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MICHIGAN JEWISH HISTORY

"When your children shall ask their fathers in time to come . . ."
—Joshua 4:21

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EDITOR'S FOREWORD

One of the main purposes of the Jewish Historical Society of Michigan is to promote and encourage research and to publish the results of such research in our magazine *Michigan Jewish History*. We have especially emphasized research dealing with the Jews of the smaller cities and towns outside of Detroit because most of the Jews of these smaller towns of the State, who were early pioneers in their development, had gradually left these localities for the greater Jewish Community of Detroit, so that most of the direct historiographical source materials were lost to future researchers in the field of outstate Michigan Jewish history. It is therefore with great satisfaction that we publish in this issue of our magazine (1) the article by Daniel Jacobson on "Lansing's Jewish Community: The Beginnings and (2) "The Jews of Iosco County by Phillip Applebaum. Both of these articles are scholarly historiographical pieces of research and writing. It is the hope of the editor that these articles will be followed by others along similar lines not only by these authors but also by others in this field of Michigan Jewish History.

We are also highly gratified by Allen A. Warsen's article on one of the early Aid Vereins of Detroit, (Landsmanshaften), the Odessa Aid Society. We are particularly grateful to Mr. Warsen for having obtained the minute books and other documents relative to this early Jewish "Aid" Society and deposited the material in the Jewish section of the Burton Historical Collection of the Detroit Public Library for further future research. Mr. Warsen's article is a valuable addition to our knowledge of one area of history of the Jews of Detroit which has been regretfully neglected thus far, for various reasons.

Again we express the hope that the fine pieces of research evidenced in this issue of our magazine will stimulate other historians of the Michigan Jewish scene to continue along these lines of historiography.

Irving S. Edgar, M.D.

LANSING'S JEWISH COMMUNITY: THE BEGINNINGS

Daniel Jacobson

Director of the Social Science Teaching Institute, Professor of Geography and Education, and adjunct Professor of Anthropology, Michigan State University. His chief interests are in the historical geography of the United States, in ethnicity (American Indians and Jews), and in ethnohistory.

Jewish Communities on the American Landscape

Jewish communities have dotted the American landscape since Colonial times.[1] The very first (New Amsterdam, 1654),[2] was formed largely from the remnant Sephardic Jews who escaped the heavy hand of the Portuguese in Brazil. The second (Newport, 1658),[3] became a magnet for those who were attracted by "the unique phenomenon of a state without an established church," and where Roger Williams hoped "that he and the Jews might have contacts together."[4] Before the 1750's there were also small but flourishing Jewish communities in Philadelphia, Charleston and Savannah. And after the French and Indian War Jewish merchants, attracted to the St. Lawrence Valley by the fur trade, established a thriving community in Montreal (1768).[5] By 1790, there were some 1,500 Jews in the United States, a bare 0.04% of the entire American population.[6]

Individual Jews, emigrating largely from the German states, did not confine themselves, as their Sephardic kinsmen had, to the port cities. In the wake of the westward migrations, they, too, moved westward. Enterprising merchants pushed into the Ohio Valley and into the Illinois country,[7] they moved into Kentucky and Louisiana.[8] And from the base in Montreal Ezekiel Solomon found his way to Michilimackinac (1761), to become the first Jewish settler in Michigan.[9]

As Heineman points out, ". . . there was probably no time from the first advent in appreciable numbers of white inhabitants in Michigan when Jewish representation was entirely lacking, . . ."[10] By the mid-1840's, there were Jews in Detroit, Kalamazoo, Marshall, Adrian, Ypsilanti, and Ann Arbor. But only Ann Arbor could boast of a "community," where the traditional *minyan,* the gathering of at least ten Jewish adult males for Sabbath services, was held. The minyan had crystallized at the home of the Weils—five brothers—who had come to German-speaking Ann Arbor from Bohemia, in keeping with the pattern that sent German Jews into locales where German populations and the German culture already existed.[11] In 1847, Charles, Henry, and Emanuel Lederer, from Chkien in Austria —good Germans too—found their way to Ann Arbor to enjoy the *gemutlichkeit* and the minyan at the Weil home. The Lederers were to become Lansing's first Jews.

Early Lansing and Lansing's First Jews

Lansing, first called the *City of Michigan,* was surprisingly designated the capital of the State of Michigan in 1847.[12] Relatively isolated, well removed from the state's population centers, and virtually unknown, the new capital had little but its new political future to recommend it. Armed with that knowledge, of course, the land speculators went to work almost immediately.[13] They bought up the land in the city proper and set in motion the felling of the trees, the building of the board shanties, the hotels, the business establishments.[14]

> For some time the first comers indulged the idea that the business would grow up and remain at the lower town, and about Main Street in the south part of the town. The latter was quite a business thoroughfare, and before the winter of 1847-48 there were three hotels and a number of stores and shops in full operation upon it.[15]

It wasn't long before residents were erecting small single-story or two-story frame houses, "all of them painted white, that were painted at all."[16] By 1850—the town's population had grown to well over 1,200[17]—frame stores were replacing the temporary structures on Washington Avenue and Franklin Street.[18] And Henry Lederer, and his wife Frances, seeking economic opportunity and the better life, moved into the frontier-like capital.[19]

The young couple plunged into the capital's business stream. Their first venture, in dry goods, was conducted in a small wooden building on Washington Avenue.[20] Later, joined by his two brothers —and at a different location—Henry moved into the grocery and clothing trades as well. By 1854, the Lederer brothers, apparently prospering, had purchased property in the Lansing area and were buying quantities of dry goods, notions, boots and shoes and the like in Ann Arbor and distant New York.[21]

But the newcomers had obviously overextended themselves. On January 25, 1855, they pointed out that they were ". . . indebted to sundry persons and being in embarrassed circumstances are desirous of making a full . . . distribution of their property and effects amongst their creditors."[22] They would give up all their property save their house and part of a lot on Washington Avenue. David Ekstein, a Jew newly arrived in Lansing, who was to be a lifelong friend of the Lederers, assumed the trust—$7,471.99[23]

The Lederers, however, recovered rather quickly. One week after assigning the trust to David Ekstein, it was revoked and cancelled.[24]

In the years that followed, Michigan's capital grew only modestly. In 1859, when Lansing was incorporated as a city, the population was just over 3,000; four years later, fewer than 4,000.[25] Yet there were already ". . . within the city, eleven churches, five hotels, two flouring mills . . . three tanneries, two breweries, three sawmills, two sash and blind shops, two printing offices, several brickyards and a large number of mechanic shops."[26] And the Amboy, Lansing and Traverse Bay Railroad, extended south from Owosso, was already serving the capital.[27] But, despite the growing activity and the improved transportation, the Civil War years brought few newcomers to the city and only one Jew, Martin J. Weil from New York City, who opened a clothing store opposite Bailey's Banking House.[28] Weil was not to become a permanent resident. In spring, 1862, he sold the store and left the city never to return.[29] By 1870, Lansing's population had jumped to 5,244,[30] yet the Jews could only be numbered among the Lederers and Eksteins.

Why had so few Jews been attracted to Michigan's capital? Was it the lack of economic opportunity? —of opportunities in government? —in education? Was it the absence of even the possibility of participating in Jewish community life? Or were the attractions for Jews in other parts of the United States, in other parts of Michigan so much the richer, so much the fuller than in Lansing?

Perhaps all of these played a role in hindering the development of a *bona fide* Jewish community in the capital city. Nevertheless, individual Jews and individual families did begin to move into the growing capital in the '70's and '80's. Jacob, Edward and Andrew Born were residents in 1873 as was Joseph Lehman.[31] The Glickmans may have arrived before the decade's end and by 1883 the Beck families and David and Arthur Behrendt were also living in the city.[32]

But "The Lord giveth, the Lord taketh away, . . ."[33] In 1885, Henry Lederer, "long connected with the business interests of this city and closely identified with its mercantile advancement"[34]—and a Lansing resident for over thirty years—went to his eternal reward.

> The funeral services were held at the family residence on Ionia Street at 9 o'clock on Friday morning, Rev. Dr. H. Zirndorf, professor at the Hebrew Union College at Cincinnati officiating. There was a large attendance, the members of Lansing lodge No. 33 F. & A. M., and the Lieder Kranz Society, with which societies Mr. Lederer was connected, being present in a body. The remains were afterwards taken to Jackson and interred in the Jewish cemetery in that city.[35]

The Industrial Urge & the Beginnings of Jewish Community Feeling

Meanwhile, Lansing continued to grow—particularly as a manufacturing center. In 1880, the population numbered 8,326; there were 156 manufacturies in the city.[36] By 1890, the population had leaped to 13,102; the number of manufacturies to 215. The burgeoning manufacturing enterprises gave impetus to construction and further growth. In 1889, 68 new buildings appeared on the horizon; in 1890, 245 others were added. And despite the financial crisis of 1893, the growth, albeit slowed, continued.[37]

For the Jews in the city, there were evidences of growing community feeling and organization. The first *minyanim* had undoubtedly been held;[38] the Hebrew Ladies Aid Society had been organized;[39] there was certainly talk about the need for a Jewish cemetery.[40]

Meanwhile, the Jews of eastern Europe—the Russian Jews—fleeing the governmental oppression of the Czars, had begun (1881)[41] to move in increasing numbers to the United States. They moved into the big cities, the soon-to-be-ghettos of New York, Chicago, Philadelphia, Baltimore, Boston and Cleveland. Only in minute numbers did they trickle into the smaller American cities and towns. By the late 1880's and the early 1890's the first of their number, perhaps,—the Simons, the Polaskys and Nemerofskys—had already settled in Lansing.

The Lederer Cemetery Plot

Jewish Households—1896

The twenty "families" depicted on the map JEWISH HOUSEHOLDS—1896, were all located, non-ghetto fashion, in the vicinity of the state capitol. All were included in the city proper between Main and Grand River and Logan and Pennsylvania. Only the Simons, the Behrendts, the Nemerofskys and Polaskys lived east of the Grand River itself. There was, perhaps, a marked concentration (seven families) south of the State Capitol between Washington and the river—supporting the notion of the "walking city," where "Residents had to walk to work, to shop, to visit and to play."[42]

The Changing Scene

Henry Lederer, had he lived, would have been astonished at the change in the city after the turn of the century. In 1900, there were 16,485 inhabitants; in 1906, the population was estimated at nearly 30,000.[43] Lansing was literally bursting at the seams. New housing units were rising on the city's peripheries.[44] Rail lines seemed to checker the area east of Grand River. A streetcar line served Lansingites along Washington Avenue from Franklin on the city's north side to Belvedere Park on the city's south side. It served the Reo Car Works[45] and numerous other manufacturies, while a branch line carried passengers to the Olds Automobile Works[46]—"The Largest Automobile Factory in the World."[47] Still another branch carried riders to the agricultural college and to Pine Lake. And the automobile would be for Henry Lederer, perhaps, the biggest change of all, for by 1906, ". . . the streets are alive with them at all hours of the day and night."[48] They might soon become all-year-'round vehicles rather than just seasonal ones.[49]

And the city was labor short. Five-hundred new laborers were needed almost at once.[50]

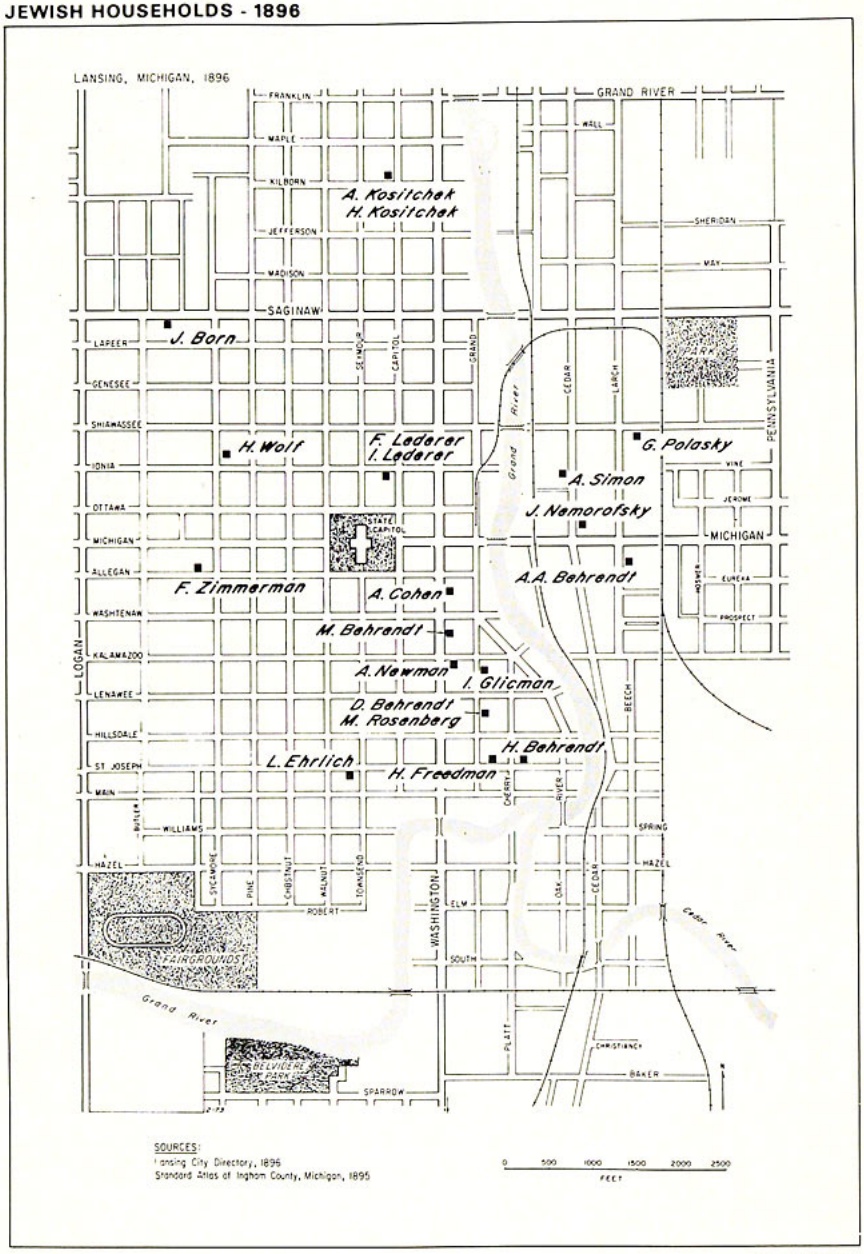
> Contractors and all employers of labor complain that they cannot get men with which to complete the work they have planned for this fall. There are pavements to be laid on several streets, two or three big sewers to be constructed, water and heating mains to be laid, and many men will be able to secure employment at good wages.[51]

Further, J. L. Fulton, president of the Lansing Gaslight Company, was predicting a population of 50,000 for Lansing in ten to fifteen years.[52]

The Jewish Community—1906

It was into this teeming cauldron—seeking employment—that

JEWISH HOUSEHOLDS - 1896



SOURCES:
Lansing City Directory, 1896
Standard Atlas of Ingham County, Michigan, 1895

CARTOGRAPHY BY SHERMAN HOLLANDER

newcomers to Lansing ventured after 1900—among them the Russian Jews.

David Friedland, for example, aged 22 and only recently married, arrived in Lansing in 1902 after stays in Detroit and Grand Rapids.[53] "While living in that city (Grand Rapids) he negotiated with the New York Central Railroad for a place to start a waste material business in Lansing . . ."[54] Joseph Gerson left his father's jewelry business in Detroit to open a retail store in Owosso in 1895; in 1903, he moved to Lansing and was associated with the A. Simon Iron Company.[55] By 1906, there were Steins, Epsteins, Eksteins, Glasers and Rosenbergs in the growing community. And Jacob and Max Kositchek (originally from Bohemia) had already joined Adolph and Henry in the capital city.[56]

The newcomers, in fifteen or more households, had joined the oldtimers—in ten households—who had lived in the city for at least a decade.[57] One hundred twenty-five Jews [58]—and widely dispersed at that—in a city of nearly 30,000! And divided further by philosophy and world view into two factions—the German Jews and the Russian Jews.

German Jews and Russian Jews

For the most part the German Jews had lived in Lansing for many years. They knew the city, its people and its ways. They had contributed much to Lansing's welfare and development. They had become remarkably assimilated. The Russian Jews, on the other hand, the more recent arrivals—including those in the second generation in America—have been called the Jewish "intellectuals."[59] They, too, adapted well to their new surroundings. But their world view, shaped by life in the Russian Pale of Settlement[60]—or in their family upbringing—made of them a different breed. They were much interested in the study of Talmud; they tended to be pious; they often spoke Yiddish, they made yeoman attempts to keep *kashruth*, the Jewish dietary laws, bringing kosher meat in from Detroit.[61] They were wed to the faith. Because of the differences in philosophy and world view, there were growing antagonisms between the German and Russian Jews.

These antagonisms David Friedland, a natural leader with an uncommon zeal to build community, attempted to soothe and ameliorate as the Jewish population mounted. By the time Barnet Kasner arrived in Lansing in 1909 or 1910, the Jews numbered several hundred.[62] And they continued to come. Jacob Pregulman, advised by Sam Wershow, a local tailor, that there was a good open-

ing in the tallow, bone and hide business, moved to Lansing in 1913.[63] Harry Fine, destined to become a community leader, arrived in 1914.[64] Hyman Galinsky in 1915, Saul Graff and Max Kramer in 1916, Wolf Lewis, Morris Weintraub, Lewis Kamins and Morris Silverman (still active in the community in 1975) in 1917.[65] In 1918, the Jews in Lansing numbered 450.[66]

Establishment of the Formal Community—1918

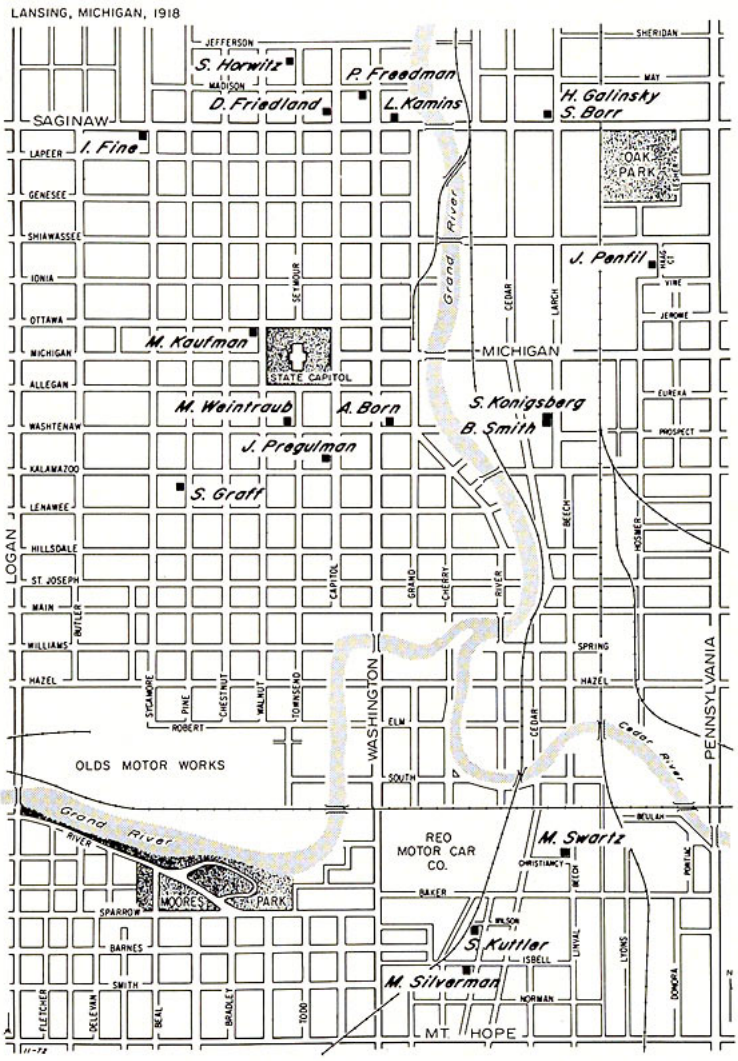
They were widely dispersed over the city as the map *JEWISH HOUSEHOLDS—1918,* representing a 20% sample of the city's Jewish households, indicates.[67] A number of the households continued to be clustered about the State Capitol and were readily accessible to the central business district. Jacob Pregulman could walk very easily from his residence on South Capitol to his business address on East Shiawassee. Abram Born's residence and business address on East Washtenaw were one and the same. There were a number of households north of Saginaw, several were bunched near the Reo Motor Car Company. A number of the households were scattered west of Grand River.

Because the map depicts the households of those who signed the *Articles of Association of the Congregation Shaarey Zedek,* it is of special significance.[68] None of the heads of households shown in 1918, for example, were present in Lansing in 1896. Abram Born was, however, the son of Jacob Born, whose roots were in the 19th century community. And only David Friedland had been a member of the community in 1906.

The formal Jewish community—in essence the Shaarey Zedek congregation—was therefore forged, not necessarily by the old-timers with deep roots in Lansing (the German Jews and the few Russian Jews alike), but largely by the late-comers—the Russian Jews in the majority—who arrived in Lansing during the early years of the present century. It was they, or their representatives, who formally signed the *Articles of Association* on November 10, 1918.[69] When a Jewish religious school was added with Charlotte Kamins as superintendent,[70] the prospects for the community looked particularly bright.

How would the community fare in the future? Would it become little more than "a formless crowd,"[71] or would it emerge as a true community as seen by the Prophet of the Exile in his vision? "And marked will be their seed among the nations, and their offspring among the peoples. Everyone that will see them will point to them as a community blessed by the Lord."[72]

JEWISH HOUSEHOLDS - 1918



CARTOGRAPHY BY SHERMAN HOLLANDER

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NOTES AND REFERENCES

1. *"A community is not only a collection of people, but it is a collection of institutions. Not people, but institutions, are final and decisive in distinguishing the community from other social constellations." Quotation from Robert E. Park, Human Communities, Free Press, New York, 1952, p. 66, in Judith R. Kramer, The American Minority Community, Thomas Y. Crowell Co., New York, 1970, p. 42.*

   The minyan, the gathering of at least ten adult males for Sabbath services, the burial ground, and the meeting place or synagogue were important institutions around which early Jewish community life in America was centered.

   Important, too, was a ". . . We-feeling which is transmitted from one generation to the next. We-feeling results from living together and acting in common in the furtherance of shared interest . . ." The words are Mordecai M. Kaplan's as quoted in Bernard Cohen, Sociocultural Changes in American Jewish Life as Reflected in Selected Jewish Literature. Fairleigh Dickinson University Press, Rutherford, 1972, p. 23.
2. *In Peter Stuyvesant's New Amsterdam, no type of religious assembly outside of the established church was permitted. The synagogue came into being in 1692 or 1695 under the English regime. See Abram V. Goodman, American Overture; Jewish Rights in Colonial Times, Jewish Publication Society of America, Philadelphia, 1947, pp. 83 and 102.*
3. *Although Jews were in Newport as early as 1658, a congregation was not organized until 1754; the synagogue was not consecrated until 1763. See Stanley F. Chyet, Lopez of Newport, Wayne State University Press, Detroit, 1970, pp. 52, 53, and 56.*
4. *Goodman, op. cit., pp. 36-37.*
5. *1768 is the traditional date of the founding. The synagogue was established in 1777. See Jacob R. Marcus, The Colonial American Jew, 1492-1776, Vol. 1, Wayne State University Press, Detroit, 1970, p. 383.*
6. *Ira Rosenwaike, "An Estimate and Analysis of the Jewish Population in 1790," American Jewish Historical Society, Vol. 50, 1960, pp. 25 and 34.*
7. *Charles M. Thomas, "Successful and Unsuccessful Merchants in the Illinois Country," Illinois State Historical Society Journal, Vol. 30, April, 1937-January, 1938, pp. 429-440.*
8. *Lewis N. Denbitz, "Jewish Beginnings in Kentucky," American Jewish Historical Society, Vol. 1, 1905, pp. 99-101.*

   The Monsantos were Sephardics. They arrived in New Orleans via The Hague and Curacao. See Bertram W. Korn, The Early Jews of New Orleans, American Jewish Historical Society, Waltham, Massachusetts, 1969, pp. 10-19.
9. *Solomons was at Michilimackinac prior to the formal possession of the post by the English. See Marcus, op. cit., p. 386. Heineman points out that Solomons was a resident at Michilimackinac, however, from 1763 to 1816. See David E. Heineman, "Jewish Beginnings in Michigan Before 1850," American Jewish Historical Society, No. 13, 1905, p. 49. See also Irving I. Katz, "Ezekiel Solomon: The First Jew in Michigan," Michigan History, Vol. 32, 1948, pp. 247-256.*

10. *Heineman, op cit., p. 56.*
    The paragraph relies heavily upon Heineman. See in particular pp. 67-69.
11. *See Rudolph Glanz, "The Immigration of German Jews up to 1880," YIVO Annual of Social Science, Vol. II-III, 1948, pp. 94-95 and Jehudah M. Cohen, "The History of the Jewish Community of Ann Arbor and Washtenaw County," Washtenaw Impressions, Vol. IV, No. 2, Ann Arbor, 1946, p. 1.*
12. *W. W. Upton, "Locating the Capital of the State of Michigan," Michigan History, Vol. 23, 1939, pp. 275-291.*
    The capitol itself is described in Jack T. Crosby, Sr., "The State Capitol of Michigan," Historical Society of Greater Lansing, 1968.
13. *M. Dash, History of the City of Lansing, W. S. George, Lansing, 1870, p. 10.*
14. *Albert E. Cowles, Past and Present of the City of Lansing and Ingham County, Michigan, Michigan Historical Publishing Association, Lansing, 1905, p. 55.*
15. *Samuel W. Durant, History of Ingham and Eaton Counties, D. W. Ensign and Co., Philadelphia, 1880, p. 128.*
16. *Cowles, op. cit., p. 57.*
17. *Michigan State Gazetteer and Business Directory, R. L. Polk & Co., Detroit, 1875, p. 494.*
18. *Frank N. Turner, ed., "An Account of Ingham County from its Organization," in George L. Fuller, Historic Michigan, Vol. 3, Pt. 1, National Historical Association, Inc., Lansing, 1924, p. 94.*
19. *Dates on the Lederer arrival vary considerably. Heineman, op. cit., p. 68, suggests 1849. Cohen op. cit., p. 2, and Irving I. Katz, The Beth El Story, Wayne State University, Detroit, 1955, p. 56, follow Heineman. The Michigan Pioneer and Historical Collections, Vol. 28, 1897-1898, Robert Smith Printing Co., Lansing, 1900, p. 53, states 1851. Henry Lederer's obituary, The Lansing Republican, September 2, 1885, suggests Fall, 1853.*
20. *Henry Lederer's obituary, The Lansing Republican, September 2, 1885.*
    The paragraph relies heavily on the obituary.
21. *Record of Deeds, Ingham County, Vol. 2, 1855, pp. 101-103.*
22. *Ibid., p. 100.*
23. *Ibid., p. 104.*
24. *See Record of Deeds, Ingham County, Vol. 16, 1855, p. 245.*
25. *Michigan State Gazetteer and Business Directory for 1863-64, Charles F. Clark, Detroit, 1863, p. 374.*
26. *Ibid.*
27. *Cowles, op. cit., p. 93.*
28. *Lansing State Republican, October 24, 1860.*
29. *Lansing State Republican, May 14, 1862.*
30. *County Atlas of Ingham County, Michigan, F. W. Beers and Co., New York, 1874, p. 12.*
31. *Brown's Directory of Lansing, Michigan, W. S. George & Co., Lansing, 1873. The volume contains a short history of Lansing, pp. 1-8.*
32. *Lansing City and Ingham County Directory, 1883-84, R. L. Polk & Co., Detroit, 1883.*
33. *The Union Prayerbook for Jewish Worship, The General Conference of American Rabbis, New York, 1961, p. 75.*
34. *The Lansing Republican, September 2, 1885.*
35. *Ibid.*
36. *Turner, op. cit., p. 336. The paragraph relies almost entirely upon this source.*
37. *The number of manufacturing plants increased to 293 in 1900, but capital, the number of hands employed, and total wages all showed declines. So did the value of the products. See Turner, op. cit., p. 337.*
38. *The first minyan might have been held in the late '70's or early '80's. Certainly the necessary male members for convening a minyan were on hand at that time.*

39. *Announcements of the meetings were regularly made in the newspapers. The Lansing State Republican, March 1, 1894, could report a meeting at the home of Mrs. A. Simon, 205 Cedar Street North on that afternoon.*
40. *Section T, Mt. Hope Cemetery, was purchased in 1898 by the Hebrew Ladies Aid Society. See Inventory of the Church and Synagogue Archives of Michigan, Jewish Bodies, Michigan Historical Records Survey Project, 1940, p. 46.*
41. *See Samuel Joseph, Jewish Immigration to the United States from 1881 to 1910, Columbia University, New York, 1914, and Mark Wischnitzer, To Dwell in Safety, Jewish Publication Society of America, Philadelphia, 1949, for fine accounts.*
42. *Richard C. Wade, "An Agenda for Urban History," In George A. Billias and Gerald N. Grob, American History Retrospect and Prospect, Free Press, New York,, 1971, p. 377.*
43. *Lansing City Directory, Chilson & McKinley, Vol. 8, 1906, Introduction.*
44. *The paragraph relies largely on the Map of the City of Lansing, Courtesy of the Dyer-Jenison-Barry Co., Ltd., Hollister Building, 1905.*
45. *The Reo Motor Car Company was registered for incorporation on August 16, 1904. By the first of the year they expected to complete their factory and to employ between 900 and 1,000 men. For a fine account of the company's origins, see Glenn A. Niemeyer, The Automotive Career of Ransom E. Olds, MSU Business Studies, East Lansing, 1963, pp. 72-93.*
46. *The Olds Motor Works was formed in 1899. The first curved dash was built and tested in October, 1900. See Niemeyer, op. cit., pp. 54 and 31.*
47. *A sign that stood in front of the Olds factory. Production in 1906 was 6,500 cars. See Turner, op. cit., p. 345.*
48. *Lansing State Journal, November 8, 1906, p. 3.*
49. *Ibid.*
    Top covers to keep out the cold and the wet and chains for the tires would make the innovation possible.
50. *Lansing State Journal, September 27, 1905, p. 1.*
51. *Ibid.*
52. *Lansing State Journal, September 13, 1905, p. 4.*
53. *Turner, op. cit., p. 474.*
54. *Ibid.*
55. *Ibid, pp. 479-480.*
56. *W. Scott Munn, The Only Eaton Rapids on Earth, Edwards Bros., Ann Arbor, n.d., p. 55.*
57. *A number of families could not be identified on a surname basis alone, therefore the disparity in the number of households. Behrendt, Born, Cohen, Freedman, Glicman, Kositchek, Lederer, Newman, Simon and Zimmerman persisted through the decade.*
58. *The figure was derived by adding the number of households and multiplying by five. A margin of error, of course, is credible.*
59. *Lloyd P. Gartner, "Immigration and the Formation of American Jewry, (1840-1925)," Journal of World History, Vol. 11, 1968, p. 305. Much of the paragraph is based upon Gartner.*
60. *For a map of the Pale of Settlement, see Isaiah Bowman, The New World, World Book Co., Chicago, 1926, p. 381. See H. G. Wanklyn, "Geographical Aspects of Jewish Settlement East of Germany," Geographical Journal, Vol. 95, 1940, p. 176 and Pale of Settlement, The Jewish Encyclopedia, Funk and Wagnalls Co., New York, 1905, p. 468 for fine discussions of the Pale.*
61. *Interview with Bernard Friedland, 1972.*
62. *The figure is an estimate. One wonders if there was any spillover from Detroit due to the work of the Industrial Removal office. From 1901 to 1912, the office sent nearly 60,000 Jews from New York City into the interior, 4,000 of them to Detroit. See Robert Rockaway, "Industrial Removal Work in Detroit, 1902-1914," Michigan Jewish History, June, 1970, pp. 32-33.*

63. *Jacob Pregulman's obituary, The State Journal, November 25, 1918.*
64. *Harry Fine's obituary, The State Journal, January 27, 1958, p. 18.*
65. *Lansing City Directories, 1915, 1916, 1917, respectively.*
66. *It is worthy of note that a number of Jewish communities in Michigan were already much larger. Detroit, although plagued on occasions by anti-semitism, could boast of a virile Jewish community of 50,000, nearly five-sixths of Michigan's Jews. Saginaw, Bay City and Grand Rapids each had 1,000 and Kalamazoo 900. Lansing was the sixth largest Jewish community in the state, followed by Flint (385), Jackson (300) and Muskegon (300). See Samson D. Oppenheim, "The Jewish Population of the United States," American Jewish Yearbook, Jewish Publication Society of America, Philadelphia, Vol. 20, 1918-1919, p. 69.*
67. *Not a random sample. The households include only those who signed the Articles of Association, creating Congregation Shaarey Zedek.*
68. *The original Articles of Association can be found on display at Congregation Shaarey Zedek, East Lansing, Michigan.*
69. *From the Articles of Association.*
70. *American Jewish Yearbook, Vol. 21, Jewish Publication Society of America, Philadelphia, 1919, p. 405.*
71. *The phrase is borrowed from Israel Friedlaender, Past and Present: A Collection of Jewish Essays, Ark Publishing, Cincinnati, 1919, pp. 276-278, as quoted in Arthur A. Goren, New York Jews and the Quest for Community, Columbia University Press, 1970, Introduction.*
72. *Ibid.*

THE JEWS OF IOSCO COUNTY, MICHIGAN

By Phillip Applebaum

The usual examination of Michigan Jewish history is dominated by the study of the Jewish community of Detroit, in much the same way as American Jewish history is over-shadowed by the preoccupation with New York's Lower East Side. Whereas most would suppose that all Jews settled only in America's large urban centers the fact of the matter is that Jewish immigration penetrated deeply into America's back country, areas which in their time were considered remote and untamed. The Jew who made his way to the backwoods and hinterlands was usually the merchant who, with a pack on his back would peddle his way into areas that had never before known Jews. They numbered in the thousands and in Michigan there was practically not one area in the state that did not at one time or another have Jewish residents.

The Jewish merchant was successful in frontier and rural communities because he proved to be an economic necessity. Frequently his was the only store in town, the Jew being the only one willing to risk starting a business in towns of sometimes questionable prospects of survival. In the case of lumber-mill communities the Jewish merchant provided welcome competition for those in the grip of the company store. However, as lumbering died out and towns dried up the Jewish merchant also packed up and moved on, sometimes to other frontier towns, but most often to the nearest large city with a sizeable Jewish community. Thus in spite of the Jew's pioneering spirit, the need to live and raise children in a Jewish community exerted a strong pull.

The following is a brief examination of Jewish life in a frontier area: the woodlands of northern Michigan centering on Iosco County. Iosco was selected for this study because of a chance meeting with a former resident of the county, the late Isidore Rosenthal (whom the author met while researching Jewish congregations of Detroit). Mr. Rosenthal proved such a willing and articulate informant that one felt compelled to record the history of a community so vividly recalled.

Iosco County, located in the northeast sector of the Lower Peninsula above Saginaw Bay, is part of what was known as the "Lake Huron Shore." The county was settled by fishermen in the mid 1800's but real development came with the onset of lumbering in the 1850's. From about 1860 to 1900 Michigan was America's lumber country and the economy of the state was dominated by the processing of thousands of trees, mostly white pine. Railroads were built, reaching into the backlying forest areas

and lumber companies moved in. Hundreds of boom towns sprang up in much the same manner as the West experienced during the gold rush. In Iosco County the dominant lumber company was that of H. M. Loud and Sons and because of their and others' activities various mill towns developed such as Tawas City, East Tawas, Au Sable, Oscoda. The traditional fishing and farming of Iosco County soon took a secondary economic role as lumbering companies—which also brought in many immigrants—entered the county and began cutting the dense forests.

Into this milieu entered Jewish merchants, setting up businesses wherever the opportunity presented itself. At the height of economic activity Iosco County contained from fifteen to twenty Jewish families, practically all engaged in family-run general or dry-goods stores. Most of these families kept up their Jewish traditions and practices and ran their businesses accordingly, respecting the Sabbath and holy days. Religious education was provided for their children by means of roving private tutors who went from town to town teaching—mostly the boys—the religious tenets and language skills of Judaism.

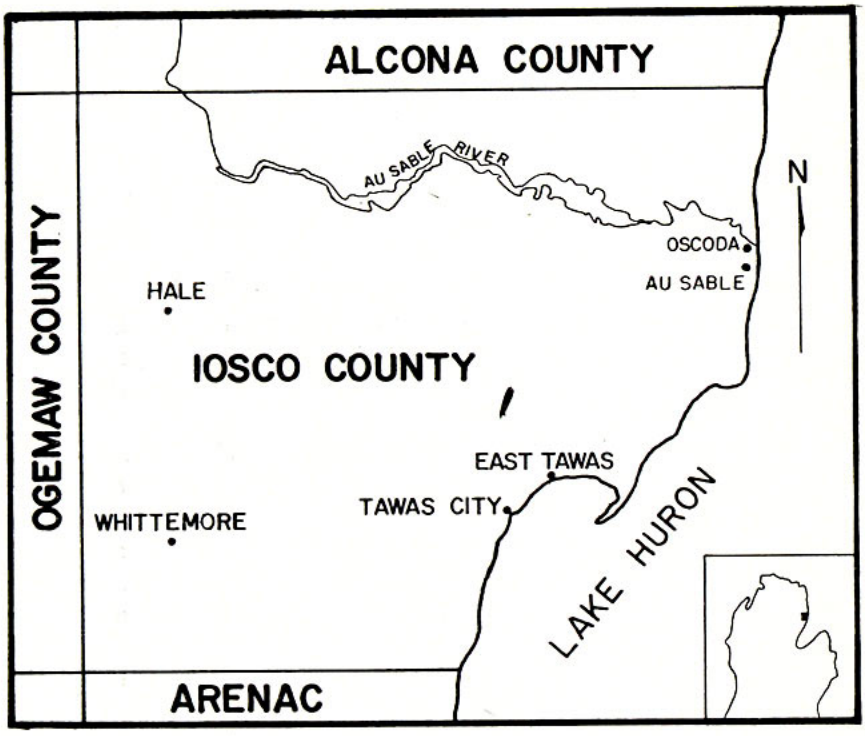
Although the Jewish families lived miles apart in separate towns, it may be said that they constituted a community. Personal and social contacts were frequent and at least once a year almost all of the Iosco County Jews would meet to observe the High Holy Days, either in temporary quarters or later in the synagogue at Au Sable. Understandably enough, marriages between members of families were common and a further look at the community will show an intricate web of inter-family relationships.

However, the lives of everyone in Iosco County were disrupted and changed by a disastrous fire which swept part of the county destroying acres of trees plus the entire town of Au Sable and part of neighboring Oscoda on July 11, 1911. Hundreds of residents left the county and the Jewish community came to an end. Only a few Jewish individuals remained and Bay City then became the focal point for Jewish affairs, such as religious services.

The ensuing pages will illustrate the development of this community by a method of examining the history of the individual Jews of Iosco County by the towns in which they lived.

EAST TAWAS

The earliest known Jew of East Tawas and probably the first Jew in Iosco County was Abraham Meyers who came to East Tawas in 1866 from Russia. He was one of the pioneer merchants in East Tawas, for when he arrived the area was still a wilderness. His first store was located near the dock on Lake Huron and was accessible only by a dirt path. However, since the only other store was the company store of the local mill,



he did well. In 1875 not only did Meyers build a new store but he also built six houses which he rented.[1]

Meyers left for New York but he returned shortly thereafter with a new bride, Regina. Seven children were born to the Meyers' in East Tawas: Maurice, Fannie, Rose, Clara, Belle, Sam and Amelia.[2]

Although *Polk's Michigan Gazetteer and Business Directory* lists a Morris E. Myers as a clothing merchant in East Tawas in 1901, it is not certain if he was a member of the Meyers family we are describing. Likewise, it is unclear who Libbie Myers (whom Polk lists as a dressmaker in 1907) may have been or whether she was even Jewish. However, it is known that Abraham Meyers had a brother in Alpena with 14 children and the above-mentioned Myers' may have been members of his family.[3]

Abraham Meyers and family stayed in East Tawas until 1897 at which time they (except daughter Clara who remained) moved to Tower, Michigan (Cheboygan County) where Abraham went into lumbering.[4]

The second Jew on record in East Tawas is Jacob Seligman who purchased land there in 1875.[5] The Index to Deeds of Iosco County records another purchase of land by Jacob Seligman in 1874, however

the location of the property was Sections 31 and 25, apparently in another part of the county. Beyond his mention in the Index to Deeds, nothing more is known of Jacob Seligman.[6]

There were also members of the Rosenthal family in East Tawas. In 1876 Elias Rosenthal purchased Block 25 there.[7] Polk lists him as a clothing merchant in East Tawas from 1877 to 1887. The Index to Deeds also records that Isaac Rosenthal sold Block 44 in East Tawas in 1885. Polk lists Daniel Rosenthal, a dry-goods merchant, in 1879 and lists Joseph Rosenthal, who ran a general store, from 1889 to 1892.

The year 1887 marks the appearance of the Sempliner name in East Tawas. Polk lists an Isidore Sempliner as a tailor and a William A. Sempliner as a clothing merchant in that year. Regarding the former we have no information, but there is some background material on William which may be applicable to Isidore.[8]

William A. Sempliner was a native of Miskolc, Hungary (then part of the Austro-Hungarian empire) who immigrated to the United States in the mid 1880's. He spent some time in Lafayette, Indiana where he married Esther Blau. The couple then moved to East Tawas, possibly in 1886 since William's sister, Fannie, was married there in that year. Three children were born to William and Esther in East Tawas: Jennie, Anna, and Joseph. The Index to Deeds records that on November 5, 1900, William and Joseph Sempliner purchased Section 11 from Ignatz Lewitzki. (While the latter name is undeniably Jewish, no information on him has been discovered).

William stayed in the clothing business and in 1905 he formed a partnership with his son, Joseph, which seems to have lasted until 1913, for in that year Joseph established a general store which appeared under different names in *Polk's Directory,* through the years, possibly reflecting changes in partnership. Joseph married Florence Beckman of Bay City; one son and three daughters were eventually born to them. Joseph bought a store in Bay City and the family moved there in 1927. The Sempliner's did not seem to have Jewish ties as strong as some of the other families in that they did not attend services nor did the Sempliner boys take instruction from the traveling Hebrew tutuors of the time.

Two other Jews are mentioned as having been in East Tawas for a short while in the late 1800's: Louis Marks, a clothing merchant, who was there in 1889 but left in 1891 to join his brother, Mores, in Oscoda. Also, Charles Glasier, a merchant tailor, who is listed only in the 1893-94 edition of *Polk's Directory.*

Aside from the persons already mentioned, other Jews came to East Tawas but remained only a short while. A Cooperman family arrived around 1910 and was engaged in the junk business, but they left after a

short while. Also, Kaufman's from Bay City came about 1910 and bought hides, but they also did not stay long.[9]

In 1899 the Tawas Milling and Evaporating Company was founded by Julius Freud, a Detroit resident. Freud never lived in East Tawas although he owned land there. His company did well, supplying canned vegetables to the British forces during the South African Boer War, 1899 to 1902. However, in 1904 the local farmers refused to renew their contract with Freud and thus he closed his business.[10]

The name however, which has left the deepest impression on East Tawas is that of Barkman. Abraham Barkman established his general store in East Tawas on March 12, 1888. Barkman himself was a native of Gora Kalwaria, Poland (then part of the Russian empire) who came to the United States in 1863 at the age of six years. His family arrived in Detroit in the spring of 1869 and ten years later, on June 1, he was sent to work as a clerk in the store of Abraham Meyers in East Tawas. Barkman remained there until September of 1879 when he returned to Detroit. However, the following year he went to work for Theodore Simon in Tawas City. There he remained until 1888 when he purchased a building from a harness maker in East Tawas and set up his own business.[11]

Helena (Rosenholtz) Barkman

Abraham Barkman

Barkman married Helena Rosenholtz (also a native of Poland) in Detroit in 1887. Two sons were born to them in East Tawas: Joseph and Nathan. Helena died in 1901 and Abraham later married Clara Meyers (daughter of Abraham), who bore him six children.[12]

Under the guidance of Abraham, the Barkman family faithfully maintained their Jewish heritage. Kashrut, the Sabbath and holidays were strictly observed. The Barkman's attended the High Holy Day services which were conducted in the home of Abraham Meyers (Moses Friedman of Tawas City, conducting). The Barkman's were also in full attendance at services in later years at the local GAR hall.

Barkman did a thriving business and in 1907 he went into banking. He established a small bank, the Tawas Exchange Bank, within his general store. Together with Meyer Beckman, itinerant Hebrew tutor, Barkman

established the Lewiston Bank in Lewiston, Michigan, Montmorency County. The Tawas Exchange Bank however, was a small affair; its basic service was discounting paper and it did not make loans.[13] Barkman soon severed ties with Beckman and Barkman's own bank in East Tawas remained in business until 1913.[14]

In 1913 Barkman established a lumber company in Tawas City which also engaged in manufacturing crates for Perfection Oil Company of Cleveland. Blocking material for Maxwell Motors was also built by the Barkman Lumber Company.[15]

In 1927 as the Sempliner's moved to Bay City, the Barkman's remained the only Jewish family in East Tawas. As time passed, the older Barkman's died and the younger members moved away. However, Joseph, the oldest son, stayed on in East Tawas, taking over his father's business which he today operates under the name J. Barkman Lumber Company. Joseph himself later on became one of the leading residents of East Tawas, well known for his active participation in community affairs. He was City Clerk in 1915 and he served on the Election Board from 1923 to 1973. In addition to these activities, Joseph Barkman is also well known for his generosity, such as gifts of land to build the local hospital and the Masonic Temple. All of this earned him the honor of being selected "Citizen of the Year" of East Tawas in 1968.[16] (Joseph Barkman died November 25, 1975)

Joseph Barkman

AU SABLE

Jewish life in Au Sable, especially in the later years, was dominated by two families: the Solomons and the Rosenthals. These in fact, came to be the only remaining Jewish families in Au Sable after the decline of lumbering around 1890. However, we know that there were many other Jewish families in Au Sable prior to that date, although their exact number is unknown.

Although it is not certain who was the first Jew in Au Sable or when he arrived, the earliest mention of Jews there is found in the Index to Deeds of Iosco County, wherein it is recorded that Michael I. and William Z. Mendelson purchased a parcel of land in Au Sable on August 21, 1871. Nothing is known of the origins of the Mendelson family, however, other members are mentioned: Clara R., who was probably the wife of one of the above, and Berhut and Isaac, possibly children. The Mendelsons were no doubt engaged in some sort of business and the 1883 edition of *Polk's Directory* lists a Mendelson as dealing in "notions." The last recording of the Medelson name was made in 1890, showing a purchase of land by Isaac. It is not known whether the Mendelsons were still residing in Au Sable at that time, but it is certain that they were not there a few years later.

A Hugo Rukeyser purchased Block 4 in Au Sable on November 19, 1872.[17] It is not known whether he actually lived in Au Sable but no doubt he was related to the Solomon family which arrived there shortly thereafter.[18] No further mention is made of the Rukeyser name but it is probable that he was a member of the Rukeyser family of Milwaukee, Wisconsin whom he may have joined.[19] Interestingly enough, the land owned by Rukeyser was purchased from William Z. Mendelson; the Index to Deeds records the sale as having been made to Clara Rukeyser on June 28, 1872.

On October 15, 1872 Philip S. Applebaum purchased land in Au Sable from Mr. and Mrs. William Blumberg (it is not known if the latter were Jewish).[20] Philip Selig Applebaum was an immigrant from Suwalki, Russian Poland, born in 1852. He and his wife, Asna, established a clothing store in Au Sable which continued until 1890 when they were burned out by fire which had started in the saloon next door. Three Applebaum children, Moses, Charles Louis, and Meyer M. were born in Au Sable. The family later moved to Detroit where they were engaged in the scrap business.[21]

Louis Meyers was a dry-goods merchant with his partner, Wolsky, in Au Sable in 1873.[22] Although Meyers later left for New York, the Index to Deeds records a purchase of land from him by Rosalia Rosenthal on June 18, 1880. Nothing is known of Mr. Wolsky.

The Index to Deeds shows various members of the Schwitzer family (Mr. and Mrs. Joel, Julius, Philip) as having made land transactions in Au Sable from 1888 to 1900. The family then probably moved to New York.

The first mention of the Barnett family is made in 1882 with the recording of a land purchase by Jeffrey Barnett. The Index to Deeds mentions two other Barnetts who purchased land in Au Sable: Jennie, in 1897, and Abe, who made several purchases in 1889 and 1890. The only other mention of Barnetts is in *Polk's Directory* but these were all merchants of Oscoda. However, the last mention of Barnetts in Au Sable was made on May 5, 1890 recording four purchases of land by Abe Barnett.

Two members of the Sempliner family were also present in Au Sable. The name of David Sempliner, clothing merchant, appears in the 1883 and 1885 editions of *Polk's Directory*. Bernard Sempliner, merchant tailor, is also listed in Polk's 1885 edition. However, beyond this, no further mention is made of Sempliners in Au Sable.

The 1895 edition of *Polk's Directory* records Joseph and Henry Marienthal as dealers in dry goods and the 1897 edition lists Joseph as the proprietor of a general store. Although Joseph was at one time employed in the store of Philip Rosenthal, nothing more is known of either Marienthal brother.[23]

A Schloss family was present in Au Sable at least from 1888 to 1894. The Index to Deeds records the purchase on November 27, 1888 of Section 15 in Iosco County by Abraham L. (C.?) Schloss and a subsequent purchase in Au Sable by Seligman Schloss; the property was later sold to Esther Rosenthal. In 1891 Emanuel and Seligman made a further purchase and the last land purchase was made by Seligman Schloss on February 27, 1894. The Schloss' are not listed by Polk.

The Index to Deeds also records that in 1888 a Sachar Stern purchased Block 16 in Au Sable from Joel Schwitzer. No other source has been found which mentions Stern.

A Newman family also resided in Au Sable for a time and had a store there. This was probably the Noah Newmans, later of Pinconning.

The year 1873 marks the arrival of the man who was to became the single most prominent Jew in Au Sable, if not all Iosco County, Selig Solomon. He was born in Russia in 1847 and he came to the United States in 1864. Solomon spent six months in Indiana, then he went to Jacksonville, Tennessee where he eventually married Rachel Rosenthal—a sister of the Rosenthal brothers later of Au Sable and a niece of Louis Meyers. Meyers urged the couple to come north and the Solomons (by this time with four children—Anna, Harry R., Mary H., and William) arrived in Au Sable on July 20, 1873. Solomon went into partnership with Meyers,

but the latter soon left for New York.[24] In 1877 Solomon was a partner of one of the Rosenthals, but by 1879 he was running his own dry-goods store.[25]

Solomon's true interest however, was in real estate and by 1879 he was the owner of many tenements. He was engaged in construction and purchasing land and buildings, thus becoming one of the largest land owners in the county. He built one store in 1879 and two in 1881; of the 23 tenements he owned, he had built eleven. In 1881 he began the construction of a new hotel on the site of the old Eagle Hotel in Au Sable. The three-story structure which was completed the following year was named the National Hotel and was the only brick hotel in the four-county area of Iosco, Arenac, Ogemaw, and Alcona Counties. [26] In February, 1882 Solomon sold his store to give full attention to his real estate[27] and in 1891 he expanded his interests to include pine lands and lumbering.[28]

Solomon was active in community affairs as well. He helped found the First Hebrew Congregation of Au Sable and the Bay City Jewish Cemetery; he was also a charter member of the Bay City Bnai Brith Lodge. In addition to his commercial building ventures he contributed money for the construction of the Catholic, Methodist, Presbyterian, and Swedish churches in Au Sable. He also helped build the YMCA House at Van Ettan Lake and the local Masonic Temple.[29]

Local politics also attracted Solomon. He was appointed school inspector in 1889[30] and he later served as president of the Board of Education.[31] In 1890 he was elected third ward supervisor and in 1892 he was elected mayor of Au Sable. Later, in 1897 he filled the vacant office of Justice of the Peace for one year.[32]

Solomon continued with his land investments and around 1916 he formed a lumber company with Joseph Hayes and Frank G. Cowley, the Solomon-Hayes-Cowley Company, which built and operated a mill at a former Loud site. Although this particular company of Solomon's lasted until 1927, it has been said that he made and lost many fortunes in lumbering; he was in fact the only Jewish lumberman in the county and probably one of the few in the state. Of his four children—who from 1874 to 1900 have many land purchases recorded in their names—it seems that only Harry entered business ventures together with his father. Harry was actively involved with his father in lumbering and he eventually became treasurer of the Solomon Lumber Company.[33]

Selig Solomon eventually left Michigan and he died in Los Angeles in 1935.[34] He was one of Northern Michigan's most colorful Jews and a true entrepeneur who had come to the state originally with a wife, four children and $500.[35]

According to the Index to Deeds Samuel Rosenthal appears to have been the forerunner of his family in Iosco County. A bill of sale dated November 21, 2871 establishes his existence in the county, although it is not specified where the sale took place. However on August 28, 1872 Samuel purchased Block 8 in Au Sable and made another land purchase in 1873.

Other Rosenthals are mentioned in *Polk's Directory:* Daniel, 1879-1892 (his wife Rosalia in the Index to Deeds, 1880); George, 1879-1881; Philip and Samuel, beginning in 1883; Esther (wife of Philip), Fannie, and Louis, in 1885; Dora S., 1889; Gustav, 1895-1897. Of the above, only the families of Philip and Samuel resided in Au Sable from the 1870's until Au Sable's end in 1911. Philip, Samuel, and Gustav were brothers, the other Rosenthals were cousins.[36] According to Polk, from 1879 to 1892 Daniel dealt in dry goods and general merchandise; George was a tobacconist and made cigars in Iosco County from 1879 to 1881. Polk records Louis to have been a tailor in 1885 and Gustav was in the dry-goods business but left for Newberry, Michigan, Luce County, around 1897. There he joined his wife, Fannie, who operated a dry-goods store which the couple had established around 1887.[37]

More information is available on Philip than on any other member of the Rosenthal family.[38] Therefore, in 1875 he came to the United States at the age of 17 from Warsaw, Russian Poland. He went directly to Au Sable and worked for Selig Solomon (who as noted earlier was married to Philip's sister). Three years later Philip married Esther Schweitzer (of the aforementioned Schweitzer family); in 1883 he formed a partnership with his brother Samuel in the clothing business but the venture does not seem to have lasted long.[39]

In 1882 when Selig Solomon sold his store, he sold it to Philip Rosenthal who thus came into the possession of a large general store. Samuel went his own way and in 1893 Polk has him listed as a dyer. However, in 1899 Samuel moved to Turner, Michigan, Arena County, where he operated a store owned by his brother, Philip. The store was maintained until 1907 and in that year Polk no longer lists a store, but has instead "Rosenthal Hall, Samuel Rosenthal, Proprietor," until 1911.

Philip Rosenthal was an astute businessman and became very successful operating the largest dry-goods store in Au Sable. His financial position improved so, that he was soon able to buy an 18-room house formally owned by the office manager of the Loud lumber company. Thus in a short while, a Jewish merchant had moved into "Loudtown"—an exclusive area of Au Sable occupied by wealthy lumbermen.[40] The Rosenthal house was located on a block with other homes owned by

Edward F. Loud and U.S. Congressman George Loud. Apparently H. M. Loud had wanted his manager's house for one of his sons and it was rumored that George Loud would build a fence between his property and that of Philip Rosenthal. However, no fence went up and relations between the Louds and the Rosenthals were friendly.

Indeed, Philip Rosenthal maintained friendly relations with all of the Gentile inhabitants of Au Sable while still faithfully practicing Judaism. His store was closed on all Jewish holidays and the Sabbath—in fact, a line would form at the store on Saturday at nightfall as people would wait for Rosenthal to reopen. The Rosenthals maintained a kosher household and they had kosher meat sent from Detroit and later from Bay City during the winter months. As stated earlier, private tutors were brought in to educate the Rosenthal sons in Judaism.[41] The Rosenthal home became a hostel of sorts for traveling Jewish salesmen and the Passover seder usually included a sizable number of wayfarers.

Respect for Gentile feelings moved Rosenthal to forbid his children to play ball while services at the neighboring Methodist church were being held. Rosenthal was also friendly with the local Catholic priest (a Frenchman), who would often visit on Saturday afternoons in the Rosenthal home library. Although church socials were attended, the Rosenthal children were exhorted to eat only the food which their mother had prepared for the event. The Rosenthals built a sukka every year, but it was erected on the property of Samuel Rosenthal.

Philip Rosenthal also expanded into real estate and he owned 45 lots in Au Sable plus stores in Glennie, Pinconning, and Turner. He also became involved in local politics and was elected Second Ward Supervisor in 1896, 1897, 1900, and 1901.[42]

With the diminution of lumbering, business was waning in Au Sable and with the development of an air field and a canning factory in Oscoda, Rosenthal felt that the future lay in Oscoda rather than Au Sable. Thus, in 1911 he bought two stores on a corner of Oscoda's main street. However, one week later the great fire occurred which destroyed all of Au Sable and the business district of Oscoda. In the fire, Rosenthal sustained a $250,000 loss and his family, as did practically everyone else, escaped with only the clothes they were wearing. Less fortunate was Samuel Rosenthal who, while returning to his house to retrieve a trunk, was burned to death—one of the four fatalities that day. Samuel was married to Dora Barnett (of the previously mentioned Barnett family), and they had seven children: Harry, Amy, Rhoda, Ann, Beula, Mabel, and Nettie.

Six children were born to Esther and Philip Rosenthal in Au Sable: Harry T., Isidore, Harmon, Sarah, Bessie, and Nance. Immediately after the fire the family moved to Detroit.

Besides the Selig Solomon family there were other Solomons in Au Sable. Selig is the first member of his family in Au Sable on record, but another Solomon who lived there in the 1880s was Julius Solomon. He is listed by Polk as a merchant tailor from 1881 to 1888. However, much more data is available on a cousin of Selig's, Isaac, who became an established resident of Au Sable.[43]

In 1897 Isaac and Rebecca (nee Green) Solomon came to Au Sable from Kalisz, Russian Poland. Solomon had a number of relatives in Iosco County: his father was a cousin of Selig Solomon, and he was a distant cousin of Mores Marks of Oscoda. Isaac Solomon began in business as a peddler but soon afterwards he established a store of his own dealing in furniture and hardware. Isaac's first listing by Polk is in the 1903 edition of the *Directory*.

One of the Solomon's ten children, Joseph, was employed in the general store of Philip Rosenthal. Around 1907 Joseph offered to buy Rosenthal's store in Glennie, Ogemaw County; the latter agreed and Joseph with his sister Lena left Au Sable for Glennie. The rest of the Isaac Solomon family remained in Au Sable until the 1911 fire after which they joined Joseph and Lena in Glennie.

OSCODA

The first Jews on record in Oscoda were Abram Asher, clothing merchant, and Joseph Solomon, tailor, both first mentioned in the 1873 edition of *Polk's Directory*. No further mention is made of them by Polk, nor do their names appear in the Index to Deeds. A Samuel Solomon, merchant tailor, is listed in Polk's 1891-1892 edition and it is probable that he was a relative of the aforementioned Solomons of Au Sable.

The Marks' eventually became the leading Jewish family of Oscoda and we have the names of four Marks' from the Index to Deeds: Mores, 1887; Leopold, 1889; Moses, 1890; Louis, 1890. Of the four the only complete record we have is that of Mores.[44]

Mores Marks was born in Slupca, Russian Poland in 1860 and he came to the United States to avoid conscription in the Russian army. He went directly to Au Sable since his mother, Hannah, was a sister of Selig Solomon. Marks went to work for Solomon in the latter's store.

Also in Oscoda at this time were members of the Barnett family of New York: Jacob and his wife Anna (nee Asher), Isadore, and their sisters, Leah and Dora (who was married to Sam Rosenthal of Au Sable). Jacob had been in Oscoda running a dry-goods business from at least 1893 to 1895. The Index to Deeds records a purchase of land by Isadore Barnett from Louis Marks in 1898.

Mores Marks and Leah Barnett were married in 1891 and in that year Mores established a general store in partnership with his brother,

Louis. By 1895 however, Polk has the two brothers listed separately, Louis as a tailor and Mores as a dry-goods merchant. The last mention of Louis by Polk is made in the 1899 edition at which time Louis probably left for Boyne City.

The household of Mores and Leah Marks and their six children maintained kashrut and they engaged a rabbi to teach the boys. However, their store was kept open on the Sabbath (althought closed on the High Holy Days) and only one of the sons had a bar mitzvah ceremony. Mores was active in community affairs and he was elected trustee of the Village of Oscoda in 1900 for a period of two years.[45] Also in 1900 Leah's parents, Samuel and Rebecca Barnett, came to live in Oscoda. However, Samuel died later (before 1911) in the eastern U.S. but his wife stayed on in Oscoda for the remainder of her life.

In the great fire of 1911 the Marks' store was destroyed. Their house, set on a hill on Dwight Avenue (probably the area known as Piety Hill)[46] survived. In October, 1911 Marks rebuilt his store and he was again in business.

Leah Marks died in 1915 and Mores remarried Rose Alperin, widow of Herman Alperin of Detroit, about ten years later.[47] The Marks stayed in Oscoda until 1928 at which time they moved to Detroit.

Edward M. Immerman is first listed by Polk in the 1927 edition as the owner of a general store in Oscoda. His listing continues until the last edition of *Polk's Directory* in 1931. It is not known how much longer he stayed in Oscoda afterwards. However, he married a woman of the Kahn family of Mikado, Michigan and they had one son, Eugene. Mrs. Immerman died however, at some time in the 1920's.[48]

TAWAS CITY

The earliest recorded Jew in Tawas City is Daniel Nathan who is listed by Polk in 1873 as a clothier. Nathan was born in Germany and when he came to America he first settled in Alpena, Michigan. He and his wife, Dora Mendelson, had seven children there: Nathaniel, George, Edward, Morton, Libby, Jack, and Harry. In the early 1870's the family moved to Tawas City and they remained there until 1877 when they moved to Detroit.[49]

In 1877 Theodore Simon, who had lived in East Tawas since 1872, moved to Tawas City and established a dry-goods store, perhaps by buying out Nathan. He originally occupied two store rooms but later in 1883 he had a new store built to accommodate his increased business. Simon was born in Russia and it is not known when he came to the U.S. He and his wife had five children and his last mention by Polk is in the 1895 edition. However, the Index to Deeds records a sale of land by him in Tawas City on August 26, 1897.[50]

The first mention of Moses E. Friedman[51] is made in 1887 both by Polk and in the Index to Deeds. Friedman was born in Austria-Hungary in 1858 and he came to the United States when he was fourteen years old. He lived in New York and he worked in a sweatshop until he met someone from Tawas (probably Abraham Meyers) who induced him to come to northern Michigan. There Friedman established a dry-goods business. He married Fannie Sempliner of East Tawas in 1886 and they eventually had five children: Stella, Hyman, Isadore, Dean, and Shirley.

The Friedman family was observant of Judaism and the business was kept closed on the Sabbath and holidays. Indeed, Friedman himself conducted services in East Tawas during the High Holy Days. His children received instruction from Rabbi Meyer Beckman; one son, Hyman, was sent to the Bishop school in Detroit and was later sent to school in New York.

In spite of success, the Friedmans felt a need to live within a larger Jewish community and thus in 1927 the family moved to Detroit. Hyman stayed behind, taking over the family business and he eventually became Justice of the Peace.[52] He remained in Tawas City until 1963 when he moved to Detroit where he died the following year.

The only other Jew on record in Tawas City was Herman Cohen who originally worked for Moses Friedman. Then in 1891 he began his own business in shoes; however by 1897 Polk has Cohen listed as a dry-goods merchant. This was Cohen's last mention in the *Directory* and he probably left Tawas shortly thereafter. A Jennie Cohen however, is mentioned in the Index to Deeds. On August 10, 1897 she purchased part of Block 13 in Tawas City and the plot was sold the same day. Although it is possible that she was Herman Cohen's wife, no further mention of her is made either in the Index or by Polk.

WHITTEMORE

The first known Jew in Whittemore was Louis Landsberg[53] who is recorded in the 1887-88 edition of *Polk's Directory* as having been the owner of a general store. Landsberg was born in Plock, Russian Poland in 1866 and he immigrated to the United States around 1882. He first went to Chatham, Ontario but left shortly thereafter for Detroit. There he obtained merchandise from the wholesaler, J. D. Greenberg, on Gratiot Avenue. Then, with a pack on his back he peddled his way into northern Michigan; he came to East Tawas where he made contact with Abraham Meyers. While in Tawas he met a young woman also from Poland, surnamed Barnett, whom he married in 1883.

The couple moved to Whittemore and operated the store until 1894 at which time the business was sold. Landsberg bought a larger store in Pinconning, Michigan and the family left Whittemore.

Aside from the Louis Landsberg's the only other Jews to have resided in Whittemore were the Blumenau and Danin families.

Albert Blumenau[54] was born in Tukums, Courland, Latvia in 1864; he was married there to Riva Danzinger. Albert alone immigrated to the United States in 1891 and settled in Bay City where he met many of his countrymen. He was advised to go into peddling as a means of earning money to bring his family to America. Blumenau obtained a pack of household goods on credit from a Mr. Carlstein and he headed north as he was further advised.

Blumenau made his way to West Branch, Ogemaw County, where he met a friend, Sam Blumenthal, a fellow Courlander. Albert went to work for Blumenthal and when in 1894 he had saved up $400 Albert decided to go into business for himself in Whittemore. He also sent for his wife and two children, Hilda and Aaron, from Latvia. In 1897 another child, Louis, was born in Whittemore.

Albert Blumenau was active in the community, being elected Constable of Burleigh Township in 1897[55] and he served as Township Treasurer for many years due to his reputation as an honest businessman. He was good friends with the Catholic priest of Tawas City who would come to Whittemore once a month to conduct services. It was the duty of Blumenau's son, Aaron, to meet the priest at the train station with the family horse and buggy and escort him to church.

The Blumenaus also kept a kosher home and they had kosher meat sent up from Bay City during the winter months. The family attended High Holy Day services at the Bay City synagogue in which they were members. Son Aaron attended Hebrew school in Bay City and also had his bar mitzvah there in 1909. Oddly enough, he occasionally attended Sunday school in the Methodist church in Whittemore. His sister Hilda later attended Bay City Business College.

Because of failing health, Albert Blumenau sold his business in 1918 and the family moved to Detroit.

Joseph Danin was born in Riga, Latvia and came to Whittemore in 1909 when he was 15 years old.[56] The circumstances under which he came were somewhat out of the ordinary. The Blumenau family of Whittemore was friendly with the Weinbergs of Prescott, Ogemaw County, who employed a young man named Charles Danin. During a visit by the Blumenaus to the Weinbergs, Charles informed Blumenau and Weinberg that he received a letter from his younger brother, Joseph, which stated that Joseph was being held as a political prisoner in Siberia but his escape could be secured through the payment of $100. Blumenau and Weinberg gave Charles the money and Joseph arrived in America in due time. He went to live with the Blumenaus who provided him with schooling and a job in the store after school hours.[57]

In 1918 as the Blumenaus left Whittemore Joseph purchased their store and he owned it for the next fifty years. He also became a buyer of raw wool, eventually becoming one of the largest buyers in the state. In 1945 he purchased a warehouse in Saginaw for the storage of raw wool and he and his family moved to Saginaw where they have remained, Joseph having died in 1966.[58]

HALE, ALABASTER

Although it is not known how many Jews actually lived in Hale some undeniably Jewish names appear in various editions of *Polk's Directory* which prove a limited Jewish presence.

Polk's 1903 edition lists Joseph Pearlman as the owner of a general store in Hale. His name appears continuously through to the 1921 edition of the *Directory*. The Index to Deeds also records purchases of land by Fannie Pearlman in 1907, Lewis Pearlman in 1911 and Joseph Pearlman 'et al' also in 1911. Polk's 1909-10 edition lists the names of A. Louis Klein & Son, operators of a general store. However, the Index to Deeds records that Articles of Association were submitted on May 15, 1907 by A. Louis, Joseph, and Roy Klein. The 1921 *Directory* contains the name of Frank Friedman, junk dealer, who stayed in Hale for a few years.

With regard to Alabaster, the 1873 edition of *Polk's Directory* lists a Michael Golden as postmaster. However, it is questionable if Golden was Jewish and in all probability he was not. Beyond this entry there is no other evidence of Jews in Alabaster.

OTHER JEWS

One Jewish family which cannot be traced to any specific settlement in Iosco County were the Rothschilds. Their earliest mention in the Index to Deeds was made on January 4, 1878 when Feist Rothschild purchased Section 25 from Mr. and Mrs. Charles Artman. Also in 1878 Sigmund Rothschild purchased land from Mr. and Mrs. Feist Rothschild and another parcel from Simon Ruidskoff. The last mention of Rothschilds in the Index to Deeds was made in 1884 with the record of a land purchase by Sigmund. No other source was found to mention these Rothschilds, but it is possible that Sigmund is identical to a Sigmund Rothschild later of Detroit who converted to Christian Science.

At least two members of a Weinberg family owned land in Iosco County. The Index to Deeds records the purchase of land within Section 20 by E. Weinberg in 1905 and two purchases by Jacob Weinberg in 1905 and 1906.

SUMMARY

In Iosco County basic patterns of settlement emerge regarding the Jews there: they were all from eastern Europe and a great many of them

came to America prior to the great waves of immigration beginning in 1880. These earlier arrivals generally became the more successful members of the community. Others, following the general pattern of immigration arrived after 1880 but still in time to take advantage of the economic opportunities made possible by the lumbering industry. Chain migration—i.e., the settlement of one person which attracts others of a similar geographic background or extended family relationships—is well exemplified here, especially in the case of Selig Solomon.

Jews were, with very few exceptions, engaged in the family owned and operated businesses of general merchandise and dry goods—the latter attesting to the preponderance of tailors, a traditional eastern European Jewish trade.

For the most part these Jews were observant of Judaism, and made no secret of it, but they experienced no anti-Semitic reaction. Indeed, relations with the Gentile community seemed to have transcended the traditional Gentile-Jewish confrontation or Gentile toleration, and the Iosco County Jews were accepted as normal members of the community. Jews helped this relationship along by contributing to churches and fraternal organizations, which did nothing to hurt business contacts. Bay City was the focal point for Jewish activities, however. Bay City contained a Jewish cemetery and Jews from the towns in Iosco County conducted funerals there rather than establishing their own cemetery. Many Jews were also members of Bnai Brith and Bay City again, provided the focus with a lodge. Although many Iosco Jews went to Bay City for High Holy Day services, there was a synagogue in the county, in Au Sable. It was founded around 1883 and was reported to have been a lavish house of worship with cut-glass chandeliers and mahogany seats.[59]

The decline of lumbering and subsequent slowdown of economic activity brought an end to the Jewish community of Iosco County as they, along with others generally left the county. During the 1900's from the beginning of the century onwards the number of Jews in Iosco County steadily declined. One notable exception to this trend was the Barkman family of East Tawas which eventually became and still is the only remaining Jewish family in the county. However, in 1942 a northern Michigan Jew, T. George Sternberg, served as Prosecuting Attorney of Iosco County and lived in East Tawas until 1944.[60] Today the only remaining Jews are Joseph and his brother, Harris, Barkman. Joseph continues to operate the family lumber business and remains active in community and Jewish affairs.

PHILLIP APPLEBAUM. *Born in Detroit in 1952; grew up in the Detroit area; received a Bachelor of Arts degree in Geography from Wayne State University in 1974; author of A Tour of Jewish Detroit for the Southeast Michigan Regional Ethnic Heritage Studies Center; also wrote a paper on Detroit Jewish congregations now being considered for publication by Wayne State University; currently working and studying in Israel.*

NOTES

1. *History of the Huron Lake Shore* (Chicago: H. R. Page & Co., 1883), p. 150.
2. Interview with Mrs. Arthur Glazer (Annabelle Meyers), Southfield, Michigan, August 20, 1974.
3. Idem.
4. Idem.
5. Iosco County Index to Deeds: Grantees, 1858-1900.
6. In the early days of lumbering in Saginaw a well-known figure was "Little Jake" Seligman. Even though the name Jacob Seligman was common enough to have been borne by two different persons, in this case it is entirely possible that the two here were one and the same. See also Willis F. Dunbar, *Michigan: A History of the Wolverine State* (Grand Rapids: William B. Eerdmans Publishing Company, 1970), p. 472.
7. Index to Deeds.
8. All of the following information on William Sempliner, unless otherwise indicated, was derived from a telephone interview with Mrs. Shirley Cutler (nee Friedman), Oak Park, Michigan, August 19, 1974.
9. Interview with Joseph Barkman, Tawas City, Michigan, August 1, 1974.
10. Letter from Joseph Barkman to the author, October 13, 1974.
11. Personal notebook of Abraham Barkman, n.d.
12. Ibid.
13. Barkman Interview.
14. *Michigan State Gazetteer and Business Directory* (Detroit: R. L. Polk & Company, 1873-1931).
15. John Cumming, "Joseph Barkman, Citizen of the Year," *Michigan Jewish History* 12 (June 1972): 24.
16. Barkman interview.
17. Index to Deeds.
18. Pauline Solomon lived in Au Sable prior to her marriage to Isaac Rukeyser, who may have been a brother of Hugo. Letter from Louis Rukeyser to the author, November 9, 1974.
19. Letter from Muriel Rukeyser to the author, April 30, 1975.
20. Index to Deeds.
21. Telephone interview with Mr. and Mrs. Harold Applebaum, Oak Park, Michigan, August 7, 1974.

22. *Huron Lake Shore,* p. 147.
23. Interview with Isidore Rosenthal, Detroit, Michigan, February 7, 1974.
24. *Huron Lake Shore,* p. 169.
25. *Polk's Directory.*
26. *Huron Lake Shore,* p. 169.
27. Ibid.
28. *Polk's Directory.*
29. Irving I. Katz, "Selig Solomon of Au Sable," *Detroit Jewish News,* April 20, 1951, p. 20.
30. "Record of Officers in the City of Au Sable."
31. Katz.
32. "Record of Officers."
33. Albert Nelson Marquis, ed., *The Book of Detroiters* (Chicago: A. N. Marquis & Company, 1908), p. 36.
34. Katz.
35. *Huron Lake Shore,* p. 169.
36. Rosenthal interview.
37. *Polk's Directory.*
38. All information regarding the Rosenthals, unless otherwise indicated, was derived from the previously-noted Rosenthal interview.
39. Listed only in the 1883 edition of *Polk's Directory.*
40. Edna M. Otis, *Their Yesterdays: Au Sable and Oscoda 1848-1948* (n.p., 1948), p. 44.
41. The only rabbi on record was a Rabbi H. Morgenstern whom Polk lists as having resided in Au Sable from 1889 to 1892. Others included a Rabbi Lazarus and Rabbi Meyer Beckman (see East Tawas).
42. "Record of Officers."
43. All information regarding Isaac Solomon was derived, unless otherwise indicated, from an interview with Ann, Helen, and Lena Solomon, Southfield, Michigan, May 8, 1974.
44. All information regarding Mores Marks was derived, unless otherwise indicated, from an interview with Jerold J. Marks, Southfield, Michigan, May 2, 1974.
45. "Record of Officers."
46. *Their Yesterdays,* p. 44.
47. Letter from J. J. Marks to the author, July 26, 1975.
48. Ibid.
49. Telephone interview with Mr. and Mrs. Allan Nathan, Oak Park, Michigan, September 8, 1974.
50. *Huron Lake Shore,* p. 146.
51. All information regarding Moses E. Friedman was derived, unless otherwise indicated from the previously-noted interview with Mrs. Cutler.
52. "Record of Officers."

    All information regarding Louis Landsberg was derived, unless otherwise indicated, from an interview with Myren Landsberg, Southfield, Michigan, August 12, 1974.
54. All information regarding the Blumenau family was derived, unless otherwise indicated, from a letter from Aaron J. Blumenau to the author, October 27, 1974.
55. "Record of Officers."
56. Letter from Mrs. Marguerite Danin to the author, July 20, 1975.

57. Letter from Aaron J. Blumenau to the author, June 23, 1975.
58. Danin letter.
59. Rosenthal interview.
60. Letter from T. George Sternberg to the author, September 29, 1975.

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THE ODESSA PROGRESSIVE AID SOCIETY OF DETROIT, MICHIGAN

by Allen A. Warsen

This monograph is based on the "Record Book" preserved by Charles Driker, a former president of the Society. It contains the organization's minutes from Jan. 20, 1915 through June 26, 1918. Its Yiddish name was the "Odesser Untershtizung Verein and was founded May 14, 1912.

The Society followed Robert's *Rules of Order,* but had its own constitution and by-laws. It elected its officers for six-month-periods: at the end of June and December.

A list of its presidents and recording secretaries from Jan., 1915 to July, 1918 follows:

Presidents: David Welt; Max Hentman; Louis Cohen; (?) Krause; Joseph Block; and Louis Cohen.

Recording secretaries: Sam Margulies; Louis Cohen; Isidore Schreiman (Served two terms.); Isaac Sobolev; and Isidore Schreiman.

It is noteworthy that though the Society's name was Odessa, many of its members hailed from other parts of Europe, including Galicia, Hungary and Roumania. Nevertheless, its founders were from Odessa, including Abraham Binkow and Abraham Hayman.

The Society's objectives were: 1. To assist sick members. 2. To aid financially distressed members. 3. To cover funeral and grave stone expenses. 4. To pay "life insurance" to the widows of the deceased members. In addition, the Society supported financially numerous assocations—some on a regular basis, others occasionally.

Membership dues were $1.00 a month—a substantial sum for those days. No wonder, some members were always in arrears in their monthly payments. As a result, they were either refused sick benefits or expelled.

The only paid officials were the recording and financial secretaries. The former received $25.00 and the latter $60.00 a year. The hospitaler did not pay dues.

It is interesting to point out that members who were refused sick benefits, as required by the by-laws, often received loans to lessen their financial difficulties. Thus member B's request for sick benefit was refused, but a loan of $25.00 was extended to him to be later cancelled.

The Society, in addition to holding regular weekly meetings, often held special meetings, usually the same evening.

The agenda of the meetings was routine: 1. The president called the meeting to order. 2. The recording secretary read the minutes of the

previous meeting. 3. The financial secretary reported on the state of the finances. 4. The hospitaler reported on the health of the members. 5. Committee reports followed. This procedure is still followed by many organizations.

It should be mentioned that payment of sick benefit depended on the hospitaler's and the Society's doctor's certification. The Society's physician for many years was Dr. Joseph Grekin who was paid $1.00 per patient-visit.

Incidentally, Dr. Grekin was one of a group of "folk doctors" who practiced in Detroit early in this century. He was the progenitor of generations of M.D.'s. His sons are John and Robert; his grandsons are Roger (John's son) and David and Jay (Robert's sons).

The members of the Society were addressed as "brothers," a practice still followed, mostly by fraternal lodges.

A significant portion of the weekly meetings was devoted to nominating, admitting and installing new members. The members, all males, were in their twenties and thirties. Persons 40 years old and older were not eligible for membership.

The vast majority of the members were workingmen: carpenters, plumbers, blacksmiths, coppersmiths, painters, bakers, electricians, etc. There were some businessmen, realtors, theater managers, lawyers, but no physicians, accountants or members of other professions. The reason: the "Yiddishe Gas" (Yiddish speaking East and South European Jews) at that time had few Jewish professionals.

The members lived east of Woodward Avenue and south of Grand Boulevard. They resided on Elliot, Russell, Erskine, Superior, Alexander, Hastings, Montcalm, Alfred, Illinois, Kirby, Hancock, Wider, Rivard, Brewster, and adjacent streets.

Characteristic was the phraseology used at the meetings. It already showed signs of linguistic assimilation. The parliamentary terminology was borrowed from English and given Yiddish forms. Yiddish prefixes and suffixes were added to English expressions. For instance, challenged became "gechallenched;" changed-"gechanged;" to table-"tabelen;" to register-"registreern;" claimed-"geclaimed;" to collect-"kolektn."

1915 was the second year of World War One. The war was causing tremendous havoc in Poland, especially in the regions inhabited by Jews. The corrupt Czarist regime, as it was its custom, blamed the Jews for its defeats and military incompetence, and accused them of spying and sabotaging. As a consequence, the defenseless Jewish population was harassed and driven out of the towns, townlets and villages close to the battle fronts. The homeless people went to Warsaw, Lodz and other large cities causing immense problems there. Information on the destitute condition of the refugees soon reached the American Jewish community,

and rescue committees sprang up everywhere in the United States.

The Odessa Society, too, formed such a committee which was active throughout the duration of the war. Its main duty was to raise money. One affair brought in $134.49. It solicited funds at weddings, anniversaries and at similar occasions.

The Odessa Society also supported the "Children War Committee." A concert given by the children brought in $82.00. Admission to the concert was 10 cents.

As mentioned, the Odessa Society assisted numerous organizations. A partial list follows:

The Detroit Independent Ladies Society; National Radical Congress; Workmen's Circle; the Consumptive Relief Association of Los Angeles, California; Chicago, New York and Detroit strikers; the Detroit Labor Lyceum; the Relief Society for Political Prisoners in Siberia; the Home Protection Association; the Socialist-Territorialist branch of the Workmen's Circle.

The Odessa Society also was affiliated with the Jewish Hospital Association and cooperated with the Hebrew Benevolent Society ("Chesed Shel Emes"). It was actively engaged in the work of those organizations. Each member was assessed 5 cents a month for the support of the Jewish Hospital Association. The "Chesed Shel Emes" received an annual subvention.

The Odessa Society also participated in framing the constitution of the Jewish Hospital Association. It supported the inclusion of provisions for a "kosher" kitchen and Yiddish to be the vernacular of the projected Jewish hospital.

Early in this century, it was customary for Jewish organizations to hold parades in Jewish neighborhoods in order to celebrate important events and to call attention to forthcoming projects. (To some extent this is true today.) Thus the Jewish Hospital Association in 1916 held a parade to celebrate the acquisition of a lot for a Jewish hospital. In the parade the members of the Odessa Society participated. They were preceded by their "standard bearer" who was accompanied by marshalls. The members who were absent were fined a dollar each.

It is interesting to note that the Odessa Aid Society had a graduated system of fines. Members who failed to attend more than three meetings were fined 5 cents per meeting; visiting committee members who failed to visit the sick were fined 25 cents; and officers who did not attend to the Society's affairs were fined "not less than 35 cents."

The Odessa Society was as concerned with the moral behavior of its members as it was with their welfare. A member was expelled for defrauding two individuals. One was suspended for embezzling from the Society. Another was reprimanded for using obscene expressions at a

meeting. Still another was rebuked for drunkenness.

It is fair to note that the Odessa Society shared in its members joyous occasions. President Welt invited the Society to send a "delegation" to the "brit" (ceremony of circumcision) of his newly born son. The invitation was accepted and $3.00 was allotted for the purchase of a gift. A member invited the Society to send representatives to his wedding. The invitation was accepted and $3.00 were allocated for a gift. Similar occasions occurred frequently.

In 1915 the world Jewish community was saddened by the sudden death of I. L. Peretz, the father of modern Yiddish literature. Detroit, like other communities, observed the loss by holding an impressive memorial service in which the Odessa Aid Society took part.

A year later, Sholem Aleichem, the great Jewish humorist, died. His death, too, saddened world Jewry. Memorial services where held everywhere, including Detroit. The Odessa Aid Society also took part in this service.

The philanthropist and Yiddish-culture activist, Morris Friedman, informed us that the Odessa Aid Society officially existed until 1974 when the few surviving members turned over its remaining assets to the Allied Jewish Campaign. This also was confirmed by Mr. Charles Driker, the President of the Jewish Culture Club of the Jewish Community Center of Metropolitan Detroit, a former active member of the Odessa Society.

Mr. Charles Driker preserved numerous important historical documents which are of inestimable value to the researcher of Detroit Jewish history. They were deposited in the Jewish Archives at the Burton Historical Collection of the Detroit Public Library.

ALLEN A. WARSEN, B.A., M.S.W. *Mr. Warsen was a teacher at Cody High School and is director of the Adas Shalom Religious School. He was a member of the board of directors of the Hillel Day School and the Directors Council of the Jewish Religious Schools of Metropolitan Detroit. Among his publications is a volume entitled* Jewish Communal Institutions of Detroit.

WELCOME TO NEW MEMBERS OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN 1975

Mrs. Morris Adler
Mrs. I. Irving Bittker
Mr. Ludwig Boraks
Dr. Maurice C. Borin
Mr. & Mrs. Ralph Borin
Mrs. Morris Brandwine
Mr. Chester L. Colen
Mrs. Daniel Cohn
Mr. Jay Coppersmith
Mr. Saul G. Dunitz
Mr. David Dunsky
Mr. Robert Dunsky
Margaret Eichner
Mr. William Ellman
Samuel Frankel
Mrs. Juluis Friedman
Mr. Saul H. Glosser
Mrs. William Isenberg
Mrs. Harry L. Jackson
Mr. Daniel Jacobson
Dr. Harold W. Jaffe
Mr. Ben Jones
Mr. Barney L. Keywell
Mr. & Mrs. Walter Klein
Mr. Alvin L. Kushner
Mr. Donald J. Lane
Dr. Leo Lipton
Mr. Richard J. Maddin
Mr. Seymour Matenky
Mrs. Phyllis C. Mendelson
Mr. Eric C. Oppenheim
Mr. David K. Page
Mrs. Patricia L. Pilling
Mr. Harry Platt
Mr. Jack A. Robinson
Mr. & Mrs. Harry Roth
Mrs. Emma Schaver
Rabbi Gerald H. Schuster
(Flint, Mich.)
Mr. Irving Seligman
Mr. George M. Stutz
Mr. Nathan Stutz
Mr. Leonard Teicher
Mr. Bruce Thal
Mr. Charles Wolfe

LIFE MEMBERS

J. W. Allen
Walter Field
Louis LaMed
Shirley Mopper
Max Weinberg
Flora J. Winton

NOTES AND COMMENTS

Harry C. Saltzstein, M.D.—His 85th Birthday

The Jewish Historical Society of Michigan congratulates Dr. Saltzstein on his 85th birthday. Dr. Saltzstein was a member of our society. He has played a very important part in the development of medical services in the Jewish Community of Detroit for the past fifty years. He was very active in the original North End Clinic during its entire period of existence during which time he was also a tireless promoter of a Jewish hospital in Detroit culminating in the final establishment of our present Sinai Hospital. He was its first chief of staff and first chief of surgery. He has also been the Editor of the Sinai Hospital Bulletin for the past ten to eleven years. Additionally he authored the booklet entitled Sinai Hospital and the North End Clinic. Reminiscences of the History of the Jewish Hospital Movement in Detroit published in 1963 by Wayne State University Press.

Dr. Saltzstein was the guest of honor at Sinai Hospital's Annual Staff Dinner Dance at the beginning of November, 1975. He was also honored at a special birthday dinner at Temple Beth El on November 12, 1975. He was again honored by the Board of Trustees of Sinai Hospital of Detroit at their Twenty-Third Annual Meeting held on November 17, 1975.

A Special Resolution of Commendation was passed by the Board of Directors of the Jewish Historical Society of Michigan citing Mrs. Bernard Panush for her long and devoted services to the Society as Financial Secretary.

Editor's Omission: The article, "Hanah Schloss Oldtimers" (Vol. 15, No. 2) is a partial reprint, with some changes, of material previously published by the same author.

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.