

MICHIGAN JEWISH HISTORY



Barney Rosen and The Little Symphony of Detroit
Michigan's Premier Student Organization, Hillel
Jewish Women in American Sports
From Monticello to Michigan



Volume 46

Fall 2006, Tishrei 5767



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

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

EDITOR

Wendy Rose Bice

EDITORIAL COMMITTEE

Judith Levin Cantor, Charlotte Dubin, Aimee Ergas,
Holly Teasdale, Stacie Narlock

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6600 West Maple Rd.
West Bloomfield, MI 48322
(248) 432-5517
jhsfomichigan@msn.com
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COVER PHOTO

This photograph, taken sometime around 1952, shows (from left) Bernard (Barney) Rosen, bass clarinetist with the Detroit Symphony Orchestra (DSO) and founder of the Little Symphony of Detroit, selecting and scoring music with DSO and James Tambourini, Little Symphony trumpet player, and Arthur Luck, DSO librarian.

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MICHIGAN JEWISH HISTORY

אשר ישאלון בנכם מהר אח אבוהם... יהושע ד:כא

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

Joshua 4:21

THE JOURNAL OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN

Volume 46

Fall 2006

Tishrei 5767

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Editor's Letter

Recently, my husband and I spent a rare weekend away from the hubbub of home and work. With no kids to chauffeur or dishes to wash, it was truly a relaxing Northern Michigan retreat. Once home, as we shared the tales of how and where we spent those tranquil 72 hours, I noticed how our versions were similar but our recollection of the details were distinctly different. It reminded me of a constant challenge faced by historians and journalists: two people watching one event often walk away with two starkly unique interpretations.

Because *Michigan Jewish History's* mission is to provide an accurate chronicle of the contributions of Michigan Jews and the history of our communities, we have always strived to rely primarily on documented facts and data, and use personal recollections to illustrate those facts. It is a necessary but frustrating function of recording history.

Yet our memories are precious and deserve the same care to preserve as the statistics and official records which back them up. Recognizing this, it is with great pleasure and pride, that we introduce a new regular MJH feature, Captured Memories.

Captured Memories will be a place where, each year, one writer will share his or her memories of Jewish life in Michigan - be it their childhood, their neighborhood or their profession without worrying about the editor of this publication checking the facts to make sure the dates and times and names are right. Captured Memories, as you will read in this inaugural edition, will be a place to reflect on what was and ponder what it meant. Benno Levi, a long-time JHS of Michigan board member, submitted this story to us several years ago. With no place to share his compelling words, it sat on our shelf. I am proud to finally allow Benno's World War II memory to be preserved.

I hope you enjoy this 46th edition of *Michigan Jewish History*. And please, remember that the best way you can express your thanks is by telling a friend about the Jewish Historical Society of Michigan.

A good year, a healthy year,
Wendy Rose Bice

On behalf of the entire JHS of Michigan community, we send heartfelt condolences to the family of Jeffrey Grey, who passed away earlier this year. The son of Jim and Ruth Grey, two devoted JHS of Michigan volunteers, Jeffrey, 27, was doing what he loved best, camping at Algonquin Provincial Park when he passed away. Readers of this journal will recognize Jim Grey's name as a past president, member of the board of directors and a careful chronicler of JHS of Michigan events.

To order one or more issues of Michigan Jewish History give the gift of a Jewish Historical Society membership to friends and family. Memberships begin at \$36 and include the Journal. For more information, see page 85 or contact the JHS of Michigan.

Featured Articles

CHANGING TIMES:

BARNEY ROSEN AND THE LITTLE SYMPHONY OF DETROIT

By Carolyn Barnett-Goldstein

On a cold December night in 1948, Bernard (Barney) Rosen, bass clarinetist with the Detroit Symphony Orchestra (DSO), sat at a table having a post-concert drink with composer, conductor and harpsichordist Bernard Heiden, and posed a question: Would Heiden support and participate in a little symphony orchestra, basically a chamber orchestra, if Barney and a few fellow DSO musicians could put it together?

Heiden agreed, and the idea, reportedly conceived several years earlier, was decided. Rosen with help from a few fellow DSO colleagues would create what would become not only the Little Symphony of Detroit but a remarkable, vital music institution for the city.

Rosen's concept for a little symphony grew out of a love for the music, and what can only be described as a passion to "give a hearing to," as Rosen cited in the Little Symphony's program notes, "the vast repertoire of intimate musical jewels" composed by the greatest composers including Beethoven's early works and most of the *oeuvres* of his predecessors, such as Handel, Haydn, Mozart and Bach, along with many works created in every subsequent period. Written for orchestras of 40 or fewer musicians, as Barney explained in concert programs, these pieces were rarely, if ever, heard once the larger symphony orchestras of the 19th Century appeared in rooms accommodating "upwards of a thousand." The smaller chamber orchestras were meant to perform in settings for a few hundred.

Rosen's initial concept was not to present these works for public performance. The Little Symphony



Barney Rosen, bass clarinetist with the Detroit Symphony Orchestra (DSO) and founder of the Little Symphony of Detroit.

Photograph by Dorothy Siegel

was to exist "side by side" with the larger works performed by the DSO. However, as the DSO's seemingly assured future quickly began to change, so did the scope of the Little Symphony.

On that December night, no one could have foreseen how the Little Symphony would not only go public, but become an inspiration and opportunity for composers and artists, for individual fund-raisers and community sponsors and turn into an extraordinary focus of community involvement. Nor could anyone have suspected that the Detroit Symphony Orchestra would fold in the spring of 1949, leaving the Little Symphony the sole orchestral ensemble in Detroit.

During what would become a two-year hiatus, the 30 or so musicians comprising the Little Symphony maintained the hope of a DSO future. These musicians, keeping classical music alive in Detroit, then went on to form the core of the reconstituted DSO.

With DSO oboist Lare Wardrop at his side, Rosen led a small band of musician brothers, packing only their dedication and a love for this music, set out to form a chamber orchestra.



(l to r) Bernard Rosen, Felix Resnick, Jack Boesen, Bill Griss and Ken Schultz begin the process of selecting music for the Little Symphony. Photograph by Robert Benyas

A Life Driven by Passion For Music

In March 2006, at Barney Rosen's funeral, his stepson, David Linden, told friends that it was the Little Symphony of which Barney was most proud. Even for an individual of such prodigious accomplishments, whether as a musician, as a teacher of music or as a social worker, the

circumstances that transpired while the Little Symphony was being built and maintained made its realization and success an extraordinary feat.

"It was an exciting adventure putting the orchestra together," recalled DSO violinist Felix Resnick, Rosen's lifelong friend and colleague. "Audiences loved it."

When Rosen embarked on creating the symphony, the 30-year-old clarinetist brought only his faith that music lovers in Detroit would support it. He did not have a family fortune, such as Sir Thomas Beecham who founded the London and Royal Philharmonic orchestras.

Born in 1917 to Russian immigrants, Rosen grew up in Detroit and attended public schools. After graduating from Northwestern High School, he earned a music degree in 1939 at Wayne University, and later his MSW from the University of Michigan School of Social Work.

Rosen and Resnick both joined the DSO in 1943. In a recent interview, Resnick, 88 and still an active member of the DSO, spoke of his lifelong friendship with Rosen, their years together as roommates, the Little Symphony and their lives in music.

Resnick characterized Rosen as "a man who was interested in everything and everybody. Very perceptive. Very intelligent and he had a great sense of humor." Rosen frequently visited the Resnick's home always bringing his clarinet. "He'd always have to have music. He would make me take out my violin, and Melanie [Resnick's daughter] sat down at the piano, and we'd play. Nobody could escape music when Barney was around. Impossible."

"Barney had a really wide range of interests in music," Resnick continued, including being "very much interested in contemporary [music]...that's why he was so friendly with Bernard Heiden, because he wrote a lot of avant-garde, different, modern music."

As a player, Rosen "could adapt to a lot of different kinds of music...and really understood how to approach it," said Resnick. "He and Larry (Lare) Wardrop said, 'Tone is everything,' and really got a beautiful sound."

Among Rosen and Resnick's favorite works to play were the Brahms Clarinet Quintet and the Mozart Quintet. However, in the late 1930s, to supplement their income, the young men spent a summer at Clarke Lake



Bernard Heiden, composer, conductor and harpsichordist with the DSO, was among the first to join Rosen in the formation of the Little Symphony.

in Michigan's Irish Hills with the Carlos Cortez Latin Band, dressed in Latin costumes. Band leader "Carlos" was actually the unforgettable Max Pecherer, the former violin child prodigy. When the band performed at Jackson Prison that summer, several Jewish Purple Gang members were in the audience. Later, when the DSO folded, Lester Gruber, renowned owner of Detroit's former London Chop House restaurant, immediately offered Resnick a job playing light classics for dinner music. Rosen also went to the Chop House. Dressed in a tux, he led the Chop House's Lower Congress Street Symphony Combo. To promote the combo, Gruber purchased advertisements in the Little Symphony's programs.

"Les Gruber," Resnick emphasized, "was a great supporter of all kinds of music and of the Little Symphony."



In the late 1930s, Rosen and Resnick spent a summer at Clarke Lake in Michigan's Irish Hills, playing with the Carlos Cortez Latin Band.



When the DSO folded, Bernard Rosen (standing) led the Lower Congress Street Symphony Combo at the London Chop House in Detroit. Photograph by Dorothy Siegel

Beware of Angels Bearing Gifts

Against their excitement in creating a nascent orchestra, a dark, sustained counter-theme existed during those early months of 1949. DSO management and the American Federation of Musicians President, Jack Ferentz, subjected the orchestra members to persistent threats that the DSO was going to fold.

These weren't just master contract negotiation ploys. One of the opening salvos was a February letter terminating all 90 positions for the 1949-1950 concert season. There were also proposed contract conditions demanding a reduction of the musician's \$100-a-week salaries and a shortened concert season from 20 weeks to 16. The chief instigator of the rumors was Henry H. Reichhold, owner of Reichhold Chemicals Inc., who had rescued the flailing orchestra in 1943. He had spent about \$3 million in six years as the DSO's angel supporter. Reichhold and his consorts, Ferentz and DSO conductor Karl Krueger, contrived and manipulated plots and subplots on

the scale of a Grand Opera. The scenarios, comprised of collusion, intrigue, scandals, betrayals and suspicions, private and public attacks, and threats and promises, resulted in silencing the DSO.



Jack Ferentz (left), American Federation of Musicians president, and Detroit Times reviewer Harvey Taylor.

Internally, many in the symphony organization knew the DSO's foundations were corrupt. As Reichhold's demands and behavior became more and more egregious, he could no longer maintain his authoritarian and arbitrary management style. Soon, leaks and tales of the symphony's woes were printed in all the local papers. The musician's voluntary pledge to keep the internal business of the DSO away from the public had been discarded.

Detroit Times reviewer Harvey Taylor often found himself in the middle of the morass as Reichhold,

who first used the media by leaking manufactured scenarios, then tried to maintain his image and contain the public relations damage these press accounts were causing. The ultimate irony came when Reichhold unloaded partial blame on the press and the critics for the DSO's demise in 1949.

Unfortunately Rosen, an appointed member of the musicians committee – the liaison between the management and the orchestra – was not exempt from the morass. When the musicians committee went to the Detroit Federation of Musicians (DFM) to present a complaint with regard to one musician's dismissal, the DFM board fired the entire group on some unfounded pretext.

The atmosphere became so poisoned, one musician was quoted in a *Detroit Free Press* article by music writer, J. Dorsey Callaghan, as saying, "Look, I've kept out of this until now. But you can use my name and you can say this: It's hard enough to practice your instrument and teach and play without having to worry about things like this." He also referred to the threats of firings and the confusion surrounding the notices letting everyone go following the 1949-1950 season.

All the while, the orchestra members were fulfilling their contractual agreements to rehearse and perform under Conductor Krueger's infamously uninspiring baton.

While it is difficult to ascertain one specific reason for the DSO falling silent, there is no doubt Reichhold orchestrated and conducted the situation to its messy and tragic finale. The plots and scandals seem to have been diversions from what was apparently Reichhold's main goal: disengaging

himself from the entire burden of financing the DSO's season. The projected cost for the 1949-1950 was \$912,000.

A Conductor-less Orchestra

Meanwhile, Rosen and his musician friends were developing the Little Symphony. Not only were they taking the music and their lives into their own hands, they were rescuing both. Theirs was to be an orchestra run by musicians: conductor-less. Using their collective years of experience, knowledge and sense of professionalism, they embarked upon developing a new organization. Their understanding of music, musicians and programming would allow this organization to perform to the highest standard.

When the DSO season was canceled, many of the musicians contemplated whether to remain in Detroit or seek jobs elsewhere. Consequently, as a first order of business, orchestra chairman Rosen worked on securing commitments from the 30 or so DSO musicians to play with his symphony. Even the union supported his efforts, remaining flexible enough to negotiate a flat \$25 for unlimited rehearsal time.

Their friendships with other musicians and solo artists helped the Little Symphony to defray costs, broaden its reach and engage first-rate, internationally known musicians, including pianist Katja Andy and violist Paul Doktor, who resided in the Detroit area. One concert presented native Detroiters Joann Freeman, discovered by legendary pianist Myra Hess, performing Felix Mendelssohn's *Piano Concerto No. 1 in G minor*. Former Detroit violinist Henry Seigl agreed to fill in at the last minute to play *Bach's A Minor Violin Concerto*. The orchestra featured such beloved singers as Jan Peerce, Richard Tucker and Gladys Swarthout. Bernard Heiden premiered a work and dedicated it to the ensemble at the fourth subscription concert.

Valter Poole, violist and assistant conductor of the DSO, continued these positions as required, but also served as its musical advisor. Cellist Raymond Hall, flutist Otto Krueger and bassoonist Charles Sirard comprised the Orchestra Committee.

The musicians would have "idea conferences" for programming their concerts, recalled Resnick, conductor emeritus of both the Grosse Pointe and Birmingham-Bloomfield Symphony orchestras. "We all knew a lot of repertoire. It was no problem," he said. James Tambourini, a former DSO trumpet player, attested to the "fantastic camaraderie" of the Little Symphony's 30-man, one-woman orchestra.

DSO librarian Arthur Luck eliminated the expense of obtaining music scores and parts. He welcomed the Little Symphony musicians to use the private library in the basement of his home in the Indian Village neighborhood of Detroit.

After enduring Reichhold's antics, the press latched onto the new



The passion these musicians felt for their music is evident in this photograph of Valter Poole (standing) rehearsing with (right to left) Santo Urso, Bernard Rosen, Meyer Shapiro and Jack Boesen.
 Photograph by Robert Benyas



The Little Symphony musicians collaborated frequently. Barney Rosen (center) pores through a book of music with Arthur Luck (right) and James Tambourini (left).
 Photograph by Robert Benyas

orchestra's possibilities by promoting it often. "Music for the sheer pleasure of performing it is the keynote of the Little Symphony," the *Detroit Free Press* reported in its announcement of the first concert. Picking up on the curiosity of not employing a conductor, *The Detroit News* touted the Little Symphony as "the largest, conductor-less orchestra group of professionals in the United States."

Time for Making Music

The group held rehearsals as often as needed, sometimes adding extra instruments. Without a permanent home, rehearsals and concerts took place wherever space could be found. The Detroit Conservatory of Music was especially accommodating the orchestra's first year, as were the concert venues of the Detroit Institute of Arts (DIA) auditorium, Masonic Temple, Toledo's State Theatre and some suburban Detroit high schools.

One summer afternoon, the musicians met in the backyard of Katja Andy's home on Cass Avenue in Detroit. Andy, now 99 and residing in New York, fled Berlin in 1933 for France and came to Detroit in 1940. She performed with the DSO and taught for 12 years. In a soft, firm voice she reflected on her days with the Little Symphony.

"I thought Barney was wonderful, and he was very earnest and gentle. If it took a lot of time, whatever, he would do it. Not like some of the musicians today who just want to get it over with. He was easy to work with."

The Little Symphony musicians played and rehearsed at a variety of venues, including the Detroit backyard of pianist Katja Andy.



Without the benefit of a paid professional staff, everyone, including musician wives pitched in to produce the concert season. Photograph by Robert Benyas



She said the ensemble's music was of the highest caliber, and they "rehearsed a lot...Valter Poole helped me with rehearsals... If you have enough rehearsals, then you just give them a sign, and that's it."

"We argued a lot... about tempo and everything," added Resnick. "No, we managed. It was really a cooperative thing." Reportedly, anything hotly contested was put to a vote.

In addition to making music, the musicians stayed busy behind the scenes enlisting volunteers, making preparations for programs, advertising, printing tickets and arranging distribution. Resnick called it, "an amazing thing they did," noting how his musical colleagues also managed events and solicitations for fund-raising, without the benefit of a professional administration or an executive board.

The Symphony's Debut

On May 26, 1949, the DIA auditorium was "jammed to its last chair," said Resnick. At the signal from concertmaster James Barrett, the Little Symphony of Detroit was born, launching into Mozart's *Symphony, No.*

35 in D. The guest artist was violist Paul Doktor. He debuted both Franz Anton Hoffmeister's *Concerto for Viola and Orchestra in D*, his own discovery, and *Four Old French Dances* by Marin Marais, which he had arranged. Compositions by Ravel, Rossini and Locatelli completed the program.

The public's response confirmed that the Little Symphony was a success. *Detroit Free Press* music critic Callaghan wrote, "Detroit, it became evident at the Art Institute, is able in its Little Symphony to muster a body of men who need to bow to none." *The Detroit News* reported, "The town never saw a more auspicious debut."

As the first fall 1949 concert approached, Callaghan wrote, "The Little Symphony of Detroit has emerged as the most significant development musically in over a decade."



Violist and soloist Paul Doktor is surrounded by the Little Symphony musicians at a rehearsal before the symphony's May 1949 debut.

Detroit Free Press photograph

During this season of four subscription concerts, the premieres alone included Schubert's *Symphony No.5 in B Flat Major*, Mendelssohn's *First Symphony*, Locatelli *Viola Concerto*, Bach *F Major Concerto*, works by Francis Poulenc and a piece by the symphony's own Bernard Heiden. Records show several more concerts were performed that fall.

By opening up support to individuals as opposed to relying on the generosity of a few, the Little Symphony accomplished something the DSO had not. The Little Symphony's list of patrons and sponsor members evidenced the generosity of many in the Jewish community, whereas, previously, DSO supporters traditionally resided in the Grosse Pointes. Clearly, the new symphony brought all sectors together as never before to

hear the music and provide funding.

Despite the good will from fellow musicians, producing the concerts remained costly: \$8,000 to produce two subscription concerts in 1949. Rosen, as orchestra chairman, solved the persistent problem of funding in part by creating a dialogue with audiences in the concert programs. He included letters of gratitude, progress reports and overviews of accomplishments and future plans. He also gave frequent press interviews.

Rosen's writing was infused with an honest and casual tone that helped make his appeals all the more engaging. In the program notes for the fourth subscription concert on Dec. 7, 1949, Rosen wrote, "What Now? That's a question a number of you have asked... a question we have asked ourselves at meetings ... We don't want to stop with tonight's program. In all our years as performers of symphonic music -- our average is 16 years per man -- we have never known a warmer, friendlier audience, never played a series with as much enjoyment and high spirits. We are most anxious to play for you again this year. But how?"

Then Rosen laid out the problems and obstacles. He described what would be needed to attain a solution: "Book each concert two nights -- sell out both -- and we could play for you this Spring. But we need guarantors as well as sell-out concerts." Rosen asked, "Go on, or give up?" and referred readers to the pledge card inserted in the programs. The tally, he wrote, will determine the orchestra's fate. He concluded his letter by thanking patrons "for our most enjoyable association." They were in this together.

That winter, the Little Symphony performed a children's concert, two all-request concerts, one of which honored Merle Alvey, a former DSO musician who later became president of the Detroit Federation of Musicians. On Sunday, February 5, 1950, the symphony presented a Bach Commemoration Concert to celebrate the 200th anniversary of the



Paul Doktor (standing) with DSO violinists who were also members of the Little Symphony. Valter Poole is seated at far left.

composer's death.

Produced at Detroit's elegant Masonic Temple, the Bach concert introduced the 31-year-old conductor and piano soloist Leonard Bernstein to Detroit. It was a *tour de force*. Detroiters filled the 5,000-seat hall to capacity, proving that the world's industrial giant also had an active and substantial cultural foundation and public. Karl Haas, the long-running classical music radio host, recruited no fewer than 58 cultural and educational organizations as concert sponsors. Unlike today, not one business, corporation or financial institution was listed among them.

The Bach concert featured an augmented Little Symphony of 45 former DSO musicians, 10 soloists and 100 singers from the Detroit-based Orpheus and Madrigal clubs. Bernstein played piano for two compositions. If the Little Symphony hadn't existed, it is doubtful Detroit would have mounted a special Bach commemoration.

Haas wrote the program notes for the concert. Both he and pianist Mischa Kottler joined Bernstein in the *Concerto No.2 in C Major* for three pianos and string orchestra, while Bernstein conducted and played piano for the *Brandenburg Concerto, No.5 in D Major*. The concert concluded with the *Magnificat in D Major*. Reviewers applauded Bernstein. Through his conducting and force of personality, he was able to transmit his interpretation of the pieces for others to play and sing, and make them meaningful to an audience.

"What's not in the article," Resnick reminisced, "is what we did after the concert. He (Bernstein) wanted to go out and hear some jazz. So Lare, Barney and I took him to the east side, Beaubien and Brush, where the black and tan clubs were - that was what they called Paradise Valley. We were out all night listening to great jazz... He drank and smoked a lot of cigarettes... In those days, there was a lot of really good jazz going on in that area."

The Finale

The Little Symphony held subscription seasons for two years from fall of 1949 until the end of spring 1951. At the public's insistence, they continued adding performances into 1952. That year, the DSO re-formed with the Little Symphony musicians as its core.

Rosen left the DSO during its 1953-54 season, choosing to further his career in music and teach in Los Angeles. It was there that he met and taught George Heussenstamm, one of many students to whom Rosen gave a clarinet when they couldn't afford one. Heussenstamm went on to become an award-winning composer whose works are programmed on recordings with composers such as Luciano Berio. His relationship with Rosen proved so inspirational that Heussenstamm wrote and dedicated several works to him. Other composers have done the same.

Rosen returned to Detroit a few years later. Although he became a



Members of the Little Symphony at one of their many rehearsals. From left: Lare Wardrop and Harold Hall, clarinetists; Robert Shroeder and Gerald Schoen, bassoon; Frances Hellstein and Ted Evans, French horn, and Barney Rosen and Bill Griss, bass clarinet.

Photograph by Dorothy's Studio

social worker, he did not stop playing professionally until he was no longer physically able. Rosen's second wife, Barbara Linden Rosen, married to him for 34 years, said that when Rosen was asked his profession, "he always would answer, he was a musician."

If Rosen's passion enabled him to open the combination to the vault of music treasures and listeners' hearts and minds, it was his empathy that enabled him to know what to do with it. With music, he was required to get into the mind of the composer and his fellow musicians to play what the composer was expressing for others to hear and understand. As a professional social worker, Rosen's natural abilities and training allowed him to get into another's mind and heart and find the right key necessary to help. Rosen's friend, native Detroitier Seymour Lipkin, the internationally renowned pianist, said of him, "There was always a gentleness and beauty about his playing...like he was. He merged with the other people he was playing with. Empathy informed his whole personality - as a musician and as a social worker."

Few locks remained unopened by Barney Rosen, who always knew where to find the treasures, and how to bring them out into the light.

Many years after his career with the DSO and the Little Symphony, Barney Rosen, right, is pictured here with one of his teachers, Alberto Larconi.



MICHIGAN JEWISH HISTORY



For more than 30 years, Carolyn Barnett-Goldstein has written on the arts and culture, specializing in classical music, for local, national and international publications and radio to bring the greatest works to a broader public's attention. She was the first to produce a television program on the Detroit Symphony Orchestra. Barnett-Goldstein also formed Supporters of the Rare Books in efforts to save the Detroit Public Library's collection. Currently, she is working on a television series.

Sources

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Programs and notes of the Little Symphony of Detroit. May 1949 – December 23, 1952

Interviewees

Katya Andy (June 2006)
Louis (Hugh) Cooper (June 2006)
Ollie Green (June 2006)
Harold Hall (June 2006)
George Heussenstamm (June 2006)
David Linden (June 2006)
Seymour Lipkin (June 2006)
Barbara LaMed Linden Rosen (May, June 2006)
Felix Resnick (May, June 2006)
Gordon Smith (June 2006)
James Tambourini (June 2006)
Nell Wardrop (June 2006)

Acknowledgements

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HILLEL

MICHIGAN'S PREMIER STUDENT ORGANIZATION



Jewish students at more than 500 colleges and universities across the globe have access to the student organization Hillel, the largest Jewish campus organization in the world. For the past 80 years, Hillel has provided opportunities for Jewish students to explore and celebrate their Jewish identity. Within Michigan, there are eight Hillels: University of Michigan, Michigan State University, Wayne State University (Hillel of Metro Detroit), Central Michigan University, Eastern Michigan University, Western Michigan University, Grand Valley State University and Kalamazoo College.¹

In this short series, Michigan Jewish History relates the origins of the Hillel movement and its many Michigan homes. In this issue, we present the history of the Hillels at the University of Michigan (U-M) and Michigan State University (MSU). In its next issue, Michigan Jewish History will explore the other Hillel organizations throughout the state, including a retrospective of Hillel of Metro Detroit.

Early Jewish Life at the University of Michigan

By Barry Stiefel

With the settlement of the Weil family in the late 1840s, Ann Arbor lays claim to having the oldest Jewish community in the state of Michigan.² However, the Jewish population in Ann Arbor is in many ways two communities, one composed of Ann Arbor Jewish residents and the other, Jewish students attending the University of Michigan. The history of the latter is the subject of this article.

On Feb. 26, 1914, Jewish students at the University of Michigan officially established their own congregational community, the Jewish Student Congregation. This organization actually predates the more popularly known international student Jewish organization of Hillel. The Jewish Student Congregation 1914-1915 Yearbook claims that:

The Jewish Student Congregation of the University of Michigan is the first of its kind in this country. It is closely modeled in its form of organization after a similar Congregation at the University of Cambridge, England.³

Before the Jewish Student Congregation was established at U-M, Jewish fraternal organizations and the Inter-Collegiate Menorah Society flourished on college campuses across the country. With the exception of Jewish institutions of higher learning, such as Hebrew Union College and the Jewish Theological Seminary, these functioned almost exclusively as social organizations rather than communal religious organizations.⁴ At U-M, the Jewish sorority Alpha Epsilon Phi was founded in 1909.⁵ A year later, while a student at U-M, Detroit's Samuel Levin founded the Inter-Collegiate Menorah Society.⁶ The U-M chapter was the second in the country, following one founded at Harvard University in 1908.⁷

The Jewish student organization known as Hillel began in 1923 on the University of Illinois Champaign-Urbana campus, nearly 10 years after the Jewish Student Congregation at the University of Michigan.

Beginning in 1914, the Jewish Student Congregation gathered for Sunday services at MacMillan Hall, located on State Street near Washington Street. The University of Michigan Student Christian Association provided the space. The Jewish Student Congregation also offered social activities for Jewish students, sometimes working in partnership with the Menorah Society.⁸ Membership dues cost 25 cents per month, or \$100 for a lifetime membership. The organization's spiritual leader, advisor and director was Rabbi Leo M. Franklin of Temple Beth El in Detroit. Rabbi Franklin and other rabbis from across the country came to conduct Sunday morning prayer services, most likely following the prevalent Reform customs of the early 20th Century.⁹

HARRY STOCKER, Pres. DR. LEO M. FRANKLIN, Supervising Rabbi STANLEY I. GLAZER, Secretary
 IRENE ROSENBERG, Vice. Pres. MOE RATTNER, Treasurer

Jewish Student Congregation

ANN ARBOR, MICHIGAN

SUNDAY EVE. MAR. 7th, '20 LANE HALL 7:00 P. M.

Rabbi Felix A. Levy, of Chicago, will be with us tomorrow. He is secretary of the Central Conference of American Rabbis, a scholar and an able orator.

"The Quest For Spirituality Today" will be Rabbi Levy's subject.

Menorah Notice—*Purim Social*—and all that goes with it—at 2:30 in Lane Hall. Music, Refreshments and Entertainment.

Postcards, such as this March 1920 example, were used to announce University of Michigan Jewish Student Congregation services and social functions at Lane Hall.

(Source: Rabbi Leo M. Franklin's papers at the Temple Beth El
 Rabbi Leo M. Franklin Archives, Bloomfield Hills, Mich.)

Membership was comprised of individuals from throughout Michigan and beyond and was open to:

- Any Jewish student or member of the faculty of the University of Michigan
- Any Jewish person of good character, not affiliated with the University of Michigan, may attend the services and become a supporting member thereof...¹⁰

According to the Jewish Student Congregation yearbook, prayer services were conducted in the following order: "Prayer, Responsive Reading, Reading from the Scripture, Sermon, Kaddish and Benediction."¹¹

¹ Rabbi Franklin observed that, "several hundred students gather on Sunday evening of each week for divine worship."¹² "Several hundred" is an estimate of the Jewish presence at U-M, out of approximately 7,500 students advertised as being enrolled in 1916.¹³ There was also at least one Jewish faculty member at the time: Louis A. Strauss, who became the first known Jewish professor at the University of Michigan in 1911.¹⁴

Contrast that to U-M Hillel's estimate of approximately 6,000 Jewish students out of approximately 33,500 at the Ann Arbor campus during the 2003-2004 academic year.¹⁵ Hillel is considered the second largest student organization at U-M today.

Blending Students and Residents in Worship

The founding of the Jewish Student Congregation came at a time when Ann Arbor lacked an organized Jewish community. The Ann Arbor Jews Society, which followed Orthodox tradition, had formed in 1848 but lasted only two years.

Ann Arbor's resident Jewish community was re-established in 1916 with the founding of Congregation Beth Israel. Beth Israel was much more traditional than the Jewish Student Congregation and currently identifies with the Conservative movement.¹⁶ For the two years that the Jewish Student Congregation functioned prior to Beth Israel's founding, it is very likely that Jewish, non-university-affiliated residents in Ann Arbor worshiped with the students on a regular basis. The Jewish Student Congregation may have been a contributing catalyst for the creation of Congregation Beth Israel.

One noteworthy event concerning the Jewish Student Congregation occurred on Feb. 21, 1915, when a special service was held at the newly completed Hill Auditorium (1913)² on North University Street. For this event,

...all churches in the city [of Ann Arbor were] closed on this evening, the congregations thereof being invited to participate in the Jewish service. So far as we can learn, this is the first time in the history of American cities when all other churches have closed their doors even

for a single service for such a purpose. The speaker of the evening [was] Rev. Dr. Max Heller, the scholarly Rabbi of Sinai Temple, New Orleans, La...¹⁷

An estimated 5,000 residents, students and guests filled the auditorium for the event. Another service was held a year later, on Jan. 16 at Hill Auditorium. The Christian congregations of Ann Arbor again closed in order to participate. The Temple Beth El Choir performed and the guest speaker was Rabbi William Rosenau of Eutaw Place Temple in Baltimore, Md.¹⁸

In 1915, MacMillan Hall was demolished to build Lane Hall on the same site. The Jewish Student Congregation temporarily relocated from MacMillan Hall to the Helen Newberry Hall, across from the "Diag" on State Street.¹⁹ The Helen Newberry Hall has since been converted into the Kelsey Museum of Archaeology. Once the newly built Lane Hall opened in 1917, the Jewish Student Congregation relocated to its old site and remained there through the 1930s.

Newberry, MacMillan and Lane had all been built and owned by the University of Michigan Student Christian Association. In 1936, Newberry and Lane were donated to the University of Michigan because the association was unable to afford their maintenance. Lane Hall has since been converted into the offices of the University of Michigan Women's Studies program.²⁰ A historical exhibit in the front lobby of Lane Hall makes reference to the Jewish Student Congregation and its successor, University of Michigan Hillel.

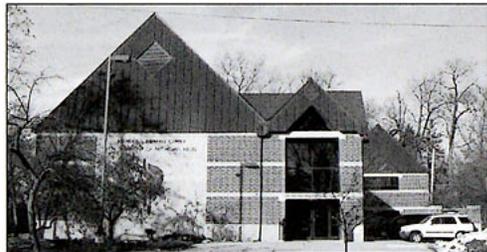
Hillel's Emergence

With the early success of the U-M Jewish Student Congregation, many predicted the student organization would grow into a national organization and spread to other college campuses.²¹ While both the Jewish Student Congregation and Hillel had the same objective of bringing an element of Jewish life to college students away from home, it was Hillel that persevered nationally and later internationally. The first campus Hillels were established at the University of Wisconsin in 1924 and a year later at



*Lane Hall on State Street,
Ann Arbor, Mich.*

Photo courtesy of Barry Stiefel



*University of Michigan Hillel on Hill Street,
Ann Arbor, Mich.*

Photo courtesy of Barry Stiefel

Ohio State University.²²

After some discussion, the Central Conference of American Rabbis (CCAR) decided, at a Boston conference on April 28, 1925, that the Jewish communal organizations on American college campuses should unite to maximize membership and funding.²³ Rabbi Solomon Landman, director of Hillel at the University of Wisconsin, supported "that the CCAR throw all possible effort in the furthering and extending of the Hillel Foundations and the Foundation idea."²⁴ By 1925, in addition to the Jewish Student Congregation at U-M, Hillels were functioning at the universities of Illinois, Wisconsin and Ohio State, and independent Jewish campus organizations in place at Harvard, Yale, the University of Chicago and the University of Minnesota.

Rabbi Franklin, director of the Student Jewish Congregation at the University of Michigan, and the three Hillel campus directors, all were Reform rabbis who belonged to the CCAR. On Dec. 16, 1925, the CCAR met at Temple Emanuel in New York City to discuss the situation of "Jewish Organizations Interested in Work Among Students at Universities."²⁵ A vote was held on whether "the Board ought inaugurate, induct and correlate Jewish activities at the various universities according to existing needs."²⁶ The result was a CCAR policy decision to leave Jewish campus activities to the Hillel Foundation, operating under the umbrella of B'nai B'rith.

According to the minutes, Rabbi Franklin was unable to attend the meeting at Temple Emanuel and voted absentee against the decision. Shortly afterward, the Jewish Student Congregation became University of Michigan Hillel, the fourth campus Hillel in the country. Hillel also soon replaced the four independent Jewish campus organizations at Harvard, Yale, the University of Chicago and the University of Minnesota.

In 1942, U-M Hillel moved from Lane Hall to its present location on Hill Street. Hillel and Ann Arbor's Congregation Beth Israel shared a facility from the late 1940s until 1968.²⁷ In 1968, Beth Israel moved to another location within Ann Arbor, and the Ann Arbor Orthodox Minyan now shares the building with Hillel.

The current facility, built in 1989,²⁸ is the U-M Hillel Mandell Berman Center, named in honor of the U-M alumnus and honorary chair of the Hillel board of trustees who generously contributed to the construction of the building.

With a history that spans eight decades, U-M Hillel has played a significant role in campus life, serving not only the religious needs of the Jewish university community, but also providing a social, political and artistic haven for students and educators. Hillel has made an important contribution to the development of what today is widely regarded as one of the leading universities in the country and one of the most welcoming for Jewish students.

Acknowledgements

The author would like to express his gratitude to Jan Durecki, archivist at Temple Beth El's Rabbi Leo M. Franklin Archives in Bloomfield Hills, Mich., who provided exceptional assistance at the archives for the research of this paper.



Barry Stiefel is studying the preservation of historic Jewish sites in preparation for his doctoral degree from the Historic Preservation program at Tulane University in New Orleans. A native of Ann Arbor, Stiefel returned to Michigan after the devastation of Hurricane Katrina in New Orleans and then wrote the book, The Jewish Community of Metro Detroit: 1945–2005, published by Arcadia Press (reviewed in this volume of Michigan Jewish History).

Footnotes

- 1 Over the decades as the Jewish community at the University of Michigan grew, Hillel expanded its religious programming to include Conservative, Orthodox and Humanistic practice, in addition to Reform.
- 2 Coincidentally, Hill Auditorium was designed by Albert Kahn, the famous Detroit Jewish architect. Kahn was also a member of Temple Beth El in Detroit.

(Endnotes)

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- 9 Ibid., University of Michigan Bentley Historical Library Archives, call number Flmu F27 .J6 A4
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- ¹² The Year Book of Congregation Beth El Detroit, Michigan, Vol. III, 5674 1913-1914, Published 1914 Houghton-Jacobson Printing Company, Detroit. Located in Rabbi Leo M. Franklin's papers at the Temple Beth El Rabbi Leo M. Franklin Archives, Bloomfield Hills, Mich.
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- ¹⁴ Olderman, Justice (January 12, 1999) History of Diversity at the University of Michigan: Important Date and Events. Unpublished document University of Michigan Bentley Historical Library Archives, papers of Justice Olderman
- ¹⁵ Information on University of Michigan Hillel, unpublished manuscript and conversations with Michael Brooks, Executive Director
- ¹⁶ Beth Israel Community Center, Ann Arbor, Mich. 1952 – Dedication. (1952). University of Michigan Bentley Historical Library Archives, call number FA 27 A613 B562 B562
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- ¹⁸ 1915-1916 Year Book. The Jewish Student Congregation of the University of Michigan, Ann Arbor. (1915) University of Michigan Bentley Historical Library Archives, call number Flmu F27 .J6 A4
- ¹⁹ Ibid, University of Michigan Bentley Historical Library Archives, call number Flmu F27 .J6 A4
- ²⁰ Lichter, A. & McGuire, K. (2000). A History of Lane Hall. On permanent exhibit in the Lane Hall lobby. Ann Arbor, MI.: University of Michigan
- ²¹ 1915-1916 Year Book. The Jewish Student Congregation of the University of Michigan, Ann Arbor. (1915) University of Michigan Bentley Historical Library Archives, call number Flmu F27 .J6 A4
- ²² Rubin, J. (2002). The Road to Renaissance; 1923-2002, Hillel. Washington D.C.: Hillel: The Foundation for Jewish Campus Life
- ²³ Report in behalf of the Central Conference of American Rabbis to representatives of national organizations dealing with student welfare, dated Boston, April 28, 1925. Located in Rabbi Leo M. Franklin's papers at the Temple Beth El Rabbi Leo M. Franklin Archives, Bloomfield Hills, Mich.
- ²⁴ Correspondence written by Rabbi Solomon Landman to Rabbi Leo M. Franklin, dated August 27, 1925. Located in Rabbi Leo M. Franklin's papers at the Temple Beth El Rabbi Leo M. Franklin Archives, Bloomfield Hills, Mich.
- ²⁵ Minutes of Conference of representatives of Jewish organizations interested in work among students at Universities; dated Temple Emanuel, New York, N.Y., December 16, 1925. Located in Rabbi Leo M. Franklin's papers at the Temple Beth El Rabbi Leo M. Franklin Archives, Bloomfield Hills, Mich.
- ²⁶ Ibid
- ²⁷ History of University of Michigan Hillel, unpublished manuscript
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A Rich History and a Bright Future: Hillel at MSU

By Jennifer Hughey and Jonathon Koenigsberg

Hillel was established in 1939 at Michigan State University (then Michigan State College). Meetings were first held at People's Church and later above Jacobson's furniture store on Grand River Avenue.

In 1947, Hillel became a permanent fixture on campus when its parent organization, B'nai B'rith, officially dedicated the Hillel House at 319 Hillcrest Street. At the time, Hillel was considered one of the largest groups on campus, boasting more than 75 members. Four bedrooms in the house served as offices. In addition there were a kitchen, living room and multi-purpose recreation room in the basement.



*Rabbi Ada Feinberg,
MSU Hillel's
first director.*



The original MSU Hillel House on Hillcrest Street.

Under the guidance of Rabbi Ada Feinberg, Hillel House hosted religious services, student dances, radio parties and speakers and produced MSU Hillel's first newspaper, *The Hillel Post*. The Hillel House on campus continued to thrive through the 1950s, and its first official director, Rabbi Abraham Zemach, was appointed in 1958.

During the 1960s, Rabbi Zemach and other community members began to push for a much-needed remodeling of the 60-year-old Hillcrest structure. In the years between 1958 and 1968, the Jewish student population at MSU had grown from approximately 500 students to more than 1,800. Hillel House had a capacity to serve only 50 people.

These were critical years for Jewish college students. Anti-Semitism



The Milton M. Weinstein Hillel building on Linden Street (the old AEPhi sorority house).



Dedicated in 2002, the Lester J. Morris Hillel Jewish Student Center at 360 Charles Street.

and anti-Israel propaganda flooded the campus, compounding the need for adequate support and facilities.

In 1973, under Rabbi William Rudolf, the dream of a new home for Hillel began to take shape at last. With great dedication and perseverance, more than \$400,000 was raised to purchase and remodel the former Alpha Epsilon Phi sorority house, located at 402 Linden Street. In 1978, Hillel's director, Rabbi Daniel Allen, led the transition into Hillel's new home. Following the completion of renovations, the B'nai B'rith Hillel Jewish Student Center at Michigan State University was officially dedicated on Oct. 19, 1980. This house on Linden Street would serve for many years as the new "home away from home" for Jewish students on campus.

In addition to providing badly needed space, the new building also served as a Jewish co-op. This unique program provided nine Jewish students with an opportunity to live together in a Jewish environment, while helping to fund the general maintenance of the building.

Increased staffing in the early 1980s allowed for continuation of the quality programming traditionally associated with the B'nai B'rith Hillel Foundation at Michigan State University. Then, on Sept. 24, 1984, Milton M. Weinstein, one of MSU Hillel's greatest benefactors and friends, passed away. His lifelong dedication to the Hillel foundations in Michigan, and his unwavering support to Michigan State Hillel in particular were major factors in the perpetuation of a Hillel House on campus. In his memory, the Hillel building on Linden Street was rededicated on July 21, 1985, as the Milton M. Weinstein Hillel Jewish Student Center.

Hillel continued to develop and expand, advocating and accommodating Jewish culture and religion in the campus setting. Under the guidance of director Sheldon Gellar, Hillel gained respect for its community leadership during the difficult time of the first intifada in Israel. Through inspirational programming and events, Hillel was able to reach even the most estranged and disassociated members of the Jewish community on campus.

When Gellar made aliyah in 1988, Dr. Mark Finkelstein was appointed



(L to r) Jennifer Bloom, past Jewish Union president, stands with MSU Hillel's executive director, Cindy Hughey; donor Margie Dunn and her son, Avi Davidoff, at the 2006 Inaugural Tribute Dinner honoring Alan and Sue Kaufman.

executive director. While Hillel continued to be a strong Jewish communal voice on campus, Finkelstein also worked toward cementing the relationship between Hillel and the university administration. Under his leadership, Hillel made immense strides and enjoyed great success. Attendance at events had more than tripled by the time he left the position in 1995.

Without a director in place for a year, MSU Hillel's growth was temporarily derailed. By the time Rabbi Philip Cohen was hired in 1996, student attendance and participation had fallen to an all-time low, and damage from a fire kept students from using much of the building. Still, despite these setbacks, Hillel began to rebuild, focusing on cultural and religious programming as well as developing student leadership. Rabbi Cohen departed in the summer of 2000.

Hillel was again on the right track but facing several major hurdles. The Milton M. Weinstein Hillel Jewish Student Center was in a state of disrepair. The kitchen had never been updated and most of the building had not been renovated since the late 1970s.

In August 2000, MSU Hillel appointed Cindy Hughey as its first female director. From the moment Hughey arrived, it was her goal to make Hillel a comfortable place for every Jewish student on campus. Diving headfirst into the task, Hughey facilitated massive outreach programs and engaged more students than Hillel had ever seen. By 2001, Shabbat dinners were filling up the entire dining and living rooms combined. Running out of room and options, the Michigan State Hillel Jewish Center was in serious need of a new facility.

With the dedication and support of Jewish communities all over the state, the university administration, Hillel alumni and current Jewish students, a capital campaign was initiated that would ultimately raise more than \$3.1 million for building a new Hillel facility.



Capital campaign chair David Bittker and his wife, Arline, at the ground breaking ceremony for the Lester J. Morris Hillel Jewish Student Center in September 2001.*

**Mr. Bittker passed away
Feb. 27, 2005*

The dedication of the Lester J. Morris Hillel Jewish Student Center in September 2002 marked a renaissance of Jewish life on the MSU campus.

Hillel proudly is the place to be for MSU Jewish students, offering more than 180 programs annually. From Shabbat dinners that consistently attract more than 150 students weekly, to intramural sports, to Israel advocacy, MSU Hillel provides appealing events, groups, lectures and opportunities to every Jewish student. Hillel has become a true center for Jewish life at Michigan State University.



Jennifer Hughey is a 2006 MSU graduate with degrees in anthropology and museum studies.

Jennifer Hughey



Jonathon Koenigsberg is associate director and director of development for MSU Hillel. Koenigsberg also received both his undergraduate and law school degrees from MSU.

Jonathon Koenigsberg

DETROIT JEWISH WOMEN IN PHYSICAL SPORTS

DURING THE EARLY DECADES OF THE 20th CENTURY

◆

By Linda J. Borish and Elizabeth A. Zaroni

The experiences recorded about early 20th Century East European and German Jewish immigrants who came to Detroit in the 19th Century often have focused on men and women's work, religion and residential aspects of their lives. Yet during this period, the physical culture of immigrant Jewish women generated the interest of several immigrant aid and Jewish organizations. The historical study of Jewish women's physical culture and sport in the Detroit area provides insight into views about gender, ethnicity, social life and religious identity, offering us a more thorough understanding of everyday life here in the early 20th Century.

Historian Kenneth Waltzer states in his article about East European Jewish Detroit that historians need to learn more about women's changes in social and cultural life and ways in which Detroit Jews built community and shaped their identities. This research on Jewish women, sports and community in Detroit adds to our understanding about social and cultural changes and gender and ethnic identity, and dispels notions about Jews as an ethnic group lacking in physical strength and sporting interests.

Jacob Mazer, chair of the Gymnasium Committee of Temple Beth El when the gymnasium opened in 1922, noted the importance of this physical space for Detroit Jews. "We sincerely hope that both the women and the men will visit the Gymnasium with more regularity as there is a great deal of Health stored in the walls of the Gymnasium," said Mazer.

The Emphasis of Immigrant Aid Organizations and Women's Physical Culture and Sport

In 1903, the Detroit Jewish community opened a settlement house on East High Street to serve the needs of Detroit's approximately 6,000 Jewish immigrants. This facility, known as the Hannah Schloss Memorial Building, provided classes and training for Jewish men and women. It also housed the United Jewish Charities of Detroit to help individuals in need. Benefactor Seligman Schloss gave the gift of a building fund in memory of his wife, Hannah Schloss, founder of the Jewish Ladies Sewing Circle and a founding member of the United Jewish Charities.

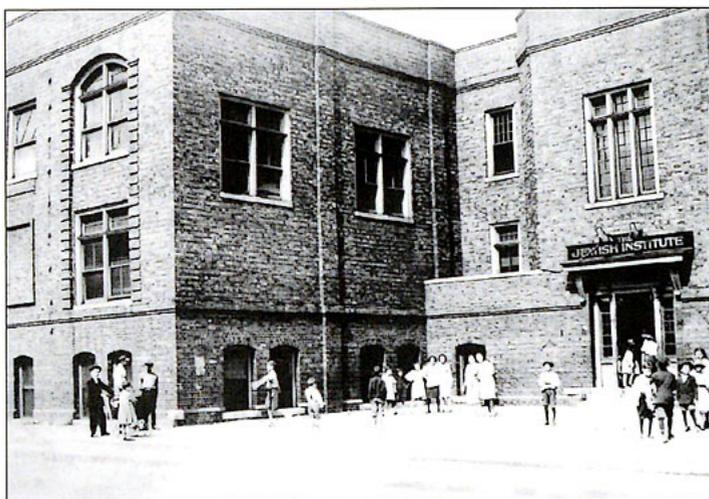
At the dedication of the Hannah Schloss Memorial Building on September 28, 1903, community leader and philanthropist, Henry M. Butzel

said of the Jewish immigrants, "Here, we shall welcome them. Here, we shall teach them how to live. Here, we shall give them free public baths." In short, "Here, we shall Americanize them."

Part of the process of teaching Jewish immigrants about American culture included spiritual, educational and physical training in programs at the Hannah Schloss settlement house. "Programs conducted in Schloss Building included reading, arithmetic, art, civics, sewing lessons for girls, physical culture, dancing, lessons in piano, stenography and American history and manual training classes for boys," wrote a chronicler of Detroit's United Jewish Charities.

The increasing Jewish population of immigrants in the Detroit area led to an expansion of the Schloss building in 1908. Funds for a new wing of the building were contributed by United Jewish Charities President Bernard Ginsburg, and the Schloss Building was now called the "Jewish Institute." Dedicated in 1908, the Jewish Institute of Detroit housed a sizeable gymnasium and other facilities. The Jewish American newspaper described the dedication ceremonies and highlighted the Hannah Schloss Memorial wing. The new facilities included "a large gymnasium with bath and locker rooms on the two upper floors and other rooms for training boys and for manufacturing by unskilled women as well as rooms for teaching immigrants English."

The Jewish Institute of Detroit leaders heralded their organization as "comparing very favorably with buildings in other cities similarly devot-



The Hannah Schloss Building. Built in 1903, the Hannah Schloss Institute served as Detroit's first Jewish community center. Among many other services, such as settlement and language classes, the center also was a haven for Jewish athletes. The building closed in 1924.

Photograph courtesy of the Leonard N. Simons Jewish Community Archives, Jewish Federation of Metropolitan Detroit

ed to Jewish philanthropy and education," with the auditorium, athletic facilities, library, day nursery and other facilities. Jewish girls and boys participated in sporting activities in the gymnasium. Members of the Hannah Schloss women's basketball team showed their ethnic pride in a team photograph featuring their basketball marked the "Jewish Institute."

Senda Berenson, a Jewish immigrant from Vilna, who became the director of physical training in 1892 at Smith College in Massachusetts, was known as the "Mother of Women's Basketball." After observing the game of basketball invented by Dr. James Naismith in 1891, Berenson modified the rules to promote a more cooperative, less competitive game for women. The Jewish Institute, where they played, relocated in 1924 and was the forerunner of the Jewish Community Center of Detroit.

Another important Jewish aid organization in Detroit that promoted young women's physical fitness through outdoor exercise and recreation was the Fresh Air Society. Founded in 1904 by Jewish reformers Ida Kopple and Blanche Hart, it remains one of Detroit's oldest Jewish communal agencies. The Fresh Air Society strived to give the children of

poor Eastern European Jewish immigrants an opportunity to escape the city and improve their general health in an open-air setting. Hart said, "No child should ever be denied a true outdoor experience." The all-female Fresh Air Society board, most of them active members of Temple Beth El, expanded the program through skillful fund raising and administration.

Providing inner city youngsters with "fresh air" remained a central physical and moral concern of reformers and educators during the early 20th Century, when rapid urbanization and downtown development raised anxiety over the city's immoral influence on the behavior and leisure time activities of youth. In 1926, Morris D. Waldman, director of United Jewish Charities, expressed these concerns in his article, "What Will Detroit Jewry Do?" in the *Detroit Jewish Chronicle*. Detroit was obligated, Waldman asserted, "to prevent as far as possible our growing youth from entering into the dubious or nefarious practices." Noting the city's inequities and lack of social services for Jews, Waldman said, "Supplementing the educational and recreational work of the city, we must provide adequate educational



*Jewish Institute Hannah Schloss Detroit
The Hannah Schloss Girls
Basketball Team, circa 1914.*

Photograph courtesy of the Leonard N. Simons Jewish Community Archives-Becoming American Women Collection, Jewish Federation of Metropolitan Detroit

and recreational facilities of our own. The synagogues and the Hebrew schools must co-operate to the fullest extent with one another in providing such opportunities to the maximum degree." In the country, away from "vicious and degrading diversions" of the city, he wrote, girls could recuperate their health through physical culture and sport at the Fresh Air Society Camp.



The Fresh Air Society. A summer camp for Jewish children, the Fresh Air Society, founded in 1904, promoted health and fitness. Campers are shown here at the camp's first permanent site at Venice Beach on Lake St. Clair. Photograph courtesy of Fresh Air Society

For the girls who frequented the Fresh Air Society Camp, physical culture and exercise through recreation and sport were vital parts of their camping experience. In 1912, the camp relocated to Venice Beach on Lake St. Clair, 15 miles from Detroit. At Venice Beach, 100 boys and girls engaged in physical activities, such as swimming and playing games, to escape the grit of the city and build physical fitness. An early 20th Century photograph from the Venice Beach camp shows girls and boys swimming together in bathing suits provided by the Fresh Air Camp.

The 1922 camp budget allocated \$500 for swimsuits, middies and bloomers, as well as household supplies. Camper Belle Freedman, a camper in 1917, recalled, "Fresh Air Camp was heaven to me. We were given three meals a day. In those days, we didn't have money, so camp provided us with uniforms and flannel nightgowns. They even gave us bathing suits to wear." Although the camp welcomed and recruited Jewish youth of both sexes from Detroit, usually more girls than boys attended camp each summer.

Young Jewish Women and Sport in Detroit

On February 15, 1918, the *Jewish Chronicle* reported, "Young Jewish Women of Detroit Organize YWHA," describing how a number of Jewish girls discussed "swimming and tennis plans" at a meeting in the Hannah Schloss gymnasium. The following year, the Jewish Woman's Club of Detroit, originally organized in 1891, opened a clubhouse for Jewish girls. In

1920, the Young Women's Club, forerunner of the Detroit section of the National Council of Jewish Women, organized the Young Women's Hebrew Association (YWHA). The YWHA soon began serving about 800 girls in Y activities. From its beginning, the YWHA desired to provide "the young people of our community with adequate facilities where they may find opportunity for recreation and for physical and mental developing in a Jewish environment."

In the Young Women's Hebrew Association review of 1928, YWHA Executive Director Ella Vera Feldman described the girls' "program along athletic lines," noting that in addition "to gymnastics, tennis, basketball



The Young Women's Hebrew Association, organized by the National Council of Jewish Women, served hundreds of girls in Y activities annually. These ladies are getting a swimming lesson at the YMHA Camp in 1929. Photograph courtesy of American Jewish Historical Society New York and Newton Center, Mass.

and baseball, swimming and life-saving are taught." The Michigan waterways in the summer offered swimming sites for YWHA girls. During the 1920s, the Detroit YWHA had Jewish girls play basketball and other sports at the Temple Beth El gymnasium and swim in the pool at Balch School. The YWHA basketball team played against Detroit area teams and competed in the Business Women's Basketball League.

When Temple Beth El's new gymnasium opened in 1922, Rabbi Leo M. Franklin believed the facility would help realize the temple's "fondest dreams of making this house the very soul and center of the Jewish life of our community." In his report on the activities of the 1923 season, published in the *Annual Temple Beth El Yearbook*, Jacob Mazer, chairman of the Gymnasium Committee, documented the women's initial athletic involvement. Mazer reported, "The ladies' classes were well attended, and when you take into consideration that some of our women had never attended a gymnasium before, it is gratifying to know that in a very short period they found how beneficial and helpful the work was."

However, a few years after the gym's opening, the women of Temple Beth El seemed to lose their enthusiasm for the classes. Although disappointment over the poor attendance of both men and women appeared in the Gymnasium Reports of 1924-1925, a special reference was made to the paucity of a female presence in the gymnasium. This was true even though

the Temple charged no fees for using the gym or lockers and had hired a superior gymnasium instructress from the City of Detroit Recreation Commission. Yet the Gymnasium Committee reported that the YWHA Tuesday night gym classes continued to draw interest and were "well attended and properly conducted."

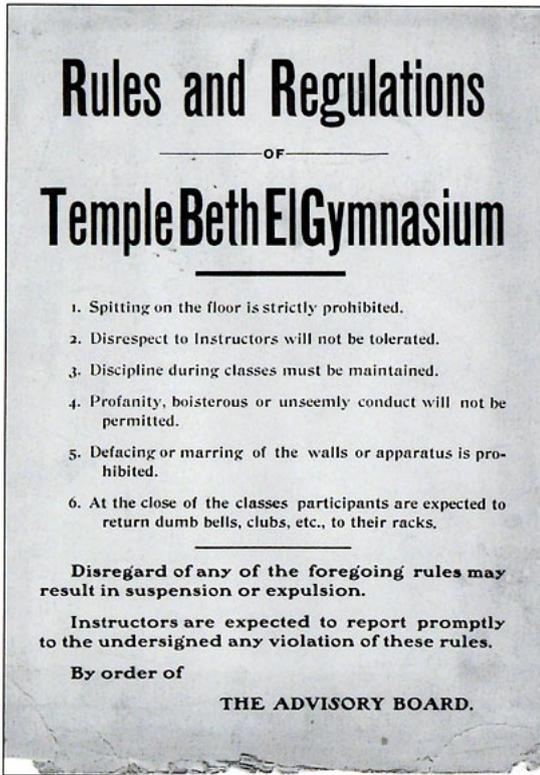
Younger Jewish women seemed to participate more readily in the sports offerings. The May 1923 issue of the *Bethelite*, the official newsletter of Temple Beth El's School of Religion, suggested that girls thought about physical culture in gendered terms. In the "Musings of Marian Fuchs" under the "Personal" section of the newsletter, she commented, tongue and cheek, "Sport is certainly wonderful. Just think of the exercise one gets while changing into the various sport outfits."

Temple Beth El announced the formation of a girls' basketball team in 1926. When the Temple Beth El High School began organizing a boys' basketball team in January 1926, anticipation of a team for girls appeared less than two months later. In a March *Bethelite* article titled, "Girls Progressing!," the author urged, "Copy cats! Just because the boys have organized a basketball team, the girls just can't remain behind. In other words, the girls are also getting a team under way. No definite plans have been made as yet but it is understood that there will soon be a tryout. When there is... Girls don't forget that there's a gym here."

Two years later, in 1928, some female students again tried to stir interest in organizing girls' athletics at Temple Beth El. An article in the *Bethelite* noted, "This year for the first time, there are prospects of having girls athletic teams. The one in question now, is basketball. Although athletic teams are nothing new to the boys of the school, they are new to the girls." The article concluded by suggesting that temple girls could earn their rights to the gym and demonstrate their loyalty to the temple through committed participation in athletics. "It is up to us to grasp this opportunity and show that the girls also are deserving of athletic facilities. Everyone come out and display in a different way your loyalty to Beth El."

In fact, the temple seemed to consider forming a girls' team as essential to both future female athletic endeavors and to the reputation of the temple's entire athletic program. The November 1928 *Bethelite* stated, "As soon as an athletic instructor is appointed, the girls will plan their program as to make it just as extensive as the boys. If the Temple's athletic program is a success it will do much towards insuring extensive opportunities in athletic competition for the future students of the Temple Beth El Sunday School." In an October 1929 article on girls' athletics, this exhorting sentiment is pushed again: "What is a school without some athletic activity in it? Now is your chance to come literally to the rescue of your religious school, and show what real school spirit is!"

To spark athletic interest in the girls of Temple Beth El, the *Bethelite* used gender persuasion to draw attention to competition between girls and boys.



Gymnasium Rules. Temple Beth El's gymnasium opened in 1922.

A 1929 article bated, "Are you girls going to let the boys get the better of you? They also have been trying to encourage the students of Temple to enter into sports and have brought great interest into their group. Cannot the girls do the same? Come on girls, show your fighting spirit! Get organized and bring your teams out on the field!"

Temple Beth El made it clear that athletic involvement was important for both female and male students in forming a united Jewish identity. In a special *Bethelite* article titled, "Why the Temple Beth El Sabbath School Pupils Should Attend the Gymnasium," athlete and chair of the Gymnasium committee, Jacob Mazer, dispelled myths that the institution functioned solely as a religious entity. He

wrote, "That belief is changing and we now find the church as the center of social, education and physical development as well as spiritual."

The importance of physical culture having been so emphasized at Temple Beth El, the continuing sporadic sports participation by the temple's female members seemed particularly inexplicable to some sports enthusiasts. A section in the January 1929 *Bethelite* newsletter titled, "Around School," included the commentary, "Aren't girls queer? Now that they have the long wanted gym class, you'd think poison ivy grew downstairs!"

In 1938, the first Temple Beth El girls basketball team officially organized. The team, coached by Harriet Stone and captained by Dorothy Stiglitz, played its first game against the Navy Girls Club. A story in the *Bethelite* revealed the temple's high expectations for the girls' basketball: "The game on December 17th, which will be played in the temple gym, is expected to be a good one."

The Franklin Hills Country Club

The establishment of country clubs enabled wealthier Jewish women in Detroit to participate in outdoor physical activities in more exclusive

settings. Franklin Hills Country Club, originally located in Detroit and known as the Redford Country Club, was founded in 1919. The founders were affluent German Jews who were typically barred from Anglo-American country clubs. The country club setting allowed the monied class to conspicuously demonstrate their social status through such sports as golf, tennis and polo.

Women took advantage of Franklin Hills' facilities to combine sports and leisure with social activities, even though their gender excluded them from official membership at the club. Instead, wives and daughters were allowed access to the grounds, facilities and events as an extension of their husbands' or fathers' membership status. Article IX of the original 1919 by-laws adopted by Franklin Hills specified the conditions under which widows of club members were to be admitted to the country club. Women needed to apply to the Board of Directors for a special "Woman's Privileges" to use the facilities. The article stipulated that, "Such application shall be signed and supported by two members in good standing and submitted



Club Champion. In 1931, Josephine Jacob took home the Franklin Hills ladies' club championship trophy.

to the Board of Directors: Notice shall be given to each member of the Board of such application . . . the application shall be balloted upon by the Board, and one black ball shall be sufficient to reject such application." Not until 1990, did the Franklin Hills governing board finally approve regular membership for women and full access to athletic facilities.

Despite their precarious membership status, the women not only took advantage of Franklin Hills' sporting facilities and athletic events, but thrived in competitive play. They were successful athletes in their own rights. As with most other Jewish and gentile country clubs throughout the nation, golf in particular brought the women of Franklin Hills into competition with each other on the fairway. In 1919, women from 14 area country clubs formed the Women's District Golf Association of Detroit, after men had formed the Detroit

District Golf Association in May. Subsequent female golfing standouts at Franklin Hills included the 1922 women's club champion, Lori (Fenton) Simon; 1931 champion, Josephine Jacob; and 1959 and 1961 champion, Louise Newman. Golf clearly gave these women the opportunity to enjoy competition, companionship and physical activity.

A major event in women's sport history took place in Detroit in 1947 when Franklin Hills hosted the Women's Amateur Golf Championships. Golfer Louise Suggs beat competitor Dorothy Kirby in the final champion-

Country's Top Women Golfers on Hand Early for Next Week's Big Tourney



Although the Women's National Amateur golf tournament does not get underway at Franklin Hills until next Monday many of the contestants have arrived early to help familiarize themselves with the course. Among those who shot practice rounds Thursday were, left to right, Mrs. Edwin H. Vare, Philadelphia; Beverly Hanson, Fargo, N. D.; Jean Hopkins, Cleveland, and Dorothy Kirby and Louise Suggs, both of Atlanta, Ga.—News Photo.

In 1947, the eyes of the golf world centered on Franklin Hills Country Club, Detroit's first Jewish country club, as the Women's National Amateur Golf Tournament came to town.

Golfers came from across the country. Pictured in this clipping are: (l to r): Mrs. Edwin Vare (Philadelphia), Beverly Hanson (Fargo, N.D.), Jean Hopkins (Cleveland), and Dorothy Kirby and Louise Suggs, both of Atlanta.

ship match. A 1947 article from *Time Magazine* shows a picture of Suggs at Franklin Hills, holding her winning trophy.

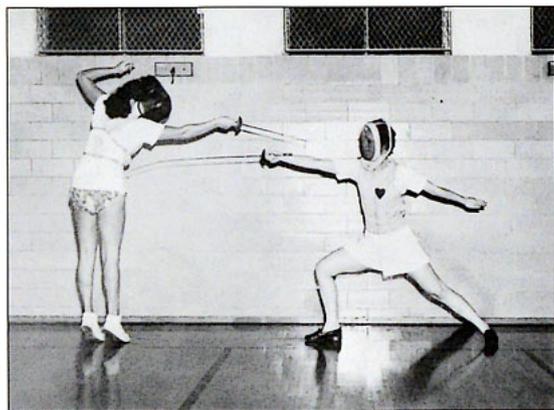
Conclusion

Detroit Jewish women continued pursuing physical and sporting activities for both health-building and spirit-building in the first decades of the 20th Century, especially under the auspices of Jewish organizations. A 1927 National Jewish Welfare Board (JWB) report about Detroit recommended the need to provide women, as well as men, with proper spaces for sport and physical recreation. The plan advocated that "one building be erected to serve both sexes, of all age groups and that the YWHA and Jewish Centers Association constitute the nucleus for a new organization to manage

this building." A number of athletic and physical culture programs were developed for women and girls as new institutions emerged, such as the Jewish Community Center (JCC) on Woodward and Holbrook avenues, which opened in 1933. The Aaron DeRoy Memorial Building of the JCC was dedicated in 1939 at this location. Even more sports and health classes for women and girls became available at the Dexter-Davison Branch of the JCC, dedicated in 1950.

The first suburban JCC opened in 1956 on Ten Mile Road in Oak Park. A Jewish Welfare Board report from the early 1970s noted that the Detroit JCC's membership and catalog of activities showed a range of sport and health programs for women and girls of various ages, from basketball to "water ballet."

The evolution of Jewish women who fostered an awareness of physical health for new Jewish immigrant women coming to the city, to their younger counterparts who chose to pursue values of sport and American culture sometimes in Jewish contexts, provides evidence of the range of physical and cultural identities many Jewish women embraced. Whether it was competing against gentiles and using non-Jewish physical spaces or developing their own, the Jewish women of Detroit helped shape a community and brought new 20th Century experiences from which new generations benefit.



After the Jewish Community Center on Woodward and Holbrook Avenues opened in 1933, a wide variety of athletic opportunities became available to women. Photograph courtesy of American Jewish Historical Society, New York and Newton Center, Mass.

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Dr. Linda J. Borish

Dr. Linda J. Borish is associate professor of history and gender/women's studies program at Western Michigan University. Dr. Borish is also executive producer and historian for the newly released documentary film, *Jewish Women in American Sport: Settlement Houses to the Olympics*, in conjunction with Maccabi USA/Sports for Israel. She has published articles on American women and sport history and Jewish women in American sport history.



Elizabeth A. Zaroni

Elizabeth A. Zaroni is a doctoral student in the History Department at University of Minnesota. Her M.A. thesis, *Sport and Consumer Culture in the Early 20th Century*, earned her the M.A. Research Award in History at Western Michigan University in Spring 2006.

Jewish Women in American Sport: Settlement Houses to the Olympics, produced and directed by Shuli Eshel is a 30-minute film covering the rich history and success of Jewish women athletes. Screenings will begin in the fall of 2006. For more information, please contact Linda Borish at linda.borish@wmich.edu or call, 773-868-4140.

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FROM MONTICELLO TO MICHIGAN

A PROBABLE MICHIGAN CONNECTION

By Jan Durecki

At a recent celebration, President George W. Bush remarked, "We're a better... stronger and freer nation because so many Jews [chose] to become American citizens."¹

In 1733, a Portuguese physician seeking refuge from the Inquisition was among those who "chose" to settle in the colonies that eventually became the United States.² In the 19th Century, his descendants saved an American president's home from destruction, and during the succeeding years, a "probable" Michigan branch of this remarkable family continues the commitment to historic preservation.

In 1726, Dr. Samuel Nunez Ribiero fled to England with his family, escaping religious persecution in Portugal.³ In England, Dr. Nunez joined a colony of similar Jewish exiles from Spain and Portugal.⁴ Seven years later, the Nunezes boarded a ship bound for Savannah, Ga.,⁵ at a time when fewer than 1,000 Jews lived in the British colonies.⁶

Dr. Nunez, a gifted physician, prospered in his new home, and his family increased. After many years, his great-granddaughter Rachel married Michael Levy (1787).⁷ Born fourth among the couple's 14 children was Uriah Phillips Levy (1792-1862). Uriah Levy contributed to the United States' military success during its early nationhood, and later through a chain of events saved President Thomas Jefferson's beloved Monticello estate from destruction.



Uriah Phillips Levy (1792-1862) purchased Monticello from Charlottesville, VA. druggist James Barclay.

Finding Monticello

During the War of 1812, Levy enlisted in the U.S. Navy. In time, he served as master of the brig on the *Argus*, a ship that accounted for the destruction of 21 British merchantmen.⁸ Within four years, Levy faced the first of two court martials that contemporary scholars have determined were anti-Semitic in nature. The first occurred in 1816 when Levy killed a drunken officer who had insulted him and then challenged him to a duel.

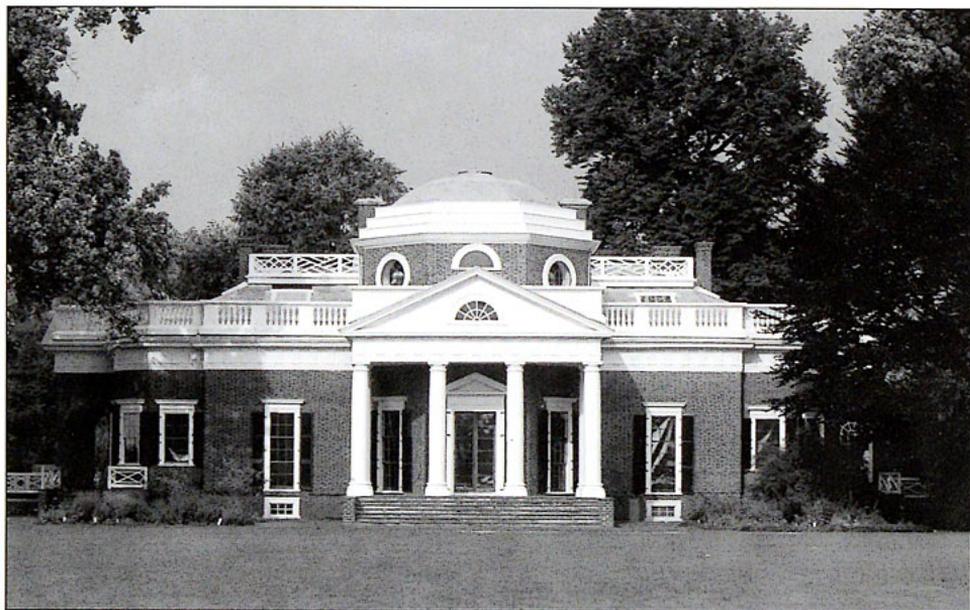
After a grand jury indictment, Levy was eventually found not guilty.⁹

The second incident occurred in 1819 after a non-fatal fight with his ship's lieutenant. That court martial resulted in Levy's dismissal from the Navy. Two years later, he was re-instated by President James Monroe.¹⁰ Rising to the rank of commodore, Levy advocated the fair and humane treatment of naval personnel. He was responsible for abolishing the practice of whipping seamen in punishment for their misdeeds.¹¹

Levy's great admiration for Jefferson during America's early development was due to the president's egalitarian philosophy of a society based upon religious freedom.

Nothing was more precious to Jefferson than his Monticello estate in Charlottesville, Va., a project that was both a labor of love and an emblem of his "personal independence" and accomplishment.¹² Construction began on the classically influenced design in 1770. Twelve years later, in 1782, it was completed. After his tenure as U.S. ambassador to France (1784 - 1789), Jefferson returned home and immediately began remodeling Monticello to incorporate elements of Continental architecture.¹³ Those alterations were finally completed in 1809.¹⁴ The president had lavished inordinate amounts of time and money upon his home and was more than \$100,000 in debt when he died in 1826.

Jefferson bequeathed Monticello and its lavish furnishings to his daughter Martha Randolph. She ultimately was forced to sell the estate to satisfy her father's creditors while retaining ownership to the family burial



Monticello, President Jefferson's beloved estate.
 Photograph courtesy of Monticello/Thomas Jefferson Foundation, Inc.

plot in which her father was interred.¹⁵

Charlottesville druggist James Barclay purchased Monticello in 1830 for \$7,000. He intended to establish a silkworm farm on the property.¹⁶ Barclay, according to Marc Leepson, author of *Saving Monticello*, nurtured an ardent dislike for Jefferson. Barclay demolished Monticello's beautiful grounds, lawns and gardens and planted mulberry trees around the estate.¹⁷



Rachel Phillips Levy, Uriah Levy's mother, is buried on the grounds of Monticello. Uriah relied on his mother to manage the estate and host the many social gatherings.



Rachel Phillips Levy is the only Levy buried on the grounds of Monticello. Photograph courtesy of Monticello/Thomas Jefferson Foundation, Inc.

The Barclay family, on the other hand, maintains that the druggist had a deep respect for Jefferson. Whether it was his wish to destroy Jefferson's dream or an inability to maintain the expansive property and the house, Barclay let Monticello languish. Barclay's descendants contend the reason was the well-documented constant flow of sightseers that "too much visited" the private residence, preventing Barclay from maintaining the property and ultimately selling the home.¹⁸ Whatever the circumstances -- his ineptitude as a silkworm farmer or the public's constant intrusion -- after four unsuccessful years, Barclay sold Monticello to Uriah Phillips Levy for \$2,700.

Ownership of Monticello was both symbolic of Levy's personal success and a tribute to President Jefferson. The house was a dilapidated ruin when the naval officer and businessman took possession. Levy and his widowed mother, Rachel, took up residence in the estate and immediately began restoring the house and gardens to their former glory. They also eventually recovered most of Jefferson's furnishings.¹⁹

Rachel Levy acted as her son's hostess and oversaw Monticello's operations during his absences. Upon her death in 1839, Rachel Levy was

laid to rest on the grounds of Monticello, however not in the Jefferson family graveyard. Her grave is at the site of the Stone House, which had alternately served as a brick, woodworking and textile workshop. Anna Berkes, the current librarian at Monticello's Thomas Jefferson Library, confirmed that Rachel was the only member of the Levy family interred on the estate's grounds.²⁰

Upon his death in 1862, Levy bequeathed Monticello with a generous stipend to "the people of the United States [for] the sole and only purpose of establishing and maintaining [there] an Agricultural School for the purpose of educating...children of the warrant office of the United States Navy whose Fathers [sic] are dead."²¹ With the nation embroiled in the Civil War and the house firmly behind enemy lines, the government declined the gift. After the war, the Levy family regained control of the estate, which had been confiscated and sold by the Confederates.

Saving Monticello

In 1879, Jefferson Monroe Levy (1852-1924), a New York City real estate developer, purchased Monticello from his uncle Uriah Levy's estate. He restored the house, once again in disrepair, and magnanimously allowed local residents to visit the home. On holidays, he feted them with food and fireworks and also allowed the Jefferson family an occasional burial in the estate's cemetery.²² Jefferson descendants currently maintain ownership of the graveyard under the auspices of the Monticello Association.²³



Jefferson Monroe Levy (1852-1924) wept as he signed the papers transferring ownership of Monticello to the Thomas Jefferson Foundation.

In the late 1890s, Congress began receiving petitions that Monticello should not be in private hands. Claiming the estate belonged to the nation because of Uriah Levy's original gift, the movement gained momentum. Author Leepson, however, maintains that the campaign's genesis was an anti-Semitic backlash resulting from the country's recent influx

of Eastern European Jews. The implication was that Jefferson Monroe Levy, a fifth-generation American, was an "alien" who did not deserve ownership of the American treasure.²⁴ World War I diverted attention from the contentious situation, but in 1923, afraid that the government would invoke eminent domain, Levy sold Monticello to the nonprofit Thomas Jefferson Foundation. Weeping as he signed the documents transferring ownership, Levy died three months later.

Michigan's Monticello Connection

In the years that followed, the story of the Levy family's stewardship of Monticello was purposefully erased from its historic record. However, in the mid-20th Century, Jewish scholars pressed for an accurate account of the Levys' involvement. It took until 1985 before full recognition was given to their efforts. To its credit, the Thomas Jefferson Foundation acknowledges the past wrongdoings and has posted a full account of the Levy family's preservation of the national landmark on the Monticello Web site.

Historic serendipity played a role in raising awareness of a possible Levy-Michigan connection. During a trip to Monticello, Oakland County residents Irving and Phyllis Kaplan noticed Rachel Levy's gravesite. The Levy name struck a chord with Phyllis, who wondered if there might be a connection to her friend Lois Levy Jacobowitz. Lois herself had pondered that very question. For an answer, Lois consulted with Dr. Malcolm H. Stern and other pre-eminent scholars in the field of Jewish-American genealogy. Dr. Stern determined that there was a probable family relationship.²⁵

The late Lois Clarece Levy (1911-2004) grew up steeped in family history and was justifiably proud of her birthright. After her marriage to Theodore Mark Jacobowitz in 1940 Lois relocated from San Francisco, Calif. to join her new husband in Detroit. Lois carried on the Levy tradition of communal service through support of Michigan social and cultural



Lois and Theodore Jacobowitz are not positive of their Levy family's genealogical link to Monticello but still feel a sense of pride that an American Jewish family played a key role in preserving this national landmark.

organizations.²⁶ Her three children, Ellen Jacobowitz, Ann Conrad and Charles Jacobowitz, now carry on the family's legacy and are committed to an accurate accounting of their family's history. Realizing that ongoing research in the field of Jewish-American genealogy continually brings new information to light, they welcome any of those broader insights into the Levy-Jacobowitz family story.²⁷

In a larger sense, the achievements of Michigan's Jewish community also parallel that of the Levys. Beginning with the 1761 arrival of fur trader Ezekiel Solomon, Michigan's Jews have shown a willingness to confront challenges and seek opportunities.²⁸ Just as the Levys fought anti-Semitism to ensure Monticello's historic preservation, local Jews have taken the lead on many social issues, such as abolition, child labor laws and civil rights. While these problems take many different forms, Michigan's Jewish community mirrors the Levys' dedication to purpose, history and personal largess.

Jan Durecki received her bachelor's degree from Oakland University in Rochester, Mich., where she majored in history and art history. She completed her master's degree in library and information science with graduate certificate in archival administration at Wayne State University in Detroit. Durecki serves as archivist for the Rabbi Leo M. Franklin Archives of Temple Beth El in Bloomfield Hills.

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FROM MONTICELLO TO MICHIGAN

specially constructed frames during their chrysalis period

¹⁷ Leepson, 28

¹⁸ *Ibid.*, 30

¹⁹ Jacobowitz, Mrs. T.M. (Lois). "The Firebrand," a Saturday Luncheon Club lecture, presented May 19, 1984. Jacobowitz Family File, Rabbi Leo M. Franklin Archives, Temple Beth El, Bloomfield Hills, MI.

²⁰ Telephone conversation with Anna Berkes, June 29, 2006

²¹ *Ibid.*

²² <http://explorer.monticello.org/text/index.php?sect=okabtatuib&syb=building&lid=68>, retrieved June 29, 2006

²³ See Burials at Monticello, <http://www.monticello-assoc.org/burials.html> for listing of Persons Buried at the Monticello Graveyard, 1773-1997

²⁴ Leepson, 215

²⁵ Stern, Dr. Malcolm H. "First American Jewish Families: 600 Genealogies, 1654-1977" (1978). . Stern was a Fellow of the American Society of Genealogists and a genealogist at the American Jewish Archives. He also served as president of the American Society of Genealogists. (Dr. Stern's credentials are in the "First American Jewish Families")

²⁶ *Detroit Jewish News*, April 9, 2004

²⁷ Information about the Levy/Jacobowitz lineage can be sent to the Rabbi Leo M. Franklin Archives at franklinarchives@tbeonline.org, and will forwarded to the Jacobowitz family

²⁸ Cantor, Judith Levin. *Jews in Michigan*. East Lansing: Michigan State University Press, 2001, 3

Captured Memories

DECEMBER 7: DISTANT MEMORIES

◆

By Benno Levi

Silently, no lights showing, the ghostly convoy knifed through the Inland Sea, heading north along the western Japanese-held coast of Leyte, deep into enemy waters. The day had been heavy with clouds and thick with fog; daylight faded early, much sooner than it should have. Staring into the darkness, I was alone at the rail. The hypnotic sparkle of the ship's wake relaxed me, somewhat easing my fears of the chaos and carnage that we might encounter tomorrow, December 7, 1944: the third anniversary of Pearl Harbor Day. My thoughts drifted back to that Day of Infamy...

Details of that afternoon in 1941 remain vivid: I was relaxing on my bed at home reading the Sunday news; the background whisper of the NBC Symphony drifting from the earphones on my crystal set above my bed. Suddenly, the music stopped. Anxious to hear the latest war bulletin, I grabbed the headpiece. The announcer urged listeners to stay tuned for "further news of the attack on Hawaii." I dashed to the front room and turned on the big radio. Pearl Harbor, I had never heard of it before, but instantly, Pearl Harbor became a household word. Only the previous evening at the Jewish Community Center, where I worked on weekends, my co-workers and I had discussed the Washington meeting between American and Japanese diplomats who were trying to resolve the crisis in Asia. To the question of the possibility of war with the empire of Japan, my response was an emphatic, "Are you crazy? They wouldn't dare start anything, it would be suicide."

Remembering back to that December night, it was hard to believe that I would one day become an active participant in WWII, because of the battle that began that day. I was then in my last year at Detroit's Central High School, meticulously following the war in Europe and the diplomatic power struggle in the Far East. My participation was still limited to fantasies. I imagined myself marching to Germany, the land of my birth, for the battle that would end the reign of Adolph Hitler.

Exactly three years later, I stood aboard the USS *Ward*, a World War I destroyer converted into a high-speed personnel assault ship. We were part of a convoy steaming north amid the islands that make up the Philippines.



Benno in Japan just after the war's end. October, 1945.

Our goal was the Japanese supply port of Ormoc. It had become the strategic conduit for the provisions needed by the Japanese as they fought to blunt General Douglas MacArthur's return to the scene of his initial defeat. Our mission: capture Ormoc; end the stalemate.

The fog that afternoon shrouded the numerous rocky islands as we rounded the southern tip of Leyte. The thick blanket of darkness allowed only an occasional faint glimpse of their presence as we glided through the choppy sea. Aboard were three platoons from Company A, two infantry and one heavy-weapon, and two more infantry units from Company B. We, members of the 305th Infantry Regiment, 77th Division, would lead the assault as the first wave at dawn the next day. I was the runner in the 3rd platoon, Company A.

At suppertime, I headed down to the troop compartment, a large hall with tiers of bunks along two walls...comfortable

sleeping quarters, unfortunately, only for one night. Tables were in the center where we ate our meals. A cafeteria line along one wall provided the "A" rations: fresh food with real meat, not the canned "K" and "C" combat rations that we detested. The fare aboard ship was always something I enjoyed. Too bad this was to be only an overnight cruise.

I filled my tray with stew, salad, a couple slices of fresh bread and a big piece of apple pie, and sat down at a table with my pals from the 3rd platoon and a group of crewmembers. The topic of discussion was tomorrow's attack. Someone piped up with, "Do you think they know we're on our way?"

"Hell, no! In this weather you can walk right up to them without being spotted," was the quick response from Gibbs, our platoon sergeant.

The next topic was baseball. The St. Louis Cardinals had beaten the St. Louis Browns in the World Series. The sailor next to me said that in his opinion, Detroit, which had ended up only one game behind the Browns, was really the better team and should have represented the American League.

I immediately jumped in with, "Are you from Detroit?"

Yes, he was and he lived in the Linwood-Dexter area, making us neighbors and immediate friends. In the course of our conversation, the sailor wanted to know more about Guam, our first combat mission that

had ended just a few months earlier. I told him that we fought right next to the Marines for a whole month. We watched from our mountain perch through a pair of binoculars as the flag rose one Saturday afternoon over the old Marine barracks on Orote peninsula below us.

What a sight! It was the first American possession captured by the Japanese and the first one we took back. I also told him that we had left Guam on November 1 for rest and rehabilitation in New Caledonia. Ten days later, just after we crossed the equator, our convoy made a gigantic U-turn. We had been ordered to head for Leyte where General MacArthur needed us. We were bitterly disappointed, but General Andrew C. Bruce, our division commander, was in his glory, having successfully pulled some strings for another opportunity to flaunt his martial prowess.

I then asked my sailor friend, whose name, unfortunately I did not write down, if his ship, the USS *Ward*, had seen much action.

He said the ship had been only on one mission as a destroyer, but eight as a high-speed troop carrier. He pointed to a bronze plaque on the wall, and we got up to take a closer look. It stated that the USS *Ward* had fired the first shot of WWII when, while on patrol, it detected and sank a Japanese mini-submarine off Pearl Harbor on December 7, 1941.

Tomorrow would be exactly three years since that had happened. My new friend told me that the first shot was fired at 0645 that morning, several hours before the sneak attack began. Very impressive. I called my buddies Vince Quinn, Walter Gibbs and Ray Salvato over to show them this interesting footnote to recent history.

We hit the sack early since reveille was at 0330; we also wanted to take advantage of this last comfortable night's sleep. Starting tomorrow, solid ground would be our mattress for weeks, maybe months.

Thursday, December 7, 1944, we had a great last meal at 0400, downed



May, 1945. Benno Levi (right) and two buddies spent four or five days in a foxhole in Okinawa.

the cargo nets at 0615, and our assault boats hit the beach at 0707. Enemy planes from the surrounding Japanese-held islands filled the sky. As the first wave, we became their primary target. With a feeling of horror, we watched as one plane dove after us. Fortunately, it was driven off by heavy fire from surrounding destroyers just as we approached the shore.

On land, the enemy was taken by surprise and before they could reorganize, we reached our objective and dug in. We felt good. The fierce resistance we had dreaded did not materialize. In spite of the merciless onslaught on our ships by Japanese planes, supplies and troops poured ashore in an uninterrupted flow. Sadly, a few of our ships were hit a mile or two offshore. We could see billowing smoke from the victims.

Japanese planes continued to stream in at treetop level to attack our positions. In one encounter, an ammo dump on the beach just a few hundred yards away went up in a tremendous explosion, sending a black cloud and debris high up into the atmosphere. One of the attacking planes burst into flames as it flew over us and then crashed. A flight of our P-38s flew in later from the other side of Leyte to protect us, staying to patrol the skies until dusk.

Within four days, in spite of determined resistance from the Japanese, we took Ormoc with its vital docking facilities. Our commander, General Andrew D. Bruce, didn't make the cover of *Time* but the magazine did quote his triumphant message to higher headquarters when he affirmed, in the vernacular of the GI craps shooter: "Rolled two 7's into Ormoc, 7 come 11." The two 7s -- 77th Division, the 7th and 11th Divisions were unable to carry out their assignment to help us capture Ormoc.

On Christmas we took Palompon, the last Japanese supply port, and the island was declared secured. In spite of that, we fought bitter battles as we continued to destroy isolated concentrations of Japanese troops.

In early January 1945, for the first time, I missed a couple of days of combat with my platoon when I was ordered into our makeshift hospital with a bad infection of "jungle rot." Casualties arrived the next day. The news was devastating. There had been an ambush and my two best friends, Frank Faudem and Robert Sherman were dead. Frank was in B Company, a fellow Detrouiter. He was captain of my high school baseball team and a minor league player already signed by the Detroit Tigers at the time he entered the army. Robert was a member of my platoon. When he needed a rifle for the patrol, I lent him mine. We had shared guard duty only a week before on the road leading through the village of Palompom. The war seemed far away that pleasant, peaceful evening. He looked at me and confessed in a way that almost sounded like an apology, "Levi -- I like this place, wouldn't mind spending the rest of my life here." He did.

The following day I hobbled on crutches up a little hill to the medical supply tent. It's where bodies were brought before burial in the division cemetery in Valencia. I stood over the stretchers. Unwilling to give up the

living images of my friends, I dared not lift the poncho that covered them. I stood alone and silently said a prayer. I felt loneliness and once more, the cold fear of combat surged through my body.

One day, we received an avalanche of mail from home, including an accumulation of newspapers and magazines that had piled up for weeks at some island Army post office. I was reading about our invasion of December 7 in *Newsweek* and as I turned a page, a familiar plaque stared at me. It was the same bronze tablet of the USS *Ward* that we had admired on the night before our landing. According to the report, the ship that had fired the first shot of WWII was sunk exactly three years later. A kamikaze plane struck just below the water line and exploded in the troop compartment where we had spent our last comfortable night. The troops had debarked earlier and all of the crew of the USS *Ward* was rescued. Had we stayed aboard just a few more hours, we would have been obliterated. The story also revealed that the 77th landed on the beach hours ahead of a large Japanese convoy filled with reinforcements bound for Ormoc. Our planes had intercepted the ships and sunk four large vessels. The remnants beat a quick retreat. Again, a later assault and we would have been met with much stiffer resistance. Mentioned also was that the scheduling for this day and hour, December 7 at 0707, was because the commanding general of the 77th Division had a distinct fondness for the number seven -- truly our lucky number.

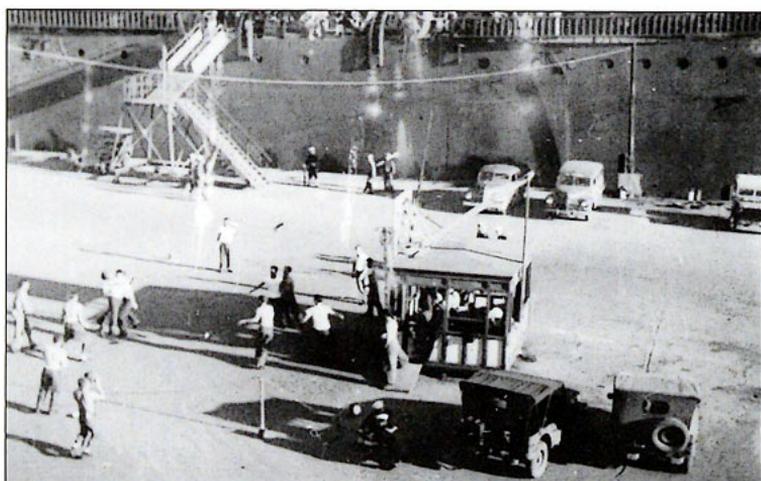
One year later, December 7, 1945, on a cold but sunny Friday morning, shouldering our duffle bags, we made our way up the gangplank of the USS *Sea Runner* in Yokohama, Japan. The next day, standing at the rail as we headed out of Tokyo Bay, homeward bound, I watched Mt. Fujiyama fade away. My thoughts fell back to that Sunday in 1941 when my world changed and then back to Ormoc on that Thursday, December 7, one



View of Mt. Fuji.

year earlier. I remembered my friends: Frank Faudem, who never saw the daughter born just a month before he died, nor was able to realize his dream of playing for the Tigers. And Robert Sherman, my sensitive pal, whose fantasy while on guard duty, unfortunately was fulfilled. So many others were left behind on Guam, Leyte, Ie Shima and Okinawa. Captain Arthur Curtain, our company commander, wrote from his hospital bed in San Francisco of our casualties: "So much that was so good is now forever lost." I remembered also the little ship, the USS *Ward*, that made its mark in history and went down so dramatically exactly three years to the day of firing the first shot of WWII.

I stood at the rail for a long time. I was one of the lucky five in my platoon who participated in all of the campaigns – and survived unscathed. I made it! I made it – endured, survived. I said a prayer of thanks.



Views of Yokohama Harbor.

Photographs from the personal collection of Benno Levi.

ARCHIVED TREASURES

Peg and Mort Finkelstein Archives Center at Temple Emanuel, Grand Rapids

The Peg and Mort Finkelstein Archives Center at Temple Emanuel in Grand Rapids houses the papers and artifacts of this temple which began a year-long celebration of 150 years of Jewish presence in West Michigan in September, 2006. Congregant June Horowitz and her mother, Lena Warsaw, began the process of preserving and collecting important documents related to the history of the Grand Rapids Jewish community and Temple Emanuel. In 2001, Peg and Mort Finkelstein, along with several devoted volunteers took over the process which continues today. In addition to the documents, artifacts and files of Temple Emanuel, the collection also contains papers from Western Michigan communal organizations including Haddasah and B'nai B'rith.

The founder of Temple Emanuel, Julius Houseman, was born in Bavaria in 1832 and came to Grand Rapids in 1850. An active Democratic politician, Houseman was the mayor of Grand Rapids from 1872- 1876, a U.S. Congressman from 1883 - 1885. He passed away in 1891.

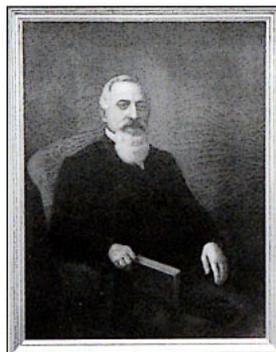
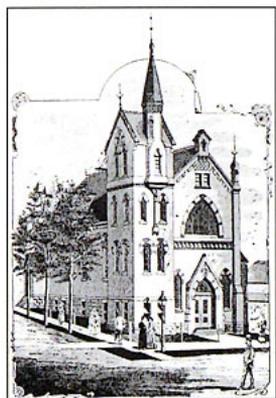
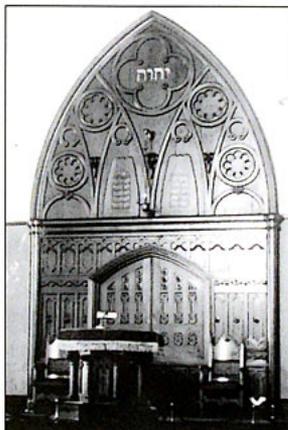


Photo Archives

Built in 1881, Temple Emanuel's first building, a handsome, stone building with six stained glass windows and a beautiful bima, was located at the corner of Ransom and Fountain St. N.E.



The original synagogue ark is made of walnut and butternut wood.



The 1952 ground breaking ceremony for the present Temple Emanuel building.



Eric Mendelsohn was the architect of the Temple Emanuel building that still stands today.

The Louis C. Tiffany window was installed in the original Temple Emanuel in 1926 and was presented by the children of Jacob and Clara Wolf. In 1974, Estelle Wolf, granddaughter of Jacob and Clara, rescued the window from the old building and presented it to the congregation.

Rabbi Essrig, who served from 1947- 1964, observes Lucienne Bloch Dimitroff, artist and daughter of architect Mendelsohn, complete a wall mural at the rear of the present bima. The photo was taken in 1954.



Celebrities & Celebrations

American Jewish Committee Turns 100

In 2006, the American Jewish Committee (AJC) celebrated its centennial anniversary. A hundred years ago, a small group of Jews, mostly German immigrants, banded together to form what is now this country's oldest civil rights organization. Russian pogroms directed against Jews spurred these individuals to unite and petition President Theodore Roosevelt for action. Since then, the AJC has worked vigorously to protect not just the interests of Jews, but also to promote pluralism and other universal values that allow all minorities to thrive in America.

In 1927, the AJC secured from Henry Ford a repudiation of the anti-Semitic ideas he had supported in his newspaper, *The Dearborn Independent*. In 1944, the AJC, in cooperation with the television network NBC, broadcast the first Jewish religious service held on German soil since the advent of Nazism. In the early 1950s, the AJC submitted an influential brief on which the Supreme Court relied when deciding *Brown v Board of Education*, the landmark decision that illegalized segregated public schools. In 1987, the AJC coordinated the Freedom Sunday rally in Washington, the largest Jewish gathering of its kind with an amazing 250,000 people attending on behalf of Soviet Jewry. And in 2006, the Presbyterian Church, after consulting extensively with the AJC, voted to rescind its call for divestiture from Israel.

Diplomats from around the world consider the AJC to be the pre-eminent Jewish non-governmental organization. AJC leaders have met with popes, prime ministers and presidents. The AJC seeks to find mutually acceptable middle grounds where differences are bridged by common understanding and dissemination of information.

The Metropolitan Detroit Chapter of the AJC, established in 1945, is one of approximately 35 U.S. chapters. It concentrates on building bridges and forging ties with other communities that share values similar to the ones most Jews hold dear. The national AJC, based in New York, boasts more than 150,000 members around the world. In May 2006, the AJC Centennial Conference featured President George Bush, Secretary General Kofi Annan and German Chancellor Angela Merkel. Each remarked at how the world has changed, both for the better and worse, over the last 100 years and felt comfort in knowing that the AJC will confront the challenges of the 21st Century, just as it helped confront, and overcome, the challenges of the 20th Century. The year-long centennial celebration will culminate at the AJC's Annual Meeting in Spring 2007. – **Andy Doctoroff**

Prize Named for Michigan Composer

Elaine Lebenbom

A unique opportunity in the music world was announced by the Detroit Symphony Orchestra in March 2006. The DSO has established an annual music composition prize to recognize and support women composers—the first of its kind. The \$10,000 award is named in the memory of Michigan composer Elaine Friedman Lebenbom, a Detroit native and the first woman to study composition at the University of Michigan. Lebenbom, who died in 2002 at age 69, was a widely performed composer locally and nationally.



According to her sister, Barbara Klarman, Lebenbom knew from an early age that music would be her career. The Friedman sisters shared a room in their family home on Calvert Street in Detroit, and Elaine read constantly about music and composers. After experiencing some anti-Semitism, the family moved to a different neighborhood, where Elaine attended Roosevelt Elementary School, Durfee Middle School and Central High School. She studied composition in high school, continued her studies at the University of Michigan and

worked at the Grinnell Brothers' music store after college to make ends meet. She also taught piano to many students around the Sherwood Forest neighborhood in Detroit where she and her husband, David, lived early in their marriage and also later in the suburban Bloomfield area.

Klarman recalls the difficulties her sister faced as a woman and as a Jew in music. There was blatant and subtle discrimination in the 1950s and 1960s. Lebenbom persevered and wrote music that came to be praised for its creativity and expression. Jewish music and traditions were an important part of Elaine's work, according to David Lebenbom. She wrote several pieces on Jewish themes, including "Gamatria," based on Chasidic numerology and a cycle of songs based on Yiddish and Sephardic tunes. She also lectured widely on ancient Jewish music, with her friend Sylvia Starkman. Elaine and David Lebenbom were active in the Detroit Jewish community through the Jewish Community Council and Temple Beth El. Lebenbom received the Jewish Women in the Arts Award in 2002.

In 1997, she was commissioned by the DSO to write a piece, "Kaleidoscope Turning." According to Klarman, former DSO Music Director Neeme Jarvi helped develop the Lebenbom Prize because he was so impressed with her music. The DSO has insured that Lebenbom's memory and her music will be passed on to a future generation of women composers through the Elaine Lebenbom Award. The first winner will be announced in the fall of 2006, and her composition will be performed during the DSO's 2007-08 season. — Aimee Ergas

Jewish Women in the Arts **Celebrates its 7th Anniversary**

The Festival Dancers and the Janice Charach Epstein Gallery, both based at the D. Dan and Betty Kahn Building of the Jewish Community Center of Metropolitan Detroit (JCC), join each year to honor and celebrate Jewish women who have devoted their lives to the visual, literary and performing arts.

The idea of singling out Jewish women for their artistic contributions and achievements was the brainchild of Harriet Berg, artistic director of the Festival Dancers. Since 2000, Berg together with a devoted committee of volunteers have selected more than 50 women for the Jewish Women in the Arts Award. Recipients include sculptors and painters, actresses and musicians, filmmakers, dancers and writers, teachers and art patrons.

On June 4, recipients of the 2006 awards were celebrated at the JCC. Event chairs Berg and former Epstein Gallery director Sylvia Nelson served on the committee choosing this year's seven honorees. Others included Margo Cohen Feinberg, Sonia Lippenholtz, Sylvia Nelson, Ilse Roberg, Ruth Adler Schnee, Deanna Sperks and Melba Winer.

Jessica Fogel, honored in the dance category, saw her solo work, "Perennial" (1990) performed by Holly Hobbs. Pianists Joann Freeman and Helen Kerwin received awards for their accomplishments in music. Linda Soberman, a multimedia artist, was celebrated for her work in visual arts. Ruth Rattner and Jean Sosin were recognized for their contributions as patrons of the arts, while Florence Morris received her award for a distinguished career as an art dealer.

Making the presentations even more special, each artist was introduced by and received her award from a family member or close friend. The large gathering of admirers and art connoisseurs also were treated to performances by the Carolyn Dorfman Dance Company of New York.

WOMEN IN THE ARTS
*2006 Jewish Women in the
Arts Award recipients and
presenters (l to r)*

*Jean Sosin, Jessica Fogel,
Ellen Kahn, Harriet Berg,
Joann Freeman, Tor
Shwayder, Florence
Morris, Helen Kerwin,
Sylvia Nelson, Sonia
Lipenholtz, Linda
Soberman, Deanna Sperka*



Jewish Women in the Arts

Award Recipients

2000

Esther Broner, *Literature*
Margo Cohen, *Patron of the Arts*
Yolanda Fleisher, *Theater*
Harriet Gelfond, *Visual Arts*
Paula Kramer, *Dance*
Sonny Lippenholtz, *Music*
Norma Pechansky, *Music*
Ruth Redstone, *Literature*
Ruth Adler Schnee, *Visual Arts*
Vivian Stollman, *Visual Arts*

2001

Eileen Aboulafia, *Visual Arts*
Shirley Benyas, *Theater*
Norma Goldman, *Literature, Educ.*
Suzanne Hilberry, *Visual Arts*
Shelly Jackier, *Dance*
Ann Kutnick, *Music*
Sunny Segal, *Dance*
Elaine Serling, *Music*
Corinne Stavish, *Theater*
Hanna Stiebel, *Visual Arts*

2002

Harriet Berg, *Dance*
Bertha Cohen, *Visual Arts*
Kitty Dubin, *Theater*
Elaine Lebenbom, *Music*
Evelyn Orbach, *Theater*
Ilse Roberg, *Visual Arts*

2003

Beverly Baker, *Patron of the Arts*
Barbara Fink, *Dance*
Barbara Keidan, *Visual Arts*
Hope Palmer, *Theater*
Merry Silber, *Visual Arts*
Joan Weisman, *Literature*
Melba Winer, *Patron of the Arts*

2004

Carolyn Dorman, *Dance*
Lee Hoffman, *Patron of the Arts*
Janet Kellman, *Visual Arts*
Sue Marx, *Film*
Sylvia Nelson, *Gallery Director*
Carol Solomon, *Music*

2005

Lynne Avadenka, *Visual Arts*
Karen Goodman, *Dance*
Marsha Miro, *Literature*
Betty Kowalsky Stasson, *Music*
Irene Walt, *Patron of the Arts*
Henrietta Hermelin Weinberg, *Theater*
Ann Zirulnik, *Dance Education*

2006

Jessica Fogel, *Dance*
Joann Freeman, *Music*
Helen Kerwin, *Music*
Florence Morris, *Art Dealer*
Ruth Rattner, *Patron of the Arts*
Linda Soberman, *Visual Arts*
Jean Sosin, *Patron of the Arts*

South Haven Memories: The Temple Israel Exhibit

Before there was vacationing in Florida or the instant getaway that so many seem to utilize with their frequent flyer miles, there was South Haven. Situated beside the sandy shores of Lake Michigan, the picture-perfect resort was truly a “haven” offering Midwestern families the sun, the beach and a relaxing atmosphere.

When my wife, Barbara, and I found out the South Haven Historical Society was opening an exhibit during the summer of 2005 called “Catskills of the Midwest – the Jewish Resort Era in South Haven,” we decided we had to see it. I have a personal connection because my grandparents, Frank and Lillian Samson, owned Samson’s Resort in South Haven. It was one of the many resorts where Jewish families from around the Midwest came to vacation in the 1930s through the 1960s.

As a child, I never knew the summer camp experience. Instead, I was sent off to South Haven to spend time with my extended family. My brothers and I, along with our cousins, would do chores around the resort, as did the families of other resort owners on their properties.

The South Haven Historical Society’s exhibit brought back many wonderful memories of growing up in the 1950s and ‘60s. It had pictures with captions, memorabilia and even a film in which many adult children of the resort owners were interviewed. Resorts in the exhibition, just to name a few, included Babok’s Virginia Beach Resort, Baron’s,



The Samson siblings, Pauline, Fred (on right), Norman (left front), and Elliott (left back), on the beach at South Haven, Michigan, in circa 1953.

Photo courtesy of Norman Samson

Biltmore Hotel, Fidelman's, Gassin's, Glassman's, Mendelson's, Michigan Beach, Reznik's, Rosenson's, Samson's, Sleepy Hollow, Weinstein's and Zipperstein's.

Several weeks later, Barbara and I shared our excitement about this exhibit with Susan and Rabbi Harold Loss of Temple Israel in West Bloomfield, Michigan. Recognizing that many temple members had vacationed in South Haven during the resort era, we decided to bring the "Catskills" exhibit to the Temple Israel Museum. Thanks to Sue Hale and other officers of the South Haven Historical Society, on May 18, 2006, Temple Israel hosted the celebratory opening of a six-month, condensed version of the exhibit with the Jewish Historical Society of Michigan as co-sponsor. The exhibit closed in September, 2006.

Combined with a pre-planned seniors' concert, the official opening of the exhibit at Temple Israel was an incredible success! Busloads of residents from assisted-living facilities were brought in as guests. At the concert, Cantorial Soloist Neil Michaels and his wife, Stephanie, sang songs popular from the resort era. Later, many of the 700 guests approached Sheila Fidelman of the former Fidelman's resort to share their South Haven stories.

Since the opening, hundreds of metro Detroiters have viewed this exciting, free exhibit. For those who vacationed in South Haven during the 1930s through '60s, the pictures and items on display have rekindled so many great memories. They certainly did for me.

-- Norman A. Samson



Norman Samson in front of a South Haven exhibit case at Temple Israel in West Bloomfield.

Central High School's Sam Babcock Is Inducted into Michigan Jewish Sports Hall of Fame

In 2005, a banquet was held celebrating the 100th anniversary of Detroit's Central High School. Organizers played a video featuring school highlights and the last frame was that of Sam Babcock, Central's star quarterback of 1922 and 1923. As his chiseled, handsome face lit up the screen, the place erupted. Everyone stood to salute their high school hero. Also in 2005, Babcock was inducted into the Michigan Jewish Sports Hall of Fame located in the D. Dan and Betty Kahn Building of the Jewish Community Center of Metropolitan Detroit in West Bloomfield, Mich.

Born in Detroit in 1906, Babcock grew up running with a ball in his hand. As a teenager, he won the title of Fastest Runner in the City. At Central High School, he captured the attention of the local press with headlines like: "Babcock at the Helm;" "Babcock Carries Ball Best;" "Babcock Shines;" "Babcock Star Quarterback."

Jim Grossman, vice president of the Michigan Jewish Sports Foundation wrote the following excerpt in the 2005 Sports Hall of Fame program:

"His athletic skills led to a legendary career at Detroit's Central High in football, basketball and track. As a basketball player, Sammy earned All-City honors in 1922 and '23, but it was in football that his star shown



*Sam Babcock on the field at
Central High School in
Detroit, Mich.*



*Sam Babcock's
Central High School
graduation picture, 1924*

brightest." Harvey Barcus, who covered prep sports for *The Detroit News* for decades during the mid-20th Century, wrote the following in his article highlighting the 1923 All-City team chosen by the nine City League coaches. They made Babcock their only unanimous selection.

"Sammy Babcock, of Central, was Detroit's outstanding player all season and deserved the unanimous vote he received for quarterback position. Babcock can do anything any other local player can do with the ball, and perhaps do it better. He is a fast, elusive runner, a good punter, a forward passer and a drop kicker. He gained more yards all season than any other back in the city."

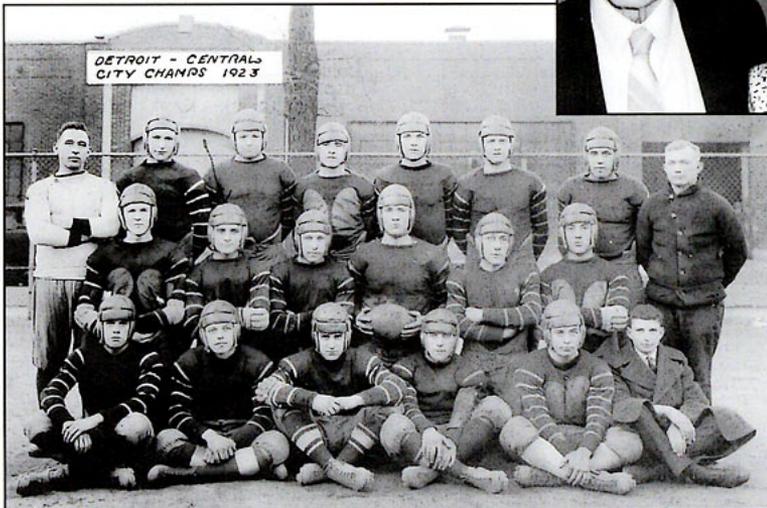
After graduating from Central in 1924, Babcock attended the University of Michigan, where he played varsity football and studied law. In 1925, his team ended the season only one point away from an undefeated year. Two years later, Babcock made the two plays that set up the first touchdown of the opening game against Ohio State University at Michigan's "Big House" Stadium. The team played under the able coaching of "Old Man" Fielding Yost.

After graduation, Babcock married his lifelong sweetheart, Sylvia Barnett. He practiced law for one year before joining the armed services. Returning, he took over his father's firm, Babcock Iron and Metal, and retired in 1962. Sam Babcock passed away in 1993.

– Sylvia Babcock



Sam and Sylvia
Babcock



Central High School's 1928
championship football team

Seferim/Books

Dementia Diary: A Care Giver's Journal

by Robert Tell

RTP Press, 2006; 242 pp.

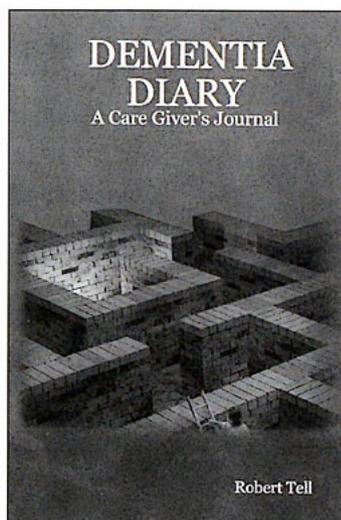
Robert Tell documents the history of his mother's slide into dementia in *Dementia Diary: A Care Giver's Journal*, writing with compassion, honesty and humor.

As stated in the preface, Tell was inspired to write his book after participating in a panel discussion for caregivers. Unsure that he was qualified to make a pertinent contribution, program sponsors encouraged his participation as the only male caregiver on the panel. Although many men are in the same situation, few are willing like Tell to share their feelings about the experience. The audience's response, especially the men, encouraged him to take on this project.

Tell's parents were living in a Florida retirement community when his father died suddenly. As Tell spent time with his mother during the *shiva* (mourning) period, he noticed a distinct change in her personality. At first he thought it was because of her shock and grief, but after talking to others who had known her for a long time, he realized that his father had acted as a buffer between his wife's slipping health and the rest of the world. Her changed behavior became more pronounced over time, eventually diagnosed as multi-infarct dementia, the result of several small, unnoticed strokes.

There is poignancy in Tell's realization that his grief for losing his father eventually eased while the grief over his mother's condition was suffered anew with each loss of her ability.

Tell's difficulty and frustration with monitoring his mother's health and behavior from his home in Detroit is sure to resonate with many readers, as will his assertions about being persistent when dealing with the healthcare



system. Yet, in spite of obstacles put up by his mother and organized health care, Tell finds humor in his circumstance. He emphasizes that keeping a sense of humor enables one to get through trying times.

As the book went to press, Tell's mother was living near him in suburban Detroit, where he could more closely monitor her situation.

The Dementia Diary: A Care Giver's Guide offers guidance and support to those experiencing the loss of a loved one through gradual onset, adult dementia.

- Eileen Polk, M.L.I.S., Librarian, Prentis Memorial Library at Temple Beth El, Bloomfield Hills, Mich.

The Jewish Community of Metro Detroit: 1945-2005

by Barry Stiefel

Arcadia Publishing, 2006; 128 pp.

This new volume in the Images of America series is yet another trip down memory lane for Detroit-area Jews. It begins with happy images of post-World War II brides and grooms and moves quickly into the early years of their children, the Baby Boomers, going to religious school, doing sports and other activities. As the Boomers grow up, the images show their involvement with B'nai B'rith Youth Organization events, the Maccabi Games and Hillel activities at the University of Michigan, Eastern Michigan University and other colleges.

Those who know the Detroit area and its Jewish history will recognize lots of familiar places, such as Temple Beth El, United Hebrew Schools and the Jewish Community Campus in West Bloomfield. Also pictured are famous faces from secular and religious life, including Theodore Levin, Henry Butzel, Max Fisher, Senator Carl Levin, Rabbis Irwin Groner, Leon Fram and Richard Hertz, and many others.

Scenes in connection with political events of the 1960s through the '80s are here too, including the establishment of the state of Israel, the civil rights and anti-war movements and support for Jews in the Soviet Union. Author Barry Stiefel gathered his photos, many previously unpublished, from local archives, synagogues and individuals.

The Jewish Community of Metro Detroit: 1945-2005 continues the timeline of Irwin J. Cohen's book, *Echoes of Detroit's Jewish Communities: A History* (City Vision Publishing, 2003). Cohen's book is an illustrated history of the Detroit Jewish community up to the end of WWII. This new book



depicts much of the migration northwest from the “old neighborhoods” of Detroit to Southfield, Oak Park and the Bloomfield and Farmington areas. There are also short sections on Jewish communities in Ann Arbor, Ypsilanti and Flint, and across from Detroit in Windsor, Canada.

Stiefel writes that his book is not a comprehensive history in any sense – a wise caveat given the social and political minefields any historian encounters when trying to compile a complete community history. He also mentions that the content is skewed toward the resources available to him. Both of these limitations become clear as one spends time with the book. While it’s

fun to flip through and view the photos, it definitely raises the specter of how much was left out. With only 128 pages and minimal text – a two-page introduction and short, rather general captions – the book doesn’t begin to capture the complexities and diversities of this Jewish community.

The author expresses the hope that his pictorial volume will be a catalyst for further research into the specific history of Jews in suburban Detroit and American suburbia in general. Stiefel is absolutely correct that more information is needed. The ubiquitous picture books of the *Images of America* series are unsatisfying – the junk food of community histories. Readers who crave a serious history are left unsatisfied, while those without a background or connection to the community will likely go no further.

Still, for anyone who lived in the Detroit area during the second half of the 20th Century, a perusal of *The Jewish Community of Metro Detroit* will be an enjoyable, albeit quick, nostalgia trip of seeking old friends and familiar places.

– Aimee Ergas

Jewish Life in the Industrial Promised Land: 1855-2005

by Nora Faires and Nancy Hanflik

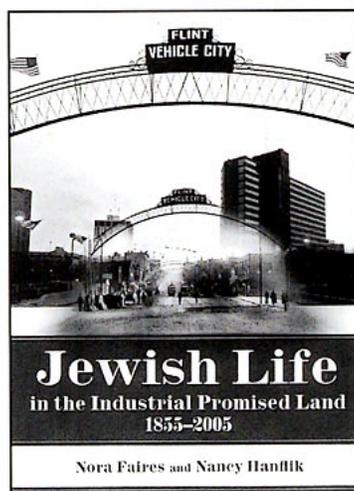
Michigan State University Press, 2006; 222 pp.

J*ewish Life in the Industrial Promised Land: 1855 – 2005* examines the development of Flint, Michigan, a small, ethnic and religious community that became a magnet for many immigrants as it became an automotive hub. In a valuable work of history, Nancy Hanflik and Nora Faires grant readers a vivid picture of how immigrant Jews and some wanderers from other parts of the country shaped a community true to their Jewish faith.

Hanflik's research was part of her master's thesis in American culture at the University of Michigan Flint. Co-writer Faires's work was supported by grants from institutions that included Western Michigan University.

In addition to its narrative, the book contains 97 photographs illustrating every facet of Jewish life in Flint. They depict Jewish entrepreneurs, Chevrolet plant workers, religious life and places of worship. There's a 1944 Rosh Hashanah dinner and Temple Beth El religious school students in 1952. No photograph is more poignant than the one numbered eight. It is an image of Art Hurand, a successful entrepreneur and owner of the Buttercup Bakery, holding a photograph taken at Dachau: he and a woman military figure are standing facing some of the survivors behind the bars of the Nazi death camp.

The book traces Flint's history from its roots as an agricultural community to the rise and fall of the industrial age. The birthplace of General Motors, legions of workers came to Flint, tying their fate to the automaker's prosperity and, later, its decline. Flint was a rich source of employment and opportunity not only for industrial jobs but the services needed to support the automaker and the community. As in other American towns, Jews did not work in the factories, but took jobs or opened businesses in the retail sector, partly because of anti-Semitism and partly because of their own acquired skills and



abilities. A widow, May Cohen, for example, supported her family in a millinery business.

Many of Flint's Jews arrived at the turn of the 20th Century, fleeing Eastern Europe's anti-Semitic rage. In 1910, Flint's first chapter of B'nai B'rith was formed and, that same year, the community gathered to celebrate its first Jewish wedding. By then, kosher meat was available from a *sholent* (kosher butcher) within a gentile-owned shop. Five years later, in 1915, Machpelah Cemetery was established. By World War I, the authors say the Jewish presence in Flint had expanded substantially. A fund-raising drive to build a synagogue began in 1918, resulting in Congregation Beth Israel. Other congregations soon followed. The Flint community was prosperous in these years, truly a place where one could achieve the American dream.

Located in the shadow of Detroit, Flint found itself relatively short miles away from the anti-Semitism of Henry Ford and poison broadcasts by Father Coughlin of Royal Oak, Mich. The Klu Klux Klan flourished in the state and also in Flint where a statewide KKK convention was held in 1927. Flint Jewish and non-Jewish residents alike were especially hard hit by the Great Depression and World War II.

Throughout the 1950s and 1960s, the city prospered like the rest of the country. When the 1970s came, this industrial "promised land" began to decline dramatically. A vivid example is the vast, once-mighty "Buick City" facility. It was torn down in 2002, leaving nothing but debris and empty fields in its wake.

"For many, the demolition symbolized the destruction of Flint's way of life," say the authors.

A Jewish community remains in Flint, but 55 percent smaller than it was in the 1960s, according to the book's figures. Hanflik and Faires conclude their book by giving voice to today's Jewish residents, including short reflections on where they see the future of Flint and its Jewish community.

– Shirlee Rose Iden

NOTE:

Nancy Hanflik and Nora Faires, co-authors of Jewish Life in the Industrial Promised Land 1855-2005, have been named finalists for the Independent Publisher Book Awards, in the multicultural non-fiction adult category. Launched in 1996, the awards program was the first to be open exclusively to independents and is designed to bring increased recognition to the deserving but often unsung titles published by independent authors and publishers. In addition, in September 2006, the Michigan Historical Society awarded this book its prestigious State History Award in Books: University and Commercial Press category.

Taking Care of Cleo

by Bill Broder

Other Press, 2006; 349 pp.

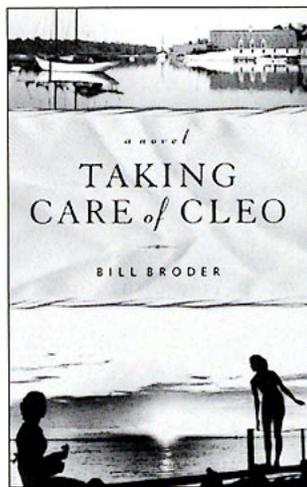
Lusha Elinson, associate editor of Marin County, California's *News Marin* wrote: "When Bill Broder talks about the lakeside vacation town of Charlevoix, Michigan, his eyes light up and the stories come excitedly, filled with affection for his youthful summers spent there and wonder at the interactions of the different classes of people who came to escape the big city. It's the same liveliness that catches the reader in this tale of a Jewish family with an autistic elder daughter, Cleo, living in Charlevoix during the Prohibition era. *Taking Care of Cleo* plumbs the depths of human interaction, while at the same time providing a gripping plot."

Broder's novel is set in 1928, the era of bootlegging and the Purple Gang, Jewish mobsters connected to the illegal liquor market. The only Jewish family living in Charlevoix, the Bearwalds, are struggling to make ends meet with their dry goods store when Cleo, an apprentice boatwright, stumbles upon an abandoned boat full of illegal spirits. Cleo takes it upon herself to refurbish the boat and sell the liquor. She sees it as a way to help her sister, Rebecca, pay for college. Things spiral out of hand and the Bearwalds find themselves in mortal danger.

Broder depicts many colorful scenes throughout the book, describing Northwestern Michigan summers on the water, harsh winters and lavish parties of the affluent. His tale gives readers a real sense of life for this Jewish family in 1920s Charlevoix: Rebecca's protectiveness of her sister, the discordance between their parents, the girls' coming of age, the various social classes and characters in the Purple Gang.

As a boy, Broder, a native Detroiter, often canoed and boated on Lake Charlevoix. He later served in the Navy and raised his family in the waterfront town of Sausalito, California. Broder is a playwright and producer of educational materials, and his wife of 50 years, Gloria, is also an author. He received a Marin Arts Council Grant for *Taking Care of Cleo* when it was a novel-in-progress and was a finalist in the Great Lakes Book Awards for 2006.

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



2006 Leonard N. Simons History Award



Recipient Gerald Cook

The Leonard N. Simons History Award, first established in May 1991, each year honors an individual who has made outstanding contributions to the preservation and dissemination of Michigan Jewish history. Philip Slomovitz, editor of Detroit's *Jewish Chronicle* and later publisher and editor of the *Detroit Jewish News*, was the first honoree, chosen because he donated his 70 years of collected papers to the Jewish Historical Society of Michigan. The Slomovitz Collection, now housed in the Jewish Community Archives at the Walter P. Reuther Library at Wayne State University, provides a rich resource for some of the most significant Jewish events of the 20th Century.

Since then, the Jewish Historical Society has presented the prestigious Simons History Award annually to individuals who have contributed significantly to the JHS mission to educate, celebrate and promote awareness of the outstanding contributions of the Jews of Michigan.

Leonard N. Simons, the beloved mentor of the JHS of Michigan, founded the advertising agency, Simons Michelson Zieve in 1929. Passionate



Jerry Cook, the recipient of the 2006 Leonard N. Simons Award, stands with Mary Lou Zieve, the daughter of Leonard N. Simons.

about history, Simons collected a great many artifacts, books and papers. He donated thousands of rare and historical books to Brandeis University, Wayne State University and Temple Beth El. While he was an extremely active leader for the Jewish Federation of Metropolitan Detroit, his first passion and love was preserving the history of the Jewish community. His leadership and zeal for the past, paved the way for the JHS of Michigan's future.

The recipient of the 2006 Leonard N. Simons Award, Gerald Cook, joined the ranks of some of Michigan's most passionate historians and caretakers of our Jewish heritage. Cook, a native Detroit and Oak Park High School graduate, is an officer and long-time member of the Jewish Historical Society of Michigan. His active participation in JHS activities include co-founding and chairing the JHS High School Yearbook Collection and coordinating the establishment of the JHS student-oriented tours of historic Jewish Detroit. He and his wife Barbara serve as organizers and tour narrators for these tours, often creating new materials to distribute to the students. Cook, a partner in the law firm of Honigman Miller Schwartz and Cohn, LLP, is active in many community organizations, including Jewish Federation of Metropolitan Detroit, United Jewish Fund, Jewish Community Council and Hillel Day School.

Leonard N. Simons History Award Winners, 1991-2006:

Philip Slomovitz
Hon. Avern L. Cohn
George M. Stutz
Irwin Shaw
Dr. Leslie Hough
Dr. Philip Mason
Mary Lou Zieve
Judith Levin Cantor
Michael W. Maddin
Alan D. Kandel
Prof. Sidney M. Bolkosky
Adele W. Staller
Matilda Brandwine
Susan Citrin
Edith Feinberg Resnick

In Memoriam

BERNARD GOLDMAN

1922-2006



It is with honor and trepidation that I begin a tribute for a man of such stature as Dr. Bernard Goldman. Bernard was a contributor to this journal -- readers may be familiar with his compelling, insightful writing. He was truly a Renaissance man: a scholar, sculptor, teacher, writer, poet, editor and photographer. He was a devoted husband and partner, father and grandfather, friend and mentor. Bernard touched many with his quiet manner, passion for life, brilliant sense of humor and incredible insight into the world of art. After spending any time with Bernard, I found myself smiling as I remembered the unmistakable twinkle of understanding and mirth in his eye as he delivered a rare tidbit of knowledge.

Born in Toronto, Canada, Goldman moved to Detroit as a young child. He graduated from Central High School and went on to study sculpture at Wayne State University, where he met his future wife, Norma. Goldman's sculptures are sophisticated, elegant and spare representations of the fundamental human condition. He had two exhibitions of his work early in his career, each including about 25 pieces. Bernard did not wish to support himself as a sculptor, choosing instead to concentrate on an art history career. Throughout his life Bernard remained creatively active through sculpture, poetry and photography.

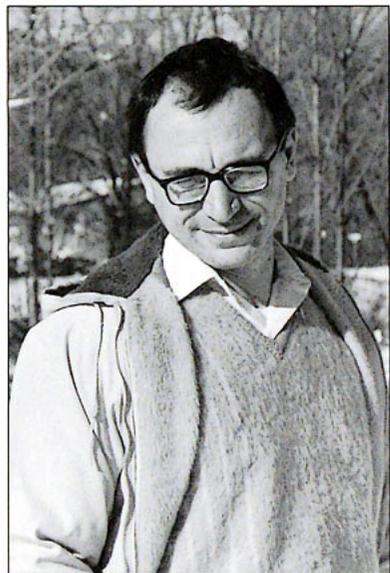
Norma and Bernard were married before Bernard left to serve with the 21st Bomber Command in the Army Air Corps in Guam, South Pacific, during World War II. Upon his return, Bernard finished college on the GI bill, published a book of his poetry and earned his master's and Ph.D. degrees from the University of Michigan.

After receiving his doctorate, Bernard began a distinguished 40-year career as an art history professor at Wayne State University. His influence and popularity is legendary. While Bernard's area of expertise was the art of the ancient Near East, he was able to teach art of all eras, from ancient to the present.

A former art history student, Sergio De Giusti, recalls that, "Bernard spoke about the epic of Gilgamesh, ziggurats, Anatolia, the Assyrians and Babylonians, and sacred portals. His lectures were so powerful that I can still remember the subjects today."

The best professors extend their influence into the actual lives of their students. One of them was Lisa Ngote, special lecturer in art history and curator of visual resources at Oakland University who studied under Goldman. She credits Goldman with changing her professional life when one day, out of the blue, he asked Ngote if she would teach an art history class. The faith implicit within that single question encouraged Ngote to pursue a life in art history and teaching.

De Giusti also spoke of the nature of Bernard's influence. "As a confused sculpture major, I was reassured by Bernard that my work was valid when he wrote on one of my art history exams, 'Congratulations on your works in the student exhibition'. Words of encouragement coming from an individual of Bernard's status reinforced my conviction to pursue a career in sculpture." Today, De Guisti is one of Michigan's most successful and respected sculptors.



Bernard was also a prolific and diverse writer. His master's thesis was on James Joyce's *Ulysses*, a novel so complex it scares even diehard English majors. He wrote two widely used guidebooks for studying art, *Reading and Writing in the Arts* and *The Arts of Central and Western Asia*. His book *The Sacred Portal* is a study of the beautiful mosaics of the Near East, doorways that served as symbolic entrances to the next world.

When Bernard's University of Michigan professor, Clark Hopkins, died midway through a manuscript, the Hopkins family approached Bernard to complete the book. *The Discovery of Dura-Europos* was about a city on the Euphrates River called Dura-Europos, an excavation Clark Hopkins conducted from 1928-1942. The earliest known Jewish religious paintings were found in the synagogue at Dura-Europos. Bernard published an article for *Michigan Jewish History* on this subject (Vol. 43, 1998). His most recent writing endeavor, editing a book of letters from Susan Hopkins, wife and excavation partner of Clark Hopkins, will be completed and published by Norma Goldman.

Bernard also served as the director of the Wayne State University Press, from 1974-1982. His direction led the Press to scholarly acclaim and fiscal prosperity. Colleagues credit him with championing a model for university presses still used today. Norma Goldman tells a delightful story of Bernard's response, many years ago, to a request from two female

sociologists. The activists demanded that Bernard reject any books for publication that contained phrases like "ages of man" and "mankind." Bernard forwarded the two-page letter, verbatim, to everyone on the WSU Press Editorial Board, signing the cover letter, "Bernard Goldperson." The moniker "Goldperson" stuck.

Mary Lou Zieve, daughter of Leonard N. Simons, who was one of the co-founders of the the Simons Michelson Zieve advertising agency and the founding spirit of the Detroit Jewish Community Archives, said that Goldman and her father had a loving relationship that was highlighted by a deep mutual respect for one another. Like Simons, Goldman devoted many years to the Jewish Historical Society; Goldman, in his own words, as "a stalwart member of the Editorial Board." His precise editing skills were an invaluable resource for current and past editors, along with his wry humor, often found scribbled along the gutters of the journal pages. Bernard wrote several journal articles and undertook the enormous task of creating the painstakingly detail-oriented *Michigan Jewish History Index, Volumes 1 – 39*, published in 1999.

Norma Goldman is also a gifted and talented art historian, a writer (including several articles for *Michigan Jewish History*), editor, teacher and archeologist. Her area of expertise, the art and language of classical antiquity, made a striking parallel to Bernard's passions. As a couple, they were an affectionate, supportive, scholarly duo, balancing their careers with married life and parenthood. They were together 61 years. Norma speaks of Bernard's death as a transition, "an entry through a sacred portal into another world, one which we all trust will be more peaceful than the present one."

-Sally Schuller Tardella

CANTOR STEPHEN DUBOV

1951-2006



Cantor Stephen Dubov. He should be leading his congregation in prayer and song, telling funny stories and lifting our hearts with the power of his love for people and for God. Instead, our hearts are broken knowing that this sweet singer of Israel, this dreamer of dreams who made those dreams real for so many of us, is not with us now.

Cantor Dubov and I got to know each other as we began to officiate together at some funerals and weddings and worked together at community events. I admired what he was doing at his new congregation, Chaye Olam, and wanted to be a small part of it. In 2005, I helped the Cantor plan

his Rosh Hashanah and Yom Kippur services. He cared so much about the spirituality of his congregants and wanted to make sure that every moment was filled with meaning. Working side by side with him during the High Holy Days was among the greatest spiritual moments of my life. He reminded me that services were not a burden, but an opportunity for joy.

I decided to continue providing rabbinical support to Chaye Olam returning each month, mostly for my own sense of spiritual renewal. Cantor Dubov's services were not a performance; they were a chance for him to touch the soul of each congregant. It was impossible not to sing with him... everyone from toddlers to seniors joined in. And everyone, from nursery school students to residents of Meer apartments would, with huge smiles on their faces, sing along to the *Bim Bom*, complete with hand motions.

Stephen Dubov was born into a loving Jewish family in a small town in Florida. His parents, Joan and David, understood and nurtured his gifts. Although he began piano lessons when he was five years old, his teacher felt the lessons were a waste of time: young Dubov could play whatever he heard by ear. At age 7, he watched Liberace on television and followed the music on his own piano.

He tried sports, basketball, until he broke his thumb at age 14, thus ending his athletic career. Then, his mother helped get him involved in a children's theater group. Dubov landed three parts in his very first show. He learned to ballroom dance so well he was soon teaching it.

He also demonstrated his great love of Judaism at very young age. After his Bar Mitzvah, he went on a pilgrimage to Israel and began a lifelong commitment to Zionism. At 18, he became a cantorial soloist, something he continued doing during his show business career.

Dubov graduated from the University of Miami and launched a successful career in music, theater and comedy. He performed on Broadway and in Atlantic City. He did stand-up at Dangerfield's in New York City. He appeared on the television soap opera, *The Guiding Light* and numerous films. During this time he also taught students at inner city schools and led services as a cantorial soloist.

While in Atlantic City, Dubov met and married Christine. After the birth of their daughter Aleksandra, Dubov knew it was time to make some



Cantor Stephen Dubov and daughter, Aleksandra. Photo courtesy of the Detroit Jewish News

changes. He left his show biz career and attended the Hebrew Union College cantorial school, spending the first year of the program in Israel. It was in Israel that the Dubov's son, Ariel, was born. Ariel is one of the biblical names for Jerusalem.

Cantor Dubov's first cantorial position was at the Touro Synagogue of New Orleans, the second oldest temple in America. Dubov loved the city and its joyous celebrations of life and death. After Hurricane Katrina, he made great efforts to help the temple and the people of New Orleans, wearing Mardi Gras beads for months to remind us of the devastation. In 1996, he came to Temple Beth El in Bloomfield Hills, Michigan. He quickly developed an enthusiastic and loyal following. Then, in 2002, Cantor Dubov founded a new congregation in Bloomfield Township, Chaye Olam, which means eternal life. Launching the congregation and guiding its growth was a great accomplishment. At the time of his death, Cantor Dubov had begun a new chapter in his life, as the cantor at Temple Beth El in Boca Raton, Florida. The new location allowed him to be closer to his parents.

Cantor Dubov made being Jewish fun and meaningful at the same time. He wore his heart on his sleeve, allowing him to connect with people of all ages. He enriched the lives of many, bringing them closer to God and religion. He was magic with children, getting them to express themselves in ways they could not imagine. He started choirs and the Kid's Klez band. He took that band to Disney World and Carnegie Hall. He was great with senior citizens also, performing concerts for residents from across the region.

Cantor Dubov even inspired others to follow in his footsteps. His protégé and friend Cantor Danny Singer said, "He brought me to Torah. He gave me my Bar Mitzvah when I was 23. He became my father figure after my own father died, and brought me into the cantorate."

He shared his most precious gift, his family, with others. Cantor and Christine opened their home to their congregants, including sukkah parties. Alexandra would pray with him during services, and Ariel would teach in the Hebrew school.

Cantor Dubov passed away just a few weeks after Tisha B'Av, the time of the commemoration of the destruction of the Holy Temples in Jerusalem. The very last line in the Book of Isaiah perfectly summarizes this kind and sensitive man.

"Truly the Lord has comforted Zion, comforted all her ruins. He has made her wilderness like Eden; her desert like the Garden of the Lord. Gladness and joy shall abide there, thanksgiving and the sound of music."

Cantor Dubov led so many people out of their own wilderness with his song of thanksgiving and joy. That song will never fade.

– Rabbi Aaron Bergman

President's Report

I could have never imagined that, one year after taking over the presidency of the Jewish Historical Society of Michigan (JHS), I would have so many accomplishments to list. It has been a most productive and amazing year.

Of course, being president means that I am only a single part of a very dynamic team. So I must begin by expressing my sincere thanks to the board members and officers for their assistance. Aimee Ergas and Elaine Garfield have become the true backbone of JHS, running the office so efficiently along with the able help of volunteer Lois Freeman. Amazingly, in one year, our office has entered the 21st Century thanks to the expert computer skills of Bill Hirschhorn. In what is barely more than a cubicle we are now able to accomplish many tasks efficiently because of our new computer programs and administrative team. Our limits were tested last September, when the membership dues were being mailed in as well as the checks for the Sir Martin Gilbert lecture. At one point the stacks of mail were so high you couldn't see who sat in the chair behind the desk!

Rob Kaplow and all of the past JHS presidents are incredible resources. They keep me on my toes and willingly answer a million questions. I have the comfort of knowing that our new investment committee, under the leadership of Ann Conrad, is looking after our funds, while Program Chairs Myrle Leland and Harriet Siden are always a year ahead in their planning.

I also want to thank my husband, Michael Cole, for his support and my children for their encouragement. Perhaps the greatest joy of this past year was listening to our grandson, Ryan, who thinks that having Grandma as president gives him bragging rights in February. There's George Washington, Abe Lincoln and Grandma.

So, where to begin? The year has been full.

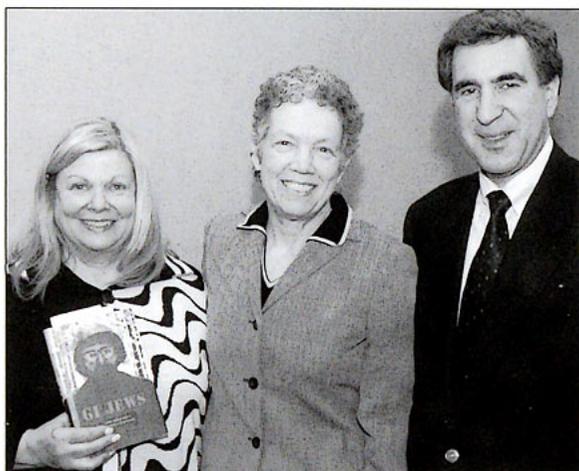
- This year, we worked together with Congregation Shaarey Zedek and its Cultural Connection Committee to host the Sir Martin Gilbert lecture. His fascinating presentation attracted more than 500 people.
- On October 9, JHS organized a trip to the Michigan Historical Museum in Lansing. This docent-led tour highlighted the experiences and dreams of 20th Century immigrant families, including Jews and other ethnic groups. Several JHS members had family items on display. The surprise was the appearance of our own Benno Levi with two of his grandchildren. Benno recalled his experiences on the Kinder Train, the children's arrival in London and move to America.
- Also in October, we boarded a bus to tour the streets of old Detroit.



A few of the artifacts featured in the exhibit, Movers and Seekers, Michigan Immigrants and Migrants. Pictured is a brass mortar and pestle brought to America from Lithuania in the late 1800s by Abraham and Mary Staller.
Photograph courtesy of Jim Grey

We visited the Underground Railway monument and learned how Jewish people helped slaves escape to freedom in Canada. We visited two cemeteries, Elmwood Park, which has many Jewish burials, and Beth Olem. Many sights were pointed out, such as old neighborhoods, schools, Hebrew schools and shuls. If you haven't had the opportunity to take a tour with us please consider one of our future tours. Check our Web site for upcoming dates.

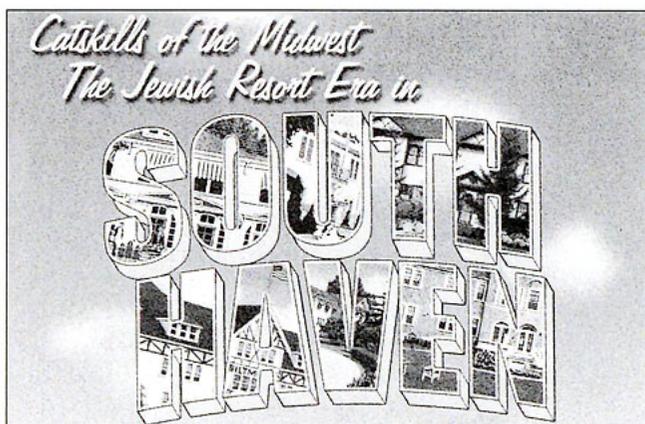
- Together with the Jewish Genealogical Society of Michigan, we sponsored a viewing of the documentary, *My Father's House*, based on the research of a young woman who wanted to know about her grandfather's past life in Lithuania.
- Under Linda Yellin's leadership, JHS co-sponsored the Jewish Book Fair appearance of Steve Roberts, author of *My Grandfather's House: Memoir of a Family*.
- In April, we co-sponsored a lecture with the Institute for Retired Professionals. Dr. Deborah Dash Moore, director of the Frankel Center for Judaic Studies at the University of Michigan, spoke about her book *G. I. Jews: How World War II Changed a Generation*. Before seating began, more than 100 people were waiting in line.
- On May 1, JHS headed South for a historic tour of Charleston, Savannah and Beaufort. Travelers were able to explore the history, culture and Jewish life of these three charming cities. The trip included visits to historic synagogues, gardens, markets, shops and good restaurants.
- Perhaps our most amazing event of the past 12 months was hosting the opening of the South Haven exhibit at Temple Israel. The story began a year earlier when JHS Trustee Jerry Cook visited South Haven, Michigan, with his family to view the exhibit staged by the South Haven community on Jewish resorts of the area (*Michigan Jewish History*, Vol.



Ellen Cole, JHS president; author Deborah Dash Moore and Rob Kaplow, JHS former president.

45). The trip down memory lane inspired Jerry and his wife Barbara to find a way to bring this exhibit to Southeast Michigan. However, there were three problems: the exhibit size, protecting the materials and the cost of transporting it. Barbara discovered that Temple Israel of West Bloomfield was interested in hosting the same exhibit. One thing led to another and, as you can read about further in this issue, Temple Israel and JHS co-sponsored the exhibit. On a clear April day, people arrived by car and bus. It looked like the High Holy Days. More than 700 people attended the opening. Temple Israel's Rabbi Harold Loss couldn't believe his eyes.

- Our yearbook project, under the direction of Marc Manson, is growing all the time. He's still collecting yearbooks: yours, your children's, your parents' and grandchildren's. Too many yearbooks have been and



Postcard promoting the South Haven exhibit.

continue to be thrown away. We've begun the process of getting the indexes online and soon will have scanned images of the yearbooks. Complete copies of the yearbooks will be sold on CD-ROM.



A few of the many who have donated yearbooks to the Jewish Historical Society Yearbook Collection gathered for a photograph at the 2006 JHS of Michigan Annual Meeting. Photograph courtesy of Bob Benyas

- Our Stephan and Nancy Grand Youth Tours, "Settlers to Citizens, a Tour for the 21st Century," are a most important undertaking and continuing to grow. Tour guides helping to plan and educate our youth include local teachers, attorneys and businessmen and women. Students witness the contributions that Jews of Michigan have made and are continuing to make in this community. The tours are an invaluable educational tool.
- I am most excited to announce the creation of the Jewish Historic Landmarks Task Force, a new project spearheaded by JHS. Thanks to the energy and vision of Barry Stiefel, a Ph.D. candidate from Michigan, a group has come together to document and create a historic register of important Jewish structures in Michigan.

Initially, this group will identify structures in the Metro Detroit area that are no longer in use by Jewish institutions or are more than 36 years old. Specific criteria for the Jewish Landmarks Task Force registry are still being defined. Shirley Kramer recently donated a photo scrapbook to JHS, written and compiled by her late husband, Joe Kramer, a long-time JHS member. The book contains important documentation of many of Detroit's early synagogues and will serve as one of the first resources for creating our registry. Our hope is that we will be able to prevent a future headline, "Lost Synagogues and Jewish Landmarks of the Old Suburbs," by not losing them in the first place.

Indeed, this has been a wonderful year. As president, and on behalf of our entire corps of volunteers and trustees, I pledge that JHS of Michigan will continue to educate, celebrate and promote awareness of the contributions of Jews in Michigan to our state, nation and world.

-Ellen Sue Cole



Robert Benyas (right) holds a copy of the 1939 Durfee Review Commencement Program donated by Ida and Alan Nathan (left).

Photo courtesy of Jim Grey

Central High Update

Our two-year series on Detroit's Central High School stirred old memories for many. A few of our members wrote or contacted us with updates on some of the people we missed mentioning:

Irwin S. Field, Class of 1953, became the youngest general chairman of the United Jewish Appeal. **Larry Rubin** graduated in June, 1930. Rubin, the center on the football team, was the first director of the Mackinac Bridge when it opened in 1957. **Arthur C. Danto**, January 1942, went to Wayne University and then to Columbia. A Fulbright scholar, Danto has been the art critic for *The Nation* since 1984 and has authored many books and papers.

Donation/Information

We invite you to share our journey...

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

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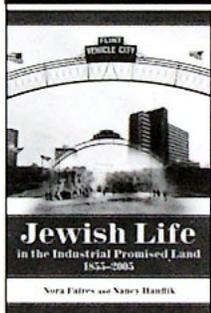
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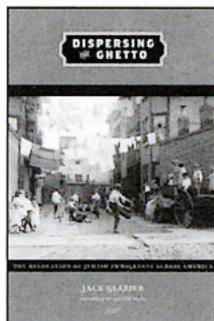
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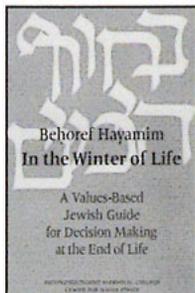
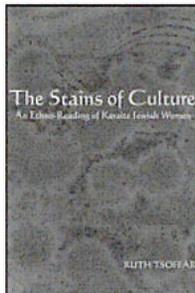
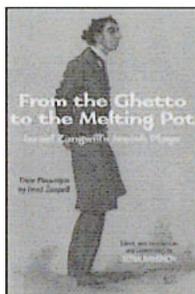


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