

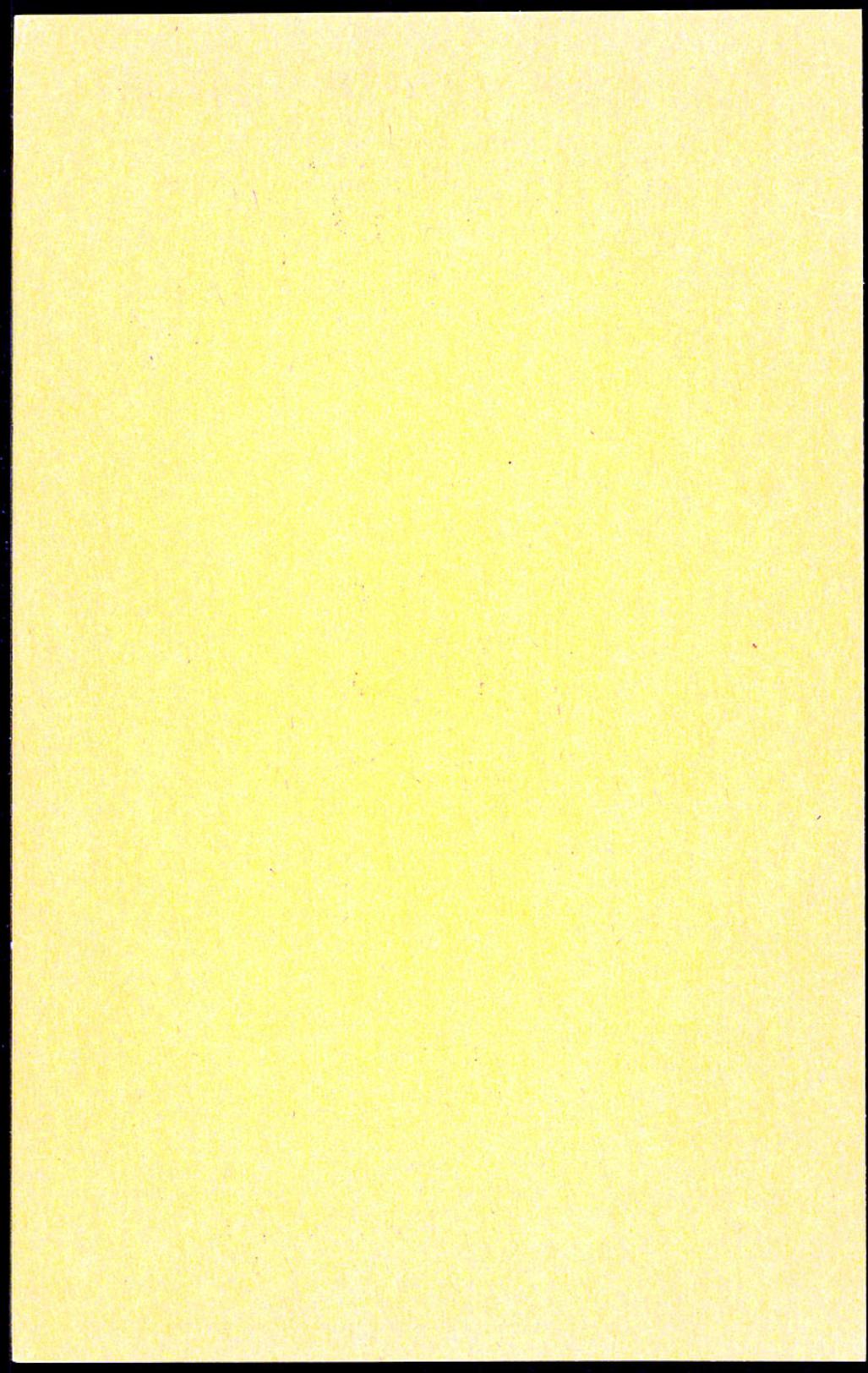
MICHIGAN JEWISH HISTORY



JANUARY, 1974

TEVET-SHEVAT 5734

Jewish Historical Society of Michigan



MICHIGAN JEWISH HISTORY

... אשר ישאלו בניכם מהר את אבותם ... (יהושע ד:כא)

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

— Joshua 4:21

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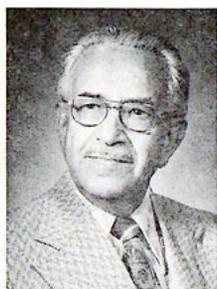
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PRESIDENT'S ANNUAL REPORT
JUNE 14, 1973
IRVING I. EDGAR, M. D.
PRESIDENT

First of all let me extend to all of you a most sincere and hearty welcome to this, the Fourteenth Annual Meeting of The Jewish Historical Society of Michigan.

Our Society had its ultimate origins in a deep need of the Michigan Jewish community for a more direct alignment and identification, not only with its Jewish past in world history, but also with its past in this nation and more particularly in this State. Such an identification is vital to the continued existence and well-being of the Michigan Jewish community. Jewry has become an integral part of the history and culture of these United States and of the State of Michigan.

Let me also remind you that American Jewry represents the largest segment of world Jewry and the State of Israel has been a great focus of our efforts, attention and remarkable development. It is here in America, however, that we are developing a Golden Age in Jewish History.

As an ethnic and religious group, we have contributed much, and are continuing to contribute much to the development of the Nation and of this State. Here in America remains our historic destiny.

In the pursuit of my duties as president of our Society for the past nine years, I have always kept before me the purposes for which the Jewish Historical Society of Michigan was organized. I am most happy to report to you at this time that in the fulfillment of these purposes we have made much progress in both a general intangible way and in concrete accomplishments.

MICHIGAN STATE HISTORICAL COMMEMORATIONS

- 1) As I have mentioned at previous meetings, our Society was instrumental in having the Michigan State Historical Commission erect a large appropriate historical marker on the grounds of the restored Fort Michilimackinaw at Mackinaw City to commemorate the first Jewish settler in Michigan, Ezekiel Solomon. This represents the first official Jewish historical marker in Michigan; and already thousands of people from all over the country and abroad have seen it; and many more thousands will view it in the future.
- 2) Probably the most important commemoration our Society has thus far fostered and help carry through with the Detroit Historical Commission and the Detroit Historical Society is the David E. Heineman Recognition Memorial. This consisted of the hanging of the original stained glass window of the City of Detroit flag designed by Heineman in the Detroit Historical Museum at an appropriate place and with the appropriate resolution, In Memoriam, passed by the Common Council of the City of Detroit and also including the proclamation of David E. Heineman Recognition Day - April 20, 1972.
- 3) On May 18, 1973 another historical marker was erected at the Lafayette Street Cemetery, commemorating the first Jewish Cemetery in Michigan - the early Temple Beth El Cemetery. Although this event was instituted mainly as a Temple Beth El activity, our Society was always in consultation as to its form and content and your president was present at the appropriate ceremonies held on that day at its unveiling in connection with the participation of the American Jewish Historical Society holding its Annual Meeting at that time in Detroit.

Appropos of this meeting, let me remind you that our Jewish Historical Society of Michigan was an active participant in various activities of the American Jewish Historical Society, already mentioned. Most particularly, in conjunction with the Detroit Historical Museum, we arranged a reception, program and exhibit of Michigan Jewish History, May 19, 1973.

- 4) Furthermore, as reported to you previously, all arrangements have been made to commemorate the first Synagogue in Michigan, Temple Beth El, on East Jefferson at Woodward and Randolph Avenues. The putting up of a special historical marker to memorialize this is awaiting the special architectural plan which the Detroit Planning Commission has projected for downtown Detroit.

Our Society will continue to foster other appropriate commemorations within the area of Michigan Jewish History.

THE MICHIGAN JEWISH HISTORICAL RESEARCH CENTER

As I have explained at the previous annual meetings our Society has established a Michigan Jewish Historical Research Center Archives at the Burton Historical Collection of the Detroit Public Library. Already we had influenced several large Michigan Jewish community organizations to deposit their historical source materials in these archives. However, because of the accumulation of a large number of boxes of such materials, unsorted and uncatalogued as yet, because of a lack of people and money to accomplish this - we had held off further such large accumulations. Many areas are being explored to overcome these difficulties.

Nevertheless, Dr. Henry Green, Chairman of the out-State Historical Source Materials of Michigan Jewish History has continued to do commendable and persistent work in this field. I also want to remind you that our Society had bought for these archives the large four-volume manuscript catalogue of The American Jewish Archives of Cincinnati.

In addition, individual members of our Society have also contributed various source materials on Michigan Jewish History to these archives.

EDUCATIONAL PROJECTS

Your president has for many years been invited to speak at various places on Michigan Jewish history and in the past year he has been the invited speaker on Michigan Jewish History at Beth Abraham - Hillel Synagogue, at B'Nai David Synagogue and at meetings of other groups.

Most recently, the Junior Division of the Jewish Welfare Federation has approached our society in the matter of helping to develop an educational program in Michigan Jewish History for the Jewish Schools of metropolitan Detroit.

MICHIGAN JEWISH HISTORY MAGAZINE

Our magazine, MICHIGAN JEWISH HISTORY, is now in its 14th year of existence and you have received the various issues of the magazine in the past years. All the issues up until June, 1970, have been bound in book form and are available at the Detroit Public Library. Our magazine has been sent to many libraries, cultural and educational institutions in Michigan, in other states and in foreign countries. It has received much favorable notice and acclaim. We are continuing to receive many requests for back issues of the magazine.

I want to commend Allen Warsen for his devotion and sincerity as chairman of the publication committee and editor.

And now in conclusion, I want to express my deep appreciation to you - the officers and Board of Directors of our Society - and to all those on the various committees who have put forth great efforts in behalf of our Jewish Historical Society of Michigan.

I do hope that the new administration to be elected today will continue to carry on the progress of the Jewish Historical Society of Michigan to increased success in every area of endeavor.

**PRESIDENT-ELECT'S MESSAGE AT THE
14TH ANNUAL MEETING June 14, 1973
DR. A. S. ROGOFF**

As the newly elected president of the Jewish Historical Society of Michigan, I extend my personal greetings to all the officers, members of the executive committee and the members at large.

I feel proud and also humble at having been elected to head this Society. It is a challenge indeed to assume the task of carrying on the fine work of my predecessors; the founder and honorary president, Mr. Alan Warsen, and the past presidents, Mr. Alan Warsen, Mr. Irving Katz and Dr. Irving Edgar. They built the Jewish Historical Society of Michigan and brought it to its present status of national, as well as local prominence. To follow them is a great undertaking. This is where humility comes in. Alone, I don't feel equal to the task. I am not an historian, nor can I claim any literary proficiency equal to theirs. However, with their help and the help of the executive committee, as well as the general membership, I hope to continue to promote the aims and the goals of our Society.

The immediate aims for us are:

1. The extension of our depository of source material in the Burton Historical Collection in the Detroit Historical Museum by obtaining records of activities of Jewish Organizations - synagogues, temples, Landsmanschaften, etc.
2. To sort and catalogue the material we already have - for that we need volunteers from our membership.
3. To memorialize significant Jewish personalities and historic events in Michigan.
4. To increase our membership.

Mr. Warsen, Mr. Katz and Dr. Edgar have already promised me their assistance and co-operation. With additional help from the executive committee and the membership, we can look forward to a fruitful year.

THE PROGRESS OF REFORM JUDAISM
IN LATE 19TH AND EARLY 20TH
CENTURY DETROIT

by ROBERT A. ROCKAWAY*

The Reform movement in Judaism was, according to one of its leading historians, "an effort to reconcile the life of the modern Jews [sic] with the religion, and to make the religion the living expression of latter-day aspirations."¹ Reform leaders thus sought to reinterpret and re-evaluate Jewish religious teachings and to accommodate their Jewish religious institutions to meet changed situations. The Reformers felt that one of the reasons Jews had been considered an alien element in the population was that their religious behavior appeared so different from that of their neighbors. By modifying their religious practices to conform to their environment, Reform Jews believed that they would weaken the stereotype of the Jews as a race of people who consciously kept themselves separate from their neighbors. This, in turn, would serve to promote more rapid integration into the life of the host country.

Another consideration in the rationale of Reform leaders was their ambition to modernize Judaism by modifying and eliminating all Jewish practices which they felt to be outdated and outmoded. It was hoped that this would prevent the more enlightened or "westernized" Jew from leaving the faith by making it easier to be a Jew and by bringing Jewish religious practices into harmony with current life.

During the last two decades of the nineteenth century, Detroit's Temple Beth El had two rabbis who were avid proponents of the Reform tradition and pressed for reforms in the synagogue liturgy and religious practices of their congregants. Heinrich Zirndorf was a German-born rabbi who occupied Temple Beth El's pulpit from 1876-1885. During his tenure, memorial prayers at worship

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for deceased persons were abolished, except for the memorial service at Yom Kippur. This was in keeping with the Reformers' desire to simplify Jewish practices. Also, no boy becoming bar mitzvah in Temple Beth El was permitted to recite anything but the blessing before and after the reading from the Torah.² This latter change resulted from Reform Judaism's view that the bar mitzvah had become nothing but a meaningless and purposeless ritual. It was felt that most thirteen year old Jewish boys were entirely unprepared to accept the significance of this ceremony with any degree of seriousness. To continue to perpetuate the myth of the religious capability of the thirteen year old was seen as making a mockery of this rite and contributing to the disrespect and disparagement of the Jewish faith. It was thought better to eliminate this ceremony than to have it observed indifferently.³



HERMAN ZIRNDORF

The spiritual leader of Temple Beth El from 1885–1898 was Rabbi Louis Grossmann. Rabbi Grossmann was a graduate of the Hebrew Union College in Cincinnati, Ohio, and a disciple of Isaac Mayer Wise. A firm believer in the rationalist and progressive position of Wise, Grossmann subscribed wholeheartedly to the principles of the American Reform movement as formulated at the Pittsburgh Conference of 1885. Up to this time the tenets of American Reform Judaism were not stated in any systematic way. At this conference, however, a set of guiding principles, known as the Pittsburgh Platform, was issued. Included in this ideological statement was the proposition that the Reform movement accepted as binding only the moral laws of the Mosaic code:

We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding

only the moral laws,
and maintain only such
ceremonies as elevate
and sanctify our lives,
but reject all such as
are not adopted to the
views and habits of
modern civilization.⁴



LOUIS GROSSMANN

Under Grossmann's leadership the Minhag America prayer book replaced the Orthodox Mahzor (holiday prayer book) on the High Holy days and beginning in 1896 no gentleman was permitted to worship in Temple Beth El with a hat or cap on—a practice which had been optional until then.⁵

The end result of all the innovations in synagogue ritual was that by the beginning of the twentieth century, Temple Beth El's services had come to resemble those found in Protestant churches. A non-Jewish visitor to Beth El in 1902 wrote that "a strange Christian entering this place of worship as the service was about to commence, would notice very little to distinguish it from an old-fashioned Presbyterian, Baptist or Methodist church. The seating is exactly the same. The people look the same, men and women, boys and girls all sitting together, men and boys bareheaded, women and girls with their ordinary street hats on. The rabbi sitting in a chair to the right of the pulpit, had neither vestment, gown or head covering of any kind—his whole appearance was that of a non-episcopal American Christian minister."⁶

In 1898, Rabbi Grossmann was called to assist Dr. Wise in Cincinnati, and his position as Rabbi of Temple Beth El was filled by Leo M. Franklin, who held the post from 1899 to 1948. Rabbi Franklin had two goals toward which he directed his energy and effort: to revitalize Judaism and make it a more meaningful experience for his congregants; and to demonstrate that Jews were Americans, indistinguishable from their neighbors except in matters

of faith. And even with regard to this faith, he desired to show that Jewish practices were very much in harmony with American conventions and customs. Two innovations which were especially significant in furthering this aim were the introduction of the free pew system and the addition of Sunday morning services.



LEO M. FRANKLIN

It had been a traditional practice among European Jews to purchase synagogue seats, with the choicest places being reserved for the most honored members of the community. This had been one method by which the community could show respect for and deference to its scholars and leaders. Because of the prestige value attached to these seats, they were sought after by the wealthier members of the community as a means of enhancing their status. Soon, the value of these pews began to be measured in monetary terms, with the more affluent members of the congregation going to great lengths to outbid one another for the privilege of occupying a valued place. This development frequently led to rivalry and bitterness and tended to interject an element of sordidness into synagogal affairs. It was just this sort of thing that Rabbi Franklin sought to prevent when he introduced the free or unassigned pew system to Temple Beth El in 1904. Beth El thus became the first Jewish congregation in the country to adopt this method. Franklin's hope was to eliminate "the commercialism that has disgraced the synagogue" by making temple seats available on a first come, first served basis.⁷

There was also another, deeper motive for the introduction of this system. This was the desire to have the temple conform more closely to American institutions by making it more democratic in structure. The system of giving wealthier members primacy in a place of worship seemed incompatible with American and Jewish ideals of equality before God. To allow this Old World tradition

to continue within the framework of American life tended to portray the synagogue as an anachronistic and non-American institution. It was feared that this could only do injury to the goal of making Jewish practices compatible with American traditions. By instituting a free pew system, which put all members of the congregation on "an absolute plane of equality with every other man," Temple Beth El would more closely conform to what Rabbi Franklin believed to be the acceptable pattern of behavior for American institutions. This served to indicate the confluence of Jewish and American ideas and supported Rabbi Franklin's declaration that Judaism was concordant with American practices.⁸

The innovation which buttressed this claim even more was the addition of regular Sunday morning services. Needless to say, the observance of the seventh day of the week as Sabbath conflicted with the Christian Sabbath and frequently caused economic hardship. In order to resolve this problem, Reform leaders in the United States arrived at a consensus which heralded a radical departure from previous Jewish tradition. Concluding that the pressures of modern life necessitated a certain flexibility in religious practices, some Reform rabbis advocated the transfer of the Sabbath to Sunday. Others, not willing to abandon the historical Sabbath completely, favored the holding of a supplementary service on Sunday. The first attempt at holding services on Sunday was in Baltimore in 1854. After a brief trial of six months, the attempt was abandoned. A more successful effort was that of Temple Sinai, of Chicago, which introduced supplemental Sunday services in 1874. For thirteen years, Sinai congregation held services on both Saturday and Sunday, but in 1887, the Saturday services were discontinued.

The official position of the American Reform movement was formulated at the Pittsburgh Conference of 1885:

Whereas we recognize the importance of maintaining the historical Sabbath as a bond with our great past and a symbol of the unity of Judaism the world over; and whereas on the other hand, it cannot be denied that

there is a vast number of workingmen and others who, from some cause or other, are not able to attend the services on the sacred day of rest; be it resolved that there is nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services in localities where the necessity for such services appears or is felt.⁹

This position was reaffirmed in 1906 when a national conference of Reform rabbis officially recognized the Sunday service. "Not the transfer of the Sabbath to the Sunday is advocated, but a way out of the supreme difficulty presented by the conflict between Sabbath observance and the demands of life, and this, it is believed, is achieved by a supplementary service on the civil day of rest."¹⁰ In their effort to accommodate themselves to American life and to bolster sagging attendance, Reform leaders took a step which created antagonism within the various branches of American Judaism for decades to come.

In Detroit, at the turn of the century, Rabbi Franklin argued that the reality of American life necessitated a change in attitudes toward the traditional Jewish Sabbath. "I am convinced," he said, "that the time has come when social and economic conditions unite at laying at our feet, not only the expediency, but far more, the duty of providing for our people, a religious service of some kind at such a time as they will and can attend. . . . We must face conditions as they are, and cease fooling ourselves We must have a service when people can attend."¹¹ He did not favor abandoning the traditional Jewish Sabbath, however, but merely instituting a supplemental morning service on Sunday. Sunday services were inaugurated at Temple Beth El in January, 1904, and proved to be far more popular than the traditional Saturday service. This innovation served a dual purpose: it made temple services accessible to many more persons and brought Temple Beth El even closer to the religious practices of its Protestant neighbors.¹²

In retrospect, Sunday services can be viewed as merely the latest in a series of American rituals which were adopted by Detroit's Reform Jews in their effort to accommodate themselves to their environment and gain acceptance by their neighbors. Throughout the late nineteenth and early twentieth centuries Temple Beth El sponsored a variety of programs in honor of American national and commemorative holidays with Thanksgiving, probably because of its secular character, becoming the most popular of these.¹³

Christmas was one non-official American ritual, however, whose celebration by Reform Jews caused consternation among some Jewish communal leaders. More than one member of Temple Beth El was known to erect a Christmas tree, and Christmas parties and exchanges of gifts became widespread customs among the city's Reform Jews. The situation worsened as the twentieth progressed, with one member of Temple Beth El complaining that some of the congregation's most prominent members, "including a former president and a number of present office holders, celebrate Xmas in a manner that would do credit to any Episcopalian or Methodist household . . ." The desire to be like other people had thus led some members of the congregation openly to commemorate the yearly observance of the birth of Christ.¹⁴

This trend together with a growing religious apathy and indifference among members of Temple Beth El caused some of the temple's leaders to voice the suspicion that the Reform movement may "have been going too far and too fast," and that "a wild craving to be like other people and the desire to wipe out the marks that distinguish the Jew from his neighbor have created a reckless disregard for the ceremonies that were distinctively Jewish." The Reformers, well meaning though they may have been, had "dispiritualized every form . . . rationalized every beautiful tradition . . . depoetized every sublime sentiment . . .," with the result that Reform Jews became indifferent to religion. Rabbi Franklin himself admitted that "in our intellectual bigotry, which we mistook for liberalism, we robbed religion of its spirit and left it a dry hulk, an empty shell, a soulless body." The fear was expressed that unless this pattern were reversed, ultimately there would be "no Jew at all."¹⁵

Fearful of the consequences of this state of affairs, Rabbi Franklin and some of the temple leaders mounted an intensive campaign to make Reform Judaism a more vibrant and living force. Believing that the less influence the spiritual world had on the life of a Jew the weaker his moral fiber would become, these men sought to reintroduce the spiritual side of Judaism and to emphasize the religious aspects of the faith. Just two years after Sunday services had been introduced there was a movement among some temple members to strengthen the traditional Jewish Sabbath. One congregant admonished Temple members to "be Jews, live like Jews, worship like Jews. Let us be men and prove to the world that we are endowed with sufficient moral courage to face whatever of discredit all non-Jews cast in our way for resuming the old fashioned but Jewish Friday evening devotion instead of the convenient Sunday service."

Jewish festivals, which had become nothing more than secularized celebrations during the 1870's and 1880's were now celebrated as 'Jewish' holidays with 'Jewish' themes. More important, religious education began to be strengthened. There was increased emphasis on adult education, and classes in Biblical literature, Jewish history, and the Hebrew language were offered at Temple Beth El.¹⁶

Nevertheless, despite the efforts of Rabbi Franklin and other temple leaders, the revitalization of Reform Judaism in Detroit progressed slowly during the early decades of the twentieth century.

FOOTNOTES

1. David Philipson, *The Reform Movement in Judaism* (New York: The Macmillan Company, 1931), p. 50.
2. Irving I. Katz, *The Beth El Story* (Detroit: Wayne State University Press, 1955), pp. 88-89.
3. W. Gunther Plaut, *The Rise of Reform Judaism* (New York: World Union for Progressive Judaism Ltd., 1963), pp. 172-173.
4. Moshe Davis, *The Emergence of Conservative Judaism* (Philadelphia: The Jewish Publication Society of America, 1963), p. 226.
5. "Congregation Beth El Executive Board Minutes, 1889-99," September, 13, 1896, p. 157, Burton Historical Collection, Detroit Michigan; Katz, *Beth El Story*, p. 90.
6. *Detroit News-Tribune*, June 22, 1902, p. 4.
7. "Temple Beth El Annual Reports, 1874-1950," Report of Leo M. Franklin, October 31, 1904, Burton Collection, Detroit, Michigan.
8. *Jewish American* (Detroit), May 6, 1904; November 25, 1904, p. 4; *American Israelite* (Cincinnati), May 5, 1904, p. 2.
9. Philipson, *Reform Movement*, p. 376.
10. *Ibid.*, p. 377.
11. "Temple Beth El Annual Reports, 1874-1950," Report of Leo M. Franklin, October, 14, 1902.
12. *Jewish American*, November 4, 1904, p. 2; *Detroit News*, January 18, 1904, p. 10.

13. American Israelite, December 2, 1881, p. 183; March 1, 1900, p. 3; Jewish American, November 21, 1902, p. 4; February 13, 1903, p. 4; February 14, 1902, p. 6; January 12, 1906, p. 6; November 1, 1907, p. 6; "Cong. Beth El Executive Board Minutes, 1889-99," October 9, 1892, p. 72.

14. Jewish American, December 20, 1902, p. 4; December 19, 1902, p. 4; November 25, 1904, p. 2; December 28, 1906, p. 7; December 13, 1907, p. 8; American Israelite, January 6, 1916, p. 4.

15. Jewish American, January 31, 1902, p. 4; April 25, 1902, p. 4; June 28, 1907, p. 4; April 17, 1908, p. 4

16. Jewish American, June 15, 1906, p. 4; March 17, 1905, p. 6; February 22, 1907, p. 6; March 10, 1911, p. 3; September 20, 1907, p. 6; American Israelite, January 5, 1911, p. 3; November 13, 1913, p. 3; October 8, 1914, p. 3.

THE JEWISH PRESS IN DETROIT

An Historical Account on the Occasion
of the 150th Anniversary of the
Jewish Press in the United States

by Irving I. Katz

Executive Secretary, Temple Beth El
and an Historiographer of the
Jews of Michigan

1973 marks the 150th anniversary of the English-Jewish press in America. The first Jewish periodical was *THE JEW*, a monthly edited by Solomon H. Jackson in New York City from March, 1823, to March, 1825. The Jewish population in the United States at that time was less than 5,000 in a total population of 10,596,000.

The immediate occasion for beginning this periodical was the refutation of missionary attacks. This is clear from the subtitle of *THE JEW*, which reads: "Being a Defence of Judaism against all Adversaries, and particularly against the insidious attacks of *ISRAEL'S ADVOCATE*." Now, *ISRAEL'S ADVOCATE* was one of the deceptively-named missionary journals, whose title was supposed to induce Jews to buy and read it, under the mistaken notion that it expressed a Jewish viewpoint. Again, in Jackson's Preface to *THE JEW*, the American society for Meliorating the Condition of the Jews, a missionary society is referred to as one of the agencies columniating the Jews. To the missionary movement of the time we may, therefore, attribute the beginning of Jewish journalism in America.

Born in England, Solomon Jackson came to New York about 1787 and settled in Pennsylvania, where he married Helen Miller, the daughter of a Presbyterian minister. After his wife's death,

Jackson resettled in New York, raising his five children in the Jewish faith. In addition to his periodical, Jackson published an English-Hebrew prayer book in 1826, and the first American edition of the Passover Hagadah in English and Hebrew in 1837. He died about 1847.

The first city in the Middle West to have a Jewish periodical was St. Louis, THE JEWISH SENTINEL, having appeared in 1868.

Detroit's first English-Jewish weekly, THE JEWISH AMERICAN, appeared on October 5, 1900.

Detroit had then a Jewish population of less than 5,000 in a total general population of about 300,000. There was one Reform Temple in the city and five Orthodox synagogues. The work of Jewish charities was carried on by the recently formed United Jewish Charities. There were also in existence the Hebrew Free Loan Association, the Hebrew Benevolent Society, and Assembly of David and House of Shelter. Jewish education for children was provided by the Talmud Torah Institute and by several congregational schools. There were six Jewish fraternal lodges, one mutual aid society, and six literary and social clubs. The Jewish neighborhood was centered near the downtown area.

English-Jewish Newspapers

THE JEWISH AMERICAN was originally published by the Jewish Review and Observer of Cleveland, Ohio as its Detroit edition, with Emanuel T. Berger as Managing Editor. A year later, the paper was purchased by Solomon M. Goldsmith of Detroit and on October 18, 1901, THE JEWISH AMERICAN became the official organ of Temple Beth El, with Rabbi Leo M. Franklin as Editor and S. M. Goldsmith as Publisher.

On January 1, 1904 Rabbi Franklin relinquished the editorship of THE JEWISH AMERICAN but the paper continued as the official organ of Beth El. In 1908, Goldsmith died, and in 1910, THE JEWISH AMERICAN ceased to serve as the official organ of Beth El. The last issue of THE JEWISH AMERICAN appeared on May 12, 1911.

THE JEWISH AMERICAN was an excellent newspaper and contained much historical material on early Detroit and Michigan Jewry. It was especially rich in historical material on the early years of the United Jewish Charities and the synagogues of the city.

Shortly after the discontinuance of THE JEWISH AMERICAN, an attempt was made to publish in Detroit a monthly which went by the name of REFORM CHRONICLE, but which was, however, short lived.

THE JEWISH ADVANCE, a monthly journal devoted to Jewish interests, made its appearance in September, 1904, under the auspices of the Young Men's Zion Association, with Dr. Noah E. Aronstam as editor and Dr. Al Bernstein, L. Smilansky and Sol Fishbane as associate editors.

A listing of Jewish organizations included the following Zionist groups: United Zionists of Detroit, Young Men's Zionist Association, B'nai Zion Gate No. 21 of the Order Knights of Zion, Clara de Hirsch Zion Gate, Roses of Zion Gate, Lillies of Zion Gate. According to Aronstam, there were over 10,000 Jews in Michigan in 1904.

On March 3, 1916, the first issue of THE JEWISH CHRONICLE (later the DETROIT JEWISH CHRONICLE) appeared, with Samuel J. Rhodes as editor and Anton Kaufman as general manager. THE DETROIT JEWISH CHRONICLE continued until July 20, 1951, when it became incorporated with the JEWISH NEWS. THE DETROIT JEWISH CHRONICLE contains a wealth of important historical material on the Jewish community of Detroit and Michigan and a complete set has been deposited by Philip Slomovitz, editor of THE DETROIT JEWISH CHRONICLE for many years, at

the American Jewish Archives in Cincinnati, Ohio.

In 1927, there appeared in Detroit an English weekly under the name of THE DETROIT JEWISH HERALD, with Joshua S. Sarasohn as managing editor and P. Raymond Feiler as associate editor. Philip Slomovitz, who had left the editorship of the CHRONICLE to be the editor of PALESTINE PICTORIAL in New York, was recalled to Detroit to become editor of the HERALD which was absorbed by the CHRONICLE in 1927. He then became editor of the CHRONICLE again until he founded the JEWISH NEWS in 1942.

The JEWISH NEWS absorbed THE DETROIT JEWISH CHRONICLE in 1951 and since then has been Michigan's only English-Jewish weekly newspaper. Its distinguished publisher and editor, Philip Slomovitz, is the dean of the English-Jewish press in the United States. The JEWISH NEWS has been universally acclaimed as America's best English-Jewish weekly, having been awarded the Boris Smolar Prize by the Council of Jewish Federations and Welfare Funds for best journalism and coverage of the Jewish world scene.

MICHIGAN JEWISH HISTORY, a semi-annual journal, has been issued by the Jewish Historical Society of Michigan since 1960.

YIDDISH NEWSPAPERS

Die Idishe Tegliche Presse (Detroit and Cleveland) was published from July 30, 1908 to June 27, 1913.

The Detroit edition of FORVERTS, a Yiddish daily, had its beginning in 1915. Joseph Bernstein was its managing director for more than 40 years.

A Yiddish daily under the name of DER WEG appeared in Detroit in 1920 and 1921.

The weekly edition of DER TOG was started in 1924, with Joseph Chagai as managing editor.

DER VEGVEISER, a Yiddish weekly with an English section was printed in Detroit for a few years beginning in 1930. Louis Yale Borkon, son-in-law of the late Rabbi A. M. Ashinsky, was the publisher and editor. He continued his publication in Pittsburgh.

HEBREW PERIODICALS

M'KEREN ZOVITH, a Hebrew annual, made its appearance in Detroit in 1921. The Kvutzah Ivrit (Hebrew Speaking Society) has been publishing HED HAKUUTZAH, an annual, since 1941.

THE JEWISH AMERICAN.

"Let all the Ends Thou Aim'st at be Thy Country's, Thy God's and Truth's."

VOL. VI. NO. 23.

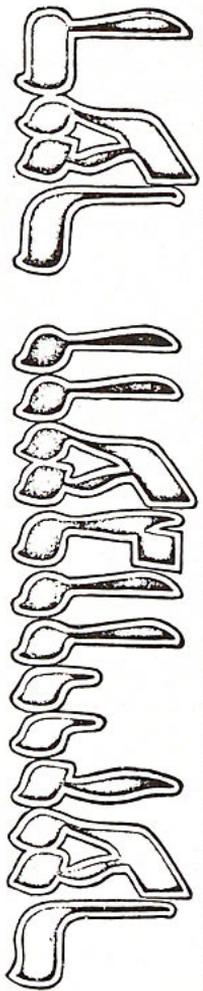
DETROIT, MICHIGAN, FRIDAY, SEPTEMBER 18, 1903.

ONE DOLLAR A YEAR.

הַיְסוּד הַזֶּה נִסְמָךְ אֶת אֲדָרְתוֹ אֶת עֲנֵבָיו
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The Jewish Guide

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אדרתנו 4 - נוסעי 19

ר פ בא ח שבב תרצ"ג

פרייטאג פערבואר 3 1903

דערנאכט מיט

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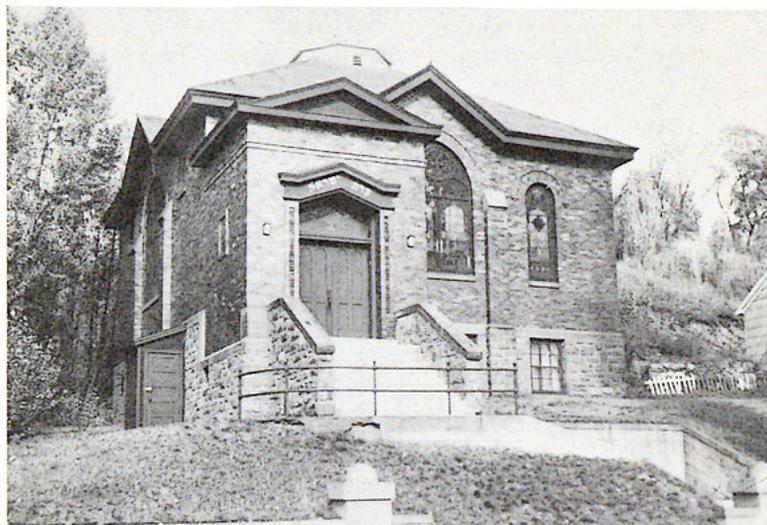
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Special feature: Israel's Reader and Hymnal

The First Issue Of The Jewish Advance

HISTORICAL NOTES ON THE JEWS OF HANCOCK, MICHIGAN



TEMPLE JACOB--HANCOCK, MICHIGAN

In 1913, the community of Hancock, Michigan and surrounding area had over 100 Jewish families, thus the necessity arose to erect a synagogue for the spiritual needs of the people. The cornerstone was laid in 1912, and the building was completed in 1913, and was dedicated in honor of the late Jacob Gartner, prominent business man in the community.

Members active in the raising of funds and overseeing of the actual construction were the late I. Abel, Hugo Field, Isador Gartner, Mandel Glass, Herman P. Joffee, A. L. Levy, H. Pinstein and others in the community.

Temple Jacob is situated on Front Street near the bridge. The first Rabbi was Rabbi Hevich who was succeeded by Rabbi Kopelvitch. Classes of instruction in Hebrew history and the Bible were held. The decline of the economy of the Copper

Country after the great copper strike was the reason for many members of the congregation moving from the area.

Temple Jacob is opened in the fall for the High Holy Days and student Rabbis come from Chicago to conduct services. Memorial services are also maintained. During the past two years, five members of the congregation have passed away, so there are about fifteen Jewish families here now. The present officers are Jay D. Joffee, President, and Erwin J. Katz, Secretary and Treasurer.

GARTNER'S STORE, HANCOCK, MICHIGAN

Jacob Gartner, founder of Gartner's Department Store, came to this country from Germany in 1882 with his son Isidor, age 14. The father and son team canvassed the area selling various merchandise from door to door until 1886 when they opened their first store. In 1895 they moved into the Quincy Street store, the present site of the Gartner store. On the death of Jacob Gartner, his son, Isidor became the owner, and as its head, was one of the Copper Country's most beloved businessmen. After his death, the store was ably managed by his son-in-law, the late Norbert L. Kahn, whose untimely death occurred in 1971. The business is now managed by Norbert Kahn's son, Richard G. Kahn.

DAVID HAAS--ED HAAS & COMPANY

David Haas arrived in this community in 1867 from Cleveland, Ohio. He first started in the liquor business; then entered the mercantile business and opened a store in Houghton for his sons. The business has been continued during the years as Ed Haas & Company and is now managed by Robert D. Haas, a great grandson of the founder.

HERMAN P. JOFFEE-- JOFFEE'S MEN'S STORES

Herman P. Joffee came to this community from Chicago at the turn of the century. He peddled for a short time; then opened Joffee's Men's Store and Joffee's shoe store. Upon his death in 1938, the business was carried on by his sons.

A Mr. N. H. Mandelbaum who was interested in some copper mine, was president of the Village of Hancock, Michigan from 1872-1873. No further mention was made of the Mandelbaum family, so it is assumed they moved from this area many years ago.

Mention is also made that a Jacob Baer was president of the Village of Hancock from 1893-1897, but none of that family has been living here for years.



IN MEMORIAM

JAY ROSENSHINE
1892 - 1974

Jay Rosenshine was born November 25, 1892 in Poland. He was a resident of Detroit for over 52 years during which time he was active in many of the communal affairs of the Jewish Community. He was a founding member of Sholem Aleichem Institute. He was a member of the Education Committee of the Jewish Community Council. He served on the Boards of the United Hebrew Schools and on the Midrasha College of Jewish Studies. He was a member of the Yiddish Committee of the Jewish Center. Since 1964 he was a member of the Board of the Jewish Historical Society of Michigan. He lived in a world of books and learning and devoted much of his time to further the development of our Jewish educational and cultural institutions. He died January 7, 1974.



FOURTEENTH ANNUAL MEETING OF THE JEWISH
HISTORICAL SOCIETY OF MICHIGAN AT THE
JEWISH WELFARE FEDERATION BUILDING June 14, 1973

The Fourteenth Annual Meeting of the Jewish Historical Society of Michigan was held at the Jewish Welfare Federation Building on June 14, 1973.

The principal speaker was Solan Weeks, director of the Detroit Historical Museum who spoke on "Historical Preservation in Detroit."

Plaques of citations of commendation were awarded to Dr. Irving I. Edgar, Irving I. Katz and Allen A. Warsen.



At the Speaker's Table from left to right: Rabbi David Jessel, Dr. Abraham S. Rogoff, Dr. Irving I. Edgar, Solan Weeks, the Guest Speaker.



A portion of the membership that enjoyed the proceedings.



President-elect, Dr. Abraham S. Rogoff presenting plaques of commendation to Allen Warsen and Irving I. Katz.

Jewish Historical Society of Michigan

The Jewish Historical Society of Michigan was organized on June 1, 1959, for the following main purposes:

1. To promote the study and research of Michigan Jewish history by encouraging all efforts to create a wider interest on the part of Michigan Jews in the growth and development of their many respective communities.

2. To foster the collection, preservation and publication of materials on the history of the Jews of Michigan, to which purposes the society publishes *Michigan Jewish History*, a semi-annual journal, and has established the Burton Historical Collection of the Detroit Public Library as a permanent archive-depository for Michigan Jewish historical source material.

3. To encourage all projects, celebrations and other activities which tend to spread authentic information concerning Michigan Jewish history, such as the erection by the Society in conjunction with the Michigan Historical Commission, of the historical marker commemorating Michigan's first Jewish settler, at the restored Fort Michilimackinac.

4. To cooperate with national Jewish historical societies as well as with other state and regional Jewish historical groups.

Membership is open to all who have an interest in Michigan Jewish history and in supporting the goals of the organization. Income of the Society is derived entirely from the annual dues and is used for publishing the journal and related projects.

Members of the Society are invited and encouraged to submit articles, pictures, or reminiscences for future issues of the journal. Such items need not be lengthy, but should relate to the Detroit or Michigan historical scene.

Material can be sent to the Editor, 1036 David Whitney Building, Detroit, Michigan 48226.

