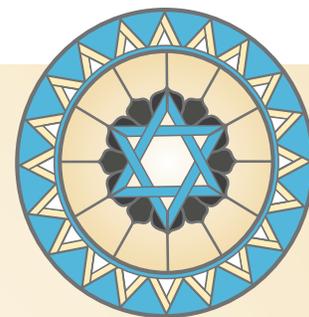


# JHSM BULLETIN



Volume 8 • December 2022



*Figure 1: Ruth Adler Schnee, 1947, escaped Nazi Germany and fought gender discrimination to become an award-winning textile designer. Pictured here with Slits and Slats, one of her first designs, the pioneer of midcentury modernism has been featured in symposia, exhibitions, books, and a documentary film, *The Radiant Sun*. (“Ruth Adler Schnee with her textile design, Slits and Slats,” 1947, photographer unknown, Edward and Ruth Adler Schnee papers, 2010–06. Courtesy of Cranbrook Archives, Cranbrook Center for Collections and Research, Bloomfield Hills, MI.)*

## THREADS: THE LIFE AND DESIGN CAREER OF RUTH ADLER SCHNEE

Deborah Lubera Kawsky, PhD

*These continuous strands are the yarns I use in needlework or the course of one’s life as it is bent, spliced, looped, entangled or interrupted by fate. This design is symbolic of the search to find my own vision in a process that can be chaotic, conflicting, and sometimes inspiring.*

— Ruth Adler Schnee<sup>1</sup>

At the age of 96, Ruth Adler Schnee still vividly remembers an argument she had with her mother at the age of five. At the time, the Adlers lived in an apartment in Frankfurt, Germany, and

Ruth objected to the eclectic nature of the family’s home décor. She says, “I could never understand how my mother—who was a Bauhaus graduate—could have ‘old-fashioned’ Biedermeier furniture, mixed with modern pieces.” With a smile, she recalls her mother’s response: “When you get older, you will appreciate that one mixes the old with the new. As long as it’s well designed, it’s like a beautiful bouquet of flowers.”<sup>2</sup> In a 2002 interview conducted by her own daughter, Anita Schnee, Ruth referenced the lesson as “the thread in my life,” a metaphor that inspired a 1995 textile design of the same name (Figures 2 and 3, page 23). Indeed, one might say that the life story of Ruth Adler Schnee is itself a rich tapestry, composed of various “threads”—people, experiences, and guiding principles—which shaped her unique personal and artistic vision.

*Continued on page 23*

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## PRESIDENT'S REPORT • JEANNIE WEINER

### What a Difference We Are Making!

Since you received our last *Bulletin* in December 2021, JHSM has seen many exciting changes:

- We moved from a COVID-19-regulated world to one filled with uncertainty. Nevertheless, we carefully and successfully planned our first public **bus tour** in over three years! At the suggestion of JHSM Board member, Trudy Levine Weiss, who grew up in Mount Clemens, nearly 50 participants enjoyed exploring the town's Jewish history on October 23, 2022. Trudy served as the docent, introducing guests to a number of historic sites, including Congregation Beth Tephilath Moses, founded in 1909, and, today, the only synagogue in Macomb County; the Beth Tephilath Moses Cemetery; and the Crocker House Museum, where guests saw photos of mineral baths that were the source of a tourism bonanza in Mount Clemens from 1873 to 1974. We hope to plan more bus tours, as many people have requested them.
- We have refocused our efforts on membership. A committee chaired by Board member Deede Auster and Advisory Board member Margi Opperer is helping us look at the retention of current members and the recruitment of new members. This past year we welcomed 49 new member households, for a total of 954 member households as of October 31, 2022. We continue to look for creative ways to **increase our membership**. We invite everyone interested in Michigan Jewish history to join us.
- We are embarking on a most ambitious and exciting project as we **create an exhibit** at the Detroit Historical Museum. We have been given over 1,700 square feet of space for a twelve-week exhibit, opening in April 2024. Our hardworking committee, chaired by JHSM Vice President Barbara Cohn, will fill the space with information on all the sights, sounds, and smells of the Hastings Street neighborhood in Detroit (see related article on page 20). The year ahead will be a busy one for those working on this exhibit! Stay tuned. We will need your help!

- We know we must secure our present and future success by increasing our operating funds through new memberships, gifts, and tributes, and by increasing our endowment. **Our success depends on supporters.** To that end, we asked each board member at our October 2022 meeting to assist us in 2023 with increasing our visibility, continuing our excellent programs, and generating passion for Michigan's Jewish history among our friends and members to enable us to move into the future.
- We have established the **Judith Levin Cantor Legacy Fund** to further JHSM's commitment to pursuing high-quality, mission-driven programs, which were Judy's passion. Judy Levin Cantor, who passed away July 26, 2022, was the bedrock of JHSM: a president, awardee of the prestigious Leonard N. Simons History-Maker Award, and much more. See page 15 to learn more about Judy and how you can help honor her legacy.
- We are continuing to provide varied and original **programs**, both in person and on Zoom. This past fall our offerings covered a number of new and fascinating topics: On September 12 scholar Joseph Benatov discussed the Jewish history of Bulgaria from its beginnings in the 1400s until the mid-twentieth century, when Bulgarian Jews emigrated to Israel. JHSM historically has not focused much on Sephardic Jewish history. Programs such as this lecture are beginning to fill the void. Nadav Pais-Greenapple explored the history of Detroit's Yiddish theater on September 18 at a hybrid event that occurred on Zoom and at Oak Park's Berkley Coffee. Saeed A. Khan and JHSM Advisory Board member Howard Lupovitch (both of Wayne State University) presented "A History of Muslims and Jews in Detroit" on October 20, 2022. During the upcoming year,



(Courtesy of Elayne Gross Photography.)



**JHSM**  
JEWISH HISTORICAL SOCIETY OF MICHIGAN

Jewish Historical Society of Michigan's *Bulletin* offers a colorful and engaging retrospective of the year's programs, presentations, and achievements. It is one of the many perks of a JHSM membership.

### JHSM Bulletin

Jeannie Weiner, *President*  
Catherine Cangany, PhD, *Executive Director*  
Tracy Weissman, JD, *Editor*  
*Designed by:* Arlene Cohn  
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there will be many more, including presentations by our own Dr. Catherine Cangany, executive director of JHSM, who will speak on some new and tantalizing topics.

- We are conducting Jewish Connections tours at the **Detroit Institute of Arts**, which have been the buzz of the community. JHSM Vice President Barbara Cohn and JHSM Board member Sue Kalisky trained new docents to teach participants about the museum's works of art related to Judaism or created by Jewish artists. From November 1, 2021 through October 31, 2022, our docents led 14 public and 27 private tours! The traffic to our website and donations of grateful tour participants have been rewarding. We are so fortunate to have the DIA, an amazing gem in the city of Detroit, and to learn through a Jewish lens there.
- We have unveiled **updated Speakers' Bureau presentations** that explore Michigan's Jewish history in new, interesting ways. We are grateful to Catherine Cangany for her expertise

and skill in developing the lectures. One would think history does not change, and the talks merely needed polishing. But, no, the way we understand history does change, some of the history was inaccurate, and fascinating stories were added. The retooled package highlights the significance and meaning underlying our history. I hope you have an opportunity to listen to these new presentations.

- We have seen JHSM's board, past presidents, and advisory board become increasingly involved in JHSM's operations. Our hardworking and gifted staff work hand in hand with the lay leaders. It is gratifying to see the **passion, interest, and participation** in preserving the history of Michigan's Jews and our institutions.

Understanding our history gives us pride in our roots and what we have accomplished. We endeavor to bring that pride to our children and to our community.

Join us and see the **difference** we can make together.



*On October 23, 2022, during JHSM's first public bus tour in over three years, participants explored the Jewish history of Mount Clemens, Michigan. (Left to right): JHSM Past President Jerry Cook, JHSM President Jeannie Weiner, Ann Rosenberg, and Barbara Cook enjoyed visiting the Crocker House Museum where they saw photos of some of the mineral baths in Mount Clemens that were the source of a tourism boom from 1873 to 1974. (Mount Clemens bus tour photos are courtesy of Elayne Gross Photography.)*



*(Left to right): Mount Clemens bus tour docent Trudy Levine Weiss, Barbara Aylward, Carol Levine Hurand, JHSM President Jeannie Weiner, and Rachel Jensen explored the Crocker House Museum garden.*



*JHSM Advisory Board member Sam Woll placed stones on the headstone of her grandfather, Samuel Schwartz, during the Mount Clemens bus tour's stop at Beth Tephilath Moses Cemetery.*

## A MESSAGE FROM OUR EXECUTIVE DIRECTOR • CATHERINE CANGANY, PHD



*(Courtesy of Elayne Gross Photography.)*

At our heirloom roadshow on Sunday, December 4, 2022 (see related article on page 20), emcee Gail Offen opened with a quote from author Howard Mansfield: “We may talk of saving antique linens, species, or languages; but whatever we are intent on saving, when a restoration succeeds, we rescue ourselves.”

Mansfield’s point—when an object is renewed, there is an accompanying renewal in us—was the essence of the roadshow. This community exploration of the past was deeply personal and tangible. There were cherished objects that had been brought from the Old Country. Images of long-gone Detroit stores and

homes. Military medals honoring acts of heroism and patriotism. Armed with treasures large and small, participants bore witness to one another’s stories. Some identified their own forebears in others’ photographs. They traded knowledge to crowdsource information about shuls and streets. We had expected attendees to come and go over the afternoon. Remarkably, they came and stayed. They listened. They shared, sometimes in tears. In the end, we all were rejuvenated.

Rejuvenation is among the highest ideals for our 2024 exhibit on the Hastings Street neighborhood at the Detroit Historical Museum. We hope you will leave it feeling uplifted, proud, and even more curious about the community’s past and the neighborhood’s present-day resonances. And your reaction will help determine the outcome of our ongoing feasibility study. If the enthusiasm and support are there, the exhibit may even launch a museum of our own. Rejuvenating, indeed.

## WELCOME JHSM’S PROGRAM DIRECTOR • HILARY JOY DUBERSTEIN, MM

Have you ever noticed how a chance encounter can change everything? Back in 2021 I was working for another local non-profit organization, and I reached out to JHSM’s executive director, Catherine Cangany, PhD, to gauge her interest in collaborating on programming. Little did I know that just one year later I would be joining JHSM as your new program director. I am excited and honored to be working with the organization’s wonderful team of dedicated staff and volunteers. I love our mission: “Through the past, we understand our present and actively shape our future.” And it is with this mission in mind that I intend to continue to grow our quality programming for our members and friends, across Michigan and beyond.

Although my background is in vocal performance—I earned a master’s degree from Indiana University’s Jacobs School of Music, and I continue to sing regularly—I have made a dual career of planning events and creating unique learning opportunities. I have been both a Jewish educator and a lifelong learner. In my previous position I created successful virtual programming and helped the organization to survive and thrive during the global COVID-19 pandemic. I also currently act as spiritual leader / cantorial soloist for Temple Beth El in Battle Creek. These experiences have taught me the importance of communication and teamwork.

For decades JHSM has been a leader in bringing the stories of Jewish Michigan to life, and the coming year is no exception. 2023 will see a wide variety of both virtual and in-person

programming. Among the new, innovative programs we have planned is a pub crawl based on the hangouts of the infamous Purple Gang. If you have ever wondered what it was like to experience the underworld at a “speakeasy” during Prohibition, this will be the event for you! For our foodies, we will learn about the history of Detroit’s Jewish bakeries and the process for making tasty baked goods in January. And we will explore the Jewish connections of two of Michigan’s iconic products, Velvet peanut butter and Faygo pop, at one of several upcoming family-friendly events.



*(Courtesy of Nikki Juel Vaquera.)*

We are excited that the fall color tour we were planning when COVID-19 shut down the world will be offered in 2023! We will learn about the Jewish history of Michigan’s northern communities while enjoying beautiful fall foliage. Although I am a transplant to Michigan, I have grown to love our state. I have had the pleasure of working with Jewish communities from Detroit to Kalamazoo to Petoskey, and it is my goal to continue to nurture those relationships on behalf of JHSM, while building new opportunities for collaboration across the state.

*Continued on page 6*

## EDITOR'S INTRODUCTION • TRACY WEISSMAN, JD



(Courtesy of Paul Stoloff Photography.)

With COVID-19 restrictions easing, JHSM was able to reach a larger audience and provide a broader array of programming in 2022 than ever before. As you will read in the pages of this *Bulletin*, 2022 saw the return of indoor, in-person programming, including the first public bus tour since 2019, and our popular DIA Jewish connections tours, which drew 340 participants at 14 public and 27 private outings. At the same time, the evolution of technology during the pandemic has enabled us to continue offering robust Zoom programs that connect scholars from across the country with JHSM members and friends from as far away as Israel and Brazil.

We held our first in-person annual meeting in three years at The Corner Ballpark on June 12, during which we presented the 2021 and 2022 Leonard N. Simons History-Maker Awards to Arthur M. Horwitz and Harriet B. Saperstein. In this issue's "JHSM Happenings" we honor the winners and reprint portions of their inspiring remarks from the awards ceremony (page 8). As is evident from the accompanying photos, guests were very pleased to be back in person!

We also offer in "JHSM Happenings" Irwin J. Cohen's reflections on attending the annual meeting at the site of the former Tiger Stadium (page 12). And we highlight the story of Ernestine Louise Rose, America's first identifiable Jewish feminist and one of the many remarkable individuals in our Michigan Women Who Made a Difference online gallery (page 18).

This issue's "Programming Spotlight" section features three of our 23 in-person and hybrid programs. Art historian Deborah Lubera Kawsky (Madonna University) explored the experiences and work of Detroit design icon Ruth Adler Schnee during a hybrid offering on June 22 (page 1). JHSM was honored to have Schnee in attendance via Zoom.

Our heirloom roadshow took place at The Hawk in Farmington Hills on December 4 (page 20). The photos from the event

provide a sneak peek at some of the amazing objects from the Hastings Street neighborhood, Detroit's first Jewish enclave (1850s-1920s), that will fill our 2024 exhibit at the Detroit Historical Museum. I also invite you to visit JHSM's website to watch a short highlights reel from the roadshow ([www.jhsmichigan.org/links-and-resources/](http://www.jhsmichigan.org/links-and-resources/)).

Technology enhanced our book-club discussion on April 25 of *The Women of the Copper Country*, a fictionalized retelling of the 1913-14 copper strike in Michigan's Keweenaw Peninsula (page 27). During JHSM's first in-person, indoor program since COVID-19 began, speakers from northern Michigan with deep knowledge of the topic Zoomed into the conversation to discuss Jewish connections to the novel and its historical material.

In the "History Spotlight" section, we highlight two notable Jewish Michiganders. JHSM Executive Director Catherine Cangany marks the 260th anniversary of the arrival of Chapman Abraham, Detroit's first Jewish resident, with a fascinating glimpse into the facts and myths surrounding his life (page 29). And JHSM Board member Michael G. Smith recounts Rabbi Joseph Kahn's efforts to provide a better life for his family in 1880s America (page 33). Kahn's 1892 Erev Yom Kippur sermon, given during a short-term rabbinical assignment in New Orleans, offers insight into spiritual life at the height of the German Reform movement (page 34).

Turning to our annual "mystery" photo, last year's remains unsolved—we are hoping for better luck cracking the case of this year's "unknown" picture (page 44). The issue concludes with our annual thank-yous to new members (page 35), donors (page 36), and in-kind donors (page 38), as well as to those who made tributes (page 39) and memorial contributions (page 42). We also recognize JHSM's volunteers (page 17) and 2022-2023 leadership (page 44), without whose commitment we could not achieve all that we do.

While the COVID-19 pandemic has presented numerous challenges, the availability of Zoom technology to enhance our program offerings and reach viewers from across Michigan, the country, and the world has been a silver lining—one that we hope will continue long after the pandemic becomes a distant memory.

# 954

**TOTAL MEMBER HOUSEHOLDS  
AS OF OCTOBER 31, 2022**

# 49

**NEW MEMBER HOUSEHOLDS SINCE THE  
2021 BULLETIN WAS PUBLISHED**

*Continued from page 4*

In preparation for our 2024 exhibit at the Detroit Historical Museum, we are immersing ourselves in the history and culture of the Hastings Street neighborhood, Detroit's first Jewish enclave (1850s-1920s). We are seeking objects for the exhibit and our collections. We are delving into the historical record. And we are sharing our findings. In March 2023 JHSM President Jeannie Weiner will speak at the Historical Society of Michigan's annual conference on Detroit's 1910 Kosher meat boycott.

As part of our mission, we look to offer programs with a strong connection to Michigan's Jewish history. I invite you to share your ideas with me. If you hear about new research or a Jewish historical discovery in our state, or even a unique topic

that interests you, please reach out to me at (248) 915-0114 or [hdubenstein@jhsMichigan.org](mailto:hdubenstein@jhsMichigan.org).

Without our dedicated volunteers we would be lost. Thank you for all you do and have done to make JHSM the successful organization it is today. I look forward to getting to know you and all our members.

Successful programming is a team effort, and we cannot achieve our outreach goals without your support. The opportunities for engagement are vast: from working with me to create a unique program, to financial underwriting, to seeking out vendor donations, to inviting a friend to attend an event, each engagement is important! I invite you to join me. With your help we will continue to grow JHSM, and together, fulfill our mission.



## LEONARD N. SIMONS HISTORY-MAKER AWARD



**On June 12, 2022, 110 guests gathered at The Corner Ballpark, site of the former Tiger Stadium, for JHSM's annual meeting.**

**At our first in-person annual meeting since 2019, we honored our 2021 and 2022 Leonard N. Simons History-Maker Awardees, Arthur M. Horwitz and Harriet B. Saperstein.**

Established in 1991, the Leonard N. Simons History-Maker Award honors those who have made outstanding contributions to the enrichment, conservation, knowledge, and dissemination of Michigan Jewish history. The award supports our mission to preserve and share Michigan's remarkable Jewish history, to inspire history enthusiasts of all ages.

The 2021 and 2022 honorees are profiled on the following pages. In accepting their awards, Horwitz and Saperstein each offered inspiring remarks that are excerpted alongside their profiles. Congratulations to the very deserving honorees!

## LEONARD N. SIMONS HISTORY-MAKER AWARD PAST HONOREES

1991 Philip Slomovitz*	1998 Judith Levin Cantor*	2006 Gerald S. Cook	2014 A. Alfred Taubman*
1992 Hon. Avern L. Cohn*	1999 Michael W. Maddin	2007 Sharon L. Alterman	2015 Sen. Carl Levin*
1993 George M. Stutz*	2000 Alan D. Kandel*	2008 George M. Zeltzer*	2016 Jan Durecki
1994 Irwin Shaw*	2001 Sidney M. Bolkosky*	2009 Mandell L. Berman*	2017 Aimee Ergas
1995 Emma Lazaroff Schaver*	2002 Adele W. Staller*	2010 James D. Grey	2018 Arnold Collens
1996 Leslie S. Hough, Philip P. Mason*	2003 Matilda Brandwine*	2011 Charlotte M. Dubin	2019 Ben Falik
1997 Mary Lou Simons Zieve	2004 Susie Citrin	2012 Michael O. Smith	2020 Feiga Weiss
	2005 Edith L. Resnick	2013 Irwin J. Cohen	<i>*of Blessed Memory</i>

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### COLLABORATIONS OR PARTNERSHIPS IN 2022 WITH:

ALBERT KAHN LEGACY FOUNDATION  
 AMERICAN UNIVERSITY  
 ARIZONA JEWISH HISTORICAL SOCIETY  
 BERKLEY COFFEE  
 BETHEL COMMUNITY TRANSFORMATION CENTER  
 BLACK SCROLL NETWORK  
 BOOKSTOCK  
 BOSTON COLLEGE  
 THE BUBBLE CLUB  
 CHRIST CHURCH CRANBROOK  
 COHN HADDOW CENTER FOR JUDAIC STUDIES  
 CONGREGATION BETH AHM (WEST BLOOMFIELD)  
 CONGREGATION BETH TEPHILATH MOSES (MOUNT CLEMENS)  
 CROCKER HOUSE MUSEUM  
 DETROIT ATHLETIC CLUB  
 DETROIT HISTORICAL MUSEUM  
 DETROIT JEWISH BOOK FAIR  
 EASTERN MICHIGAN UNIVERSITY  
 FORD PIQUETTE AVENUE PLANT  
 GREATER LANSING JEWISH FEDERATION  
 GREENFIELD VILLAGE  
 HADASSAH  
 THE HAWK (FARMINGTON HILLS COMMUNITY CENTER)  
 HAZON JEWISH FOOD FESTIVAL  
 HENRY & DELIA MEYERS LIBRARY  
 THE HENRY FORD  
 HILLEL DAY SCHOOL  
 HISTORICAL SOCIETY OF MICHIGAN  
 THE J – DETROIT (METRO DETROIT JCC)  
 JFAMILY DETROIT  
 J-TRAVELER  
 JCRC/AJC  
 JEWISH FEDERATION OF GRAND RAPIDS  
 JEWISH SENIOR LIFE  
 JEWISH STUDIES PROGRAM, UNIVERSITY OF PENNSYLVANIA  
 JNF WINDSOR  
 JRT  
 KEWEENAW NATIONAL HISTORICAL PARK  
 L'DOR V'DOR UPPER GREAT LAKES JEWISH CONSORTIUM  
 LILLIAN AND ALBERT SMALL CAPITAL JEWISH MUSEUM  
 LIMMUD MICHIGAN  
 MARSHA SEMMEL CONSULTING, INC.  
 MAUD LYON CONSULTING  
 MEER APARTMENTS  
 MICHIGAN ARTS AND CULTURE COUNCIL  
 MICHIGAN HUMANITIES / GREAT MICHIGAN READ  
 MOSHE HOUSE  
 MUSLIM-JEWISH ADVISORY COUNCIL  
 NATIONAL MUSEUM OF AMERICAN HISTORY  
 NATIONAL SHRINE OF THE LITTLE FLOWER BASILICA  
 NEA  
 NOVI PUBLIC LIBRARY  
 OAKLAND HISTORY CENTER  
 RHODE ISLAND JEWISH HISTORICAL ASSOCIATION  
 ROCKY MOUNTAIN JEWISH HISTORICAL SOCIETY  
 SHALOM GROUP AT FOX RUN  
 SOUTHERN JEWISH HISTORICAL SOCIETY  
 TEMPLE BETH-EL (ALPENA)  
 TEMPLE BETH EL (BLOOMFIELD HILLS)  
 TEMPLE EMANU-EL (OAK PARK)  
 URBAN LEAGUE OF DETROIT AND SOUTHEAST MICHIGAN  
 WAYNE STATE UNIVERSITY  
 WEST MICHIGAN HOLOCAUST MEMORIAL  
 WESTERN STATES JEWISH HISTORY ASSOCIATION  
 W. F. SCHUCHARD ELEMENTARY SCHOOL (STERLING HEIGHTS)  
 WOMEN OF THE AMERICAN TECHNION SOCIETY  
 WORD OF POWER MINISTRY  
 ZEKELMAN HOLOCAUST CENTER

## 2021 LEONARD N. SIMONS HISTORY-MAKER AWARD

### ARTHUR M. HORWITZ



(Courtesy of Matt + Ashley Photography.)

Arthur M. Horwitz is publisher emeritus of the *Detroit Jewish News* and was the founding president of the nonprofit Detroit Jewish News Foundation. He was responsible for publishing the *Jewish News* from 1986 to 2020.

During Arthur's tenure, the *Jewish News* became one of the largest and most respected ethnic/minority-focused media outlets in America

and an influential voice on local, state, and national issues.

Under his leadership, the Foundation created the William Davidson Digital Archive of Jewish Detroit History, which spans more than 100 years and comprises over 330,000 pages of open-source content from the *Jewish News* and its predecessor publication, the *Detroit Jewish Chronicle*. In November 2018 the entire digital archive became part of the permanent collection of the University of Michigan's Bentley Historical Library. The Midwest Archive Conference, a professional organization second only to the national Society of American Archivists, awarded Arthur its President's Award, which recognizes a single non-archivist who has made a significant contribution to national archives and research.

Arthur currently serves on the board of directors of the Amherst, Massachusetts-based National Yiddish Book Center, where he chairs its finance committee. Additionally, he is co-chair of Detroit Horse Power's capital campaign to construct an urban equestrian education center to benefit underserved Detroit youth. As the child of a Holocaust survivor, Arthur assists the Zekelman Holocaust Center with presentations to school groups and visitors.

Arthur is a past chair of the Michigan Civil Rights Commission and led its public hearings on the Flint water crisis. The commission produced a nationally recognized report that detailed

the history of structural racism in Flint and proposed solutions to minimize and safeguard against similar crises in the future.

Additionally, Arthur is a past chair of PBS/Detroit Public Television; co-created with Martin Manna the Chaldean-Jewish Initiative; and was a founding member of New Michigan Media, a consortium of ethnic/minority media outlets committed to amplifying the voices of underrepresented Michigan communities. He also served as a member of the University of Michigan-Dearborn Citizens Advisory Board, president of Detroit's Agency for Jewish Education, co-chair of the Jewish Federation of Metropolitan Detroit's Alliance for Jewish Education, vice president of both JARC and Hillel Day School of Metropolitan Detroit, co-chair of Detroit's United Jewish Appeal National Young Men's Leadership Cabinet, and co-chair of Hillel: The Foundation for Jewish Campus Life's Student Initiatives Committee and a member of its executive board.

In addition to his induction into the Michigan Journalism Hall of Fame in 2020, Arthur has been recognized by New Detroit, Hospice of Michigan, the Birmingham Community House, ALYN Hospital in Jerusalem, the Council of Jewish Federations, the Jewish National Fund, Jewish Ensemble Theater, Yad Ezra, and the ADL for his community building efforts.

Arthur's journalism career began in 1970 as an intern at the *New Haven (Conn.) Journal-Courier* and *New Haven Register*. A former editor-in-chief of the student daily at the University of Connecticut, he served the New Haven newspapers as a bureau chief, columnist, and city hall reporter before departing for Yale University in 1980, where he received a master's degree in public and private management. He served as manager of planning, research, and marketing for the *Baltimore Sun* before moving to Detroit in 1986 to assume responsibility for publishing the *Jewish News*.

Arthur and his wife, Gina, have three children, Rabbi Daniel (Miriam) Horwitz, Dr. Adam (Sheri) Horwitz, and Stephanie (Itai) Reuveni, and five grandchildren.

## JHSM ANNUAL MEETING REMARKS

### ARTHUR M. HORWITZ

For me, receiving the 2021 Leonard N. Simons History-Maker Award is particularly meaningful—because it carries Leonard's name.

Within days after arriving in Detroit in May 1986 to assume day-to-day responsibilities for publishing the *Jewish News*, I received a phone call. On the other end of the line was a loud, scratchy-voiced, and insistent man demanding that I meet with him. "I'm

going to teach you all you need to know about this town, whether you like it or not. I'll be at the Michigan Inn next Tuesday—meet me there for lunch." Yes, the voice belonged to Leonard Simons.

I showed up. It was to be the first of many meetings with Leonard—all on subjects of his choosing. Hmm . . . sounds a bit like Mitch Albom's *Tuesdays with Morrie*? Yes, Leonard wanted to tell me about Detroit, its Jewish community and, of course,

its heroes and ne'er-do-wells. He also wanted to share all sorts of trivial information—such as the kind of grass Franklin Hills Country Club had on its fairways and its strictly enforced “no tipping” policy for valet car parkers. It was “Simons Says”—by the way, he wrote a book with that title—“and Arthur Listens.” Our meetings always included unsolicited advice on how I should treat my wife—well, Gina, now you know that Leonard is partially responsible for our almost 44 years of blissful marriage! I'd also like to acknowledge our two sons, Rabbi Dan Horwitz of Adat Shalom Synagogue and Dr. Adam Horwitz of Michigan Medicine, for joining us today.

Leonard had a special love for the *Jewish News* and its founder, Phil Slomovitz. He reminded me—lots of times—that he was one of Slomovitz's initial financial backers when Slomovitz launched the paper in March 1942. It was Leonard whose persistence was most responsible for Slomovitz receiving Federation's Fred M. Butzel Memorial Award for distinguished community service and being inducted into the Michigan Journalism Hall of Fame. By the way, Slomovitz was the very first recipient of the Leonard N. Simons History-Maker Award.

Leonard viewed the *Jewish News* as more than “a weekly digest of current events”—the newspaper's tagline when I arrived in 1986. It was a massive historical document—with new chapters being added each week—about our community and the thousands of people who in ways large and small helped to shape it. In Leonard's eyes, I was responsible for the integrity of every page of content we created—eventually more than 220,000 printed pages and thousands of digital ones during my 34 years at the helm.

Leonard passed away in 1995. Do you still hear his voice? I do.

A January 27, 2002 fire gutted the offices of the *Jewish News* and almost destroyed 60 years of bound original volumes. In the fire's aftermath, members of the community expressed concern about three key things:

- Was anyone hurt? The answer, fortunately, was no.
- Are you out of business? No, we would publish a 116-page edition that week—one day late and from the ballroom of the nearby Embassy Suites Hotel.
- Did your bound volumes of the *Jewish News* survive? Television crews had shown footage of the fire, including flames seemingly engulfing the volumes and the bookcases in which they were stored. (Yes, most of the original pages survived, and lower quality microfilm back-up copies filled in any gaps.) “This is our history!” “This is my family's history!” community members were telling me. And it needed to be protected.

The fire set in motion a series of steps that led to the 2011 creation of the nonprofit Detroit Jewish News Foundation. In support of the *Jewish News*'s educational purpose, the Foundation set about securing resources from the community to protect, digitize, maintain, expand, and make available to all—free of charge—the

entire contents of the *Jewish News*. The digital archive was open to the public in 2013. With the 2015 digitization of the *Detroit Jewish Chronicle*—which the *Jewish News* acquired in 1951—more than 100 consecutive years and over 300,000 pages of easily searchable content reside in what is known as the William Davidson Digital Archive of Jewish Detroit History.

None of these digitization successes would have been attainable without the professionalism, efforts, and insights of Mike Smith, who continues to serve as the Jewish News Foundation's archivist . . . and who is also a previous Leonard N. Simons History-Maker Award winner. Tessa Goldberg, the Foundation's administrative manager, helped assure that all of the details associated with operating the Foundation and supporting the archive were tended to. I sincerely appreciate their roles in this initiative.

The archive was welcomed into the permanent collection of the University of Michigan's Bentley Historical Library in 2018, assuring it—and new content from the *Jewish News*'s print and digital sites—would be preserved—safe and digitally accessible to all in perpetuity.

In September 2020, the Detroit Jewish News Foundation assumed responsibility for the *Jewish News*, assuring its continuing service to the community and the creation of new content.

The editing and writing of our community's history, as reflected on the pages of the *Jewish News*, required the dedicated efforts of many journalistic professionals over the decades. Key among them were those who predated me, like Phil Slomovitz, Seymour Tilchin, and [JHSM Advisory Board member and 2011 Leonard N. Simons History-Maker Award recipient] Charlotte Dubin, and those who were my colleagues, including [JHSM Advisory Board member] Robert Sklar, Sy Manello, Alan Hitsky, Carla Schwartz, Gail Zimmerman, Keri Cohen, Jackie Headapohl, David Sachs, Lynn Konstantin, Andrew Lapin, Phil Jacobs, and Gary Rosenblatt. And of course, there was the incomparable Danny Raskin. To them, I express my sincere appreciation.

Though we survived the fire and made available the incredible content of the *Jewish News* and the *Jewish Chronicle*, the Foundation and the community must continue to push back against the ongoing threat of revisionism—efforts to twist or distort history in ways that empower its abusers to reshape and tilt narratives in their favor. We see this happening in Russia and Washington, DC. It is also happening in Detroit and our own Jewish community. Davidson digital archive content serves as a potent antidote to these abusers.

On the day the *Jewish News* digital archive was activated, my longtime friend Mary Lou Simons Zieve, daughter of Leonard Simons, contacted me. In a quivering voice, she said: “Leonard is looking down at you today, Arthur, and he is smiling.”

Thank you again to Jewish Historical Society of Michigan for this recognition. And Leonard, thanks for smiling down on all of us today.

## 2022 LEONARD N. SIMONS HISTORY-MAKER AWARD

### HARRIET B. SAPERSTEIN



Harriet B. Saperstein is a sociologist, turned community planner, with extensive experience in local, national, and international urban community and waterfront developments. Born in Brooklyn, New York, of Jewish immigrant parents, she graduated as a music student from the High School of Music and Art in Manhattan. She attended McGill University in Montreal, and after marrying physics professor Alvin (“Al”) M. Saperstein in 1956, moved to Ann Arbor, where she received a BA from the University of Michigan. She received an MA in sociology from Brown University and then did further graduate work and taught undergraduate sociology at the University of Buffalo.

Harriet and Al moved to Detroit when he took a position at Wayne State University in 1963. The family chose the Lafayette Park neighborhood so they could live and raise their daughters in an integrated area near the downtown and cultural center of Detroit. During this time Harriet taught sociology at WSU and did research (published in 1969) on the forced relocation of small businesses and churches due to urban renewal. Along with an integrated group of parents, she helped found the Miller District Advisory Council, which secured extensive funds to improve Miller Junior High School and its feeder elementary schools in one of the oldest neighborhoods of Detroit.

From 1967 to 1990 Harriet held senior positions with the city of Detroit, where she coordinated numerous major projects in neighborhoods, on Belle Isle, and along the Detroit Riverfront. As a planner and grant writer, she secured significant development and operating funds for successful youth initiatives (such as camperships for low-income youth) and many civic projects. She is most proud of the three riverfront parks that were the start of the award-winning Detroit Riverwalk.

From 1990 to 2007 Harriet was president of HP Devco, a nonprofit economic development agency focused on bringing affordable housing and new retail to the struggling community

of Highland Park. She was a board member and then chair of the Woodward Avenue Action Association, which brought groups together from Wayne and Oakland counties. And while working full time and raising two daughters, she volunteered for the League of Women Voters and several other community and educational organizations.

As secular but institutionally committed Jews, Harriet and her husband sent their two daughters to JPI (Jewish Parents Institute) and were founding members of Congregation T’Chiyah, and later, the Reconstructionist Congregation of Detroit, where Harriet is currently a board member. Harriet and Al also are members of the Isaac Agree Downtown Synagogue and the Grosse Pointe Jewish Council.

More recently, Harriet has become an active member of JHSM, part of her commitment to strengthening the Jewish presence in interfaith and community-wide activities. After creating and guiding numerous bike tours of Detroit neighborhoods, Harriet, along with Al, joined in the initial planning of JHSM’s J-Cycle bike tour of historic Jewish Detroit. They became J-Cycle “regulars,” serving as docents each year. In addition, they have participated in JHSM youth bus tours, appearing in period costumes. And Harriet has narrated JHSM adult bus tours, providing historical and sociological explanations about the sites.

Since retirement, Harriet not only has continued her involvement with JHSM but also has worked as a volunteer and advisor to many local groups and individuals advocating for equality and social justice. She has taught graduate courses on metropolitan conflicts, given presentations to community groups, and mentored younger community activists. She also has been active with the WSU Center for Peace and Conflict Studies and the WSU Press Board of Visitors.

Harriet and Al enjoy their two daughters, Shira (husband Mark and grown children Mokie and Maya) and Rina (husband Jeff), and wish they lived closer to Detroit. Harriet loves music, opera, theater, and her close-knit cooperative neighborhood. She also has appreciated being able to travel internationally, live abroad, host exchange students, and welcome many other international visitors for short stays or dinner in her Lafayette Park home.

# 424 DONORS

## GAVE A TOTAL OF \$149,158

(NOVEMBER 1, 2021 – OCTOBER 31, 2022. EXCLUDES TRIBUTE AND MEMORIAL CONTRIBUTIONS OF \$18 OR LESS.)

## JHSM ANNUAL MEETING REMARKS: TOOLS TO HELP MAKE A DIFFERENCE

### HARRIET B. SAPERSTEIN

The following are a dozen or so everyday “tools” that I have used during my career to facilitate positive change:

1. **Flashlight:** to **see** what is needed ahead—and sometimes to find your way through past-buried materials and books and ideas. Flashlights today are usually part of the most important tool we have, the ubiquitous and necessary **Cell Phone**. But cell phones can also get in the way when you are so busy responding to calls and information that you don’t give yourself time to **think**—which is even more important.
2. **Level:** to make sure you’re being **fair** to all those in need. The level can help you remember that the weight of known history, often written by those in power, may omit the stories of some groups—Indigenous persons, poor persons, illiterate persons. The level can help remind you how easy it is to tip the balance to continue the patterns of the past, when instead you really need to bring up the lost stories and interpretations, and remove the old, incorrect images that haunt our historic records.
3. **Tape Measure:** to make sure you’re measuring the difficulties and the possibilities, and to make sure you are **accurate** in what you remember.
4. **Scissors and Stapler:** the scissors to **snip** away the complaints that “it can’t be done,” and to **cut** through the barriers that stand in your way. And the stapler to **connect and coordinate** the paperwork, rules, and regulations needed to get things done. This is particularly important in historical research, where you need to connect the different paper trails that often contain contradictory information and conflicting stories.
5. **Pliers:** to **pull** out the hidden wires needed to work through the web of different views of past experiences and long-held memories.
6. **Wire Cutter:** to **cut** through the tangles of bureaucracy and resistance by those who are afraid to review their past or their country’s past.
7. **Screwdriver, Hammer, and Nails:** a screwdriver to **loosen** the rusty screws of the past. A hammer to **pull** out the old bent ones, and then make sure things are solidly set to move ahead, and nails to **hold** things together.
8. **Pen:** to take notes, sign forms, and write checks and sign credit card sales slips to **pay** for needed projects or to **contribute** to charities you support. The pattern for many—especially young people—is to communicate by e-mail or use cell phones to “speak to one another” by text. This allows instantaneous national and international communication with its benefits—and serious problems, as well. I sometimes wonder if pens will disappear!

9. **Computer and Cell Phone:** I already mentioned the cell phone, but since so many consider it the most important tool we have, it made my list twice! The computer and cell phone allow us to **connect** with others around the world in ways unimaginable just a few years ago. One of the scariest things about the rapidity and ease of these modern tools is how quickly we can spread *misinformation* and *disinformation* as well as *information*.
10. **Travel Guide: Travel,** for those who can do it, especially travel to other countries, is an essential part of understanding our own country, our own history, our own future—the world we live in and the planet we inhabit. The pandemic may have made this impossible for a while, and still difficult, but we can use books to help us “travel” in our minds, and we should—we **must read** about and **understand** other places, other societies, and other times to find ways to cross the cultural boundaries that exist in our world.

I picked out a **Stockholm travel guide** from our library, for very personal reasons. My husband, Al, and I had the pleasure of living in Stockholm, but just as important, perhaps even more so, we have hosted foreign and US exchange students—including a student from Sweden—for summers, semesters, and whole years. The Stockholm book reminded me of those experiences and how much I learned from them that has helped me in my career and my life!

I cannot stress strongly enough how important these international experiences and family expansions have been in helping me become a “history maker”—for I learned in a deep and personal way how values and experiences of different cultures and in different societies shape our lives, and how **friendship and love can cross cultural and societal lines**.

11. **Volunteer T-Shirt:** T-Shirts given to volunteers are, no doubt, part of the reason I am here today. To impact what you care about and to improve your community and your society, you need to **volunteer**. And you need to **communicate** your platform in creative ways. For me, the JHSM J-Cycle bike tours of historic Jewish Detroit have been a part of that creative volunteering, from the first days when I contributed a few ideas and helped lead some tours, to more recent tours when I served as a docent. One learns by teaching; one teaches by communicating what one has learned. I know that everyone here has been a volunteer in some area of life reflecting your individual concerns, and I hope we all continue to do this in any ways we can.

*And as my last item, when all else fails, there’s always-----*

12. **Duct Tape:** to **bind** us all together so that we can continue to work with one another to improve our communities and our world.

## JHSM'S ANNUAL MEETING

### Tiger Stadium Reflections

Irwin J. Cohen

*At our annual meeting on June 12 at The Corner Ballpark, we also thanked outgoing JHSM President Risha B. Ring for her four years of service and installed Jeannie Weiner as JHSM's current president. Following the program, guests enjoyed refreshments and the opportunity to explore the site of the former Tiger Stadium. Among those in attendance was Irwin J. Cohen, who worked in the Detroit Tigers' front office from 1983 to 1991 and earned a 1984 World Series ring. Following the event, he shared some of his memories of his time at the corner of Michigan and Trumbull. We have reprinted a portion of his reflections here (edited for clarity and length).*



*While attending JHSM's annual meeting at The Corner Ballpark, site of the former Tiger Stadium, on June 12, 2022, Irwin J. Cohen recalled his days working at the corner of Michigan and Trumbull in the Detroit Tigers front office. He is pictured wearing the 1984 World Series ring he earned. (All photos in this essay are courtesy of Elayne Gross Photography.)*

As outgoing JHSM President Risha B. Ring headed to the podium on the third-base side of the site where Detroit's major league baseball team played from 1896 through 1999, I thought of the room that used to be directly behind where she would speak. The windowless room had several large dark mahogany tables with wide comfortable chairs and a bar. An usher stood guard in front of the door allowing in only coaches, managers, credentialed media, baseball executives, and some Tigers front office employees (including me).

We called it Poncho's room. Poncho and his wife lived there during baseball season. The room was open for shmoozing and dining before and after home games. Poncho's wife worked in the kitchen while her husband plated the food and brought it



*Outgoing president Risha B. Ring spoke at JHSM's annual meeting at The Corner Ballpark from a podium directly in front of the site of the former "Poncho's room" in Tiger Stadium.*

out. She was a great cook, they said. Since I only eat Kosher food, I never had the opportunity to find out. When the Tigers were on the road, Poncho and his wife made use of the stadium. They used the dugout phone and danced the night away on the field. They even slept on the grass in the infield or outfield at times.



*The Corner Ballpark*

Beyond the outfield, just off the right-field foul pole, there was a door in the corridor that led inside the Tigers' front office building. . . . All employees enjoyed free lunches in the second-floor dining room, prepared by two wonderful older, religious Catholic women. They lived nearby in Corktown and stopped at church before coming to work. They noticed that I never ate the food they prepared. After doing some detective work, the women discovered I was an Orthodox Jew. They started buying meat for the kitchen from the Kosher butcher the Orthodox community used in Southfield. I thanked them profusely and

told them I usually spent my lunch hour walking in the stadium for exercise and would stop to eat a lunch my wife prepared. I didn't want to explain that the kitchen would need two sets of dishes, a different stove, etc.

My office was down the hall from the dining room, and I had a variety of duties besides my title, director of group ticket sales. I produced ticket brochures, did public relations, wrote player biographies for the scoreboard, worked with both current and retired players, and gave stadium tours. I decorated my office with baseball cards of Tigers players. I had a big old brown desk and wide chair that predated the first World War and used to belong to former Tigers owner Frank Navin. I had a picture on the wall that showed Ty Cobb sitting in the chair signing a contract on Navin's—now my—desk. . . .

I asked permission to use the field one Sunday afternoon when the Tigers were on a road trip. We celebrated a large family birthday party and ate in the dugout. The kids warmed up in the bullpen and even used the dugout phone to call for a relief pitcher during our softball game. When I stepped in the batter's box, I thought of Tigers legend Hank Greenberg stepping in and seeing the same flagpole out yonder in deep center field. . . .

My favorite stadium memory took place on a sunny Sunday in June 1983. The Tigers were retiring Greenberg's uniform number 5 between games of a doubleheader. I was on the field snapping pictures. I later made a set of the photos for Greenberg in exchange for a personalized autograph.

Prior to the first game, I was invited to Poncho's room to shmooze with Hank and the Tigers' top executives. Greenberg was the most charismatic man I ever met in baseball, and it was the greatest two hours I spent during my time on the baseball beat—in the room that was located directly behind the podium where Risha B. Ring spoke at JHSM's annual meeting.

# 20

## SPEAKERS' BUREAU PRESENTATIONS GIVEN BY JHSM DOCENTS

### IN 2022

## SCENES FROM JHSM'S ANNUAL MEETING



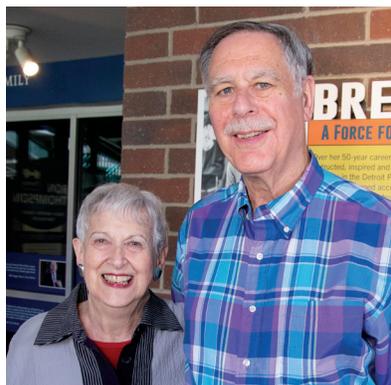
*Figure 1: It was a beautiful day for JHSM's first in-person annual meeting since 2019. The June 12 event was held at The Corner Ballpark, site of the former Tiger Stadium. Pictured is outgoing president Risha B. Ring giving her farewell address. (All photos from the annual meeting are courtesy of Elayne Gross Photography.)*



*Figure 2: JHSM installed its 2022-2023 officers and board of directors during the meeting: (front row, left to right) Hon. Susan Moiseev, Margery J. Jablin (secretary), Jeannie Weiner (president), Barbara Cohn (vice president), Michael J. Kasky (vice president); (back row, left to right) Susan Rollinger, Larry Gunsberg, Deede Auster, Michael G. Smith, Stacey Simmons, Trudy Levine Weiss; (not pictured) Suzanne Curtis (vice president), Kenneth Bernard (treasurer), Lynne Goldner, Sue Kalisky, Martin Shichtman, PhD, Joel Ungar.*



*Figures 3-5: Enjoying the day were: (Figure 3, above left) (left to right) Martha Schlesinger, Irene Miller, and Bob Houck; (Figure 4, above center) Carol Green Dmirtruk (left) and Jane Steinger (right); (Figure 5, above right) JHSM Advisory Board member and Board Nominating Committee member Margi Opperer (left) and JHSM Board member Deede Auster (right).*



*Figures 6-8: Also in attendance at the annual meeting were: (Figure 6, above left) JHSM Board member Susan Rollinger and Bob Rollinger; (Figure 7, above center) Peggy Frank and JHSM Advisory Board member Dennis Frank; (Figure 8, above right) JHSM Past Presidents Jim Grey (left) and Stan Meretsky (right).*

## ANNOUNCING: THE JUDITH LEVIN CANTOR LEGACY FUND



**We are pleased to announce  
the creation of the**

### **Judith Levin Cantor Legacy Fund**

**which furthers our commitment  
to pursuing high-quality,  
mission-driven programs—  
just like Judy did.**

Judy Cantor (z”l) was the bedrock of JHSM: a president, a constant cheerleader and supporter, the person behind the historic markers across the state of Michigan, and the power behind our endowment. She was the author of *Jews in Michigan* (2001), our much-used reference book.

We are thrilled to honor Judy’s legacy through this special fund. Contributions to it will help underwrite the kinds of high-caliber programs about Michigan’s Jewish history (including exhibits, speakers, and tours) that were close to her heart. Please join us in continuing Judy’s work. To make a donation, visit our website, [www.jhsmichigan.org/donate/](http://www.jhsmichigan.org/donate/), or call us at (248) 915-1826.

*Judy Levin Cantor touched many people’s lives at JHSM and throughout the Detroit Jewish community. We have reprinted below just a few testimonials from JHSM board members and past presidents of Judy’s impact. We will continue to celebrate Judy’s life and legacy throughout 2023.*

Judy Cantor was JHSM. She was the person who almost single-handedly created our endowment fund and was the force behind most of our previous large donations. She was not a JHSM “founder,” but she made our mission of celebrating and highlighting the history of Jewish Michigan come alive. Judy was a true historian who is named in the Michigan Women’s Hall of Fame because of her many contributions to Jewish history. When we met, her first words to me were that she was honored to finally meet me. She stole those words from my mouth. I was truly honored to meet her—she is a legacy at JHSM.

—Risha B. Ring, JHSM Immediate Past President

Judy was instrumental in getting so many people involved in JHSM, including me, and I cherished our long relationship. I am looking forward to the establishment of the Judith Levin Cantor Legacy Fund and to helping see that the donations it receives are used for programs or projects Judy would have wanted us to undertake.

—Michael W. Maddin, JHSM Past President

I first met Judy on a JHSM bus tour of historic Jewish Detroit in the 1980s. Judy socialized with everyone on the bus and handed out membership applications. She didn’t have to twist my arm, as I willingly joined on the spot. Over time, I realized that Judy was not only our most devoted membership-outreach representative, but also our most persistent and successful fundraiser and recruiter of volunteers. She had great vision and insight into what she wanted to accomplish for our Detroit Jewish community and was a gracious hostess at our board and committee meetings.

—Jim Grey, JHSM Past President

No one cared more about JHSM than Judy. I remember her at JHSM Board meetings, answering questions no one else could.

—Margery Jablin, JHSM Secretary

## JHSM OFFERED 36 PROGRAMS IN 2022, DRAWING NEARLY 1,500 PARTICIPANTS.

### 21 IN-PERSON PROGRAMS

*The Women of the Copper Country Book Club & History Talk*, April 25

*"Dia Jewish Connections Tours,"* May 10, May 25, June 9, June 28, July 13, July 22, August 5, August 23, September 8, September 21, October 9, October 19, November 2, December 6

*"Jewish Connections to Detroit Central Market at the Henry Ford,"* Debra Reid (The Henry Ford), May 23

Annual Meeting at the Corner Ballpark, June 12

*"A Pie in His Face: Soupy Sales, Detroit, and the Jewish Connection,"* Francis Shor (Wayne State University), June 30

*"Eastern Market Murals,"* Ron Elkus, July 10

Bus Tour of Historic Jewish Mount Clemens, October 23

*"Everyday Treasures: Jewish Detroit Heirloom Roadshow,"* December 4

### 2 HYBRID PROGRAMS

*"Threads: The Life, Career, and Legacy of Ruth Adler Schneer,"* Deborah Lubera Kawsky (Madonna University), June 22

*"Detroit's Yiddish Theatre: A Stage in the Wilderness,"* Nadav Pais-Greenapple (Hillel Day School), September 18

### 13 ZOOM PROGRAMS

*"Friends & Allies: Frank Murphy and the Jewish Community in Michigan and Beyond"* (3-part series), Greg Zipes (School of Professional Studies, New York University), January 5, 12, and 19

*"A Conversation with Yigal and Shear Ozeri,"* moderated by JHSM Vice President Barbara Madgy Cohn, January 20

*"The Nazis of Copley Square: The Forgotten Story of the Christian Front,"* Fr. Charles Gallagher (Boston College), February 10

*"Riding in Solidarity: Jewish Americans, African Americans, and the Fight against Interstate Bus Segregation,"* Mary-Elizabeth B. Murphy (Eastern Michigan University), February 23

*"Art on History,"* Gail Rosenbloom Kaplan, March 3

*"Kahn & Ford,"* Mike Skinner (Ford Piquette Avenue Plant), March 14

*"Unauthorized Immigration and Jewish Detroit,"* Ashley Johnson Bavery (Eastern Michigan University), March 21

*"American Antisemitism: An Old Problem Returns,"* Pamela Nadell (American University), April 12

*"Jewish Bulgaria: A Historical Journey,"* Joseph Benatov (University of Pennsylvania), September 12

*"A History of Muslims and Jews in Detroit,"* Saeed A. Khan and Howard Lupovitch (Wayne State University), October 20

*"'You Owe Your Children a Jewish Education': A History of Detroit's Day Schools,"* Rabbi Aaron Bergman (Adat Shalom Synagogue), November 30



## THANK YOU TO OUR 2022 VOLUNTEERS



### You make our mission possible!

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 t.r.h. blue  
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 Mary Lou Zieve

*This list includes individuals who gave their time in some way as representatives of JHSM. If your name does not appear above or is incorrect, we apologize and ask that you contact our office to correct the error.*

## PROJECT FOCUS: MICHIGAN WOMEN WHO MADE A DIFFERENCE

### Ernestine Louise Rose: America's First Identifiable Jewish Feminist

*Catherine Cangany, PhD, JHSM Executive Director*

Social reformer Ernestine Louise Rose (1810-1892) worked tirelessly during her lifetime to advance women's rights in the state of Michigan and across America. She was born on January 13, 1810, in Piotrków Trybunalski in the Duchy of Warsaw. The small city's population was 50 percent Jewish. Her birth name has not survived, although biographers often suggest Ernestyna Susmond Potowska. The only child of a wealthy rabbi, Rose was sent to a *cheder* (Jewish elementary school), where she felt unjustly punished for an unwitting error. After she complained of her poor treatment, Rose's father began to educate her at home. From him she learned Hebrew and the Torah, normally forbidden to female students. Despite the unconventional curriculum, her curiosity alarmed him. He would scold, "A young girl does not want to understand the object of her creed, but to accept and believe it." The gender disparity rankled. She subsequently would attribute the beginnings of her belief in atheism and women's rights to that moment. As she later remarked of herself, "I was a rebel from the age of five."

While a teenager, Rose chafed under nineteenth-century Poland's social and religious expectations. At twelve, she lost her faith in Judaism, although it would be two more years before she fell away from religious practice. When Rose was sixteen her mother died, leaving her only child an inheritance. Rabbi Potowski soon betrothed his daughter to a friend of his and pledged her inheritance as a nonrefundable dowry, "to bind her more closely to the bosom of the synagogue." The plan backfired spectacularly. When Rose's fiancé rejected her refusal to marry and sued her for damages, she traveled 60 miles—by sleigh, which broke down during the overnight journey—to plead her case in district court in Kalisz. She won, freed from the betrothal with her full inheritance intact. But she returned home to find that her father had married a girl her own age. Relinquishing her inheritance to her father, she left home at seventeen, never to return.

From Poland, Ernestine L. Rose journeyed to Berlin, encountering both antisemitic law (which she protested personally to the king and was granted an exemption) and its community of liberal Jews. There she was introduced to the Enlightenment and novel ideas about democracy, toleration, and equality. She worked as a perfumer, inventing scented paper to be used as a deodorizer in crowded tenements. Her profits funded her subsequent moves to Belgium, the Netherlands, and then Paris, where she witnessed

the Revolution of 1830 and saw firsthand the shift from a hereditary monarchy to popular sovereignty. From Paris she traveled to England, where in 1832 she met Robert Owen, a famous utopian socialist whose philosophy of cooperative living and labor reform resonated deeply. After listening to Owen and attending meetings with his followers in London, she became an orator herself, speaking under the name Ernestine Susmond. Within the Owenite community, she met jeweler and silversmith William Rose. Although he was Christian, she had no interest in converting, demanding, "Shall I leave the tree to join a branch?" They married in a civil ceremony in 1836 and soon emigrated to New York, where they opened a joint perfumery and silversmith shop in their home.



*Ernestine L. Rose traveled across America during the mid-1800s speaking in support of women's rights. Largely forgotten until the 1970s, Rose is remembered today as America's first identifiable Jewish feminist.*

In the early 1840s Rose and her husband had two children, both of whom died in infancy. After these losses, she poured herself into politics. She participated in debates, both in Owenite and public meetings. She agitated for married women's property rights. By the mid-1840s, her political platform encompassed freethought (her term for atheism), abolition of child labor and slavery, free public education, socialism, and political and property rights for women. Soon, she was speaking across the country. Often the only immigrant, the only atheist, and the only Jew in the room, Rose used her position as an "outsider" to draw attention to America's inequalities. She became known as the "queen of the platform," often addressing new immigrants in German and French. Remarkably, she spoke at religious, secular, and political venues in at least 23 states—including Michigan.

In March 1846, sixty-five years before the passage of the Nineteenth Amendment (which gave women the right to vote beginning in 1920), Rose gave two public addresses at the Michigan capitol building, then located in Detroit. On Tuesday evening, March 24, after the House of Representatives had

recessed for the day, she discussed “The Science of Government.” Two nights later, she offered thoughts on “The Antagonistical Principles of Society.” In attendance likely were some legislators and other state officials, as well as members of the public. The text of her speeches has not survived. But in addition to demands for various reforms, she seems to have issued the first call for women’s suffrage in Michigan. Her state circuit also included stops in Ann Arbor, Ypsilanti, Battle Creek, and Adrian.

In this era, Rose was more famous than her contemporaries, Elizabeth Cady Stanton and Susan B. Anthony, for her work on women’s suffrage. In 1854 she was elected president of the National Women’s Rights Convention, despite objections to her atheism. Her election was enthusiastically supported by Anthony, who declared that “every religion—or none—should have an equal right on the platform.”

When the Civil War broke out in 1861, as one biographer put it, “Rose’s life and her causes became much more difficult.” Rose personally experienced antisemitism from a new and unexpected source: the editor of a freethought newspaper with which she had long been associated. In the disruptions of the war, her social movements suspended their meetings. The campaign for suffrage fractured over Black male enfranchisement. Rose’s health deteriorated, catalyzing her and her husband’s return to England in 1869. There, her health improved enough for her to become active in Britain’s freethought and women’s rights movements—before and after William’s death in 1882.

Ten years later, it was Ernestine L. Rose’s time to be mourned. She died August 4, 1892. Tributes flowed in from both sides of the Atlantic. One American feminist of the next generation declared, “The liberal laws which we now live under are due to the tireless exertions of this gifted woman and never ought the women of New York to forget the debt of gratitude they owe to Ernestine L. Rose.”

But they did forget. A 1927 article in the Jewish *Forward* noted that few could identify Rose. Her identity as a Jew, a woman, an immigrant, and an atheist put her at odds with the faces and the established narrative of the women’s rights movement. Indeed, in 1871 the *Boston Investigator* had foreseen that she would be appreciated “in about a hundred years.” The women’s and Black history movements of the 1970s helped restore her contributions. In 1996 she was inducted into the National Women’s Hall of Fame. Today, she is remembered as America’s first identifiable Jewish feminist.

Ernestine L. Rose is just one of the remarkable Jewish women who changed the course of Michigan history. Since 2013 JHSM has highlighted achievements like hers in the Michigan Women Who Made a Difference Project. To explore and support this undertaking, please visit the online gallery at [www.jhsmichigan.org/mwwmd](http://www.jhsmichigan.org/mwwmd).

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## ZOOM PROGRAMMING

**Engagement across Michigan and beyond continues to be high.**

**Our Zoom programs in 2022 have reached participants in Brazil,\* Canada (Windsor, Amherstburg, and Toronto), Israel (Jerusalem), Washington, DC, and the following 20 states!**

Arizona	Florida	Massachusetts	Nevada	Oregon
California	Illinois	Michigan	New Jersey	Pennsylvania
Colorado	Maine	Minnesota	New York	Rhode Island*
Connecticut*	Maryland	Missouri	Ohio	Texas

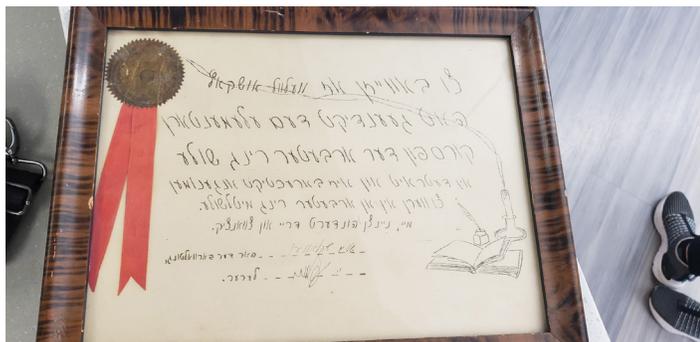
\*new in 2022

## JHSM PREPARES FOR ITS 2024 EXHIBIT AT THE DETROIT HISTORICAL MUSEUM Everyday Treasures: Jewish Detroit Heirloom Roadshow

“To all the savers and hoarders out there,” Gail Offen told the crowd at our December 4, 2022 Jewish heirloom roadshow at The Hawk in Farmington Hills, “you do us a great service. You are keeping our history alive!” A JHSM member and co-author of three local history books, Offen served as emcee of the event (Figure 1), which was part treasure hunt, part history lesson, and part community experience.



*Figure 1: JHSM Advisory Board member Elayne Gross (left) talked to emcee Gail Offen (right) about her siddur during JHSM's Jewish Detroit heirloom roadshow at The Hawk. JHSM held the roadshow to survey community objects in preparation for its 2024 exhibit at the Detroit Historical Museum on the Hastings Street neighborhood, Detroit's first Jewish enclave (1850s-1920s). (Courtesy of Barbara Cohn. Except where noted, all other photos in this article are courtesy of Elayne Gross Photography.)*



*Figure 2: A 1923 Workmen's Circle graduation certificate belonging to Amy Usher. (Courtesy of Joel Ungar.)*

Offen chatted with attendees as they brought their antiques to six experts for evaluation: Ken Katz (decorative and fine arts), JHSM Advisory Board member Marc Manson (Detroit city directories and militaria), Alicia Nelson (Judaica), Nadav Pais-Greenapple (Yiddish and Hebrew texts), Michael Simmons (jewelry), and Mike O. Smith (paper and books). The enthusiasm was palpable. Some participants lugged in precious items belonging to grandparents and great-grandparents, including a 1923 elementary-school graduation certificate from Workmen's Circle brought in by Amy Usher (Figure 2). Some showed off finds from estate sales. JHSM Board member Roz Blanck presented a 1929 David-Horodoker trophy, recently returned to the organization by a dealer who had purchased it in the thumb region (Figures 3 and 4). Alicia Nelson held up a bilingual box of Brillo, still containing the original four cakes of Kosher soap manufactured more than 50 years ago (Figures 5-7).



*Figures 3 and 4: JHSM Board member Roz Blanck presented a 1929 David-Horodoker trophy to emcee Gail Offen. Blanck recently received the trophy from a dealer in Michigan's "thumb" region.*



*Figures 5, 6, and 7: A bilingual Brillo box from Alicia Nelson that still contains the original four cakes of Kosher soap manufactured more than 50 years ago. The price (49 cents) was stamped on the reverse side.*

Some of the objects highlighted during the roadshow were lent by the Detroit Historical Museum, where JHSM will hold its April-June 2024 exhibit on the heyday of the Hastings Street neighborhood, Detroit's first Jewish enclave. JHSM Vice President Barbara Cohn discussed the items, including pince-nez bifocals (Figure 8) and sealskin hat (both 1890) belonging to Temple Beth El's Rabbi Leo M. Franklin, the "Soupy Sez" chalkboard from *Lunch with Soupy Sales* (1955) (Figure 9), David Heineman's original sketch for the official flag of Detroit (1907), and two showstopping formal gowns worn by Sarah Benda Heavenrich (c. 1880) (Figure 10) and Henrietta Hess Butzel (1890).

Other items came from JHSM's collections, including an exquisite doll from B. Siegel department store (1939), a handmade matzah cover in cranberry velvet with floral embroidery (early twentieth century), and a blue velvet banner (after 1926) of the women's auxiliary of the Korostyshever Aid Society, a local landsmanshaft for individuals from Korostyśiv in what is now Ukraine.

The most puzzling item from JHSM's collections was a 1924 poster (Figure 11) donated by longtime volunteer Bill Hirschhorn. The bilingual advertisement, mostly in Yiddish, promoted a campaign to raise \$150,000 for the Jewish Workers' Fund in Palestine. Campaign supporters would be treated to a performance of Max Gothelf's tragi-comedy, *The Destroyed Chuppah*, by the Toledo Dramatic Society. Pais-Greenapple, who translated and researched the poster, was perplexed by the performance's location: the Labor Temple at the corner of Michigan and Jefferson avenues. In Detroit, Michigan and Jefferson avenues do not intersect. But in Toledo, he discovered, they do! As the poster was kept by Detroit Beatrice Fine (z"l) in memory of her father, Morris Fine (z"l), who was involved in the benefit, we are curious to learn more about the ties between the Detroit and Toledo communities.

Roadshow participants traded information and stories. Sharon Corlin took the stage to ask for help identifying individuals in a 1940 Kobliner Family Investment Association group photo (Figures 12 and 13). She received two leads. Randle Samuels, owner of a distinctive pop-up Haggadah, marveled at how interconnected the community remains. "This is what the 2024 exhibit is all about," JHSM Executive Director Catherine Cangany addressed the crowd. "Telling the stories of Hastings Street through what you have saved." If you have an item to loan for the exhibit, please contact us at [info@jhsmdetroit.org](mailto:info@jhsmdetroit.org). Information on our next roadshow (Sunday, April 30, 2023) is coming soon!

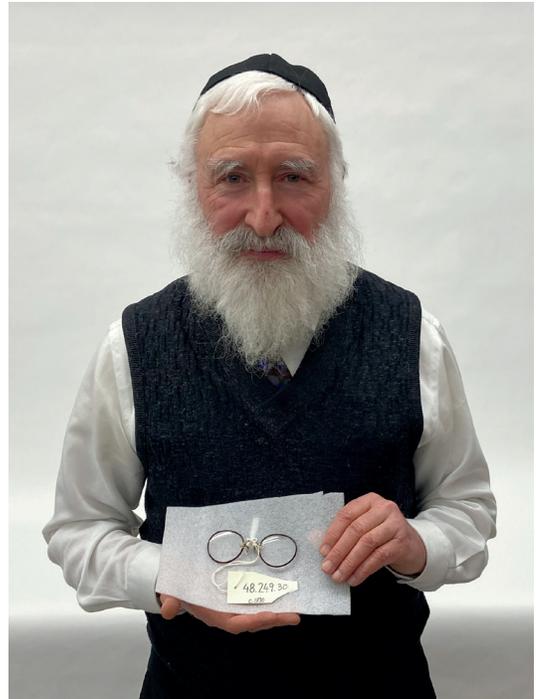


Figure 8: Rabbi David Shapero is pictured holding 1890 pince-nez bifocals that belonged to Temple Beth El's Rabbi Leo M. Franklin, Shapero's great-grandfather.

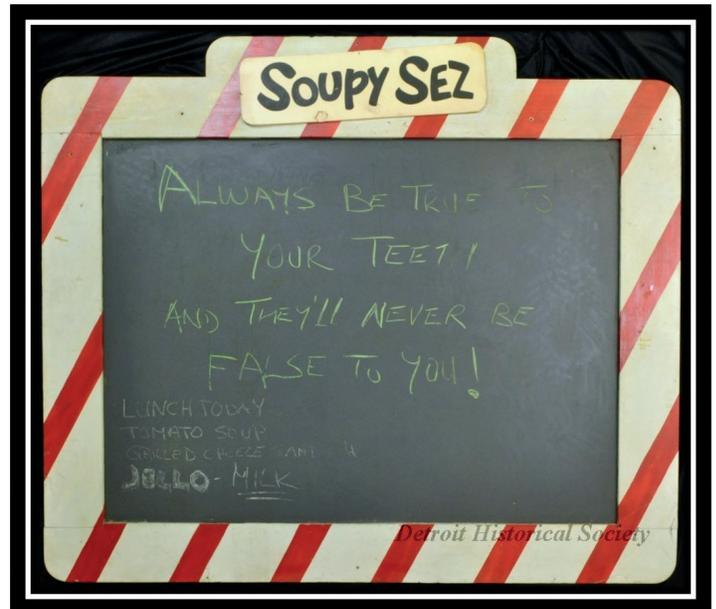


Figure 9: "Soupy Sez" chalkboard from *Lunch with Soup Sales* (1955). (Courtesy of Detroit Historical Museum.)

1,129

YOUTUBE VIEWS OF JHSM PROGRAMS  
(NOVEMBER 1, 2021 – OCTOBER 31, 2022)

24

OPEN HOUSES  
AT THE JHSM YEARBOOK LIBRARY IN 2022



Figure 10: Formal gown worn by Sarah Benda Heavenrich, circa 1880. (Courtesy of Detroit Historical Museum.)



Figures 12 and 13 (above): Sharon Corlin spoke with expert Mike O. Smith about a 1940 Kobliner Family Investment Association photo. (Figure 12: Courtesy of Barbara Cohn. Figure 13: Courtesy of Sharon Corlin.)



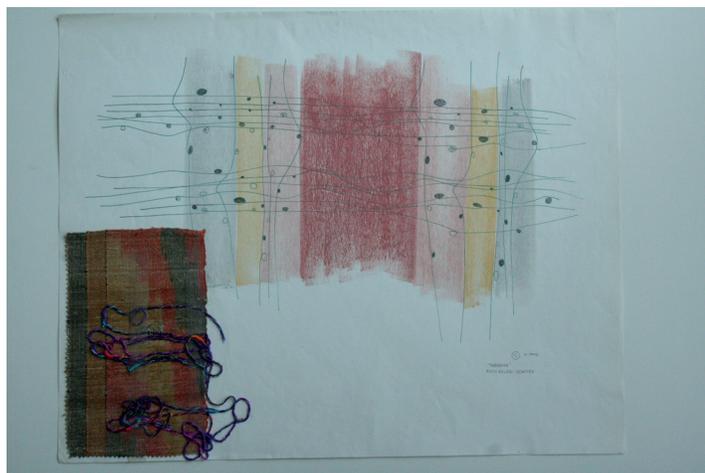
Figure 11 (left): A 1924 campaign poster advertising a performance at the Labor Temple to raise money for the Jewish Workers' Fund in Palestine. (JHSM collections.)

**340 PARTICIPANTS ATTENDED 14 PUBLIC & 27 PRIVATE  
JEWISH CONNECTIONS TOURS AT THE DETROIT INSTITUTE OF ARTS IN 2022.**

*Continued from page 1*

## Threads: Early Life and Formative Experiences

Many of the foundational “threads” in Ruth’s life and career—including her Jewish/German identity, the primacy of family and community, the importance of aesthetic expression, the quest for excellence, and perseverance in times of adversity—derive from her childhood experiences in Germany and in Detroit.



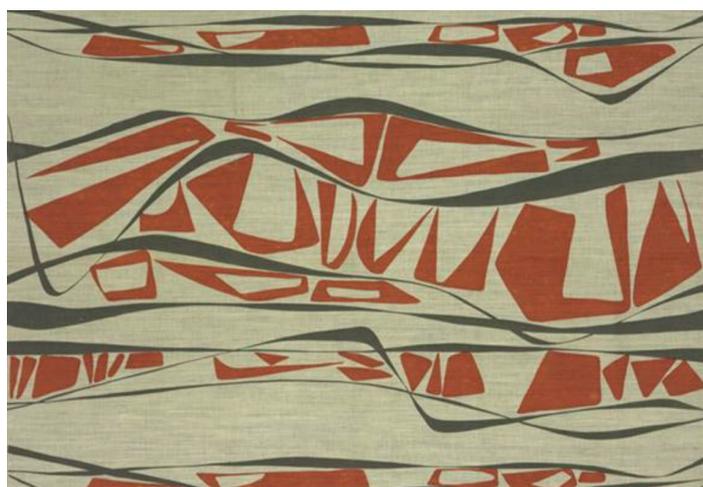
*Figure 2 (top) and Figure 3 (bottom): Ruth Adler Schnee’s 1995 textile design, Threads, has served as a metaphor for her life story: a rich tapestry of colorful “threads,” representing the people and experiences that have guided her. (Figure 2: Ruth Adler Schnee, Preparatory Drawing for the Design, Threads, 1993, Edward and Ruth Adler Schnee Papers, 2010–06. Courtesy of Cranbrook Archives, Cranbrook Center for Collections and Research, Bloomfield Hills, MI. Figure 3: Ruth Adler Schnee, Threads [1995]. Courtesy of Ruth Adler Schnee.)*

Ruth Adler Schnee was born on May 13, 1923, in Frankfurt am Main, Germany, to Joseph and Marie Adler. She grew up in an environment that was conducive to creativity. Ruth’s father, Joseph Adler, came from a family known for its book/antiquarian shop. Her mother, Marie Salomon Adler, inspired young Ruth’s love of color and design. The family’s move to Dusseldorf brought Ruth into contact with artists such as Paul Klee and—with the rise of Nazism—the 1937 exhibition, *Entartete Kunst (Degenerate Art)*, both of which inspired her love of bold color. In November 1938 the family was targeted on Kristallnacht, and Joseph Adler

*On June 22, 2022, art historian Deborah Lubera Kawsky offered participants a look at the work and experiences of Detroit design icon, Ruth Adler Schnee. JHSM was honored to have Schnee in attendance via Zoom. The accompanying essay provides readers the opportunity to learn more about the impact of Schnee’s childhood and life in Detroit on her textile designs.*

was taken to the Dachau concentration camp. Marie Adler worked tirelessly to secure her husband’s successful release and the family’s passage to America. After arriving in Detroit in 1939, Ruth studied costume design at Cass Technical High School, facilitating her full scholarship to the Rhode Island School of Design (RISD) in 1942 and ushering in a new, independent phase of her life.

## Germination: Cultivating an Artistic Vision



*Figure 4: Ruth Adler Schnee captured her lifelong partnership with her husband, Edward (Eddie) Schnee, in Germination, where she used biomorphic shapes to illustrate the natural formations the couple saw during their honeymoon to Arizona and Colorado in 1948. (Ruth Adler Schnee, Germination, 1948, photographer unknown, Edward and Ruth Adler Schnee papers, 2010–06. Courtesy of Cranbrook Archives, Cranbrook Center for Collections and Research, Bloomfield Hills, MI.)*

From 1942 to 1948, Ruth Adler Schnee would encounter new mentors and influential design philosophies, helping her to cultivate her own artistic vision. At RISD, she refused to follow the easy path, deciding to study interior architecture and design—a bold move at a time when architectural offices were not hiring Jewish applicants or women. Special influences included instructor John Howard Benson, whose mantra, “Design is all around . . . Just look . . .,” would remain central in Ruth’s life. In 1945 Ruth graduated from RISD and started a job as a designer at the offices of Raymond Loewy, the father of American industrial design. Undaunted by her status as the lone female designer in the office, Ruth excelled, forging lifelong personal and professional connections with colleagues Minoru Yamasaki and Warren Platner; all three would end up in Detroit.



**Figure 5:** Ruth Adler Schnee and her husband, Edward Schnee, circa 1966. Eddie served as the public face of the couple's retail business that featured Ruth's textile designs. ("Edward and Ruth Adler Schnee," circa 1966, photographer unknown, Edward and Ruth Adler Schnee papers, 2010–06. Courtesy of Cranbrook Archives, Cranbrook Center for Collections and Research, Bloomfield Hills, MI.)

Ruth's studies continued in 1945, when she received a fellowship—likely the first given to a Jewish woman—to study at the Cranbrook Academy of Art in Bloomfield Hills, Michigan. The Cranbrook philosophy, deriving from architect and academy director Eliel Saarinen's belief that "art and design cannot be taught; it must be learned," required students to discover their own creative path. Ruth recalls, "It was very difficult at first." However, she came to embrace the Cranbrook vision, acknowledging that the quest for perfection in design made her life "so very difficult, but very rewarding."

After Ruth graduated with a master of fine arts degree from Cranbrook in May 1946, her career took a momentous turn. Following the *Chicago Tribune's* publication of her 1947 design for a modern house with large window walls and boldly patterned draperies, an architecture firm commissioned Ruth to create similarly styled window coverings. While Ruth asserted that the designs were "just a figment of my imagination," the firm gave her a deposit to start producing them in reality. Undeterred by the challenge, she located a studio, purchased the requisite materials, and taught herself the silkscreen printing process. Before long, three designs—*Slits and Slats* (see Figure 1), *Pits and Pods*, and *Slinky Shadows*—had been produced. Ruth Adler Schnee was in the textile business.

Despite her success, something was missing. While Ruth had cultivated a unique artistic vision, she needed a partner to help manage her budding design career and share her work with a wider

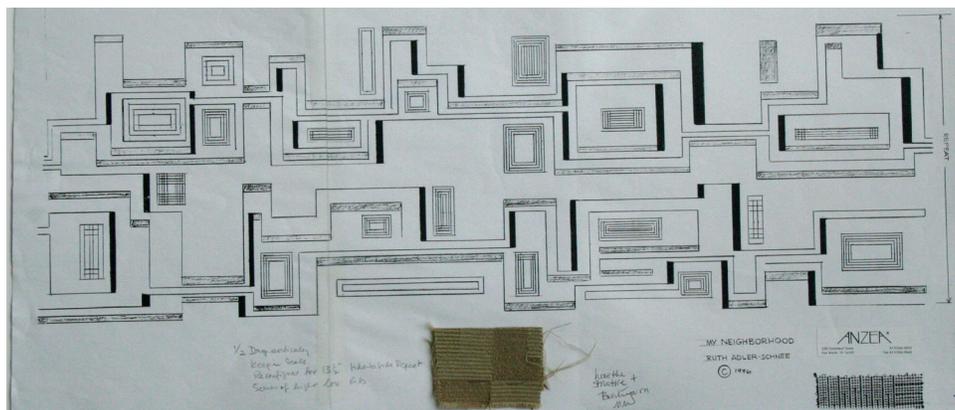
audience. The answer came when she met and married Edward (Eddie) Schnee in 1948. Eddie, a Yale University graduate in economics, would aid in screen printing, name Ruth's designs, and serve as her sounding board. Ruth illustrated the depth of their partnership in her textile, *Germination* (Figure 4), where she used biomorphic shapes to capture the horizontal, stratified earth forms they saw on their honeymoon trip to Arizona and Colorado. In 1950, *Strata*, a variation of *Germination*, won a national prize, launching Ruth into the national limelight and Eddie as the public face of the couple's budding retail business.

### My Neighborhood: The Adler-Schnee Partnership

The next decades witnessed the evolution of Ruth's design career and of the Adler-Schnee partnership, manifested concretely in the Adler-Schnee retail store in Detroit—and thematically in Ruth's textile design, *My Neighborhood* (Figure 6). Indeed, throughout its 28-year run, Adler-Schnee maintained a dual mission: to promote modern design and to foster a vibrant community culture, then lacking, in Detroit.

The couple's first retail store, which opened in September 1949, demonstrated their symbiotic division of labor: Ruth, designing behind the scenes, and Eddie, running the retail business. Early customers were few but dedicated.

The store got a boost in sales in September 1949 with the opening at the Detroit Institute of Arts of *For Modern Living*, an exhibition showcasing modern design for the home. Soon Adler-Schnee moved into a new, larger space on Detroit's Puritan Avenue, with additional shop windows to display its wares. While she began to receive more commissions to design interiors for aesthetically adventurous clients, Ruth recalls, "It was not a rose garden. My fabric designs did not sell." Things looked even bleaker in 1954, after a fire burned the store and its merchandise. However, the devastation intensified Ruth and Eddie's resolve to persevere in the face of adversity. Ruth remembers, "We supported each other. . . . We were totally committed to our dream." Beginning in 1949,



**Figure 6:** The evolution of the Adler-Schnee retail store and its community-building efforts in the city of Detroit are reflected in Ruth Adler Schnee's textile design, *My Neighborhood*. (Ruth Adler Schnee, *Textile Design, My Neighborhood*, 1996, photographer unknown, Edward and Ruth Adler Schnee papers, 2010–06. Courtesy of Cranbrook Archives, Cranbrook Center for Collections and Research, Bloomfield Hills, MI.)

their commitment included raising three children: Anita, born in 1949; Jeremy, born in 1951; and Daniel, born in 1954; all three recall participating in promotional events at the store.



*Figure 7: The Adler-Schnee retail store's first showroom was located in a carriage house behind Ruth's design studio on 12th Street in Detroit. Merchandise for sale included a wall unit by Alvar Aalto (left), wooden chairs and a coffee table by Charles Eames (center), and a woven chair by Bruno Mathsson (right). ("Adler Schnee Associates first showroom located in a carriage house behind the design studio at 9842 12th St.," 1949, photographed by Detroit News, Edward and Ruth Adler Schnee papers, 2010-06. Courtesy of Cranbrook Archives, Cranbrook Center for Collections and Research, Bloomfield Hills, MI.)*

The decision in 1964 to move Adler-Schnee to downtown Detroit came at a time when most businesses were moving out of the city and into the suburbs. Reminiscent of Marie Adler's "old and new" adage, the Adler-Schnee store on Harmonie Park merged Old World architectural charm with an avant-garde aesthetic: former customers describe a "magical" atmosphere, marked by an eclectic, multicultural mix of merchandise, ranging from Finnish furniture to Italian flatware and folk art purchased on buying trips to Mexico and South America. However, the couple viewed the store not only as a commercial venture, but also as a "stimulating force" in the downtown area, demonstrated in community-building efforts, such as an annual art fair and live musical performances—which intensified after the July 1967 uprising. While Adler-Schnee closed its doors in 1977, the couple continued to operate a design consulting business until Eddie Schnee passed away in 2000.

### Threads Revisited

While the retail chapter of her career had ended, Ruth would go on to discover new "threads" and revisit old ones—commercial partnerships, awards, exhibitions, and preservation/restoration projects. One might say that Ruth's drawing, *Threads* (Figure 2), demonstrates the interplay between these old and new "threads" in her life and career. *Threads* derived from a new commercial partnership with Anzea Textiles, which both reissued archival designs and commissioned new ones. In 2012 Ruth signed a contract with Knoll Textiles, which has both reissued mid-century designs, such as *Strata* (although reoriented in vertical format for hospital privacy curtains), and commissioned new designs.

At the age of 70, Ruth Adler Schnee was back in the textile business. While she describes the creative process as "excruciating," Ruth states that she knows a design is complete when "it sings to me." When asked about the timeless appeal of her work, she answers: "I believe that good design is the art of problem-solving. One has to create an aesthetic unity of pattern, color, and texture, and to address human needs. If that has been accomplished, it will never go out of style."



*Figure 8 and Figure 9: Ruth Adler Schnee, pictured in 2015, has continued to work into her nineties. (Courtesy of Julie Pincus.)*

The ensuing decades brought recognition for her work as a pioneer of midcentury modernism, including from museum curators and designers/filmmakers Ronit Eisenbach and Terri Sarris, who spearheaded an exhibition, *Ruth Adler Schnee: A Passion for Color*, and a documentary film, *The Radiant Sun: Designer Ruth Adler Schnee*; and from organizations such as the Kresge Foundation, which in 2015 named Ruth a Kresge Eminent Artist. While many designers leave a legacy through their work, Ruth Adler Schnee is unique in that her long life story—encompassing the Holocaust, the immigrant experience in America, the birth of modernism, the decline and resurgence of Detroit, and the pivotal role of women in design—is equally inspirational. Indeed, the old and new “threads” of Ruth’s life have coalesced over time into a beautiful tapestry. And while her story has not always been “a rose garden,” Ruth Adler Schnee has without a doubt created the “beautiful bouquet of flowers” her mother envisioned all those years ago.



Figure 10: Ruth Adler Schnee (right) and the author (left) at the Detroit Institute of Arts for the launch of Alexander Girard, *Architect: Creating Midcentury Modern Masterpieces*, 2018. (Courtesy of author.)

## Notes:

<sup>1</sup> This essay is adapted from Deborah Lubera Kawsky, “Threads: The Life and Design Career of Ruth Adler Schnee,” in *Ruth Adler Schnee: Modern Designs for Living*, Exhibition catalog, ed. by Andrew Blauvelt and Ian Wilson (Bloomfield Hills, MI: Cranbrook Art Museum, 2019), 11–46.

The quote accompanied Adler Schnee’s textile design, *Threads*, in the exhibition catalog, *Ruth Adler Schnee: A Passion for Color/Una passione per il colore*, ed. by Ronit Eisenbach and Caterina Frisone (Milan: Skira, 2011). The exhibition, curated by Ronit Eisenbach, was displayed first in 2008 at the Kibel Gallery of the University of Maryland and then in 2011 at the Palazzo Mocenigo in Venice, Italy.

<sup>2</sup> The Ruth Adler Schnee quotes derive from two sources: a series of interviews conducted by the author during the month of May 2019; and “Oral History Interview with Ruth Adler Schnee,” by Anita Schnee, November 24–30, 2002, accessible through the Archives of American Art, <https://www.aaa.si.edu/collections/interviews/oral-history-interview-ruth-adler-schnee-12111>.

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(Courtesy of Robert Lubera.)

**Deborah Lubera Kawsky** completed her undergraduate studies at Smith College and her PhD in art history at Princeton University. She is an adjunct associate professor of art history at Madonna University and board president of Docomomo Michigan, through which she has coordinated events relating

to Detroit art, architecture, and urbanism, including programs about Minoru Yamasaki and the legacy of Detroit’s Black architects. She also has lectured extensively on Detroit design icons such as Alexander Girard, Artis Lane, Hubert Massey, and Ruth Adler Schnee, who is a dear friend. Kawsky’s book, *Alexander Girard, Architect: Creating Midcentury Modern Masterpieces* (Detroit: Wayne State University Press, 2018), is the first study of Girard’s Detroit architecture and design projects.

## THE GREAT MICHIGAN READ: MARY DORIA RUSSELL'S ACCLAIMED NOVEL, *THE WOMEN OF THE COPPER COUNTRY*

In 2022 JHSM was selected to be a partner for Michigan Humanities' Great Michigan Read program. Each year Michigan Humanities "creates a statewide discussion around a Michigan-themed book" through collaborations with libraries, schools, book clubs, and nonprofits. For 2021-22, the Great Michigan Read was Mary Doria Russell's *The Women of the Copper Country* (New York: Atria Books, 2020). Russell's book, a fictionalized retelling of the 1913-14 copper strike in Michigan's Keweenaw Peninsula, focused predominantly on the motivations of one historical figure, 25-year-old "Big Annie" Klobuchar Clements, who led the rebellion. The book's themes and content captured our interest: What about the Jewish women living and working on the Keweenaw Peninsula during these events?

Michigan Humanities awarded JHSM a \$750 Great Michigan Read Action Grant to connect the book specifically with our mission. On April 25, 2022, JHSM hosted a book-club discussion of *The Women of the Copper Country* at Congregation Beth Ahm in West Bloomfield for 45 registrants—our first in-person, indoor program since COVID-19 began. We invited three speakers with connections to, and deep knowledge of, Jewish northern Michigan to Zoom into the conversation: Susan Burack (past president of Hancock's Temple Jacob and a co-founder of the L'Dor v'Dor Upper Great Lakes Jewish Consortium), Carol Ellstein, PhD (past president of Petoskey's Temple B'nai Israel and a co-founder of L'Dor v'Dor), and Lynette Webber (a National Parks Service ranger at the Keweenaw National Historical Park).



*Figure 3: The discussion of *The Women of the Copper Country*, held on April 25, 2022, at Congregation Beth Ahm, was JHSM's first in-person, indoor program since the COVID-19 pandemic began.*

*Figure 1 (top) and Figure 2 (bottom): JHSM Immediate Past President Risha B. Ring (Figure 1) and JHSM Secretary Margery Jablin (Figure 2) facilitated our Great Michigan Read book-club discussion of Maria Doria Russell's *The Women of the Copper Country*. (All photos in this article are courtesy of Elayne Gross Photography.)*

Susan Burack discussed the 1910 federal census, which enumerates 25 Yiddish-speaking families in Calumet, including peddlers, tailors, teachers, and storekeepers, enticed to northern Michigan by the opportunity to provision the mining industry. Although none of the striking miners were Jewish, five of the scabs were—including one who died in the mine. The surviving four appealed to the Jewish community for funds to leave. In fact, much of Calumet's Jewish community left after being unable to make ends meet during the strike. Carol Ellstein noted that when the area synagogue, Temple Jacob, was dedicated in September 1912, there were about 100 member families, many of whom had relocated from Calumet and the

nearby communities of Laurium and the Florida Location. By 1919, membership had declined to just 30 families.

Keen to find a Jewish contemporary of “Big Annie” Clements, Lynette Webber painstakingly reconstructed the remarkable and tragic life of Bessie Altman Kosman, born in Ukraine in 1886. After immigrating to Duluth, Minnesota, in 1892 and becoming naturalized citizens, Kosman, her mother, grandmother, and two younger sisters journeyed to Calumet to join the family patriarch in May 1901. Aboard the Bon Voyage steamer, the family was nearing the Keweenaw Peninsula when a fire broke out on board. Trying and failing to reach the deck, the Altmans became trapped in the vessel’s locked kitchen, narrowly escaping through a ceiling hatch. Unable to reach the lifejackets and lifeboats at the ship’s bow, all five were thrown overboard into Lake Superior. Only Kosman would be pulled from the water alive. Her first experience in Calumet was witnessing the burials of her four family members in the town’s Congregation Peniel Jewish Cemetery (also known as the Jewish Lake View Cemetery and used only from 1900 to 1910).



*Figure 4: Speakers Susan Burack, past president of Hancock’s Temple Jacob (bottom right); Carol Ellstein, PhD, past president of Petoskey’s Temple B’nai Israel (top left); and Lynette Webber, a National Parks Service ranger at the Keweenaw National Historical Park (bottom left), participated via Zoom.*

After surviving the Bon Voyage catastrophe, Kosman went on to marry typesetter Louis Kosman in 1908. Following the birth of their first son in 1909, Louis Kosman was diagnosed with tuberculosis and entered a sanitarium. Their second son was born in 1911. In 1912 Bessie Altman Kosman was widowed. Webber speculated that she was probably involved in the founding of Temple Jacob. But without a livelihood of her own, Kosman soon fell on hard times, forced to sell her household possessions, including a piano, and return to

Duluth. Remarkably, she went on to patent a clothespin with her father in 1914, surviving a house fire that same year. By 1915 she was back on her feet, having become the proprietor of Duluth’s movie palace, the Grand Theater. Film equipment in hand, she returned to the Copper Country in 1915, establishing the first theater in Ahmeek and selling her interest two years later. By the mid-1920s she had settled in Detroit. She saw both sons graduate from the University of California, with financial support from a Jewish widows’ scholarship, before marrying her second husband, Gordon McKey, at Temple Beth El in 1937.



*Figure 5 (top) and Figure 6 (bottom): Participants in the Great Michigan Read book-club discussion included: (Figure 5, left to right) Bobbie Patt and Fred Fechheimer, and (Figure 6, left to right) Donna Maddin and Linda Levy.*

We are indebted to Michigan Humanities and our three speakers for making such a riveting program possible! To watch a recording of the speakers’ presentations on our YouTube channel, visit [www.jhsmichigan.org/links-and-resources/](http://www.jhsmichigan.org/links-and-resources/).

## NOTABLE JEWISH MICHIGANDERS

## Chapman Abraham: A Look Back at Detroit's First Jewish Resident 260 Years Later

*Catherine Cangany, PhD, JHSM Executive Director*

Two hundred sixty years ago, in 1762, Detroit's first Jewish resident paddled into town. His name, according to his ketubah, was Kaufman, son of Avraham Hachohen—better known to us as Chapman Abraham (although he signed his name Chapman Abram). He probably had been born in Germany around 1723. Little has survived of his family: a nephew (Isaac Abraham) settled in Montreal; two brothers (Solomon Abraham and Hart Abraham) resided in Plymouth, England.

### Origins and Growth of the Gershon Levy Company

In the early 1750s Chapman Abraham was living in Holland. After visiting his brothers in Britain, he settled in New York in 1756, falling in with a group of Jewish fur traders supplying the British army at Albany. To comply with Britain's legal code, the company was named for partner Gershon Levy, a British subject, although Ezekiel Solomons (who would become Michigan's first Jewish resident in 1761) was the real head of the firm. Solomons' relation, Lucius Levy Solomons, and Benjamin Lyons rounded out the company.

Soon after French Montreal fell to the British in 1759, the enterprising Gershon Levy Company upped stakes and relocated to Canada, keen to expand its business empire westward. Using Montreal as its base, the firm sent its partners to other formerly French fur-trade outposts. Ezekiel Solomons went to Michilimackinac, Abraham (and later Levy Solomons and Lyons) went to Detroit. By 1763 the company also claimed trading privileges at Niagara and at Thunder Bay on Lake Superior, with supply lines stretching to England, the thirteen American colonies, the Caribbean, and even the Pacific. The company was so successful, it provisioned the British army and conducted "almost one-half of the British fur trade on the Great Lakes."

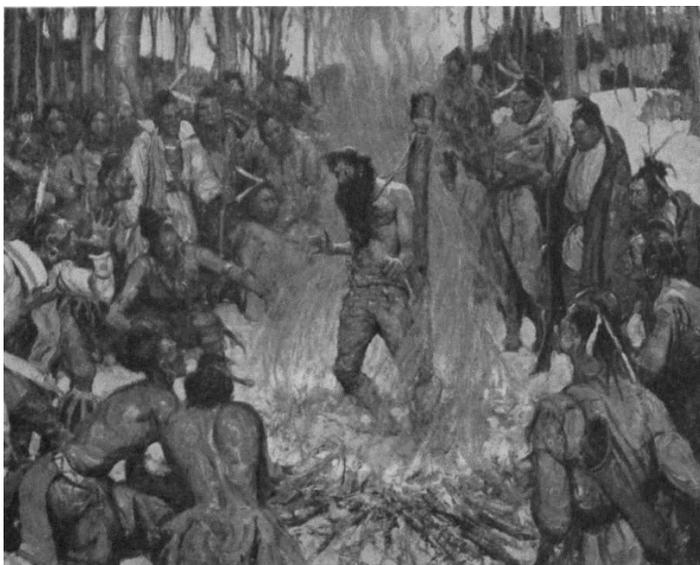
The year after Chapman Abraham arrived in Detroit, war broke out. In 1763 local Native leader Pontiac was dissatisfied with life under the British regime, which had abandoned many of the social and diplomatic fur-trade customs common in the French period. Pontiac hoped to orchestrate France's return to power by laying siege to Detroit's fort and encouraging the French to retake their former colony. He was careful in his violence to target only the British. Inspired by his bold plan, Pontiac's Native allies captured other British forts around the Great Lakes. During the conflict four of the five Gershon Levy Company business partners were taken prisoner—including Chapman Abraham.

### Chapman Abraham's Capture: Facts versus Myths

The fort at Detroit had been under siege since May 9, 1763. Four days later, Abraham and his employees were paddling five boats laden with merchandise up the Detroit River from Lake Erie. Southwest of the fort, Abraham was stopped by a Frenchman and told of what had happened. Warned that Pontiac's Native supporters "intended to kill all the English that would come up [the] Detroit River," Abraham knew his pro-British firm would be a target. He ordered his men to turn around and head back to Niagara. Convinced the journey would be too treacherous, the employees balked. Leaving his goods with the Frenchman, Abraham tried and failed to find a hiding place. A Frenchwoman offered her cellar, then evicted him and demanded his pocket watch and chain. She chased him into the woods, where he was soon captured by a group of Hurons. As he was hauled back to the Frenchman's house, Abraham noticed some of his own trade goods had been loaded into the man's canoe. It was his first realization that some of his French neighbors were profiting from, even complicit in, Pontiac's scheme.

How long Abraham remained in captivity is unclear. He did not mention the ordeal in his August 9, 1763 affidavit before the Military Court of Inquiry. As evidence suggests he may also have been captured in New York in November 1759, his second captivity experience may have struck him as unremarkable. In his affidavit, he was more focused on documenting which French residents had acquired his goods illegally.

In 1818—55 years later—Moravian missionary John Heckewelder published an account of the ritual torture Chapman Abraham supposedly endured at the hands of Pontiac's Ojibwe (not Huron) supporters. A well-known yarn by the time Heckewelder heard it, he claimed Abraham had confirmed it personally. While supposedly being burned at the stake, Abraham became so hot and thirsty, he asked his captors for a cooling drink. Instead, he was given scalding hot soup. When he tasted it and burned his mouth, Abraham "threw the bowl with its contents full in the face of the man who had handed it to him. 'He is mad! He is mad' resounded from all quarters. The bystanders considered his conduct as an act of insanity, and immediately untied the cords with which he was bound, and let him go where he pleased." A version of the tale was immortalized in Stephen Vincent Benet's 1938 short story, "Jacob and the Indians."



*Nevertheless He Prayed, as Was Fitting, Chanting Loudly; for Zion in the Wilderness He Prayed*

*Figure 1: An illustration of Chapman Abraham in captivity in 1763, surrounded by his Ojibwe captors, from Stephen Vincent Benet's 1938 short story, "Jacob and the Indians," Harvey Dunn (artist) in Saturday Evening Post, May 14, 1938, p. 12.*

Despite Benet and Heckewelder's endorsements, the sensational incident probably did not happen. It is certainly possible Abraham was traded from Huron to Ojibwe captors. But neither tribe was known for ritual torture and certainly not by burning at the stake. Even if they had made an exception and tortured Abraham in this particular way, it is improbable that he would have been released. Ritual torture—far more common among the Iroquois—was a spiritual experience meant to bring catharsis to a devastated tribe. Catharsis required a sacrificial victim who performed a courageous death. Abraham's bold defiance likely would not have been interpreted as insanity and grounds for release, but rather as confirmation that the torture would produce the desired outcome: a brave and dramatic death. Afterward, the tribe would have ingested the victim's bravery, eating his heart to absorb his power.

But Chapman Abraham did not die of ritual torture at the hands of Pontiac's supporters. He would live another twenty years. It is far more likely, as a trader closely allied with the British government, that Abraham was worth more alive than dead. Like his captured business partners were, he was probably ransomed back to the British. But a redeemed return to colonial society was not an honorable outcome, especially for a man. Men were expected to elude capture or die trying. This captivity story may have been Abraham's, or at least the community's, way of spinning the weak truth into something

more heroic. By 1818 not many eyewitnesses could have contradicted it—not even Chapman Abraham, who had died 35 years earlier in 1783.

### **Business Struggles**

All five Gershon Levy Company partners survived the War Called Pontiac's. The business, however, lay in ruins. The firm had lost a staggering £18,000 worth of goods and could not meet its obligations to creditors in New York and Montreal. Ezekiel Solomons and Gershon Levy remained in partnership at Michilimackinac and tried to rebuild the firm. Chapman Abraham, Lucius Levy Solomons, and Benjamin Lyons split off on their own, trying individually to pay off their shares of the debt. In 1768 the former partners collectively petitioned the governor of Canada for bankruptcy protection. They were denied.

After 1763 Abraham remained based out of Detroit and tried to pull himself back to solvency. Although he collaborated briefly with Benjamin Lyons in 1765, two years later Abraham formed a trading company in his own name. Over time he expanded it to Michilimackinac and beyond. He never matched the success of the Gerson Levy Company, but he did well enough to buy and sell several properties in Detroit.

### **Ties to Shearith Israel**

Despite the disintegration of the business, the former associates would have continued to see each other with regularity. The closest synagogue was Shearith Israel in New York City. It had been founded in 1654 by 23 mostly Spanish and Portuguese Jews. Michigan's Jewish fur traders structured their entire lives around attending high holy days there each year. They left their fur-trading posts at least six weeks in advance of Rosh Hashanah—at the height of the fur-trading season—to make the 600-mile journey by canoe. They wintered in New York, before venturing back west each spring.

During the American Revolution, the British army occupied New York City. Like most merchants and traders, the majority of Jews sided with the British. But as New York became a garrison town, filled with outsider soldiers, the Jewish community voted to disband the synagogue in 1776. In its place, a new synagogue sprang up in Montreal, also called Shearith Israel. Some historians speculate that it was created to house New York's Jews in exile. At least four of the former Gershon Levy partners (Chapman Abraham, Ezekiel Solomons, Lucius Levy Solomons, and Benjamin Lyons) were founders of Montreal's Shearith Israel. They all rerouted their lives, trekking to Montreal for the high holy days during the Revolution.

## Chapman Abraham's Support of the British in the War of Independence

When the Continental Army began its ill-fated invasion of Quebec in September 1775 to “liberate” British Canada and stir up support for the War of Independence, Chapman Abraham (then in his early fifties) was in Montreal. He watched the city fall on November 13. He owed enough of his life and livelihood to the British government to feel called to action. For the next nine months, he threw in with the Canadian militia, fighting the Americans around the province. He witnessed the defeat of the American army in Quebec City in December 1775. He then fought at the battle at Trois-Rivières in June 1776 and took pride as American forces retreated to the United States a week later. He wrote jubilantly to a friend, “The yankees have been drove out of this place. Tho Stated themselves Liberty Boys: but their liberty turned to robbery and a great many People has suffered by them as allso [sic] their own friends they plundered before they went off.”

### Family Life

The invasion behind him, Chapman Abraham resumed his seasonal migration to Detroit, working the fur trade and buying and selling land there through the late 1770s and early 1780s. Curiously, in 1781 he decided to marry. Through Montreal's Shearith Israel, he met his bride, Eliza (sometimes Betsey) Judah. They wed at the synagogue on July 18, 1781. He was roughly 58, she was 21. Eliza Judah had been born in London in 1760 to prominent parents, Zelda and Abraham Judah. A founder of Shearith Israel, her father served as the liaison between it and Qahal Kadosh Sha'ar ha-Shamayim, London's Bevis Marks Synagogue. Abraham Judah lived mostly in London, but sent his children to be part of Montreal's small, but well-connected, Jewish community.

Chapman Abraham's marriage to Eliza Judah substantially improved his social standing. Remarkably, it does not seem to have altered his financial position. Eliza Judah contributed a dowry of 50 shekels of silver, plus 500 Halifax pounds (a devalued currency worth less than British pounds sterling). Surprisingly, Chapman Abraham contributed another 50 shekels of silver, plus 1,000 Halifax pounds.

The marriage also did not change the cyclical nature of the bridegroom's work. In October 1781 Abraham sold all his Detroit goods, including “snuff tobacco, mustard and silver works” to the firm of Pauling & Burrell and leased the partners his Detroit “house, shop, cellar and room” for six months. The extra income may have helped the couple set up their Montreal residence. And it was no loss to Abraham, who was not likely to have resided in Detroit from fall to spring anyway. He was back in Detroit in the fur-trade season that followed.



Figure 2 (top) and Figure 3 (bottom): Chapman Abraham married Eliza Judah (Figure 2) on July 18, 1781, at Montreal's Shearith Israel synagogue. Pictured in Figure 3 is Judah's ketubah. (Figure 2: Chrysler Museum of Art website, accessed December 1, 2022, <https://chrysler.org/historic-houses/the-moses-myers-house/>. Figure 3: Jewish News [Detroit, MI], March 9, 1973.)

Eliza Judah and Chapman Abraham's life together was brief. By early March 1783, at the age of 60, he was in a "weak and low State of body" and began to organize his affairs. From his sickbed in Montreal he detailed his final wishes: to be buried in Shearith Israel's cemetery and to have his body be accompanied by his fellow freemasons. Eliza Judah Chapman, pregnant at the time of the will, was bequeathed only the furniture in her bedroom and the dining room, along with bed and table linens. A nephew received Abraham's clothes. One witness was given 50 pounds for his "kind and friendly attention" during Abraham's final days. The funds raised from the sale of the bulk of the estate—furniture, books, plates, linen, and movables—were to be placed in trust for Eliza and Chapman Abraham's unborn child. As there was no recorded birth, the funds presumably were reallocated, according to the terms of the will, to Abraham's brothers in Plymouth. By April 7, 1783, Chapman Abraham was dead.



Figure 5: The couple lived in a large home in Norfolk, Virginia, where Myers went from being down on his luck to becoming the leading merchant south of the Potomac—thanks, in part, to Chapman Abraham's fortune. (Chrysler Museum of Art website, accessed December 1, 2022, <https://chrysler.org/historic-houses/the-moses-myers-house/>.)



Figure 4: Following Chapman Abraham's death in 1783, Eliza Judah married Moses Myers in 1787. (Chrysler Museum of Art website, accessed December 1, 2022, <https://chrysler.org/historic-houses/the-moses-myers-house/>.)

After four years as a wealthy, young widow in Montreal, in 1787 Eliza Judah Chapman married Moses Myers, a New York merchant with ties to the Caribbean who had been down on his luck. Her considerable assets set up her second husband in business. Together, the couple moved to Norfolk, Virginia, where he rebuilt his import/export firm. They built a fine home there in 1792 and had twelve children, nine of whom survived to adulthood. By 1812 Moses Myers was the leading merchant south of the Potomac and also held

high-profile posts in banking and government—thanks to his and his wife's joint good fortune.

#### To learn more:

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## JHSM VOLUNTEERS IN 2022

## NOTABLE JEWISH MICHIGANDERS

## Rabbi Joseph Kahn: A German Rabbi Who Immigrated to America to Provide a Better Life for His Family

Michael G. Smith, JHSM Board Member



*The Kahn family around 1899. Joseph Kahn is second from the left in the front row. ("Albert Kahn (back row, 3rd from right) with his parents and 7 siblings, ca. 1900," Albert Kahn Family papers. Courtesy of University of Michigan Bentley Historical Library.)*

Born in 1845 in Germany, Joseph Kahn trained as a rabbi during the height of the Jewish Reform movement. Antisemitism was on the rise, in part as a consequence of German nationalist sentiment following composer Richard Wagner's 1850 publication attacking Jews. In it he claimed Jews were incapable of becoming Germans, were corrupted by money, and were a parasite on German culture. Antisemitism intensified following the Panic of 1873 in Germany, with the ensuing depression blamed on the supposed machinations of Jewish bankers. In 1880 students in Berlin collected 265,000 signatures on a petition calling for the repeal of citizen rights for Jews, which led to a parliamentary debate on the "Jewish Problem." On New Year's Day 1881, a crowd of mostly students rioted in front of Berlin cafés frequented by Jews, smashing windows, yelling "Jews out!" and roughing up persons thought to be Jewish.

Joseph Kahn and his family feared for their future in Germany and decided to leave for a better life in America. Kahn sailed in 1881 and settled in Detroit, joining Temple

Beth El, a synagogue composed largely of other Reform German immigrants. He then sent for his wife, Rosalie, and their six children.

While awaiting a position as rabbi of a congregation, Joseph Kahn tried a number of business ventures, though they did not meet with success. In 1885 he secured a position as interim rabbi with a synagogue in Honesdale, Pennsylvania, where he served for two years. This was followed by a two-year stint in Trenton, New Jersey, and then short periods in Jacksonville, Florida—during which time he became a naturalized US citizen—and New Orleans.

From 1893 to 1895, Kahn served three more congregations as interim rabbi, while the older of his now eight children remained in Detroit to continue their schooling. After returning home, he started a successful business making copies of architectural drawings. He turned the business over to his daughter, Mollie, when he left in 1900 for an interim-rabbi position in Iowa. Kahn returned to Detroit permanently in 1904, able to retire with the aid of his sons, Albert (a successful architect) and Julius (inventor of the "Kahn System" of concrete reinforcement bars). Joseph Kahn passed away at age 90 in Detroit.

Rabbi Joseph Kahn gave the following sermon on Erev Yom Kippur, September 30, 1892, at the Gates of Prayer synagogue in New Orleans. It was reprinted in the city's *Times-Democrat* newspaper the next day.



**Michael G. Smith** is an architectural historian and author. His book, *Designing Detroit: Wirt Rowland and the Rise of Modern American Architecture* (Detroit: Wayne State University Press, 2017), describes how the rapid advancements in architecture during the early twentieth century were brought about by Detroit architects. Smith also has authored numerous articles

on Detroit architecture as well as a forthcoming book exploring how the invention of reinforced concrete by Joseph Kahn's son Julius revolutionized construction.

## Gates of Prayer

The eloquent new rabbi, J. Kahn, of this place of worship, on Jackson street, spoke as follows yesterday evening:

This is Kolhidreh, the eve of the great Day of Atonement. On this evening the house of Israel in all parts of the world unites in prayer before the Almighty. The young and the old, the high and the humble, rich and poor, all leave their worldly pursuits, their profane pleasures and enjoyments, to assemble before the Lord of Hosts, where grace and forgiving mercy endureth forever. The hearts are awed; trembling seizes the spirits, for they remember their iniquities, and in profound contrition they implore God's love and guidance out of the dark labyrinth of sin into the realm of light, justice and Divine bliss.

How solemn and how sublime is this evening, with the ideas it embodies and the heavenly influences it exercises. It is an appeal from above on high to the conscience of dust-begotten man. In most impressive accents it speaks to the self-contemplating mind, and rouses from memory's concealed depths the phantoms of misdeeds, follies, petty jealousies, base envy, hatred and persecution. They all take on form and stand as mocking satyrs before an awaking conscience. This evening has awoken, and annually awakes tens of thousands of Israelites from the lethargic sleep of sin, with its dreams of sensuality, to a higher life, to higher aims. This evening has taught, and annually teaches thousands of Israelites how very little man is in regard to his high distinction, how petty his ambitions, aspirations and imagined excellencies before God's all-seeing and all-judging eye; how often he sacrifices his better nature and higher avocations in order to obtain a happiness only existing in imagination, and instead of which reality often brings inward misery. It has also taught and teaches that after all we are no more and no better than the most humble at our right, or at our left, whatever our social rank may be; how all our worldly goods and imaginary excellencies, wealth, honor and beauty, are futile and perishable; shadows which fastly vanish, foam, and nothing but foam; and how truth and righteousness alone are eternally the source of genuine happiness and endless joy. This evening has spoken, and annually speaks volumes of redeeming truths to the thinking mind, and all the world's wisdom has not been able to establish another day like this—that exercises so deep and lasting influences upon the hearts and minds of so many generations, under the most diverse influences of times and circumstances.

No other day ever has filled, no other day ever will fill so many hearts in so many different countries on the Euphrates and the Rhine, the Dnieper and the Hudson, on the Baltic Sea and the Pacific Ocean, with the very same idea, with the flaming thought: Man, know thy God! Man, know thyself! Great is the sublime idea of the forgiveness of sin by an all-embracing, Fatherly love and Godly grace, of salvation by an infinite Divine mercy. Great is the theory of unimpaired ability of fallen man

to rise and be himself once more the son the image of God; to shake off the yoke of wickedness, again to be free and pure, as he came out of his Maker's hands; to expunge in himself the cause and effect of sin, the morbid appetites of criminal indulgences, the violence of wicked habits, the perversion of reason by erroneous impressions, the loss of freedom by the subjection of his better nature to low passions. But the climax of grandeur the Day of Atonement reaches by its noble proclamation: "Man, thou canst become like unto God himself by forgiving love!"

Love is the fundamental characteristic of Judaism; the soul, spirit and breath, which enliven our religious love and forbearance, are the golden threads extending through all our Torah. But, friends, the pinnacle of love proves itself toward the enemy. To bear no hatred and no grudge in our hearts to him who has calumniated, who has hated, persecuted and oppressed us. To do good to him who has hurt us; to extend a helping hand and, what is still more, a forgiving heart to him who has pushed us back with haughtiness, with hardness and disdain, and not only to extend a helping hand to him but to reach it with a friendly look and a consoling word, with a heart full of love and energy; to lift up the fallen enemy and to press him on our hearts until he has forgotten all grudge and gloom. That, my friends, is the request of the Day of Atonement.

Brethren, sisters! should you during the past year have hurt or offended any fellow human being, be it man, woman or child, beg his pardon. All sins against God only the everlasting mercy of an all-kind Providence may forgive; for all trespasses against God the Jom Kippur may atone, but offenses against our fellow-man can only be atoned for by timely and all possible restoration, and will only be forgiven by God after the pardon of the injured brother has been sought for and obtained. And if you have been injured and offended forgive; forgive with a willing heart and a loving soul to all those who knowingly or unknowingly have hurt, have grieved you; forgive as you implore forgiveness of Him whom so often you have offended, and who so often has remitted your sins and iniquity. Life is short, the new year has preached and this evening repeats, perishable few and far apart its joys. Why wouldst thou embitter the days of a brother? Thou cravest God's forgiving and mercy: why wouldn't not thou forgive my brother?

Hark who weeps?

Thy friend by thee distressed.

The bond renew!

Hark who wails?

The foe by thee oppressed.

All wrath eschew!

Oh grant, as God above,

Forgiveness, mercy, love

Show ye friendship true.

Therefore, the conscientiousness of Israel has retained and sanctified this Sabbath of Sabbaths. His sons and daughters cling to it with unparalleled reverence and incomparable devotion.

Sons and daughters of Israel, let us again unite before God; let the mysterious tie of love once more encompass us all, among ourselves, in our families, in the congregation, with all men and

with our God. Let us rise before the Father of mercy to the consciousness of His grace and of human dignity.

Sweet are the strains of mercy resounding from Cherubim's lyre. Sweeter still the seraphic melodies which announce: Man, thou art the image of thy heavenly Father. But sweetest of all are the divine accords of human love: Man, thou canst be just, merciful and benign. Be it and be blessed. Amen.



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***From October 16, 2021, through December 31, 2022***

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THANK YOU FOR YOUR GENEROSITY

NINA ABRAMS	<b>In honor of your special birthday</b> <i>from Susan Konop, Sheila Morelli, Donna Padnos</i>
SHIRLEY BENYAS	<b>Mazel Tov on your “8 over 80” honor</b> <i>from JHSM Board, Officers, &amp; Staff</i>
HADAS & DENNIS BERNARD	<b>In your honor</b> <i>from Barbara Cohn</i>
KEN BERNARD	<b>In honor of your special birthday</b> <i>from JHSM Board, Officers, &amp; Staff</i>
SUSAN BURACK	<b>Thank you for sharing your expertise during the Great Michigan Read book-club discussion</b> <i>from JHSM Board, Officers, &amp; Staff</i>
CATHERINE CANGANY, PHD	<b>In honor of your outstanding work as JHSM’s executive director</b> <i>from Barbara Cohn</i>
BARBARA MADGY COHN	<b>Mazel Tov on completing your master’s degree in museum studies</b> <i>from JHSM Board, Officers, &amp; Staff</i> <b>In honor of your outstanding presentation to the Grosse Pointe Jewish Council on the Jewish history of the Detroit Public Library</b> <i>from Jacqueline DeYoung-Kasky &amp; Michael Kasky</i> <b>In your honor</b> <i>from the Sheldon, Jonathan &amp; Jeremy Philanthropic Cohn Fund</i> <b>Thank you for a wonderful afternoon of learning on the DIA Jewish Connections tour</b> <i>from Reva &amp; Bob Rosen</i>
DOROTHY COLLENS	<b>Wishing you a speedy and complete recovery</b> <i>from Judith* &amp; Bernard Cantor</i>
STACEY & DAVID DEWEESE	<b>Mazel Tov on the birth of your grandson</b> <i>from Jeannie Weiner</i>
JACQUELINE DEYOUNG-KASKY & MICHAEL KASKY	<b>Mazel Tov on your 45th wedding anniversary</b> <i>from Peggy &amp; Dennis Frank</i>
RONALD ELKUS	<b>In honor of your outstanding work sharing Detroit’s Jewish history during JHSM’s Eastern Market Murals tour</b> <i>from Jacqueline &amp; Lawrence Elkus, JHSM Board, Officers, &amp; Staff</i>
RACHEL GREY ELLIS	<b>Mazel Tov on your new position as executive director at Temple Beth El</b> <i>from JHSM Board, Officers, &amp; Staff</i>
CAROL ELLSTEIN, PHD	<b>Thank you for sharing your expertise during the Great Michigan Read book-club discussion</b> <i>from JHSM Board, Officers, &amp; Staff</i>
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A.J. & BEN FALIK	<b>Mazel Tov on the bar mitzvah of your son, Judah,</b> <i>from JHSM Board, Officers, &amp; Staff</i>
LOIS FRANK	<b>Mazel Tov on your 90th birthday</b> <i>from JHSM Board, Officers, &amp; Staff</i>
NANCY GAD-HARF, PHD	<b>Thank you for your wonderful service to JHSM</b> <i>from JHSM Board, Officers, &amp; Staff</i>
LYNNE GOLODNER	<b>Mazel Tov on your election to JHSM’s board of directors</b> <i>from Jeannie Weiner</i>
ELAYNE GROSS & PAUL NEUBURGER	<b>Mazel Tov on the birth of your grandson, Léo Paul,</b> <i>from JHSM Board, Officers, &amp; Staff</i>



# JHSM TRIBUTES

JANET & ALLEN HALPER	<b>In your honor</b> from Lynn Halper Rosen
ARTHUR M. HORWITZ	<b>In honor of your receiving the 2021 Leonard N. Simons History-Maker Award</b> from Barbara Cohn, Jeannie Weiner
MARGERY JABLIN	<b>Mazel Tov on your granddaughter's bat mitzvah</b> from JHSM Board, Officers, & Staff <b>Thank you for being a wonderful docent on our private family bus tour</b> from Stuart Rosen
JOE JACOBSON	<b>Mazel Tov on your "8 over 80" honor</b> from JHSM Board, Officers, & Staff
SUE KALISKY	<b>Mazel Tov on your election to JHSM's board of directors</b> from JHSM Board, Officers, & Staff
MARILYN KARBAL	<b>In your honor</b> from Joel Adelman
NICOLE KATZMAN, JEWISH FEDERATION OF GRAND RAPIDS	<b>Mazel Tov on the dedication of the Holocaust memorial sculpture at the Frederik Meijer Gardens &amp; Sculpture Park</b> from JHSM Board, Officers, & Staff
LAURA & DR. STEVEN KOROTNIK	<b>Mazel Tov on the marriage of your daughter, Rachel,</b> from Risha B. Ring
JEFF LASDAY	<b>Mazel Tov on your new job, and bon voyage!</b> from JHSM Board, Officers, & Staff
LINDSEY & MARTY MADDIN	<b>Mazel Tov on the bar mitzvah of your son, Brody,</b> from JHSM Board, Officers, & Staff
IDELL NEUVIRTH	<b>In honor of your special birthday</b> from Barbara Cohn
PATRICE "PATTI" MORRIS PHILLIPS	<b>Mazel Tov on your receiving Jewish Community Relations Council/AJC's 2022 Sheryl "Sheri" Terebelo Schiff Heart of Gold Award</b> from Jeannie Weiner
RISHA B. RING	<b>Wishing you a happy Chanukah</b> from Rhonda & Dr. Morris Brown <b>In honor of your four years of outstanding service as president of JHSM</b> from Barbara Cohn, Phyllis & Ernest Ring, Trudy Weiss <b>Mazel Tov on your receiving the Historical Society of Michigan's 2022 Distinguished Volunteer Service Award</b> from Rhonda Brown, Amy Cutler, Joni & Fred Fischer, Susan Jacob, Stanley Meretsky, Margi & Morry Opperer, Susan & Robert Rollinger, Ellen Rothenberg, JHSM Board, Officers, & Staff
SUSAN ROLLINGER	<b>Mazel Tov on your election to JHSM's board of directors</b> from Jeannie Weiner
AL SAPERSTEIN	<b>Wishing you a speedy recovery</b> from JHSM Board, Officers, & Staff
HARRIET B. SAPERSTEIN	<b>In honor of your receiving the 2022 Leonard N. Simons History-Maker Award</b> from Barbara Cohn, Barbara & Jerry Cook, Jacqueline DeYoung-Kasky & Michael Kasky, Rina Saperstein, Jeannie Weiner, Sam Woll
NEIL SATOVSKY	<b>Mazel tov on your receiving Jewish Federation of Metro Detroit's 2022 William Davidson Lifetime Achievement Award</b> from JHSM Board, Officers, & Staff
MARTIN SHICHTMAN, PHD	<b>Mazel Tov on your retirement</b> from JHSM Board, Officers, & Staff
MIKE SKINNER	<b>In honor of your lecture on Kahn &amp; Ford</b> from Barbara Cohn
ELLIE SLOVIS	<b>Mazel Tov on the marriage of your grandson, Kyle Slovis,</b> from Jeannie Weiner
SHERRY SMITH	<b>Wishing you a speedy recovery</b> from JHSM Board, Officers, & Staff



MARGARET TRACY-FINKELSTEIN	<b>Mazel Tov on the dedication of the Holocaust memorial sculpture at the Frederik Meijer Gardens &amp; Sculpture Park</b> from JHSM Board, Officers, & Staff
MARGARET TRACY-FINKELSTEIN & MORT FINKELSTEIN	<b>Mazel Tov on your granddaughter's bat mitzvah</b> from JHSM Board, Officers, & Staff
JOEL UNGAR	<b>Mazel Tov on your election to JHSM's board of directors</b> from Jeannie Weiner
LYNETTE WEBBER	<b>Thank you for sharing your expertise during the Great Michigan Read book-club discussion</b> from JHSM Board, Officers, & Staff
JEANNIE WEINER	<b>In honor of your election as president of JHSM</b> from Barbara Cohn, Barbara & Jerry Cook, Marilyn Goldberg, Trudy Weiss
FEIGA WEISS	<b>Wishing you a speedy recovery following knee surgery</b> from JHSM Board, Officers, & Staff
TRACY & MICHAEL WEISSMAN	<b>Mazel Tov on your 25th wedding anniversary</b> from Laurie & Hal Kaufman, JHSM Board, Officers, & Staff

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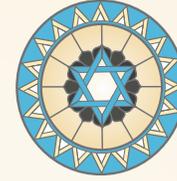
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## CALLING ALL DETECTIVES!

Help us solve the mystery of this "unknown" photograph (courtesy of Elayne Gross). All we know is the drummer (center) is Leo Schlossberg, brother of famed weathercaster Marvin Eliot Schlossberg, better known as Sonny Eliot. Please email us at [info@jhsmichigan.org](mailto:info@jhsmichigan.org) if you can identify any of the other musicians or the photo's location.

