

MICHIGAN JEWISH HISTORY

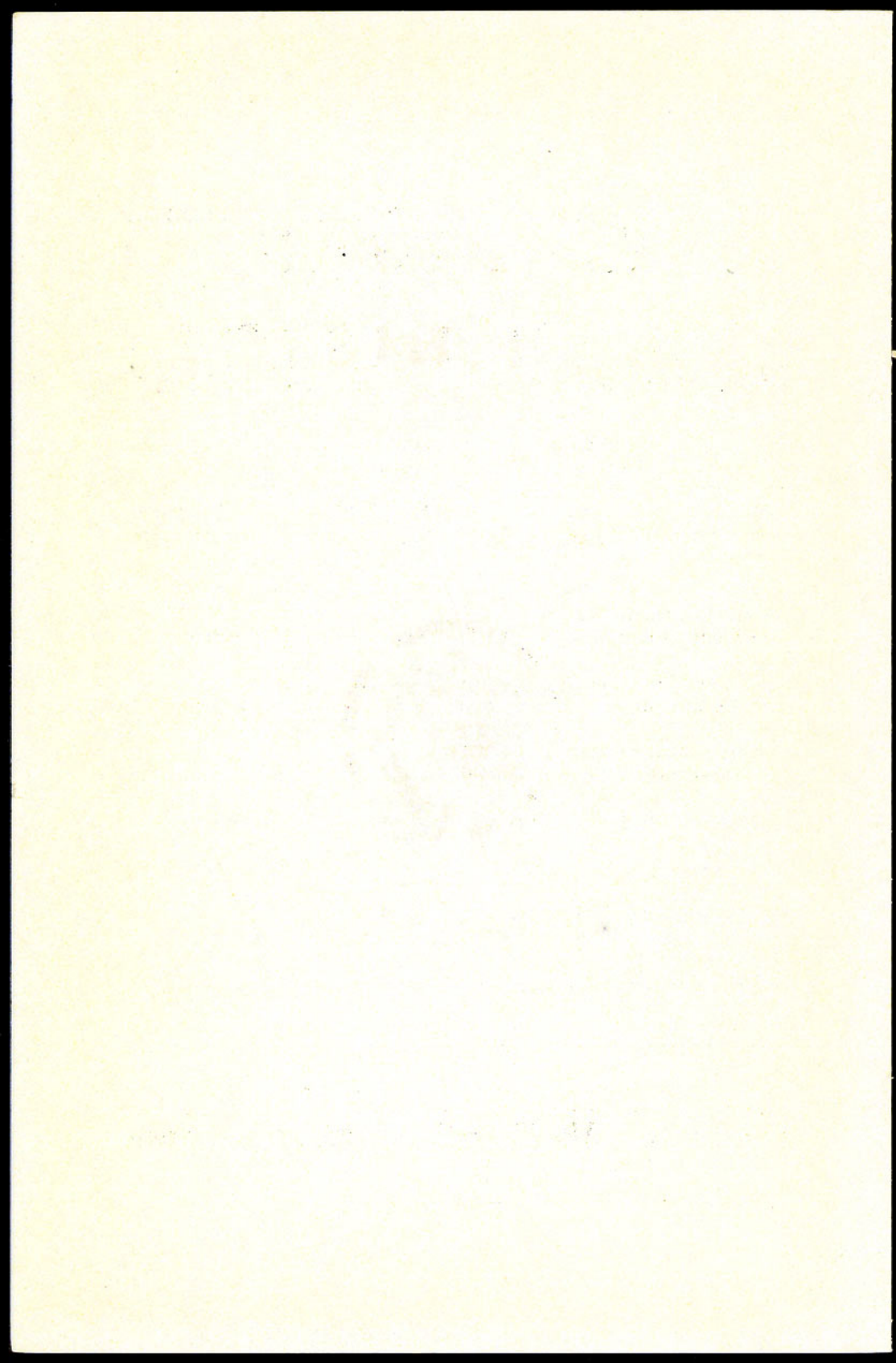


Volume II

Adar, 5721 — March, 1961

Number 1





... אשר ישאלון בניכם מחר את אבותם ... (יהושע ד:כא)

"When your children shall ask their fathers in time to come . . ."

— Joshua 4:21

MICHIGAN JEWISH HISTORY

Emanuel Applebaum, *Editor*

Volume II

Adar, 5721 — March, 1961

Number 1

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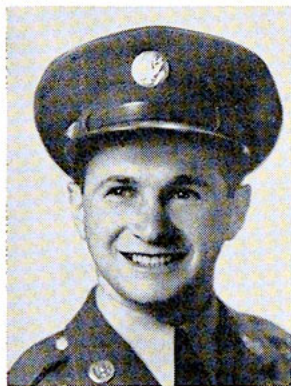
Second Lieutenant Raymond Zussman, C.M.H.

by EMANUEL APPLEBAUM

During World War I the total number of men who served in the armed services of the United States was 4,355,000 men, of which about 250,000 were Jewish. It has been estimated that by 1918 the total Jewish population in the United States was close to 3,389,000 out of a total population of 103,691,000. Therefore, the Jewish population percentage-wise was 3.2%, yet in the armed services the percentage of Jews was greater, 5.73% of the total.

Again, percentage-wise, in World War II, Jews were only 3.33% of the total population, yet in the services 4.23% were Jewish, or a total of close to 550,000 Jewish men and women who served in all branches of the armed services.

During the First World War 3 Jews received the Congressional Medal of Honor. In the Second World War 1 Jew was awarded this highest award for valor — 2nd Lt. Raymond Zussman of Detroit, Michigan.



Lt. Raymond Zussman

The Congressional Medal of Honor is awarded in the name of Congress to an officer, or enlisted man, of the armed forces who in actual conflict with the enemy conspicuously distinguishes himself by gallantry and fearlessness at the risk of life, above and beyond the call of duty. The medal is hung on a light blue ribbon with thirteen white stars.

On June 9, 1945 the Congressional Medal of Honor was awarded posthumously to Second Lt. Raymond Zussman. The presentation was made by Major General Charles L. Scott, Commanding General of the Armored Center at Fort Knox, to Mr. Nathan Zussman, Raymond's elderly father, then 76 years old. Only 292, out of a total of over 10,000,000 men who served in all branches of the armed services of the United States were given the nation's highest award for valor — the Congressional Medal of Honor. Six of these men came from Detroit and Lt. Zussman was one of these men.

LIEUTENANT RAYMOND ZUSSMAN

Lt. Raymond Zussman's parents, Mr. and Mrs. Nathan Zussman had 8 children, four sons and four daughters.

Abraham, Henry, David and Raymond (who was the youngest child), Mrs. Al Luby, Mrs. Jules Wolfson, Miss Bernice and Miss Betty Zussman.

Abraham, the eldest son had also been a Captain in the United States Army and had served during World War I and was wounded in action. Abraham passed away at Dearborn's Veterans' Hospital only one week before Raymond was killed in action.

The father, Nathan passed away April 9, 1949 at age 84 after having lived in Detroit over 45 years. Nathan had been a soldier in Czarist Russia and had seen action in the Russo-Japanese war.

The mother, Rebecca Leah who died in 1938 at age 68, was born in Lithuania. She married Nathan before they came to the United States at the turn of the century.

Being pious orthodox Jews, Mr. and Mrs. Nathan Zussman saw to it that all their sons and daughters received traditional religious training. They sent their sons to Hebrew school and had provided tutors for them to study Hebrew.

Raymond became "Bar Mitzva" at Mishkan Israel Congregation, where he studied Hebrew. He also was in the Synagogue Choir. It had been the fathers wish that his son Henry study for the rabbinate, but circumstances were such that it didn't come about.

Raymond the youngest, was considered a bright, good natured, happy-go-lucky youngster by those who knew him, with a great talent of getting along with all people.

He was born July 23, 1917 in his father's home at 9144 Joseph Campau, Hamtramck where for over a quarter of a century Mr. Nathan Zussman operated a shoe store. When he was 8 years old the family moved to 2511 Glynn Court, Detroit, where they lived when Ray, as many called him, entered the army. He was only 5 feet, 4 inches tall and weighed less than 140 pounds. Broad shouldered, healthy, fairly husky and rather fair haired. The family later moved to 2918 Sturtevant in Detroit, where news of Raymond's death reached them.

When he entered the army he thought the war would not last very long, and that he would not be away for too many years.

LIEUTENANT RAYMOND ZUSSMAN

"You look after Rags" he said to his father as he left (Rags was his puppy sheep-dog) "he's my pal and he's going to be a great dog." Some six years later Benjamin Glicker, Detroit artist did a memorial portrait of Lt. Zussman and it was reported that when Rags saw the portrait, he ran to it, lay down near it, and would not budge the entire day.

Raymond was a graduate of Durfey Intermediate and of Central High School of Detroit. Basketball, tennis and track were what he considered his sports, though he would have loved to play football but because of his size couldn't make the High School team.

He attended night sessions at Wayne University and had also attended classes at the Detroit Institute of Technology where he studied metalurgy.

Raymond was 23 years old when he entered the army on September 24, 1941. He first went to Fort Sill, Oklahoma, for basic training and later to Fort Knox, Kentucky, where he attended the class of Armored Officers School, from which he graduated as a Second Lieutenant on January 9, 1943. He also served as a tank instructor for 6 months before receiving his commission as Lt. After being commissioned, he shipped to Africa in June 1943.

After he was wounded at Cassino, Italy, and recovered, he was offered a Headquarters assignment which he promptly rejected. He asked for combat duty and was assigned to a tank division, mechanized cavalry, with the 7th army in France. It was for action in combat on September 12, 1944 that he won the nation's highest award for valor, when in an hour he led in the capture of 92 German soldiers and the killing of 18 which resulted in liberating the village of Noroy Le Bourg in the Rhone Valley. It was in combat, while resting, that a mortar exploded near him that cost him his life in France. He died on September 21, 1944 at 26 years of age, nine days after the action in battle that won him the Congressional Medal of Honor posthumously, the highest honor that the United States of America can bestow on its war heroes.

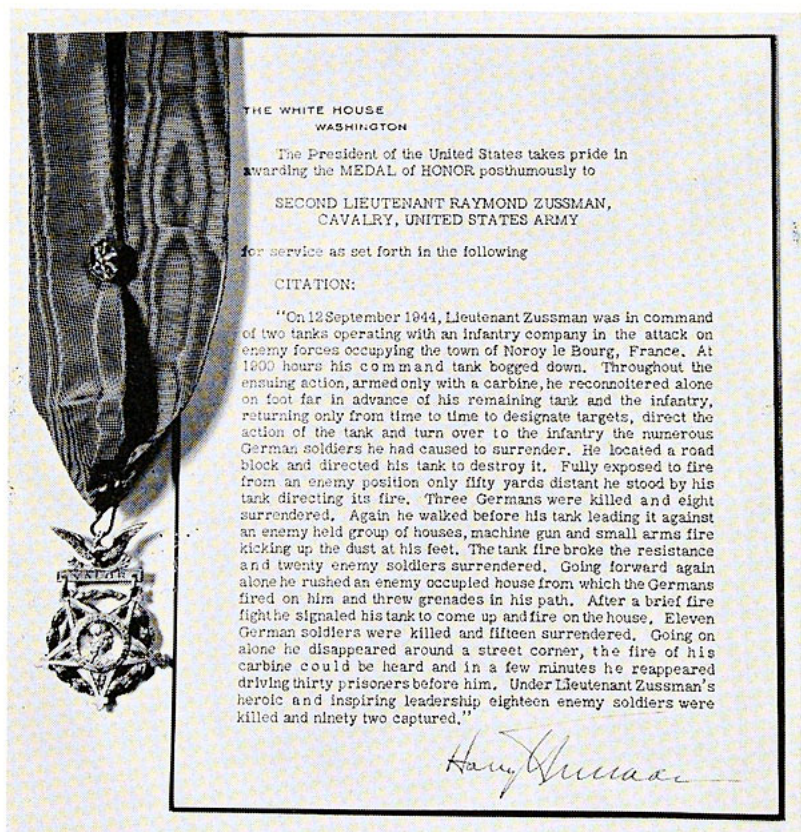
He was also authorized the Purple Heart (posthumous); Purple Heart for wounds received in action on 11 September 1944 in France; European-African-Middle Eastern Campaign Medal with two Bronze Service Stars for the Southern France and Rhineland Campaigns; Good Conduct Medal; American Defense Service Medal; American Campaign Medal; and World War II Victory Medal.

LIEUTENANT RAYMOND ZUSSMAN

The Official Army Citation for the Congressional Medal of Honor reads:

Zussman, Raymond

Rank and organization: Second Lieutenant, 756th Tank Battalion. Place and Date: Noroy Le Bourg, France, 12 Sept. 1944. Entered Service at: Detroit,



Official U. S. Army Citation for the Congressional Medal of Honor awarded posthumously to Lt. Raymond Zussman, signed by President Harry S. Truman. The Medal and Ribbon are alongside.

LIEUTENANT RAYMOND ZUSSMAN

Michigan. Birth: Hamtramck, Michigan. General Order Number 42, 24 May 1945. Citation: On 12 September 1944, Lt. Zussman was in command of two tanks operating with an infantry company in the attack on enemy forces occupying the town of Noroy Le Bourg, France. At 7 p.m., his command tank bogged down. Throughout the ensuing action, armed only with a carbine, he reconnoitered alone on foot far in advance of his remaining tank and the infantry. Returning only from time to time to designate targets, he directed the action of the tank and turned over to the infantry the numerous German soldiers he had caused to surrender. He located a road block and directed his tank to destroy it. Fully exposed to fire from an enemy position only 50 yds distant, he stood by his tank directing its fire. Three Germans were killed, eight surrendered. Again he walked before his tank, leading it against an enemy-held group of houses, machine-gun and small-arms fire kicking up dust at his feet. The tank fire broke the resistance and 20 enemy surrendered. Going forward again alone he rushed an enemy-occupied house from which Germans fired on him and threw grenades in his path. After a brief fire fight, he signaled his tank to come up and fire on the house. Eleven German soldiers were killed and fifteen surrendered. Going on alone, he disappeared around a street corner. The fire of his carbine could be heard and in a few minutes he reappeared driving 30 prisoners before him. Under Lt. Zussman's heroic and inspiring leadership, 18 enemy soldiers were killed and 92 captured.

(From: Medal of Honor, official publication of the Department of the Army, United States Government Printing Office, Washington D. C. 1948, page 298)

When given his son's Medal of Honor at the Graduation exercises of the 75th class of the Officers Candidates School of the Armored School of Fort Knox, Kentucky on June 9, 1945, Mr. Nathan Zussman in response said:

"Major General Scott and Graduates of this Class:

It is indeed with great pride that I appear before this graduating class, for several years ago, I too, had a son who was commissioned in this same training center.

LIEUTENANT RAYMOND ZUSSMAN

and I looked to him with great pride just as your parents are looking forward to you for your accomplishments. A pride to think that you have a son duly qualified to take his just place with our Armed Forces, for a Country which they are so devoted to, for the protection of the rights which our people stand for. While I have come here with great pride, I still come with a heavy heart, having given a son for the freedom which I sought, years ago having left a country where the people were oppressed by the yokes of oppression and prejudice, and sought freedom and liberty, which I have enjoyed in this Country for the past forty-five years.

During the Forty-five years that I have enjoyed the freedom and liberty of this Country, it has made me indeed grateful and proud to think that I have been able to give a son to this great cause and that he, my son, with his indomitable courage, and with the thought ever in his mind of my leaving a country of oppression, to seek the freedom of this Country — fought to preserve them and was awarded the highest honors that could be bestowed by this, Our Country, for his bravery in action.

My son, 'Ray,' died just as he always lived, fighting for what he felt was right, and just."

On June 6, 1948, Lt. Zussman was finally laid to rest at the Veterans' Section of Machpellah Cemetery. Nathan Zussman originally had requested a simple, traditional Jewish funeral and ceremony, to be arranged by the Ira Kaufman Memorial Chapel with Rabbi Morris Adler officiating. However, Arthur M. Lang, of Detroit, Chairman of the local Jewish War Veterans' Re-burial Committee, explained to the family that it would be fitting for the occasion to also accord Lt. Zussman military honors, being that he had been the recipient of the Congressional Medal of Honor.

This was arranged at Congregation Shaarey Zedek in the main sanctuary, where the casket lay in state for 3 hours, flanked by a military honor guard. The city of Detroit had wanted to have the body lie in state at City Hall, but this the Zussman family had refused to permit. The Department of the Army had wanted to provide a caisson and a guard to transport the casket from Congregation



(Photo. Courtesy of Detroit News)

Pallbearers taking the flag-draped casket of Second Lieutenant Raymond Zussman, holder of the Congressional Medal of Honor, from Congregation Shaarey Zedek after funeral services there.

LIEUTENANT RAYMOND ZUSSMAN

Shaarey Zedek on West Chicago to Machpelah Cemetery on Woodward and 8½ Mile Road. All these elaborate plans were refused by the elderly father, who grieved sorely for his youngest child. When the casket was lowered into the grave close to 1500 people were present, together with high ranking officers and a military drill team of the Charles A. Learned Post Number 1, of the American Legion, and the Zussman Post of the Jewish War Veterans of America. Airplanes from Selfridge Field flew overhead and dipped their wings and dropped flowers, as Cantor Sonenklar chanted the traditional Jewish memorial prayers, and the family recited a sacred prayer at the grave — the Kaddish.

In memory of Raymond Zussman a small park was dedicted in Hamtramck, Michigan — the locale where he was born. It would seem that because Raymond Zussman was Jewish, several neighborhood groups objected. For reasons not clear the park does not, as yet, have a marker stating that it was dedicated in honor of a man who gave his life in the service of his country.

A playground on Davison near Dexter Avenue, adjacent to the Dexter-Davison Jewish Community Center is dedicated to his memory, and a Detroit Post of the Jewish War Veterans of the United States bear his name — The Lt. Raymond Zussman Post No. 333.

An Army Transportation Corps freight supply vessel, or, a seagoing trawler, was named in his honor "The Lieutenant Raymond Zussman."

In the Library of the Jewish Community Center — Dexter-Davison Division, a memorial portrait of Lt. Zussman was hung. This portrait was the one that was painted by Benjamin Glicker of Detroit.

(The author wishes to express his appreciation to Mrs. Ruth P. Braun, chief Librarian of the Detroit News; and to Colonel Eugene S. Tarr, A.G.C. of the office of the Adjutant General, U. S. Army Records, St. Louis, Missouri, for official records, and biographical notes which were made available and which were most helpful.)

Hon. Julius Houseman – Michigan's First and Only Jewish Congressman

by IRVING I. KATZ

The first Jewish resident of Michigan to have been elected to the Congress of the United States was Julius Houseman of Grand Rapids.

He was born at Zeckendorf, Bavaria, Germany, December 8, 1832. His father, Solomon Houseman, a native of Bavaria, was a merchant and manufacturer of silk and cotton goods at Zeckendorf, where he died in 1873 at the age of 71. His mother, Henrietta, daughter of Julius Strauss of Heiligenstadt, Bavaria, died in 1835 at the age of 35. Julius was the older of two children, his sister, Mary, having married Albert Alsborg, a prominent New York merchant.

Houseman's education, up to the age of 13, was obtained in the National Schools of Zeckendorf and Bamberg, and was completed with a two years' commercial course, after which he was a dry goods clerk.

CAME TO U. S. IN 1851

The Revolution in Germany in 1848 had its influence on the young man's life. In 1851, at 19, he left to seek freedom in the United States. His first home was in Cincinnati, where he was a clerk in a clothing house. Then he went to New Vienna, Ohio, where he remained as clerk in a general store until March, 1852, when he came to Battle Creek, Michigan. Here he engaged in the merchant tailoring business with Isaac Amberg, the firm name being Amberg & Houseman.



Hon. Julius Houseman

In August, 1852, he came to Grand Rapids, the first Jewish settler in that city which then had a population of less than 3,000. He established a branch of the Battle Creek firm and in 1854 became its sole proprietor.

HIS BUSINESS SUCCESSES

In 1864, the firm of Houseman, Alsborg & Co. was organized, with branches in New York, Baltimore, and Savannah, which con-

MICHIGAN'S FIRST AND ONLY JEWISH CONGRESSMAN

tinued until 1870, when the firm was dissolved, Mr. Houseman retaining possession of the Grand Rapids establishment. In 1870, Houseman spent a summer in Europe, visiting Germany, Switzerland, France and England. In 1876, he disposed of his business to his cousin, Joseph Houseman, who had been a partner for several years and who was also a prominent Jewish resident of Grand Rapids; and Moses May, who continued it for a number of years under the firm name of Houseman & May, later succeeded by Houseman, Donnally and Jones. The business, today the second oldest mercantile establishment in Grand Rapids, still located on Monroe Street, goes by the name of Houseman & Jones.

Houseman had meanwhile taken an active interest in other lines of business and investments, notably in timber lands and the manufacture of pine lumber in Michigan, and after 1876 devoted himself largely to these interests.

The Houseman Building in Grand Rapids, one of the largest business blocks in the state, is a fitting monument to him.

In 1870, he became a stockholder in the City National Bank, the predecessor of the National City Bank. He was an organizer of the Grand Rapids Chair Company, director of the Grand Rapids Brush Company, and president of the Grand Rapids Fire Insurance Company.

In political affiliations, Houseman was a Democrat. He served as Alderman in Grand Rapids for eight years, from 1863 to 1870, was Mayor in 1872 and in 1874, and represented Grand Rapids in the State Legislature in 1871-72.

ELECTED TO CONGRESS

In 1876 he was the candidate of his party for Lt. Governor of the State. He was proposed for the Governorship of Michigan, but refused to be a candidate. In 1883 he was elected to represent the Fifth District of the State of Michigan in the 48th Congress and was the first and only Jewish Congressman from Michigan.

Houseman was a loyal and devoted Jew and took a leading and active interest in the affairs of the Jewish community of Grand Rapids. He was one of the incorporators of Temple Emanuel, in 1871, and served as its first president. He was one of the organizers of Grand Rapids Lodge 238, B'nai B'rith, in 1875, and served as its first president. When Houseman died in Grand Rapids on Feb. 9, 1891, at the age of 59, the Lodge's name was changed in tribute to his memory, to *Julius Houseman Lodge*, a name under which it functions to this day.

DETROIT JEWISH COMMUNITY'S GENEROSITY 1900 - 1960.

by IRVING I. KATZ

UNITED JEWISH CHARITIES

Year	Amount Raised	Number of Contributors	Year	Amount Raised	Number of Contributors
1900 . . .	\$ 3,674 . . .	247	1913 . . .	\$ 24,497 . . .	534
1901 . . .	3,826 . . .	265	1914 . . .	29,107 . . .	608
1902 . . .	3,704 . . .	245	1915 . . .	34,333 . . .	660
1903 . . .	4,270 . . .	258	1916*		
1904 . . .	4,687 . . .	306	1917*		
1905 . . .	7,297 . . .	315	1918*		
1906 . . .	9,094 . . .	360	1919*		
1907 . . .	10,258 . . .	368	1920*		
1908 . . .	12,593 . . .	447	1921*		
1909 . . .	13,870 . . .	453	1922*		
1910 . . .	14,942 . . .	433	1923*		
1911 . . .	18,188 . . .	431	1924*		
1912 . . .	21,966 . . .	489	1925 . . .	150,400 . . .	2,794

* Unavailable at present

ALLIED JEWISH CAMPAIGN OF JEWISH WELFARE FEDERATION

Year	Amount Raised	Number of Contributors	Year	Amount Raised	Number of Contributors
1926 (a)	\$ 738,242	3,185	1945 . .	\$1,135,940	
1929 . .	130,473	1,599		(War Chest)	
1930 . .	326,017	5,047	1946 (b)	3,744,351	22,120
1931 . .	218,270	4,646	1947 . .	3,968,572	27,454
1932 . .	140,113	4,302	1948 . .	5,756,133	30,734
1933 . .	112,913	3,330	1949 . .	5,409,276	28,923
1934 . .	139,506	4,752	1950 . .	4,650,538	28,003
1935 . .	220,454	8,063	1951 . .	4,733,354	28,533
1936 . .	318,421	8,235	1952 . .	4,354,228	28,625
1937 . .	350,690	9,908	1953 . .	4,469,252	28,401
1938 . .	390,732	13,374	1954 . .	4,150,612	26,795
1939 . .	651,889	19,080	1955 . .	4,148,639	26,583
1940 . .	735,970	20,440	1956 . .	5,296,804	25,319
1941 . .	835,633	21,118	1957 . .	5,918,162	25,958
1942 . .	897,341	22,445	1958 . .	4,993,739	24,575
1943 . .	850,000		1959 . .	4,842,216	25,032
	(War Chest)		1960 . .	4,865,717	25,010
1944 . .	960,000				
	(War Chest)				

(a) Funds were raised for a three-year period — 1926, 1927, 1928.

(b) Includes \$912,091 from the War Chest Campaign conducted by the Community Chest of Detroit.

Cadillac and the Lost Tribes of Israel

by ALLEN A. WARSEN

In II Kings, chapter 17, the Bible records: "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel unto Assyria . . . unto this day."¹⁾

And unto this day people have been speculating about the fate and whereabouts of the "carried away" Samaritans. Thus Jewish legend has it that the lost tribes of Israel continue to live in the regions of the legendary river Sambation which is said to flow six days and rest on the seventh.

Other people, however, formed different conceptions and created different theories as to the identity of the lost tribes of Israel. Cadillac, the founder of Detroit, was an adherer of the theory that the Amererican Indians were the descendants of the ancient Jews. His views he expressed in a document dated 1718 and entitled "Description of Michilliamackinac: Indian Tribes of that Region."²⁾



Cadillac believed that the Indians were the descendants of the Ten Lost Tribes.

In this document, among other descriptions, Cadillac describes the Indian practice of nose piercing as follows: ". . . the word Outaous means in our language 'the Nation of the Nez Percez' (pierced noses), to which they attach a small stone well ornamented, which hangs down in the middle of the mouth between the lips. This is a custom among them, and they would not consider themselves properly adorned without this ornament. Some of the elders maintain, however, that it is a preventive against 'medicine' — that is to say, the spells that their enemies and their evil-intentioned persons might cast upon them, to poison them or cause their death."

1) *The Holy Scriptures*, The Jewish Publication Society of America (Philadelphia, 5677-1917).

2) Cadillac's references to Indian origins are published in Pierre Margry's *Decouvertes et Etablissements des Français* (Paris, 1876-1886), v.5, and republished in translation in *Collections of the State Historical Society of Wisconsin*, v. 16, Madison, 1902), pp. 358-359 and 363.

I am indebted to Mr. James M. Babcock, Chief Burton Historical Collection, Detroit Main Library, for helping me locate the above publication.

CADILLAC AND THE LOST TRIBES OF ISRAEL

This practice, Cadillac, maintained, was proof "that it is an idea of the ancient Jews; for we read in history that one Eleazar delivered people possessed of the devil, in the presence of the Emperor Vespasian, of his son, and of several princes and noblemen of his court. He proceeded as follows: he pierced the nose of the possessed one, and passed through it a ring hollow inside, wherein he placed an herb; and as soon as the devil smelled it, he threw the body of the possessed one upon the ground, and fled, without daring to return to it. The same Eleazar also did this frequently in the name of Solomon; so that these savage nations may well have retained this custom of piercing their noses, and have forgotten the purpose for which it was introduced."

As further proof that the American Indians were the descendants of the lost tribes of Israel, Cadillac presents the following evidence: "There is a place near Missilmakinak, called Essolon . . . I inquired of some savages the reason it (the name) had been given to the place; they replied that their ancestors had given it that name . . . Thereupon we may recall that Reuben had four sons: Henoch, Hesron, Phallus, and Cormi. How could the savages have given the river the name of Essolon, if they had never heard of it? It is not likely that this was done by accident, but rather because it was the custom of the Jews to bear the names of their estates, or to give their own names to property of which they were in possession."

The following habit of the Indians, Cadillac believes, is additional evidence of the Indians' Jewish descent: ". . . it seldom happens that a Sioux is taken alive; because, as soon as they see that they can no longer resist, they kill themselves, considering that they are not worthy to live, when once bound, vanquished, and made slaves. It is rather surprising that people so brave and so warlike as these should nevertheless be able to shed tears at will, and so abundantly that it can hardly be imagined. I think that it could not be believed without being seen: for they are sometimes observed to laugh, sing, and amuse themselves when, at the same time, one would say that their eyes are like gutters filled by a heavy shower; and as soon as they have wept, they again become as joyful as before, whether their joy be real or false. The chief occasion of their tears is when their enemies have killed some of their people; thereupon, they address themselves to their allies . . . Bending their heads they utter horrible yells, and shed a deluge of tears, after which they cease to weep and yell, and their eyes are as dry as if they had not wept. They afterward represent the state of their affairs, so that

CADILLAC AND THE LOST TRIBES OF ISRAEL

one may say that they are the same Jews who dwelt on Mount Gerisim,³⁾ who were called "Mourners," because they had the gift of tears."

At this point it should be noted that Cadillac was not the originator or the final expounder of the theory that the Indians are the descendants of the lost tribes of Israel. In all likelihood the Spanish priests who migrated to America after it had been discovered by Columbus were the first to suggest it.⁴⁾ It was soon espoused by the historian Las Casas,⁵⁾ a contemporary of Colombus, known as the apostle of the Indians, and by F. Lumnius in his *De extremo Dei Judicio et indorum vocatione, libri iii* (1569).⁶⁾

Even Mansseh Ben Israel, the Dutch rabbi who persuaded Oliver Cromwell to readmit the Jews to England, advocated it in his book *Origen de los Americanos* (1650).⁷⁾ He based the advocacy of this theory on the assertions of a certain Montesinos who claimed to have discovered a Jewish settlement in Peru.

Other protagonists of this theory were such outstanding New England divines as Cotton Mather⁸⁾ and Roger Williams, the founder of Rhode Island.⁹⁾ In 1697 Samuel Sewall championed it in his *Phaenomena quaedam Apocalyptica ad aspectum Novi Orbis Configurata*.¹⁰⁾

Mordecai Manuel Noah, the first American Zionist and the founder of the Jewish state of Ararat on Grand Island near Niagara Falls, proclaimed this theory in his discourse on *The Evidences of the American Indians Being the Descendants of the Lost Tribes of Israel* (1837).¹¹⁾

Again in 1908 "convincing proof" was offered in its support in a treatise entitled "The Mound Builders and the Lost Tribes."¹²⁾ The following excerpts from this paper are quite illuminating:

"According to the new hypothesis, the tribes reached the western hemisphere by way of an isthmus believed to have existed where the narrow waters of Behring Strait now divide the continents. Giv-

3) Gerisim, a mountain in Ephraim, has since ancient times been the sacred place of the Samaritans.

4) Justin Winsor, *Narrative and Critical History of America*, v.1 (Boston and New York, 1889), p. 115.

5), 6), 7), 8), 9), 10) *Ibid.*, loc. cit.

11) *The Universal Jewish Encyclopedia*, v.8 (New York, 1942), p. 227.

12) *Ohio Archaeological and Historical Publications*, v.17.

CADILLAC AND THE LOST TRIBES OF ISRAEL

ing color of truth to this theory is the fact that ethnologists who have sojourned among the natives inhabiting the great region south and east of Behring Strait assert that many Greek and Hebrew words are distinguishable in the language employed by the natives of that region today."

More proof follows: "Near the town of Jackstown (Ohio), there was a mound about 80 feet in height and 500 feet around the base . . . After the mound had been demolished until only the foundation remained two of the laborers discovered and examined a pair of copper rings found lying on what appeared to be a slab . . . On removing the slab . . . they found it to be covering a trough-shaped box . . . Underneath the box was a heavy deposit of fireclay. Digging in this clay they found an oblong box containing something that gave forth a rattling sound . . . In the box was found a curious stone . . . On one side a depression was cut, and in that depression was an image representing a man with a flowing beard, sandaled feet, with robe and staff, and under the figure appeared an inscription . . . The Rev. Mathew Miller, then a resident of Cumberland, Ohio, at once pronounced the relic a Jewish teraphim. He declared the image thereon was Moses and the characters interpreted, were the ten commandments . . . To make sure that his interpretation was correct, the Rev. Miller took the relic to Cincinnati and there consulted Dr. Lillienthal, who was then considered the most learned rabbi in the United States. He coincided in the opinion that it was a Jewish teraphim; that the ten commandments were engraved thereon, and that the image was that of Moses.

They consulted seven Hebrew alphabets and found that the inscription on the teraphim was written in the letters of the oldest of the seven."

As late as in 1957 a book appeared which asserted that the Mandan Indians were the direct descendants of the tribe of Nephtali. Proof follows: "The one outstanding word running through the warp and woof of tribal lore was the wordd "Nuptadi" . . . The name "Nuptadi," phonetically has changed little from its original "Nephtali" in 2,000 years — it has been handed down to us practically on a silver platter."¹³⁾

The author concludes, ". . . We believe that after twenty-seven

13) Henriette Mertz, *The Nephtali*, (Chicago, 1957), p. 102.

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centuries the Nephtali, one of the "Lost Ten Tribes" has now been found."¹⁴)

It should also be stated that an extensive literature exists proving that the English are the descendants of the lost Samarian tribes.

But whether the Indians as Cadillac claimed, or the English as some Britishers maintained were the progeny of the Samaritans, the lost tribes of Israel, like Noah's ark, still exist — if not in reality — at least in the imagination of many people.

Book Reviews

C. BEZALEL SHERMAN, *THE JEW WITHIN AMERICAN SOCIETY: A STUDY IN ETHNIC INDIVIDUALITY*. Detroit: Wayne State University Press, 1961. xvii, 260 pp. \$5.95.

It would hardly be fair for Michigan Jewry to claim this work as their own but the reviewer can marshal evidence to support such a claim. Although the author is not a resident of Michigan, the work he has written is descriptive of the Jews of Michigan. The book was published by the Wayne State University Press and reviewed by several members of the faculty prior to publication. Financial assistance to make publication of this work possible was forthcoming from the Morris and Emma Schaver Publication Fund for Jewish Studies. Hence, local Jewry can take some pride in this work.

There are more cogent and compelling reasons why one ought to read this important work. C. Bezalel Sherman draws on his vast fund of sociological knowledge of the Jewish community and produces a distinct contribution to an area of social theory. The present book is an outgrowth of an earlier effort, *Yiden un Andere Ethnische Grupen in di Faranynikte Shtatn* (New York: Unser Weg, 1948). The author sets forth a distinction between two social processes: *acculturation* and *assimilation*. Avoiding the sociologese, acculturation is the ongoing process by which one culture is altered as a result of contact with another culture. Assimilation refers to the total absorption by an individual of another culture's way of life

14) Op. cit., p. 103.

BOOK REVIEWS

with the consequent loss of his original cultural heritage. Sherman's careful argument, supported by extensive documentation of the relevant literature, demonstrates that the Jews have become acculturated to the American scene but have not assimilated. One might contrast this experience with the patterns evidenced by other ethnic minorities in the United States. Alexis De Tocqueville, early in the 19th century, noted a process inherent in the spirit of American democracy which he labeled, "The tyranny of the majority." Indeed, the American experience has been so overwhelming that most migrant populations have lost their cultural heritage by the third generation. To cite the instance of the Italo-Americans, the reviewer contends that in the third generation all that remains is the "kitchen culture" or the remnants of the culture of origin most closely related to the cuisine. The thesis of Marcus L. Hansen on the "third generation return" finds little support in the data analyzed by Sherman. The so-called "return" of the third generation, in the case of most ethnic minorities, tends to be limited to the retention of superficialities of the original culture. Such is not the case with the Jews.

Sherman's study focuses on a population which is unique in its resistance to the tyranny of the majority. This is not to suggest that Jews are any the less American because of it; rather, as a people they have succeeded in retaining their ethnic individuality at the same time that they have acculturated to the American scene. There is no parallel case. One might cite the Japanese-Americans who are likewise acculturated but have not assimilated; however, here is an instance of a "visible minority."

"The Jew Within American Society is not a classic work, for a classic need never be re-written. The story it tells is a dynamic one and it opens many avenues of controversy. Indeed, this work will have to be re-done as the acculturative process continues among the Jews in America. New forms of Judaism will necessarily emerge as a result of the culture contact with the broader American community. Yet, the evidence gathered by the author demonstrates that the Jew *qua* Jew is here to stay as part of the American culture.

Leonard W. Moss

SIGNIFICANT JEWISH ANNIVERSARIES IN MICHIGAN IN 1961

by IRVING I. KATZ

TWO HUNDREDTH ANNIVERSARY

Ezekiel Solomon, the first Jewish Settler in Michigan, came to Mackinac. The records show that he was a trader in Mackinac and vicinity for over forty years.

ONE HUNDREDTH ANNIVERSARY

Congregation Shaarey Zedek of Detroit. Founded by members of Temple Beth El who seceded because of the introduction of ritual Reforms. Originally an Orthodox synagogue, it is today among the five largest Conservative congregations in the country.

SEVENTY-FIFTH ANNIVERSARY

Young People's Society of Detroit's Temple Beth El. Originally organized as Beth El Alumnai Association.

FIFTIETH ANNIVERSARY

Congregation B'nai Moshe of Detroit. Organized by Hungarian Jews as an Orthodox synagogue and originally known as Elias Einzic Congregation, it is today one of the leading Conservative synagogues in Metropolitan Detroit.

Congregation Mogen Abraham of Detroit (Orthodox). Organized by the late Rabbi Judah L. Levin after whom Detroit's Yeshivath Beth Yehudah is named.

Congregation Mishkan Israel of Detroit (Orthodox). Originally started by David Horodocker Unterstutzung Verein in 1910.

Congregation Sons of Israel of Muskegon. Originally started as an Orthodox congregation and now a Conservative congregation.

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