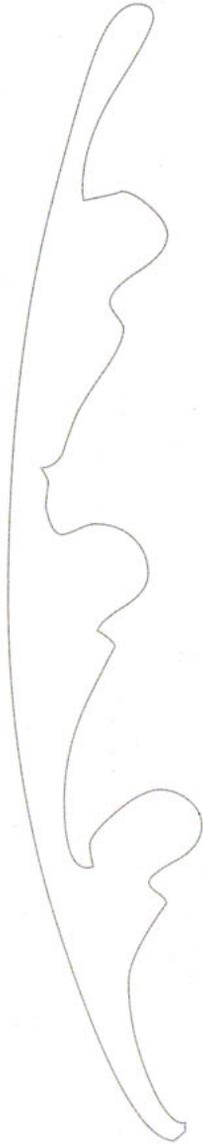
Mayapple Press has published more than 100 books. Although not exclusively a Jewish press, it focuses largely on the publication of books with Jewish content, especially poetry, and publication of Great Lakes authors and content. Mayapple Press's involvement with Jewish authors and content began with its second book (first poetry chapbook), Toni Ortner's "As If Anything Could Grow Back Perfect" (1979). The Press's active years took place in Michigan until Judith's move in 2011 to New York, where it remains in operation.



Reflections

Neighborhood Watch Oak Park, Michigan 1960

by Joy Gaines-Friedler



The street we walked home from school
was bare and orderly, trees still the twiggy
saplings of suburbia, the neighborhood
a slender girl - a new purse to match each outfit.
There were no lush gardens, only a few daffodils
outside Mrs. Goddeson's house. What did I know
of flower bulbs or the hands that planted them?
What did I know of neighborhood, how it lives
inside you, grows into you like bone and sinew?
I left the sidewalk, crossed her narrow carpet of lawn
and pulled at the thick stems. They would not release.
Someone was sure to see me. Someone was already
marking me. I pulled at the stubborn flowers
until I felt something rip.
Frightened and willing I held in my hand
the whole of it. Its beautiful death. Its beautiful life.

Joy Gaines-Friedler is the author of two poetry collections, "Like Vapor," and, "n The Sling of Dappled Light," by Mayapple Press and March Street Press. Joy teaches creative writing for Springfed Arts Literary Arts Project and is a member of Detroit Working Writers.

Reflections

HALLOWEEN IN OAK PARK, 1965

BY NEIL GOROSH

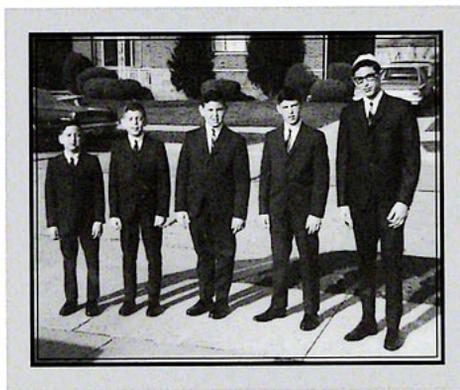
There was no greater place to grow up than in Oak Park, Michigan. When I think of my childhood, the image that comes to mind is bolting out the front door after dinner on a summer night to play with friends. I was never disappointed. There were always more than enough kids to play Running Bases, Curb Ball, or even a tackle football game ("gripsies" on the sidewalk). From my child's view, it seemed as though everyone shared the exact same life. Our homes looked nearly identical...a single car parked in the driveway (second cars were as scarce as moms employed outside the home) and neatly mowed lawns with one tree out in front (a sycamore, or a honey locust). We couldn't wait to cover our hardwood floors with wall-to-wall carpeting and most of us had one black-and-white television. Color sets were rare. We walked to school, lunches packed. No one wore jeans.

Winter meant skating on the open air rink in Oak Park Park, pond hockey behind Korvette's or sledding down the Oak Park Park Hill. Spring, that period between the last snow and the end of school, was interminable. And then there was summer...oh how we lived for summer. And, while there was nothing better than the first day of school, that thrill lasted exactly one day. In fact, if it weren't for Halloween, I'm pretty sure there was no way most of us could have made it through the year.

For a ten-year-old, there was no better place for Halloween than the Oak Park of 1965. Each side of the street had sixteen 1,000-square-foot ranch homes. Thirty-two houses to a block. In a single night, I could easily cover six blocks, 180 houses – as long as it wasn't storming. Yep, 180 families giving away free candy! SweetTarts. Wax lips. Jawbreakers. Red Hots. And candy bars... real candy bars, not "fun size." They hadn't been invented yet. Most people kept to the four basic food groups: Snickers, Mars Bars, Three Musketeers and Baby Ruth--not that I'd turn down an Almond Joy or KitKat or even a Payday. Once in a while, an apple appeared in our bags.

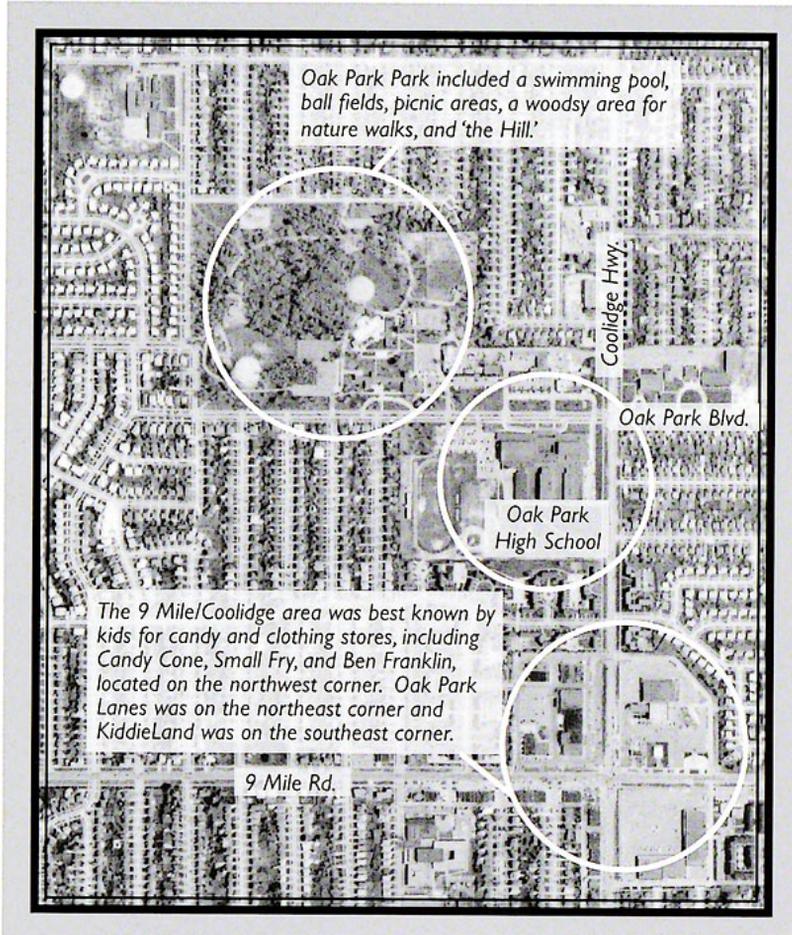
There were years I collected money for UNICEF. In those days pennies had value. I just assumed that the poor kids used the money I collected to buy candy. What did I know?

We went Trick-or-Treating in packs, unaccompanied by parents. After all, someone had to stay home to give away all that free candy. We used pillow cases that could handle the weight generated by six blocks' worth of candy. When the pillow case got too heavy or nine o'clock rolled around, it was time to go home and take inventory. I was



Bruce Gorosh 8; Rick Gorosh 9; Jeff Gorosh 10;
Neil Gorosh 11; Alan Gorosh 13

Reflections



Oak Park, aerial view, circa 1975

careful not to let my parents see the entire haul. Confiscation and rationing were to be avoided at all costs.

Candy might as well be currency for a ten-year-old. What else could we spend money on? Comic books? We had everything we needed and, truth be told, we didn't have that much. No expensive hand-held electronic devices. No video games. No computers. We had bicycles, baseball mitts and, on good days, ...candy. Halloween was a very good day.

JHSM

2012 PRESIDENT'S MESSAGE

ARNOLD COLLENS

Dear Members,

It has been my privilege to serve as president of the Jewish Historical Society of Michigan (JHSM) these past three years, and as co-president with Ellen Cole my first year. As I look back, I realize that, as is true of most people in volunteer roles, I gained more than I gave. I've learned a great deal about our community and the people who call Michigan home. In what many claim may be the worst of times, I've witnessed the JHSM develop a recipe to build momentum that highlights and tells the wonderful history of our Jewish community.

The growth we are experiencing is not an accident. It is thanks to the hard work and vision of all those who have given us countless hours — our officers, board, advisory board, taskforce members, volunteers and members. The thousands of emails recorded on my computer reflect the attention to detail we insist on to better tell our story.



Barbara Cook, seen here on the spring 2012 tour of Belle Isle, has stepped in as chair of the Bagley Project. In collaboration with the Detroit Jewish News and the Bagley Community Council, the Bagley Project is an ongoing effort to connect former Jewish residents to today's community.



Arnold Collens served as JHSM president for four years. He remains involved as a tour docent and co-chair of the JHSM Landmarks Committee.



Marc Manson (standing), chairperson of the JHSM Yearbook Collection, conducted a history lesson and yearbook sneak peak for residents of the Meer Apartments.

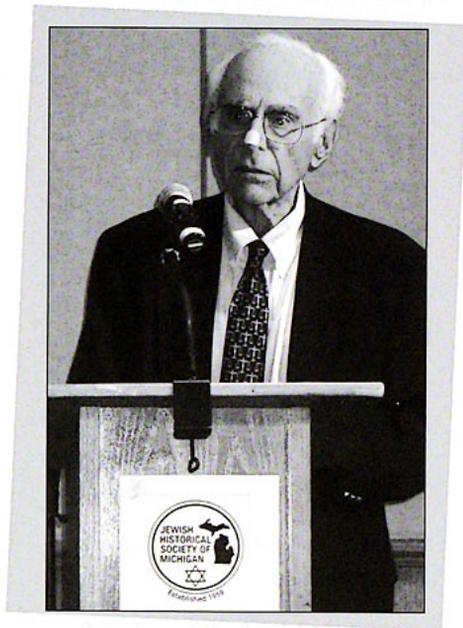
Our momentum is sustained by those whose gifts, small and large, have opened opportunities for all to enjoy. I mention the following community leaders and foundations because the blessings of their philanthropy continue to ensure our future: the Eugene Applebaum Family Foundation, the Mandell and Madeleine Berman Foundation, the A. Alfred Taubman Foundation Challenge Grant and, most recently, the Jewish Women's Foundation.

While the speed of the Internet has created a world in which information doubles in terms of months, or moments, we also know how critical it is to find ways to apply that knowledge or else it will exist without value. Our JHSM challenge is, as we travel in time, to harness the power of technology and use the knowledge we collect to better service our members. We must continue to find new avenues of growth and offer our members added value by delivering more than what is expected. Our best successes come when we use different methods to extend and use our knowledge base. Our formula seeks people who will listen and participate. It tests our results and measures our growth.

ANNUAL MEETING

If there was one moment that summed up these past four years, it would have to be the 2012 JHSM annual meeting, held at Temple Israel in West Bloomfield. In front of a packed house, each of our speakers wove a common thread of warmth and admiration for each other, our community and the JHSM.

Judge Avern Cohn, *Detroit Jewish News* publisher Arthur Horwitz and this year's Leonard N. Simons History Award winner, archivist Michael Smith from Wayne State University's



*Judge Avern Cohn (above) introduced keynote speaker Arthur Horwitz, publisher of the Detroit Jewish News.
Photo courtesy of Mike Kasky*

Walter P. Reuther Library, spoke of the JHSM's role in preserving and sharing the history of our state and how collaboration with organizations such as the *Detroit Jewish News* and Wayne State University enriches the lives of all Jewish Michiganders.

The annual meeting program lists thirty-four events from our 2011-2012 activity season, in which many of our 800-plus members participated. Yet our reach is into the thousands. You have invited friends and many first-timers to share our history with us. For that I say, "thank you."

ADMINISTRATION

After nine years of exemplary leadership, Aimee Ergas has stepped down as director, but will continue to lend her expertise and experience by serving as research director and journal contributor. Wendy Rose Bice, formerly our associate director, has accepted the position of director. Along with our officers, JHSM board and active volunteers, Wendy and Aimee have built a strong foundation and are implementing a growth plan to ensure a seamless transition of leadership and continued support for our JHSM mission.

Wendy and our new president, Gerald Cook, are actively working to involve more members to plan and implement our growth. A board-appointed search committee is looking to create a new position to emphasize learning and education.



(l to r) Arnie Collins, Lois Freeman and Ellen Cole say goodbye to the JHSM's Aimee Ergas, second from left, who served as director for nine years. Photo courtesy of Bob Benyas

JOURNAL

Editor Wendy Rose Bice, associate editor Marilyn Krainen and designer Laurie Blume are responsible for our fantastic annual journal, *Michigan Jewish History*. This 52nd volume, packed with more than a half-dozen feature articles, is a concrete example of how our organization has grown. It seems there is never a shortage of stories to record and tell!

PROGRAMMING

The important stories and legacies we collect and share are presented to our membership and community in an ever-evolving cache of programs. Our bus tours continue to sell out and we are increasingly fulfilling requests to customize private family and organization tours. We know that this “product” of ours is good and only getting better. Our Settlers to Citizens Youth Tours have won the admiration of religious school leaders from across the region and will be undergoing an exciting new update in the coming months.

I believe it is our job, as leaders of the JHSM, to make every effort to create quality programming that meets the needs of our current and future generations. Our task is outreach, to plan, build and put programs in place.

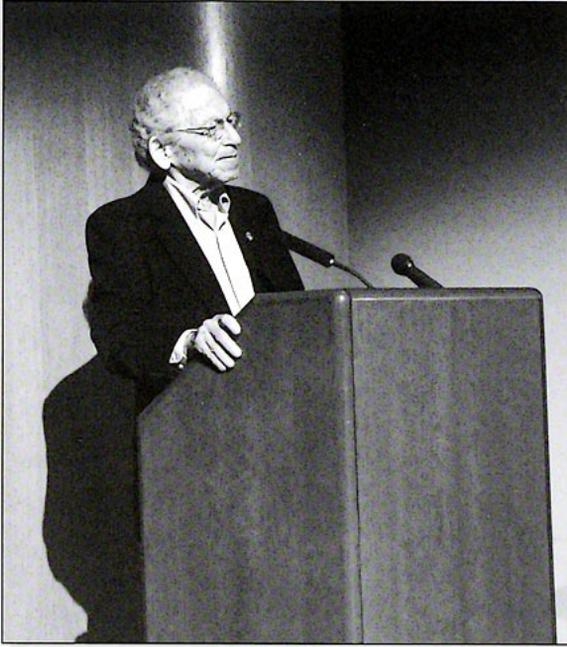
One program that illustrates how we meet the task is J-Cycle: A Bike Tour of Historic Jewish Detroit. Every element of this unique event, from planning through implementation, serves as a model to engage other partnering organizations, families and youth.

The evolving trend of groups reconnecting to rebuild Detroit is not new to JHSM. For many years, we’ve been actively engaging Detroit clergy and those who act as guardians of the former synagogues that are now churches. We’ve nurtured these important relationships to pave the way to reintroduce our community in a visceral way to our Detroit roots — and to support these church leaders who are carefully tending our old buildings.

Our family and group tours have a community outreach element that combines history with extended family and personal interest. We are often invited inside the buildings that have personal meaning to many. Because of this personal element, our participants overwhelmingly evaluate our tours as “excellent.”

In April 2012, the Jewish Federation of Metropolitan Detroit Women's Division gathered members for a customized JHSM Settlers to Citizens tour. The group, seen together on the steps of the Moishe House in Detroit, was led by current president Jerry Cook and docent Blair Nosan.





Singin' along with Rudy Simons - Nearly 200 Jewish Community Center and Jewish Historical Society members and guests came to the Berman Center for Performing Arts on September 25, 2011, to listen to and sing with Rudy Simons, the son of the late Seymour Simons, a Detroitier who made his fame and fortune writing tunes and playing music from the 1940s to the 1970s. Seymour's father, David W. Simons, was the first president of United Jewish Charities, formed in 1899. The presentation was part of the JCC Arts, Culture and Education Department's 2011 Stephen Gottlieb Festival of the Arts and a complement to the exhibit, "A Fine Romance: Jewish Songwriters, American Songs, 1910-1965."

Photo courtesy of Eli Simons

THE ELECTRONIC AGE

Our redesigned website, introduced at the annual meeting (www.michjewishhistory.org), is user friendly and has links that allow us to read back issues and articles of *Michigan Jewish History*, use our yearbook collection, review our calendar, learn about and register for tours and events, pay dues and make contributions.

As we've become part of the electronic age, our own competitive advantage increases. Yet our challenge is to answer the communication needs of all our members. To that end, we continue to reach members by using several forms of communication. One can keep up to date with JHSM by regular mail, e-mail, Facebook, Internet website, word-of-mouth — or that good old-fashioned telephone.

SOME CLOSING THOUGHTS

I'd like to share some survey results with you. Last month I solicited JHSM members from different strata to ask their perception of what they see as important changes in our organization. Here is what they cited: that the JHSM has a great professional staff who are willing to accept new ideas (and criticism); our world-class bus tours and family tours; our journal, *Michigan Jewish History*; our top-notch volunteers; and our expanded communications, including our website.

Members noted our creative and diverse programming, our active effort to embrace the next generation of Jewish Detroiters and our community involvement. Some commented on our frugality and success in obtaining important grants and funding opportunities and the various recognitions we've received, including the Michigan History Society Educational Award for our Settlers to Citizens Youth Tours. We received positive comments on our outreach to tour with families, community groups, temple and synagogue groups; our participation in various community events such as Detroit Public



The JHSM's new website launched in 2012

Television's "Detroit Remember When: The Jewish Community" documentary; and the experience of bringing the national traveling exhibit, "From Haven to Home," to Detroit in honor of our 50th-anniversary celebration.

These statements reflect JHSM's exciting growth cloaked with positive organizational values. Two demographic admonishments rang clear: the call for us to continue to be inclusive of all age groups and to develop ties that create an interest in sustaining our growth in the form of increased memberships.

While I'm not sure our founders ever envisioned the JHSM of today, I'm certain they would be proud of who we've become and our potential for growth. Each JHSM president and officer has moved us forward in his or her own way. What one group saw as roadblocks, new leaders morphed into avenues of growth. A strong foundation is in place for the present and our future. We know we can continue the JHSM promise to be there for future generations.

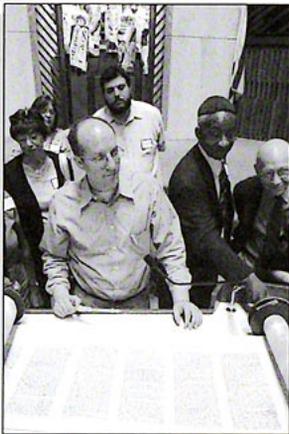
SPLENDID WORKS OF ART



In March, members and guests of the Jewish Historical Society who attended our Splendid Works of Art event were treated to a rare visit to the print room of the Detroit Institute of Arts to see a wonderful collection of work by local artist Lynne Avadenka. Museum curator Barbara Heller (pictured) hosted the viewing of Avadenka's Hebrew Alphabet, which was donated to the museum by JHSM member and event co-chair Beverly Baker.

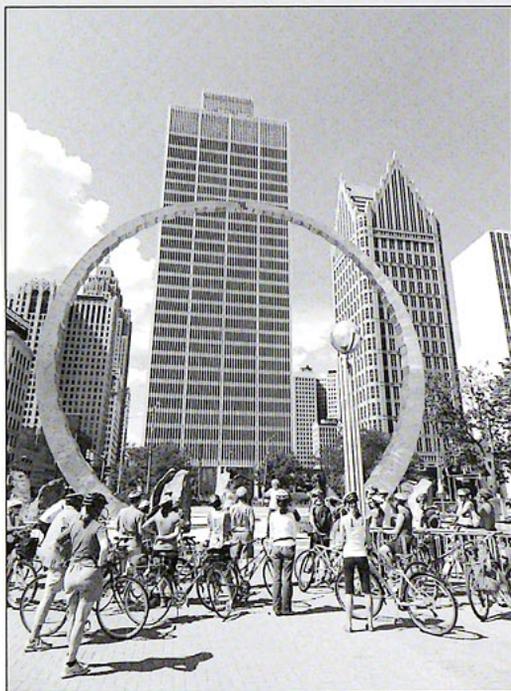
LOOKING INSIDE: A TOUR OF FOUR SYNAGOGUES AND THE PIECES OF OUR PAST THAT CAME WITH THEM

In June 2012, the Jewish Historical Society docent team heeded the call of past tour participants and created a new tour to explore four present-day synagogues. Just as the buildings that preceded today's congregations were historically significant, today's buildings are just as remarkable in their own right. A sold-out group spent an afternoon discovering the wonder and beauty and the similarities and differences of Adat Shalom, Shaarey Zedek, Temple Beth El and Temple Israel. Additionally, at each of the four congregations visited, participants saw artifacts that the congregation chose to take with them and preserve.



Bishop Clarke Sr. (right), minister of Clinton Street Greater Bethlehem Church of the Apostolic Faith (the current occupant of the former Shaarey Zedek), looks on as Shaarey Zedek's Rabbi Aaron Starr shares a Torah reading with participants. At right, the whole gang gathers for a photo on Adat Shalom's bimah.

With a bright sun lighting the way (and a case of donated sunscreen), nearly 200 bicycle riders and volunteers took off on the morning of August 19, 2012, for a 20-mile-tour of historic Jewish Detroit. J-Cycle II, which celebrates the exciting developments happening in and around Detroit while giving participants the chance to explore the city's rich Jewish history in an up-close-and-personal way, was by all measures a success. Volunteer docents highlighted the contributions of Jewish leaders, past and present. Cyclists learned about the Elmwood Cemetery's Beth El section (Michigan's second-oldest Jewish cemetery); the Heidelberg Project and the developments at Clark Park and Grand Circus Park. This year, tour organizers (the Jewish Historical Society of Michigan, the Isaac Agree Downtown Synagogue, the Reconstructionist Congregation of Detroit and Hillel Metro Detroit) gave the event a "green" focus with hydration stations along the route and a stop at the Jewish-owned Detroit Farm and Garden shop where event snacks were deposited into a compost pile.



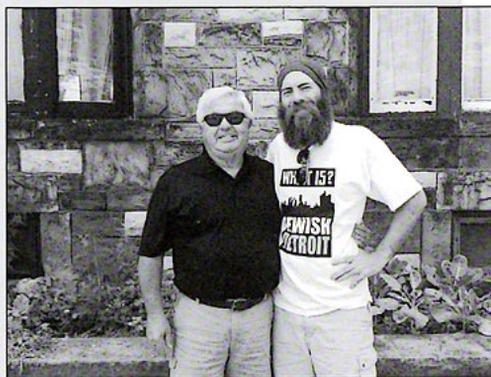
(above) The mother and daughter team of Elissa Firestone and Anna Callis speak to one of the groups about the Michigan Labor Legacy Landmark, located in Hart Plaza. The monument celebrates the state's contributions to the labor movement and stands close to where Dr. Martin Luther King Jr. first gave his "I Have a Dream" speech.

(right) Riders along the streets of the city, seen here underneath the Detroit People Mover.

JCYCLE II

Photos by Mitch Alexander and Tor Shwayder

(below) Jules Goldman and Jon Koller, docents at Spaulding Court, located in the North Corktown area of Detroit. Koller and a group of fellow urban investors purchased the buildings and are renovating and living in the historic apartment building.



Many thanks to the event sponsors who generously contributed products and services: M. Jacob & Sons, Culligan of Ann Arbor/Detroit, Pegasus Entertainment, Wheelhouse Detroit and The Hub of Detroit. And, a thank you to our donors who helped financially support the event: Caryn and Jerry Acker, Allan and Joy Nachman, Mickey/Donna Maddin, Hannan and Lisa Mark Lis, Costco, Eastern Market Produce and the Janice Charach Gallery.

Photos by
Michael Kasky
and Les Kannon



Leor Barak (left), president of the Isaac Agree Downtown Synagogue, joins Jerry Cook, JHSM president, for a handsome photograph. Barak and Cook both served as tour docents on the Cruise.

All aboard! More than 100 sea-faring friends and fans of the JHSM took off on a two-hour tour along the Detroit riverfront. A team of docents narrated as the captain of the Detroit Princess sailed by sites such as Belle Isle, where the first Fresh Air Society campers spent an afternoon of fresh air and relaxation, the Hiram Walker complex in Windsor, Ontario, and the Delray Section of Detroit where Hungarian Jews established a community. Many other highlights included a special 200th Anniversary War of 1812 trivia session.



JHSM CRUISE

A smiling Dede Auster of West Bloomfield takes her seat on the deck as the ship leaves the dock.



JHSM board member and Cruise volunteer Edie Resnick climbs aboard the Detroit Princess...ready to set sail!

Settlers to Citizens

presented by the Jewish Historical Society of Michigan
with the support of the



The history of women and their roles in building communities have often been overlooked and left out of history books. The Jewish Historical Society of Michigan will document much of that forgotten and unrecorded history of women in Detroit and southeast Michigan for a new booklet and public tour, thanks to a grant from the Jewish Women's Foundation of Metropolitan Detroit.

The stories of important female educators, activists, teachers, professional and lay leaders, artists and philanthropists will be collected and permanently documented. The histories and contributions of women's organizations such as the National Council of Jewish Women Greater Detroit Section, founded in 1891, will also be explored. Former JHSM director Aimee Ergas has been appointed project researcher. "There is so much rich history to present," she noted. "We believe these women and the groundwork they laid for our community are important lessons for students and their parents." Ergas notes that one of the vital resources for this project will be senior members of the community who can add valuable recollections and documentation to these stories.

The materials collected will be combined and used in a tour, which will be launched as a pilot program in 2013, and in a booklet to be published by the JHSM in 2013. The book will be for sale to the public and will be given to tour participants. Components of the research will also be incorporated into the JHSM's existing tours and programs, including the Settlers to Citizens Youth Tours. Resources to be used for this project include the Leonard N. Simons Jewish Community Archives, the JHSM's *Michigan Jewish History*, interviews with senior members of the community and material from the Michigan Women's History Center.

HISTORICAL TIDBIT

1912

Signs bearing the phrase, "Buy a Brick to Save the Sick," were hoisted along Hastings Street in March 1912 as supporters to build a Jewish-sponsored, kosher hospital raised \$7,000 in nickels and dimes. Four decades later, the dream came true when Sinai Hospital opened in Detroit.

VOLUNTEER OF THE YEAR

MICHAEL KASKY

EVER since he was a young lad at Brady Elementary School in Detroit, **Mike Kasky** recognized his passion for history. After graduating from college, he began a career with the Detroit Civil Service Commission. Then, at age 39, he decided to attend law school, with one essential caveat: that the love of his life, Jacquelyn, go with him. With their law degrees in hand, Jackie began a 35-year career with the City of Detroit while Mike served as the Wayne County Circuit Court human resources director before joining a small law firm. Yet, for Mike, the history bug never left.



Mike became active with the Grosse Pointe Jewish Council, eventually becoming president of the 130-family organization. Realizing that many GPJC members were new to the Detroit area, he began offering tours of Detroit. In the meantime, he devoured whatever bits of history he could find and incorporated that information into his tours. Then he came face to face with one of the Jewish Historical Society of Michigan's most ardent ambassadors: current president Jerry Cook. The rest, as they say, is history.

Although he's known for being soft-spoken in conversation, "Mike The Docent" jumped on board and began his post-legal career as a JHSM tour planner, docent and board member. In the past three years, he's stood at the front of many a bus, narrating tours for adults and youth. His contributions include many of the narratives and photographs that appear in our tour handouts. This Mumford High School grad says he loves not only to learn but to share what he can. "I'm motivated to learn the whats and the whys so I can explain how the pieces of our history fit together, putting it all in context so our guests get a sense of our communal history."

With Grosse Pointe not "in the hood," Mike probably puts more miles on his car than most JHSM board members, but the distance never deters his participation. When the call goes out for help, Mike raises his hand or picks up his phone. He's always eager to share his own knowledge, yet he absorbs information from fellow docents and tour participants. Most recently, Mike has offered to act as the chairperson of the newly formed JHSM Adult Tours committee. As chair, Mike's human-resources skills will come in handy as he begins to recruit and train a new team of JHSM docents and implement new tours for the organization.

Congratulations and thank you to Michael Kasky, the 2012 JHSM Volunteer of the Year.

JHS 2012

LEONARD N. SIMONS HISTORY AWARD

MICHAEL O. SMITH

This year's Leonard N. Simons History Award went to a quiet, unassuming teacher, archivist and author. Whether it was from behind his desk at the Walter P. Reuther Library at Wayne State University or poring over the papers of an important Jewish or national leader, Michael Smith has gotten to know details of this community's history like none other.

Smith spent thirty years as an archivist for the Walter P. Reuther Library, the last nine as its director. His extensive knowledge of Detroit's labor, automotive and Jewish history has proven to be an invaluable resource to the continued expansion of the Leonard N. Simons Jewish Community Archives of the Jewish Federation of Metropolitan Detroit. He has served as a consultant, educator, mentor and advisor to the JHSM, individual researchers, organizations and all those who work to preserve and maintain our community's history.

Smith has been very active in historical affairs and has published widely on a range of subjects from the history of Michigan and Detroit to the automobile industry and American industrial and labor history. He has conducted a number of oral-history projects, worked on major exhibits for the Detroit Historical Museum, the Missouri History Museum and the Reuther Library, and written, produced and worked on documentary films about Detroit for local and national filmmakers as well as the BBC and other foreign media. One of the most-successful exhibits Smith orchestrated was "Bricks, Mortar and More: The Jewish Community and the Growth of Wayne State." This exhibit, displayed in 2009 at the Reuther Library, was a partnership between the Reuther, the Jewish Federation of Metropolitan Detroit and dedicated Jewish community members. The exhibit highlighted the sixteen buildings on the Wayne State University campus that bear the names of Jewish contributors, the donors and the support that the Jewish community has shown Wayne State throughout its history. Smith also served as an advisor to the JHSM when it sponsored the exhibit "From Haven to Home: 350 Years of Jewish Life in America."

Smith has served as the Michigan governor's appointee to the board of trustees of the Library of Michigan. He chaired a commission for the governor in 2010 and he sits on the board of the Library of Michigan Foundation. Currently at the Reuther Library, he is the archivist for the Jewish Community Archives and the United Automobile Workers Collection. Smith is an active member of professional organizations such as the Midwest Archives Association, the Detroit Historical Society, the Urban History Association and the Motor Cities Heritage Area in Detroit. In 2009, Smith was nominated for the

tion's highest archival post: Archivist of the United States.

Smith and Pam (Varnum), his wife of thirty years, live in Farmington, Michigan. They have thirteen nieces and nephews, eight grandnieces and grandnephews, and about a dozen more children who know them as "Uncle Mike and Aunt Pam."

The Leonard N. Simons History Award honors those who have made outstanding contributions to the enrichment, preservation and dissemination of Michigan Jewish history. Presented by the Jewish Historical Society of Michigan, the annual award supports the organization's mission to educate, celebrate and promote awareness of outstanding Jews of Michigan. Leonard N. Simons (1904-1995), an active leader in Jewish affairs and a mentor of the Jewish Historical Society of Michigan, had a deep passion for the preservation of Jewish and communal history. His desire to ensure that the Jewish community of Detroit would retain a sense of pride in knowing who they are and where they came from was influential in the establishment of the Jewish Historical Society of Michigan. Simons, who co-founded the advertising agency Simons Michelson Zieve, collected thousands of rare books, documents and artifacts, which now are part of the collections of Brandeis University, Wayne State University and Temple Beth El in Bloomfield Hills.



Sharon Alterman, archivist with the Leonard N. Simons Jewish Community Archives, introduced Michael Smith as a "true mensch." An expert on Detroit's urban and Jewish history, Smith became the 22nd recipient of the Leonard N. Simons Archives. He is pictured here with Mary Lou Zieve and Arnold Collens (right).

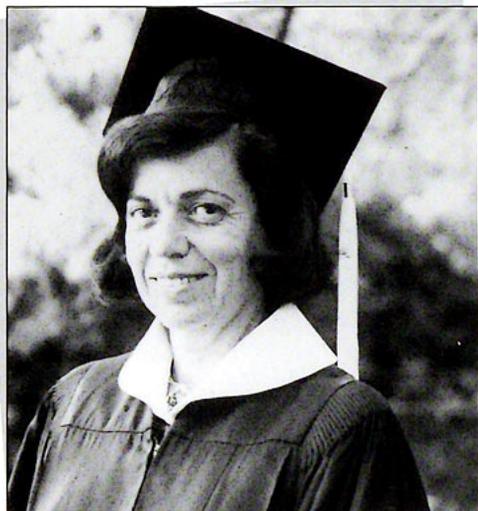
LEONARD N. SIMONS HISTORY AWARD RECIPIENTS

- | | |
|---|--------------------------------|
| 1991 Philip Slomovitz | 2002 Adele W. Staller |
| 1992 Avern L. Cohn | 2003 Matilda Brandwine |
| 1993 George M. Stutz | 2004 Susie Citrin |
| 1994 Irwin Shaw | 2005 Edith L. Resnick |
| 1995 Emma Lazaroff Schaver | 2006 Gerald S. Cook |
| 1996 Leslie S. Hough & Philip P. Mason | 2007 Sharon L. Alterman |
| 1997 Mary Lou Simons Zieve | 2008 George M. Zeltzer |
| 1998 Judith Levin Cantor | 2009 Mandell L. Berman |
| 1999 Michael W. Maddin | 2010 James D. Grey |
| 2000 Alan D. Kandel | 2011 Charlotte Dubin |
| 2001 Sidney M. Bolkowsky | 2012 Michael O. Smith |

IN MEMORIAM

BEATRICE SACKS

1919 – 2012



When we talk about someone living a full life, what do we mean? Finding true love? Having lots of other people who love you? Having work or other community involvement that fulfills you? Having an impact on the people around you and those who come after you? Making a difference in the world?

However you slice it, Bea Sacks lived a stunningly full life. While one can give an overview of her eventful journey, the happenings don't take adequate measure of the woman.

Small in stature, Bea Sacks was an outsize personality. I cannot say why exactly, but from the point of view of one person whom she influenced mightily, here is the nub of the matter; in ways appropriate to the moment and circumstance, Bea Sacks cut to the quick of our shared humanity. With a frankness and directness that could be shocking, hilarious and politically or morally stinging — but always empathetic — Bea connected with the people around her.

Her eyes could sparkle with delight, tell you to hush, shine conspiratorially, draw you in with unfettered affection. Her Brooklyn-accented voice could drip with sarcasm, command a room, pull you into a deep confidence. And her ears! How many of every background and multiple generations did she command to pull up a chair and bring her

up to date? "Come, tell me what's going on with you!" Even the sullen teenagers somehow knew they couldn't get away with skating on the surface. The force of her attention was mighty. The quiet as she listened to you was complete — even in the hubbub of a political campaign office!

Bea Sacks was a virtuoso of human connection. There was no person better equipped to confront racism, injustice or all manner of phoniness, to provide emotional support, to work with everyone to make Jewish values real in the world.

Beatrice Goldman was born in Brooklyn in 1919 and came to Detroit after she married Abraham Sacks, a WWII veteran who sold men's apparel. Abe was tall, quiet and dignified, a great foil for his spark-plug mate. Theirs was one of those marriages that, to an outsider at least, was a rock, part of the social architecture of the world. I will never forget the day I was swimming in the Sacks' backyard pool and Abe asked me to come inside. He opened a chest and, with tears in his eyes, took out a Nazi flag he had captured. He didn't say too much; words weren't really necessary. I suppose I would love to have known details about his service, but I didn't dare ask. Abe died in 1999.

Bea earned a teaching degree from Wayne State University and taught government at Southfield High School for fourteen years. One story from Bea's teaching years, often told by her son-in-law, retired *Detroit Free Press* writer Marty Kohn, gives a sense of the force of her personality. At Southfield High, Bea was in charge of arranging school dances. At one dance, she felt the band was playing too loudly and politely but firmly told them to turn down the volume or they would not get paid. "That's probably the only time Pete Townshend, Roger Daltry, Keith Moon and the rest of The Who were ever told to tone it down," Marty says. But tone it down they did!

Her association with my family, the Levins, began after we moved to Berkley, Michigan, around 1960 and my mother, Victoria Levin (of blessed memory), got involved in Berkley Better Schools, an organization co-founded by Bea to pass a school millage. From the moment these two met, Bea basically became a part of our family. She was campaign manager when my father, Sander Levin, was first elected to the Michigan State Senate in 1964, and worked in his congressional office for nineteen years after she retired from teaching. In a life of political campaigns, it is hard to remember one without Bea serving as mother hen, information central and firefighter. She even organized women from Temple Emanu-El to make homemade sandwiches to feed everyone working on election day.

Bea was a driving force of her synagogue, Temple Emanu-El, another springboard for her *tikkun olam* (repair the world) work. She was a co-founder of the temple, founded in 1952 to serve the Jewish communities of Oak Park, Huntington Woods and other northern-Detroit suburbs, and served as its only two-term president to date. She was such a driving force as the chair of the social action committee that it is now named for her.

Bea is survived by her daughter, Laura Sacks Kohn (Martin) and son, Andrew Sacks (Ann Sweet) five grandchildren and one great-grandchild. Bea will live on as a guiding presence and demand for righteous action not only for her family, but also in the hearts and minds of generations of Southfield High students, congressional staffers, Temple Emanu-El members and others she touched so deeply. - *Andy Levin*

NORMA WYNICK GOLDMAN

1922 – 2012



There are many words that could be used to explain Norma Goldman: Protean. Undaunted. Passionate. Incisively intelligent. Highly creative. Possessor of great foresight, insight and hindsight. The ineffable piece was her positive determination. If you were there near the end of her life and saw all that she did to stay present so she could finish her late husband Bernard Goldman's book, to record her memories of this man she so cherished, you would have seen how needing to do something can keep a person alive (*MJH*, Vol. 46, 2006).

Norma Goldman spent her life researching and teaching, through some forty-six years at Wayne State University, and through her textbooks, like *Latin Versus Ovid*, which is used in many universities for introductory Latin. Gaining and sharing knowledge was the core of Norma Goldman. She was an important part of a noble tradition, like so many Jewish scholars before her.

She was also a groundbreaker, an early feminist who tread fearlessly in a world in which most scholars were male, though she would never claim this. Unlike those vested in the prevailing ethos of classical scholarship, she believed the best way to learn about the past was to bring it to life, to animate it. She wrote: "The ethic of my work is to make the classical world and the people who inhabited it exciting, whether it is in my writing for readers, or in the classroom for my students." She was a role model.

Born in Pittsburgh in 1922, Norma Wynick moved to Detroit with her mother in 1938 to stay with relatives, leaving behind her father who had tuberculosis and was in a sanitarium. Wynick learned quickly how to take care of herself (and often her mother), working many different jobs. She enrolled at Wayne University in 1939 to study English, Greek and Latin, graduating Phi Beta Kappa in 1943 with her bachelor's and master's degrees as well as a teaching certificate. She worked as an office assistant in the art history department, which is where she met her lifelong love, Bernard Goldman, a scholar and professor of art history. They were married in 1944 while he was in the army, and they spent the next 63 years together, inseparable and equal.

Visiting their home was always a treat. Norma cooked while Bernard, who had no

problem wearing an apron and cleaning the dishes, provided the banter that would generate long gales of laughter. Then Norma would launch into a story about one of her many projects. It might have been about a visit to the great English potter Lucie Rie, whom Norma idolized (Norma was also a potter). Or her discovery of how ancient Roman dress was made out of a single piece of fabric, wrapped around the body. Norma, after studying sculptures and wall paintings, took out her scissors and sewing machine to actually replicate what she saw. According to Susan Wood, in her memoriam about Goldman for the Classical Society, American Academy in Rome newsletter, "She was a staunch believer in hands-on experimentations with technology, rather than armchair theorizing.... This project led to her ancient Roman fashion show, which entertained and enlightened many high school and college students." It also led to the inevitable Goldman document, in this case, a videotape, LET'S WRAP, available from the American Classical League, and a pattern book, so anyone could make the various costumes and dress like a Roman goddess.

Norma's association with the academy and other classical societies was long. She was editor of the AAR's newsletter, co-founder of the Detroit Classical Association, secretary of the antiquaries department at the Detroit Institute of Arts and secretary of the American Academy of Rome, where she spent every fall studying and writing the book about its history, *Memories of the American Academy of Rome*, published in 2008. She served as a professor at Wayne State University for more than forty-eight years, teaching such diverse courses as Latin, Life in Ancient Rome, and Etymology. Norma also had a strong loyalty and connection to the Jewish Historical Society of Michigan, attending many events and often contributing to the journal, *Michigan Jewish History*. In 1993, her article on the life and career of Albert Kahn, a passionate interest of hers, appeared in *Michigan Jewish History*.

Dr. Katherine Geffcken, with whom Goldman co-edited the essays of the academy in *The Janus View*, recalled in Wood's article that, "If a project caught (Goldman's) interest, it was full speed ahead. She would not take no for an answer. No map available? She would draw one! No book designer close by? She would find one."

One of Goldman's important discoveries was that the Roman Coliseum had a canopy. After learning that a regiment of sailors had been stationed near Rome (not at all close to the sea), she theorized that the sailors must have had some regular task that put them on land rather than on the water. After more research, she realized that the sailors, because they understood knots and sails, may have been responsible for opening and closing the awnings over areas of seats. After more research and the discovery of holes in the supports of the coliseum structure at strategic locations, her theory was confirmed. She published the results in *Archeology Magazine*. The BBC in London took an interest and produced a documentary on the subject in which they tried out Goldman's ideas and those of other scholars on a bullring in Spain, leading to a film "Coliseum: Secrets of Lost Empires," which was shown on the television program, "Nova."

The Goldmans had one son, Mark Goldman, and two grandchildren. Norma adored those two little ones and spent many a happy winter with them, teaching them all sorts of things. She was, after all, always a great teacher.

- Marsha Miro

ADA W. FINIFTER

1938 – 2011

Ada W. Finifter, Professor Emeritus of Political Science at Michigan State University, passed away October 29, 2011, after a two-year battle with multiple myeloma. A memorial service took place at Congregation Kehillat Israel in Lansing on May 20, 2012.

Ada Finifter was an important member of the Department of Political Science (1967-2008) and an important figure in the field. As a woman, she contributed to the field with her expertise and by personal action to integrate women and make the discipline more inclusive. She was former editor of the flagship journal *The American Political Science Review* (1996-2001) and published several important books on political science. At Michigan State University, she served as secretary-treasurer of the Jewish Faculty and Staff Association, formed in the 1990s, and was a friend and benefactor of MSU's Jewish Studies program, establishing the Ada Weintraub Finifter Endowed Fund in Jewish Studies.



Ada was born and grew up in Brooklyn. She attended Brooklyn College, completed graduate school at the University of Michigan, taught for a time in the Peace Corps in Caracas, Venezuela and completed her Ph.D. at the University of Wisconsin-Madison. She spent her professional career at Michigan State University. Her marriage to Bernard Finifter ended in 1984.

Ada was deeply interested in her history as a Romaniote Jew. Her grandfather was a founder of Kehilla Kadosha Janina, the charming Romaniote synagogue on New York City's Lower

East Side, which today houses a museum and is a NYC landmark. The Romaniote are Jews who, after the destruction of the Second Temple, were sent on a slave ship to Rome but were forced to land in Greece, where over the next 2,000 years they developed their own set of unique ethnic and religious customs, different from those of the Sephardim who settled in Greece after the Spanish expulsion in 1492.

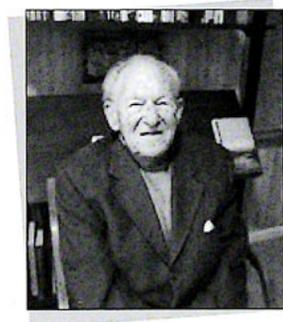
Ada is survived by her brother and sister-in-law, Leon and Nancy Weintraub, of Potomac, Maryland.

- Ken Waltzer

DR. ALFRED SHERMAN

1920 – 2012

Dr. Alfred I. Sherman, 91, was widely respected by his medical colleagues and strongly dedicated to his family. Many credit him with training almost an entire generation of ob-gyn physicians while heading the obstetrics-gynecology department at the former Sinai Hospital in Detroit. The oldest of Polish immigrants Archie and Pearl Sherman's four children, Dr. Sherman was born Sept. 24, 1920, in Canada. Following graduation from the University of Toronto Medical School, he completed a hospital residency in Hamilton, Ontario. While serving as a captain in the Royal Canadian Air Force, he married Sandra Barenberg, a nurse, on June 25, 1944.



Dr. Sherman trained for a year in Rochester, New York, before moving to Washington University Medical School and Barnes Hospital in St. Louis, where he spent the next 20 years. In 1967, Dr. Sherman joined Wayne State University School of Medicine as a professor of ob-gyn and was named chairman of the department at Sinai Hospital. At 54, he received a Ph.D. in reproductive physiology from WSU. Dr. Sherman was a founding fellow of the Society of Gynecological Oncologists. The author of more than 200 articles and four books, Dr. Sherman wrote one of the earliest textbooks on cancer of the female reproductive organs. His survivors include his wife, three children, a son-in-law, a daughter-in-law, eight grandchildren and a great-grandson.

- Esther Allweiss Ingber (edited from *Detroit Jewish News*)

GEORGE MIKE ZELTZER

1922 – 2011

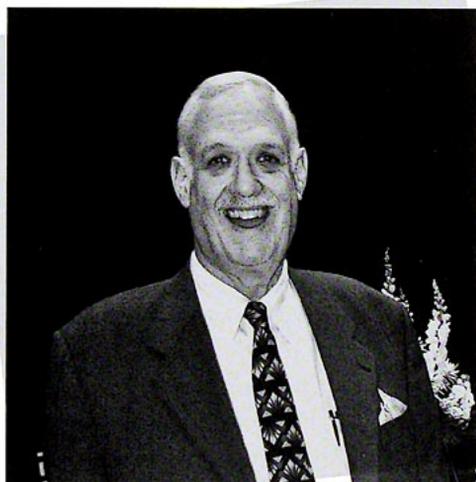


George Mike Zeltzer, former chair and co-chair of the Cohn Haddow Center and the 2008 recipient of the Leonard N. Simons History Award, passed away in October 2011.

"Mike," as he preferred to be called, was long considered a leading activist for the preservation and study of Jewish history and culture. He chaired the Jewish Federation committee that led to the publication of the landmark history book about Jewish Detroit, *Harmony and Dissonance, Voices of Jewish Identity in Detroit, 1914-1967* by Professor Sidney Bolkowsky. He was also one of the founders of the Cohn-Haddow Center for Jewish Studies at Wayne State University, helping to ensure that the center would become the major institution for the dissemination of Jewish scholarship and culture on the Wayne State campus and in metropolitan Detroit. Mike was a member of the Anthony Wayne Society of Wayne State University and served as president of the Jewish Federation of Metropolitan Detroit. He and his late wife Pearl also established an endowment for technology in Judaica at the Brandeis University Library.

RABBI JONATHAN V. PLAUT

1942 – 2012



Born in Chicago to Elizabeth Strauss Plaut and famed Jewish scholar W. Gunther Plaut, Rabbi Jonathan V. Plaut endeared himself to congregants on two American coasts and Canada. Jonathan Plaut received his ordination in 1970 from Hebrew Union College in Cincinnati, then served as rabbi to Congregation Beth El in Windsor, Ontario, from 1970 to 1984. Credited with spearheading a period of healthy growth, Rabbi Plaut used his Windsor connections to author a book, *The Jews of Windsor 1790-1990, A Historical Chronicle*, written in 2007.

He left Temple Beth El in Windsor to serve as senior rabbi at Temple Emanu-El in San Jose, California, a position he held until 1993, when he came to Michigan to work on several projects and offer rabbinic services to smaller congregations needing part-time rabbis. Among the congregations that welcomed him to the pulpit were Congregation Beth El in Traverse City and Temple Beth Israel in Jackson, where he began serving in 1999.

In addition to his book and many published articles, Rabbi Plaut earned a doctor of Hebrew letters degree in 1977 and an honorary doctor of divinity degree in 1995 from the Hebrew Union College. In 2009, he received a doctor of laws degree (*honoris causa*) from Assumption University, which is in federation with the University of Windsor. He also hosted a weekly religious news program on CBET-TV television and CKWW radio in Windsor. Rabbi Plaut was active with many communal organizations and held leadership positions with the Jewish National Fund, United Jewish Appeal of Windsor, State of Israel Bonds, Credit Counseling Service of Metropolitan Windsor and Counsel of Agency Executives and Rabbis in San Jose, and he was the chaplain for the San Jose fire department and police department.

Rabbi Plaut is survived by his wife Carol, two children and grandchildren.

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Cover Story

CENTRAL HIGH SCHOOL'S MAGAZINE: *The Student*

They sold for ten cents a copy and editor-in-chief Saul Saulson surely must have been proud. *The Student*, a monthly magazine published by the students and faculty of Central High School in the early 1900s, is packed with cartoons, photographs and literary articles ranging from original poems and fiction to sports reviews. Thanks to JHSM member Saul S. Saulson, several of these gems have been donated to the Jewish Historical Society's Yearbook Collection. The two Saul Saulsons are distantly related; today's Saul is the first-cousin-once-removed of editor Saul, who oversaw these publications in 1906/7.

Editor Saul Saulson grew up in Detroit but was born in Grand Marais—a small Upper Peninsula lumber town. Early in his childhood, the boy was sent by his father, Shepsol, to live with his uncle, William Saulson, who by then had moved from St. Ignace to Detroit. William Saulson, once the mayor of St. Ignace, lent his leadership skills to the Detroit community, serving as president of Congregation Shaarey Zedek in 1903. Saul, who graduated from Central High School in 1907, went on to the University of Michigan where he graduated with an engineering degree and eventually became a vice president at Albert Kahn Associates.

The precious Central High School magazines came into the possession of Saul S. Saulson after a chance meeting with Jonathan E. Levin. The perfectly preserved issues of *The Student* belonged to Levin's grandmother, Pauline Jackson Levin. Jonathan Levin figured the two Sauls were related, so he gave Saul S. the magazines. Subsequently, JHSM member Martin Mayer found some of these same magazines among the possessions of his mother, Rosalie Siegel Mayer, and donated them to the JHSM. Rosalie Siegel Mayer was the daughter of Benjamin Siegel, owner of B. Siegel Company, and graduated from Central High School in 1908.

The magazines will become a permanent part of the Jewish Historical Society's Yearbook Collection, a treasure trove of more than 1,500 yearbooks dating back to the early 20th century. If you would like to donate a yearbook for future generations to enjoy, please contact our office by phone or email (248-432-5517 or info@michjewishhistory.org). The JHSM website also has a downloadable donation form.

- Saul Saulson and Wendy Rose Bice

A side note from Saul S. Saulson:

In 1977, I told my mother's first cousin, Harry Wetsman, that I was taking my family to explore the Upper Peninsula. He asked me to see if I could find anyone who had known Shepsol Saulson, who had a store in Grand Marais around the 1890s. Harry asked me to do this because he thought that Shepsol Saulson "was the finest man he had ever known."

In Grand Marais we had lunch at the building Shepsol built for his store, now known as Alverson's Bar. We asked several old-timers who were having their morning coffee if any one of them had known Shepsol Saulson. No one seemed to remember him, but as we were leaving, one man suggested that we talk to "Old Man Roulaux," who lived down the block near the church.

We found Roulaux outside behind his house, with a putty knife in his hand, his wife busy hanging sheets on the laundry line. He did indeed remember Shepsol and also Shepsol's son, Kun (a nickname for Elkonen). I had also met this distant relative who had since passed away. Mr. Roulaux remembered the young man who, at the high-school football game some seventy years earlier, had made a tackle that saved the game against Newberry (another Upper Peninsula town). Kun, who lived into his eighties, had been the town hero that night.

Supplement to "The Student," May, '07.

Central Yells and Songs.

Locomotive
(beginning slow.)

C-E-N-T-R-A-L
C-E-N-T-R-A-L
C-E-N-T-R-A-L, R-A-H!

* * * * *

Say it softly! Say it slow!
One, two, three, now let her go!
Ror de ror! Bel de bor!
Con! Slob! Rob! Dob!
Wah, whoo wah! Siss boom bah!
Central High School! Rah! Rah! Rah!

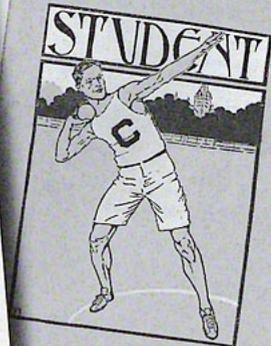
* * * * *

And a veevo! And a vivo!
And a veevo, vivo, vum!
Vum! Set a rat-trap,
Bigger than a cat-trap,
Vum!
Caterwand! Caterwand! Yes! Yes! Yes!
Hot stuff! Red Stuff! C. H. S.!

* * * * *

Rebecca du lieber! Annie Moore!
Eben! Swaben! Swaniker! Hogan!
Steinbrecher. Reiley. Swangoogle, Heimer!
Berger! Spiegle! Speck!
Hob! Dob!
Ror de ror! Bel de Bor!
Con! Slob! Rob! Dob!
Wah whoo wah! Siss boom bah!
Central High School!
Rah! Rah! Rah!

* * * * *



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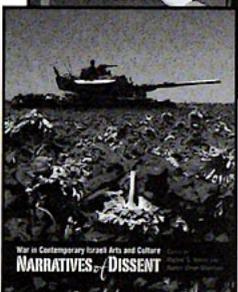
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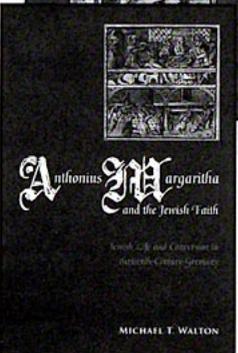
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