

MICHIGAN

JEWISH HISTORY



Volume I

Teveth 5720, March 1960

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

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

—Joshua 4:21

MICHIGAN JEWISH HISTORY

EMANUEL APPLEBAUM, *Editor*

VOLUME I Teveth 5720, March 1960 NUMBER I

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FOUNDING OUR SOCIETY

By Allen A. Warsen

The official date of the founding of the "Jewish Historical Society of Michigan" is Sunday, June 21, 1959.

As early as 1951, however, the author of this article had urged the creation of such an organization. In the May 18th, 1951 issue of *The Jewish Chronicle*, now incorporated into *The Jewish News*, he wrote:

"Detroit this year is celebrating its 250th birthday. In conjunction with this celebration, various national, religious and cultural groups are planning projects to commemorate this historic event and to enrich the intellectual life of the respective groups.

"The Detroit Jewish community should also commemorate the anniversary of the Motor City by establishing . . . a Jewish Historical Society for the purpose of recording and interpreting Jewish life in Michigan."

Again in letters to *The Jewish News* on August 31, 1956 and November 22, 1957 he urged the establishment of an historical organization. Also during the Tercentenary of the American Jewish Community celebration in 1954, he proposed to the Chairman of the Detroit Tercentenary observance, Mr. Philip Slomovitz, editor and publisher of *The Jewish News*, that such an association be formed in Detroit..

Also interested in the formation of an historical society were Mr. Irving I. Katz, executive secretary of Congregation Beth El and Rabbi Emanuel Applebaum of the United Hebrew Schools. As a result of their cooperative effort, The Jewish Historical Society of Michigan came into being eight years after it had first been proposed.

Incidentally, it should be noted that the 1950's were very creative years for Michigan Jewry, especially for the Detroit Jewish community. During that decade many new synagogues were built, not as often sponsored in the past by "*landsmanshaften*" but by native born American Jews. The Directors' Council of the Jewish Religious Schools of Metropolitan Detroit was formed. The Mid-rasha—College of Jewish Studies greatly expanded. Wayne State University inaugurated a Department of Near Eastern Languages and Literature. The Hillel Day School had its beginning. *The Jewish News* moved to its own beautiful home. The Sinai Hospital was erected. The Labor Zionist Institute Building, the Sholem

Aleichem and the Workmen's Circle Centers were built.

Books written by Detroit Jews during that period were published. Among these were Mr. Irving I. Katz' "*The Beth El Story*," Rabbi Morris Adler's "*The World of the Talmud*," Dr. Richard C. Hertz' "*Prescription for Heartache*," Mr. Bernard Isaacs' collection of Hebrew short stories "*Omos Moycher Tapuzim*," Allen A. Warsen's little volume "*The Jewish Communal Institutions of Detroit*," and Sarah Zweig Betsky's "*Onions and Cucumbers and Plums*."

A number of libraries on Judaica were founded. The most notable were the libraries of the Adas Shalom Synagogue, Wayne State University's Kasse Collection and the Midrasha. Also the older libraries of Shaarey Zedek and Beth El were expanded immensely.

It must also be recorded that the Jewish Welfare Federation moved to its spacious building on Madison Ave., and Jewish Community Centers were built on Davison, Meyers Road and in Oak Park; also the Esther Berman Branch of the United Hebrew Schools and the Kasse Building of the Hebrew High School and the Midrasha were built.

During this period, too, the Jewish community of Detroit spread out into the northwest section of Detroit and beyond its city limits. Thousands of Jews settled in Oak Park, Huntington Woods, Southfield, Livonia and even farther north and west.

It is not surprising, therefore, that the Jewish Historical Society of Michigan came into being during this era. Neither is it surprising that the program adopted by the Society should include the following objectives:

1. To promote the study and research of Michigan Jewish history.
2. To publish bulletins and periodicals for the purpose of recording and interpreting the life of Michigan Jewry.
3. To preserve documents, records and materials bearing on Michigan Jewish history.
4. To establish a permanent depository for these materials.

As we enter the sixth decade of this century, let us resolve to continue to strengthen culturally Michigan's Jewish community. The Jewish Historical Society of Michigan and its journal *Michigan Jewish History*, I am certain, will contribute their share to the cultural enrichment of the Jewish community of Michigan.

—President, Jewish Historical Society of Michigan

GREETINGS

By

Jacob R. Marcus

JEWISH HISTORICAL SOCIETY AND SIMILAR SOCIETIES

Now we have the Jewish Historical Society of Michigan, yet another instance of the ripening promise of American Jewish historical research.

American Jewish history as a scientific discipline is still in its infancy. It is just now beginning to acquire the apparatus—books, monographs, genealogical tables, and the like—which any attempt at scientific historical research needs. The list of works constituting that apparatus is in fact, where American Jewish history is concerned, still too short to require more than a very modest bookcase. For all that, the field is of real importance. To be able to account for the rise and development of a community that began in the 1650's with a mere handful of individuals, and now comprises some five million souls, is a challenge of no small proportions and of considerable value. The fields both of American and of Jewish history can only gain in interest and vividness from an accurate, solid assessment of the American Jewish experience.

Young as the field of American Jewish historical research is, much has already been accomplished. The files and productions of research organizations like the *American Jewish Archives* and the *American Jewish Historical Society* bear ample testimony to this fact. What has been particularly lacking, however, is *local* research—town, state, and regional histories. Without such local historical efforts, the study of the Average American Jew—the individual whose usually unheralded experience is the essential warp and woof of American Jewish history—can have no sharp focus, as the entire field can have no strong foundation. Happily, the importance of local history has not been entirely unappreciated; we have seen the organization of projects like the Southern Jewish Historical projects.

It is a real pleasure for me to salute the founders of the new *Jewish Historical Society of Michigan*. May their faith and intention be vindicated by valuable contributions to our understanding of Jewish life in America, and may their efforts advance a discipline whose cultural value to the American Jew is potentially incalculable.

—*American Jewish Archives*

JEWISH PIONEERS IN MICHIGAN*

By Irving I. Katz

The American Jewish Tercentenary Year was widely observed in 1954, both by American Jewry in particular, and by the American people as a whole. In every conceivable way the dramatic story of the Jewish people in America, covering three hundred years of immigration, integration, and accomplishment was evaluated and praised. The story of Jewish pioneering in the United States and in Michigan is a thrilling one.

It was in early September, 1654, that Captain Jacques de la Motte brought his privateer, the St. Charles, up the Hudson River and deposited twenty-three Jewish refugees from Brazil in New Amsterdam. New Amsterdam was then only a small Dutch village with a population of less than one thousand burghers. It boasted a ready port, a diminutive church, and a host of busy tap rooms. But to these hounded Jewish settlers it was a haven of refuge. It was a glorious Zion for it promised freedom.

The freedom to serve God according to the dictates of their conscience, the freedom to build a home, to provide for a family, and to live in peace; this was the dream of these first Jewish pilgrims. Such a dream had been snatched away from them in Brazil, where the Dutch had given them asylum. They had fled there from the Spanish Inquisition, and by the grace of Dutch tolerance they had been guaranteed the free practice of their religion "without investigation of their conscience or home." Unfortunately this free exercise of religion did not last, for in 1654 Portugal defeated the Dutch and recaptured Recife, which contained the largest Jewish community in Brazil. Threatened once again with the Inquisition and preferring exile to spiritual surrender, the Jews scattered. For twenty-three of them, North America became the promised land. The refusal of these Brazilian Jews to take their cultural heritage lightly paved the way for the five million Jews who live in our blessed land today, the largest and freest Jewish community in the world.

The first twenty-three Jewish settlers on the North American continent sought here the freedom denied them elsewhere. They had not counted, however, on the iron, intolerant hand of Governor Peter Stuyvesant. America had not yet worked out its own unique

*An earlier version of this article appeared in part in *Michigan History*, Vol. 39, No. 1, Lansing: Michigan Historical Commission, March, 1955.

pattern of religious freedom. Modeled after the European prototype, the Charter Freedoms and Exemptions, granted by the West India Company in 1640, had established a state church for the colony of New Amsterdam. The charter instructed that no other religion be publicly admitted except the Dutch Reformed Church. Peter Stuyvesant, diligent in his religious duties, was determined "to suffer no other." For example, he declared that he would rather resign than permit even the Dutch Lutherans to have their own minister, and when some of them cantankerously insisted on their rights, he clapped them into jail. He ordered that ships landing Quakers be subject to confiscation, and the penalty for harboring a Quaker for a single night was a fine of 50£, a large amount in those days.

Stuyvesant was no more gracious to the twenty-three Jewish refugees. The New Amsterdam reformed minister had described them as "healthy but poor." Poor they were. Even after all their luggage and household articles had been sold at New Amsterdam, they were unable to pay the full fare. Two of their number were forced to serve as sureties in jail.

Hatefully finding the Jews "repugnant," and unsympathetically fearing lest they "became a charge this coming winter," Stuyvesant wrote to his superiors in Holland that it may be deemed useful "to order them in a friendly way to depart (in order) that the deceitful race be not allowed further to infest and trouble this new colony." The Amsterdam Chamber of the West India Company, which numbered in its midst a number of Jews, considered the matter and forwarded its decision. They would not participate in this bigoted inhumanity. The company ordered that "these people may travel and trade to and in New Netherlands and live and remain there provided that the poor among them shall not become a burden to the Company or to the community but be supported by their own nation."

Stuyvesant swallowed hard. Unbelievably he wrote back, "to give liberty to the Jews will be detrimental . . . giving them liberty we cannot refuse (the same to) the Lutherans and Papists."

Undeterred, Stuyvesant planned to follow the orders, but to make life unbearable for the Jews. He invoked upon them terrible economic disabilities. They were not permitted to open retail stores or engage in skilled labor. They were not allowed to acquire property. They were denied public worship. In a final burst of humiliating fury, Stuyvesant arranged to have Jews exempted from

the general training and guard duty, and adding insult to this order—in the face of constant threats from Indian attack—he imposed a degrading tax on every male Jew in lieu of military service.

It is to the credit of Jewish courage, to the heroic fearlessness of Christians of good will, and to the wisdom of the West India Company that Stuyvesant's bigotry did not rule the day. Asser Levy, one of the important Jewish leaders, insisted on his rights to serve guard duty. Winning this privilege, he petitioned for citizenship. In 1657 he gained burgher rights for himself and his coreligionists.¹

In 1695 the first Jewish synagogue in New York was established. Known as Shearith Israel, "the remnants of Israel," it is still in existence and is one of the oldest congregations in New York. The first event of the American Jewish Tercentenary celebration on September 12, 1954, which coincided with the first Rosh Hashana celebrated by the first twenty-three Jewish settlers in 1654 on American soil, was a reconsecration service in this oldest Jewish congregation in the United States.

From the very beginning the fate of the Jewish people has been bound inextricably with the growth of American democracy. The Jewish pilgrims were first met with prejudice. They struggled against bigotry—and American democracy was strengthened. As this land established itself as a multisectarian home of freedom, so all other minority groups won their rights. Lutherans, Quakers, Catholics, too, were granted the freedom of religion and the right to liberty.

The Jewish community of America grew slowly in the first one hundred years. By the time of the American Revolution there were no more than twenty-five hundred Jews in the thirteen colonies. Almost all of them were merchants and traders and for the most part they lived in the main seacoast towns.

It is doubtful whether any professing Jews had lived as permanent settlers in New France during its occupancy by the French. Following the conquest by the English of Quebec in September, 1759, and Montreal in September, 1760, the Jews began to settle in Canada, the fourteenth colony of which present-day Michigan was a part.

¹Louis Zara has written a resourceful and imaginative novel, **Blessed is the Land**, which gives the fascinating and memorable picture of Colonial America from 1654 to 1681. The book is centered about Asser (Zara calls him Ashur) Levy and the other twenty-two Jews (New York, 1954)

Among the first Jewish arrivals who came to Montreal at the time of the English occupation were two of the earliest pioneers in what is now the state of Michigan. They were Ezekiel Solomon, who has the honor of being the first known Jewish settler in Michigan, and Chapman Abraham, who claims the distinction of the first Jew in Detroit. Both of these men and their business partners Levi Solomon, Benjamin Lyon and Gershon Levi, were commissaries of the English armies during the French and Indian War (1755-1763), the final contest between England and France for supremacy on the American continent, and the subsequent Indian War of 1763 led by Chief Pontiac. Ezekiel Solomon, Chapman Abraham, and two of their partners were captured by the Indians near the forts of Detroit and Michilimachinac during the Pontiac conspiracy, but all managed to gain their freedom.

Ezekiel Solomon came to Mackinac as early as the summer of 1761 for the purpose of obtaining the furs from the Indians in that territory and miraculously escaped captivity by the Indians a few months later.² But undaunted he continued his trading operations in the Mackinac territory for more than four decades afterward. A native of Berlin, Germany, he was the brother of Esther Solomon, who married Moses Hart, a brother of Aaron Hart, the foremost Jewish settler in Canada at the time of the English occupation in 1760. Ezekiel was an active member of Congregation Shearith Israel, Canada's first Jewish Congregation, which was founded in Montreal in 1768; and he also served as a member of its board of directors.

To give you an idea of the nature of trading business in which Ezekiel Solomon was engaged in those early years, I looked up the invoice of one of his expeditions from Montreal to Mackinac in the year 1770. On this particular trip he came up with two canoes. There were sixteen French Canadians in his crew; he was the only literate man in the crowd. Twenty-eight bales of dry goods were paddled up this time: blankets, cotton goods, linens, and the like; two sacks of flour; four bales and one "role" of tobacco; four boxes of ironware, containing brass and copper kettles, an assortment of knives, needles, axes, and the like; twenty-four Indian guns, six hundred pounds of gunpowder, and one thousand pounds of shot and ball. So much for the solids. In addition there were 256 gallons of rum and brandy, mostly rum, and sixty-four gallons

²See Irving I. Katz, "Ezekiel Solomon: The First Jew in Michigan," in *Michigan History*, 32:247-56 (September, 1948).

of wine. The whole cargo, an eighteen months' supply of so-called "sundry goods," was valued at 750 £.³

Mackinac was a French-Catholic town, and in 1778 the people there wanted a missionary priest. But a missionary required money to live. Accordingly a subscription list was sent around and Ezekiel Solomon, a Jew and an honored member of the Montreal synagogue, obligated himself for the sum of 50 Livres, a handsome amount for those days, as a gesture of good will.⁴

In 1779 Solomon was one of the founders of a general store in Mackinac, which is believed to be the first example of a department store operation in the United States. In 1786 he was one of a committee of eight which organized in Mackinac the first board of trade in Michigan. In 1789 Solomon was a resident of Detroit.⁵ Ezekiel Solomon died about 1808 and was probably buried in the cemetery of Congregation Shearith Israel of Montreal.

Chapman Abraham came to Canada from England about 1760. He was probably a native of Germany. He was a professing Jew and a member of the Montreal synagogue. Affiliation with the synagogue in those days, even though a voluntary one, was a "must." In order to make sure that every newcomer would become affiliated with the synagogue, the democratically created organic statutes of the organized community grimly informed him that if he did not join he would be denied the basic religious rites, both in life and in death. The fear of not receiving a Jewish burial was a most effective argument.

Abraham's first appearance in Detroit is mentioned in 1762 when he was doing business with James Sterling, a well-known early merchant of Detroit. Like Ezekiel Solomon, he was captured by the Indians during the Pontiac uprising of 1763. After a harrowing experience of two months, he was finally exchanged by the Indians for a Potawatomi chief and gained his freedom. Two accounts of Abraham's capture by the Indians have been preserved; one is an account by Abraham himself and the other is by the Rev. John Heckewelder who refers to him as Chapman.⁶ The Hecke-

³Indian Trade Licenses to Michilimackinac for the year 1770, license number 22, Canadian Archives (O 89) 1767-1790, volume 1, part 1, microfilm copies of which are in the Burton Historical Collection of the Detroit Public Library.

⁴"The Haldimand Papers," in the *Michigan Historical Collections*, 10:290 (Lansing, 1888).

⁵Clarence M. Burton, *The City of Detroit*, 2:1342 (Chicago, 1922).

⁶John Heckewelder, "History, Manners, and Customs of the Indian Nations," in *Memoirs of the Historical Society of Pennsylvania*, 12:257-58 (Philadelphia, 1876).

welder account is as follows:

"About the commencement of the Indian War in 1763, a trading Jew, named Chapman, who was going up the Detroit River with a batteau-load of goods which he had brought from Albany, was taken by some Indians of the Chippeway nation, and destined to be put to death. A Frenchman impelled by motives of friendship and humanity, found means to steal the prisoner, and kept him so concealed for some time, that although the most diligent search was made, the place of his confinement could not be discovered. At last, however, the unfortunate man was betrayed by some false friend, and again fell into the power of the Indians who took him across the river to be burned and tortured. Tied to the stake the fire burning by his side, his thirst from the great heat became intolerable, and he begged that some drink might be given to him. It is a custom with the Indians, previous to a prisoner being put to death, to give him what they call his last meal; a bowl of pottage or broth was therefore brought to him for that purpose. Eager to quench his thirst, he put the bowl immediately to his lips, and the liquor being very hot, he was dreadfully scalded. Being a man of very quick temper, the moment he felt his mouth burned, he threw the bowl with its contents full in the face of the man who handed it to him. "He is mad! He is mad!" resounded from all quarters. The bystanders considered his conduct as an act of insanity, and immediately untied the cords with which he was bound, and let him go where he pleased.

This fact was well-known to all the inhabitants of Detroit from whom I first heard it, and it was afterwards confirmed to me by Mr .Chapman himself, who was established as a merchant at that place."

Stephen Vincent Benet, the well-known American poet and novelist, in his "Tales before Midnight," used this incident in a story of a Jewish fur trader, entitled "Jacob and the Indians."

Abraham was a resident of Detroit for over twenty years and carried on a successful business in the village. He was a property and land owner as early as 1768, when Detroit had 678 white inhabitants, exclusive of the garrison. His business enterprises included the selling of liquor, furs, gunpowder, snuff, tobacco, silver works, and real estate—anything to make a living. He died in 1783 and his last will and testament, a most interesting document, recently came into my possession.

"IN THE NAME OF GOD, AMEN"

"I, Chapman Abraham, of City of Montreal, Merchant, being in a weak and low State of body, but of sound and disposing Mind and Memory, and being desirous to settle my world affairs, do make and publish this my last Will and Testament, thereby revoking and making void all former Wills by me at any time heretofore made; and first and principally, I commit and recommend my Soul to God, and my body to the Earth, to be decently interred in the Jewish Congregation near to the City of Montreal, and I request of My Executors hereinafter to be named that they would invite the Brethren of the Free-Mason Lodge of which I am a Member to accompany my body to the Grave. And as to such worldly Estate wherewith it has pleased God to entrust me I dispose of the name as followeth:

Imprimis, my Will is that all my just debts shall be first paid by my Executors after discharging the Expenses of my funeral.

Item, My Will is that my Executors do as soon as conveniently may be after my decease pay to my beloved Wife Elizabeth the sum of One thousand pounds lawful money of the Province of Quebec.

Item, I will and bequeath unto my said wife, the Bed, bedstead, Curtains, and Appurtenances together with a small table and six chairs making part of the furniture of her present bed-Chambers.

Item, I will and bequeath to my said Wife all my bed and table linnen.

Item, I will and bequeath unto my Nephew Isaac Abraham of Montreal all my wearing Apparel except my linnen stocking, Shoes and buckles.

Item, I will and bequest unto Richard Macniel of Montreal, Merchant, the Sum of fifty pounds lawful money of the Province of Quebec, in testimony of my grateful acknowledgement of his kind and friendly attention to me in my weak and low Estate.

Item, I will that all my household furniture, books, plates, linnen, and all my Moveables, not before especially bequeathed be sold to the highest bidder, and the Moneys arising therefrom, as well as the Moneys due to me, may be disposed of by my Executors in trust for the following purposes: Whereas my wife is now enceint by me, I do will, give and bequeath all the residue of my Estate so above described unto Richard Macniel and Samuel Judah, of Montreal, Merchants, in trust to be by them employed for

the best use and behalf of the Child whereof my said wife is now enceint if it should be born with life, and my will is that the interest

In the Name of God. Amen. I Chapman Abraham
of the City of Montreal Merchant being in a weak and
low State of Body, but of sound and disposing Memory and
being desirous to settle my worldly Affairs
do make and publish this my last Will and Testament
and Samuel Sheah of Montreal Merchant to be my
Executor with full Power to do all lawful Acts touching
herein — In Witness whereof I have to this my last
will and Testament subscribed my Name and affixed
my Seal hereunto and published this to be my last
Will and Testament at Montreal in the Province of
Quebec the tenth day of March in the year of the
said seven hundred and eighty

The Last Will and Testament of CHAP-
MAN ABRAHAM, 1783. Courtesy of the
American Jewish Archives

1783 112 112

Since sealed, published, and delivered
by Chapman Abraham the above named
Testator as and for his last Will and Testament before us
who at his Request in his presence and in the
presence of each other have subscribed our
Names as Witnesses hereto —

J. W. Hanson
N. B. Bagnard
W. D. D. D. D.

of the said Residue should be added to the Principal and be paid to the said child on the day it shall attain the Age of twenty-one years; and in the event that the said Child shall not be born with life or shall not attain the age of twenty-one years, then I give the said residue and interest thereof to my said Trustees to be by them possessed on this farther trust, that is to say, to pay the same in equal portions to my dear Brothers Solomon Abraham and Hart Abraham of Plimouth in Great Britain, their Executors, administrators or assigns.

And for the due Execution of this my last Will and Testament I do appoint Richard Macniel and Samuel Judah of Montreal, Merchants, to be my Executors with full power to do all lawful acts tending thereto.

In witness whereof I have to this my last Will and Testament subscribed my name and affixed my Seal declaring and publishing this to be my last Will and Testament, at Montreal in the Province of Quebec the tenth day of March in the year of the world five thousand seven hundred and eighty-seven (sic 5543).

Signed (in Hebrew script), Sealed, published, declared by Chapman Abraham the above named Testator as and for his last Will and Testament before us who at his request, in his presence and in the presence of each other have subscribed our names as Witnesses thereto."

I. W. Nenny,

N. Bayard,

Wm. Dummer Powel.

The history of the development of the American West has always had to take cognizance of the activities of the fur traders as a group of pioneers who played a large part in the opening up of vast new lands to settlements. The Jewish fur traders and merchants of the colonial period of our history, such as Ezekiel Solomon and Chapman Abraham of Michigan, deserve an important place among these pioneers of trade and civilization.

A HISTORY OF SOME EARLY JEWISH PHYSICIANS IN MICHIGAN

By Irving I. Edgar

Jewish physicians have played an important part in the progress of medicine in the world from the earliest of times. Jewish physicians have contributed notably to the development of medical practice in America. There is evidence that both the ship's doctor and the ship's surgeon on Columbus' voyage of discovery to this continent were of Jewish origin. In the United States, Jewish physicians consistently followed along with the frontiers. Michigan not so long ago was one of these frontiers. Michigan became a state in 1837, and it was not until 1850 that there were enough Jews in the State to form the first congregation in the City of Detroit, the present Temple Beth El. It was not until this same year, 1850, that the first Medical School in the State of Michigan was organized at the University of Michigan at Ann Arbor.

It therefore, becomes obvious that the history of the early Jewish physicians is of comparatively recent origin. In fact, such a history is practically contemporary, and some of the physicians to be mentioned are still remembered by some now living.

However, it is so glaringly obvious that the history of these early Jewish physicians in Michigan is such an infinitesimal part of the history of the Jewish people in America that it could very well go unnoticed and unrecorded. Yet, these were some of the Jewish pioneers in Michigan, and the revealing of even such a small group is to reveal a part of the history of the Jewish people. The past is always prologue to the present, and indeed, to the future.

This small group of Jewish physicians in Michigan represent an end-result of numerous unending, dynamic, historical forces—political, economic, religious and social, stretching far back into the streams of European history.

The Napoleonic Wars, the Emancipation of Jewry from the ghettos, the Enlightenment or the Haskalah, the 1848 revolution in the Germanic states, and the reaction and subsequent disillusionment, the pogroms in Poland, Russia and other East European states and farther back than that—the persecutions and expulsions of the Jews from Spain—these were some of the determinants of Jewish history in America. We can only mention them in passing as background for general American Jewish history. Suffice it to say that because of these forces, the history of the Jewish people

in America, and this includes the history of Jewish physicians in Michigan, can best be understood in terms of the following periodization: (1) the earliest Sephardic period, having its roots mainly in the persecution and expulsion of the Jews from the Iberian peninsula and their eventual migration to the new continent of America (2) the German period energized more directly by the reaction after the 1848 revolution in Europe and (3) the East European period resulting mainly from the pogroms and persecutions in Poland, Russia, and Roumania and other areas of Europe.

DR. HENRY NEWLAND

Dr. Henry Newland is the first known Jewish physician to have practiced in Michigan. His stay in Michigan was a short one since he settled and practiced mainly in St. Louis, Missouri and Los Angeles, California. He belongs in the Germanic group.

He comes to our attention as being Jewish, mainly because he was one of the 31 signers of the charter and constitution of Temple Beth Israel of Jackson, Michigan. There is some question whether the signing of this document occurred April 21, 1862, or November 1, 1863. He was a trustee and a member of the Finance Committee, at least until 1865. He probably practiced in Jackson for a short time, although there is no tangible evidence from the Jackson City Directories, or from other sources available that he did so.

In 1863, he appears to have been in Detroit as an advertising doctor. He is listed as an arrival from New York, to the Russell House, in the *Detroit Free Press* of April 17, 1863, a typographical error listing him as Mewland, rather than Newland. At any rate, the *Detroit Free Press* of April 23, 1863, under the heading of "New Advertisements" has a 2½"x3" advertisement announcing that on April 27, Dr. Newland will open his office at 5 Larned Street. Advertisements of a similar nature appeared every other day until July 31, when the last ad appeared. Another type of ad placed in the *Free Press* by Dr. Newland was the letter testimonial. In this particular ad, which appeared on May 29, 1863, and on other days, a Mr. Eli Laderoot of 69 Macomb Street, testified that Dr. Newland cured him of rheumatism.

Clark's Detroit City Directory of 1863-64 (p. 272) under the heading of "Physicians" lists Henry Newland, and on page 193 lists "Henry Newland, physician, 5 Larned Street, boards at Russell House."

He does not appear in the 1862-63 or the 1864 directories.

Dr. Newland seems to have disappeared from Michigan rec-

ords. After 1865 he does not appear in the minutes of Temple Beth Israel, Jackson, or in any other records in this State.

Polk's Medical Directory of 1886 lists him in St. Louis as having received his "Medical degree" from the "Royal Prussian University, Berlin in 1854. Physician and Dean of Newland's College of midwifery and Lying-In Institute, St. Louis, Missouri."

Before this, however, (1874), S. W. Butler's *Medical Registry and Directory of the United States* (Philadelphia, Off. Med. Surg. Reporter) lists him as follows: (p. 406) "Newland, Henry, 1009 S. Seventh Str., grad. of Berlin, Prussia, 1853; member Med. Soc. of Mo.; ex-city physician of Detroit, Mich.; prof. coll. phys. and surg. of St. Louis; city physician of St. Louis; surg. Mo. Vols 2; 2 years and 7 months." The latter statement refers to Army Service.

A thorough search of available records has failed to verify Dr. Newland's listing as having had any U. S. military service or that he was a city physician either in Detroit or in St. Louis.

It is probable that Dr. Henry Newland left Michigan about 1865-66. He may have come directly to St. Louis at that time or he may have gone elsewhere. Be that as it may, we do know that he certainly was in St. Louis before 1874, as indicated by his listing in the afore-mentioned Butler's "Medical Register and Directory," 1874.

We also know that he attended the College of Physicians and Surgeons at Keokuk, Iowa, which later became part of the University of Iowa, before 1876, for he graduated from this College February 17, 1876.

The first record of his being present in St. Louis appears in C. R. Ammerman's "The Medical and Surgical Directory of the State of Missouri 1884-85" (Quincy, Ill. Volk and Jones, 1885), p. 169, so that he must have been here for a few years previously: "Newland, H., 1205 Chouteau Ave., University of Berlin, Prussia, 1853" and Polk's Medical Directories of 1886, and 1893 list him in St. Louis. They list him as a graduate of the University of Berlin, as physician and Dean of Newland's College of Midwifery and Lying-In Institute, 1205 Chouteau Ave., and as a member of the St. Louis Medical Society and the Missouri Valley Medical Association.

The Missouri State Medical Directory of 1893 (St. Louis Medical Fortnightly Press, p. 17) lists Dr. Henry Newland as in regular practice at 2201 Olive St. He is listed in the St. Louis City Directories at least from 1886 through 1895 (1205 Chouteau, 2201 Olive

ANNOUNCEMENT

OF

NEWLAND'S

COLLEGE OF MIDWIFERY

—AND—

LYING-IN INSTITUTE.

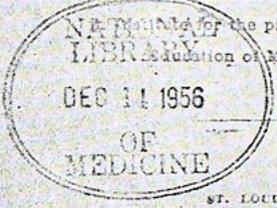
Incorporated under the Laws of the State of Missouri, Dec. 9th, 1884.



THE ONLY Institution of the kind in the WEST connected with a Lying-In

Institution for the proper and thorough

Education of MIDWIVES.



ST. LOUIS, MO.

Front page of Prospectus of Dr. Henry Newland's announcement of his College of Midwifery and Lying-In Institute, established in 1884.

and 1400 Market Streets).

During this period, Dr. Henry Newland organized his "Newland's College of Midwifery and Lying-In Institute." It was incorporated under the laws of the State of Missouri on December 9, 1884, "for the purpose of affording practical and scientific instruction in the art of midwifery." The announcements and prospectus which Dr. Newland sent out in pamphlet form are both in English and German, there being a large German population in St. Louis at that time. Lectures were given in both languages.

How successful this undertaking was is difficult to tell. We know that the "college" moved into larger quarters about 1887. At this time, also, 142 graduates are listed and 186 matriculates as attending students.

The "*Weekly Medical Review*" of St. Louis, June 28, 1884, has the following item:

A *Lying-In Hospital and Gynecological Clinic* has been established in St. Louis by Dr. H. Newland at 2201-2203 Olive Street.

Dr. Newland has devoted quite a number of years to the study of the diseases of female, and is therefore well prepared to conduct such an institution."

In 1895, Dr. Henry Newland is no longer in St. Louis, but in Los Angeles, California, for his first appearance in California directories occurs in 1895 and his last appearance in 1902. Thus, we find this entry in the *Official Register and Directory of Physicians and Surgeons in the State of California*, 7th ed., San Francisco, The Board, 1895, p. 6: "Newland, Henry, Los Angeles, Coll. Phys. and Surg., Keokuk, Ia., Feb. 17, 1876. Calif. Certif. Jan. 4, 1895, No. 2948."

He is listed in the Los Angeles City Directories from 1895 to 1902 as "physician and surgeon," 639 South Spring (residence)", same (1895) and "1315 W 7th" (1896-1902).

The *Index Medicus* of 1895 lists the following article by Dr. Henry Newland, "Atresia Vaginae," *Southern California Practice* Vol. 10, 1895, p. 100. Under the heading of this article, Dr. Newland is listed as follows: "By H. Newland, M.D., Los Angeles, Calif., Late Professor of Clinical Obstetrics, Resident Accoucheur of Lying-In Institute, Etc., St. Louis, Mo."

Dr. Henry Newland died Jan. 7, 1903, at his home in Los Angeles, aged 75, after an illness of 2 years.

We can now reconstruct the following:

Dr. Henry Newland was born in 1828, probably in Prussia. He

graduated from the University of Berlin in 1853-54 at about the age of 25. When he came to this country we do not know. We do know that he was in New York and that he came to Michigan in April 1863, that he practiced a short time in the city of Detroit and then went to Jackson, Michigan, where we find him as one of the charter members of Temple Beth Israel and at least 'til 1865 as a trustee and a member of the Finance Committee. After this he transferred to St. Louis. He remained in St. Louis until 1895. When he moved to Los Angeles, California, we do not know. We do know that he died there on January 7, 1903.

Whether Dr. Newland had any further Jewish affiliations other than those at Jackson, Michigan is difficult to determine. Inquiries along this line have not disclosed much for either St. Louis or Los Angeles.

Not much either could be learned about Dr. Newland's family life. A Frederick Newland is listed in the St. Louis City Directory of 1886, as living at the same address as the doctor with occupation as "police." An Annie Newland was a student and a graduate of Newland's College of Midwifery, but no connection has been uncovered of any relationship. However, a Susananh M. Newland, "widow" of Henry is listed in Los Angeles City Directories, 1902-1906, as living at the same address as the doctor. Perhaps this is the Annie Newland who graduated from Newland's College of Midwifery.



Dr. Frederick Hirschman

Dr. Frederick L. Hirschman

The first Jewish physician to have attended the Detroit College of Medicine and to have practiced all his life in the State was Dr. Frederick L. Hirschman, son of Fannie H. and Jacob L. Hirschman. The Hirschman family has been well known in Detroit for many years and many of its members have been active in Jewish affairs and have been members of Temple Beth El.

Jacob L. Hirschman, Dr. Frederick Hirschman's father, had to leave Germany because of his participation in the 1848 Revolution that caused so many Germans to flee their homeland and come to America. In 1850, he brought his family to Syracuse, New York, when Frederick was 2 years old, having been born in 1848 in Feurth, Bavaria. Soon they settled in Detroit.

The Detroit City Directories of 1867 and 1868 list Mrs. Fannie Hirschman, milliner, as living at 224 Jefferson Ave. It lists her husband Jacob L. Hirschman (parents of Dr. Frederick H.) as also living at the same address but doing business as a tobacconist at 275 Jefferson. Dr. Frederick Hirschman spent his early years in this neighborhood. He attended the German-American Seminary for his early schooling, entering the Detroit College of Medicine in 1871, two years after its establishment.

The catalogues of the Detroit College of Medicine for 1871-72 and 1872-73 lists him as a medical student with Drs. H. O. Walker and John Carstens as preceptors.

The Detroit City Directory of 1872 lists Frederick L. Hirschman as a student living at the corner of Adams Avenue East and Brush Streets. The 1873 City Directory already lists him as physician living at 123 Adams Avenue, having graduated in 1873.

According to a daughter, Dr. Frederick L. Hirschman worked as a junior physician in Dr. McGraw's office (a prominent physician of the time and head of the Detroit College of Medicine). Be that as it may, however, the very same year of his graduation (1873) Frederick Hirschman, M.D., was one of the Detroit physicians who responded to an urgent call for help from the Health Officer, Dr. L. D. Cyr of Negaunee, Michigan, to combat a smallpox epidemic then raging in that locality.

It is stated (*Medical History of Michigan*, the Bruce Publishing Company, Minneapolis and St. Paul 1930, Vol. 11, p. 58) that he gave valuable aid and that when the epidemic had finally subsided, Dr. Frederick Hirschman decided to remain in this part of the state in the Upper Peninsula, having become favorably impressed with the country and its opportunities. He settled in the town of Republic, Michigan, where he soon became surgeon to the Republic Mine Co. He was a successful mine surgeon for 10 years.

In 1876, at the age of 28, he married Miss Hananh Labold of Detroit, and brought his bride to Republic, Michigan. In *The Beth El Story* by Irving Katz (p. 26), a Mrs. M. Labold, the mother of Hannah Labold is listed as one of the members of the "Ladies

Society for the Support of Hebrew Widows and Orphans in Michigan" (1863). Thus were two early families of Detroit, members of Temple Beth El, united by marriage.

In 1883, he moved to Norway, Michigan, where he was in charge of the Penn Iron Mining Company's Hospital till his death. He died January 19, 1886, after a short, acute illness. He was buried in Detroit on Friday, January 22, at 2 p.m. from the home of his mother, who was residing at that time at 20 Division Street.

The "*Current*" of January 28, 1886, a weekly paper published in Norway, Michigan at that time eulogized Dr. Hirschman. Among other things, it stated the following:

"It is impossible to speak of the Doctor's professional ability without mentioning his social popularity. To suffering humanity, he was at once a physician and a friend . . . Were we at liberty, we could account as to the many instances of his generosity and prompt attention to calls where he would receive no remuneration for his service.

The remains were accompanied to the depot Wednesday afternoon, by almost the entire community and the Masonic Fraternity of the Range as a body and were met at Powers by a delegation from the lodge at Ishpeming, of which the doctor was a member, who will accompany the body to Detroit where burial will take place on Friday with Masonic honors."



Dr. Isadore Carravallah

Dr. Isadore Carravallah

The Sephardic period had little impact on American Jewish history beyond the East Coast of the United States, certainly not in Michigan. Nevertheless, one of the early physicians of Detroit was of Sephardic origin. His name was Isadore Carravallah.

According to all available information, probably given out by Dr. Carravallah himself, he was born in Denmark, in 1812. He

completed his literary studies in Odense in 1829, and then attended the Copenhagen Medical College for 8 years, and graduated as M.D. in 1837. He was surgeon to the Danish Army for 31 years. Apparently, he came to the U.S. about 1870-71. Possibly he stayed in Chicago for a short time, and also in Omaha. He settled in Detroit in 1872, where he remained until his death.

On February 19, 1847, he married a Miss Henrietta Buckheimer, many years his junior.

An interesting account is given of this marriage in the *Cincinnati Israelite* of March 6, 1874, Vol. 22, p. 6, Col. 4, as reported by Adam E. Bloom:

"I may here also allude to a marriage ceremony performed last week (Feb. 19) by Rabbi Wintner, in which Dr. Carravallah, a Jewish physician of our city, was united in the bond of wedlock to Miss Henrietta Buckheimer, the bride having first been converted to Judaism by Rabbi Leopold Wintner (Temple Beth El) in the presence of the many friends and invited guests of the happy couple. May their lives be a happy one."

Dr. Carravallah is listed as "physician and surgeon, Detroit" in the *Michigan Gazeteer* of 1875, 1877, 1879, 1881, 1883, 1885, 1887, 1889, 1891, 1893, 1895, 1897, and 1899 at varying and many different addresses, possibly indicating difficulty in making a livelihood.

In the book, *Industries of Michigan*, edited by Richard Edwards, and published in 1880 by the Historical Publishing Company of New York and Chicago, Dr. Isadore Carravallah has a blocked advertisement reading: "Dr. I. Carravallah, 281 First Street, Office Hours 9-12, 1-3, 6-8" and on page 99, a biography of himself appears.

Dr. Carravallah is listed in the *Detroit City Directory* as having died on September 5, 1899 at age 87.

The *Evening News* of September 8, 1899 thought him important enough to write a special obituary news item, with a picture in which it is indicated that he spent his last days in poverty, having lost caste with the medical fraternity "by going into the patent medicine business, so that his practice soon went to pieces."

Further research on Dr. I. Carravallah by communicating with the Danish Information Office and with the Danes World-wide Archives-Udvandrerarkivet at Aalborg, Denmark, failed to turn up any record of Dr. Carravallah. Finally, a copy of his death certificate from the Michigan Health Department states that he was born in Portugal, and that his father, too, was born in Portugal, as well as his mother Sarah.

It is interesting to contemplate the past history of this physician and of his family in Portugal. Was his family of Marrano origin, or did his family return to the Iberian peninsula in more modern times? Why did he list himself as having been born and educated in Denmark? Did he really practice in Denmark under a different name? Further research may give the answer.

Dr. Jacob Ben Baruch

Dr. Jacob B. Baruch was born in Strassburgh, France about 1860. His parents were residents of Lodz, Poland. He belongs to the East European Group of Physicians. His father was a rabbi and his lineage was practically all of Talmudic scholars.

He happened to be born in Strassburg because his mother at the time of her pregnancy was visiting Strassburgh for the purpose of consulting a local physician, and so Dr. Baruch was born during her stay in this city.



DR. JACOB BEN BARUCH

Until the age of 8, he was raised in Poland, but at the age of 8 years, his grandfather took him to Palestine to be raised for the rabbinate. He was enrolled in a Yeshivah in Jerusalem. At age 20, however, he received a full scholarship from the Alliance Israelite Universelle to study at the Sorbonne in Paris. He came to Paris at age 20, still wearing ear curls ("*peyes*") and dressed in the black frocks and garb of East European Jewry. He soon became westernized. He graduated from the Sorbonne where he had majored in languages. He was said to have known 12 languages, including Arabic, Hebrew, and Egyptian. Years later, practicing medicine in Detroit, he had many foreign born as his patients.

Dr. Baruch was in Paris during the Dreyfuss Affair. He was so exasperated by the anti-semitism of the time, he was so outraged, that he openly tore up his Sorbonne diploma. Disillusioned, deeply soul-wounded, he began a period of wandering through

Europe, to Brazil, Argentina and other South American countries. Then he came to the U.S.

He held rabbinical posts in Elizabeth, New Jersey, and York, Pa., and Worcester, Mass., where he was rabbi for some time.

He came to Detroit in 1899 or 1900. Dr. Baruch was the first principal of the Talmud Torah Institute, Detroit's first communal Talmud Torah, organized in 1898 and popularly known as the Division Street Talmud Torah.

Dr. Baruch decided to study medicine and entered the Michigan Medical College in 1900. He graduated as an M.D. in April, 1903. He practiced medicine in Detroit since that time, although he seemed to have taken time to register in Kentucky in 1906-7.

In 1907, at age 43, he married Sally Becksy,

Dr. Jacob Benjamin Baruch was one of the 6 founders of the Maimonides Medical Society and it was he who suggested the name "Maimonides" to the society. In 1922, he was given a special citation from the Maimonides Medical Society, making him an honorary member for life. Dr. Baruch wrote a biography of Maimonides and articles by him appeared in the Michigan Jewish Chronicle. He also wrote "The Healing Art in Biblical and Talmudical Times." Dr. Baruch was a member of Shaarey Zedek for many years and a close friend of the late Rabbi Abraham M. Hershman.

Because of his knowledge of Arabic, he was of help to Rabbi Dr. Abraham M. Hershman in his research on the Jews of Africa. Dr. Baruch died January 2, 1933.

—Irving I. Edgar, M.A., M.D., F.A.C.P.

Remarks at A Memorial Service of the first pilgrimage undertaken by the Society, Sunday, September 6, 1959, to the oldest Jewish cemetery in Michigan—Temple Beth El's first cemetery at East Lafayette Street, Detroit.

By Emanuel Applebaum

We stand in what was known as the Champlain Street Cemetery, and is now the Lafayette Street Cemetery. It is the oldest known Jewish cemetery in the State of Michigan. This is the first "pilgrimage" of the Society. Perhaps it is most proper that we visit here at this time being that we have now entered the Hebrew month of *Elul*, the month prior to *Rosh Hashono* and *Yom Kippur*. During the month of *Elul*, in Jewish communities throughout the world people hear the sound of the *Shofar*; for the rams horn is blown so as to awaken Jews to soul-searching evaluation. Evaluations as to their goals, their values in life, and as to how Jews can improve themselves and their fellowmen. They often visit the cemetery in which those who were most near and dear are buried. It is proper then for a society of individuals who wish to study the past so as to arrive at greater understanding of what the future may be, to turn aside and visit the graves of those who founded our community-life here in Detroit. When a man matures he often begins to appreciate his seniors. He turns to parents and grandparents for wisdom borne of experience. When a society matures it too begins to appreciate and increasingly evaluate and preserve its records of past achievements, acts, deeds and growth.

We paused in walking among the tombstones to see who was buried in this cemetery and we now stand at the grave of a man who served as the first Rabbi of Detroit. It was in 1850 that Rabbi Samuel B. Marcus, who lies buried here, came from New York to serve as the first spiritual leader to the Orthodox Beth El Society. His duties were many and varied for he served as cantor, teacher, *shochet* and *mohel* to a community of about sixty Jews, then the total Jewish population of Detroit. Rabbi Marcus died in the summer of 1854. Here, where the remains of the departed repose, we choose to pause in tribute and contemplation. Here we are again reminded of the eternity of deeds, the frailty of life, and the nobility of living. Man's love, goodness, kindness and righteousness leave marks upon the lives of others who are to carry on life's tasks. Man's moral and spiritual achievements are immortal. May the souls of those who lie buried here in hallowed ground find peace eternal in union with our God.

THE ARRIVAL OF THE S.S. TAMAR IN THE PORT OF DETROIT

By Paul Masserman

The first Israeli ship to arrive in the Port of Detroit, an event which took place on May 18, 1959, found itself, through unfortunate circumstances, practically ignored by the Detroit Jewish community. The only public recognition the captain and crew of the ship "Tamar" received was from *The Detroit Times*.

It happened this way: The newly deepened St. Lawrence Seaway had been opened to general ocean traffic just a month before. The rush of ocean ships exceeded the expectation and the capacity of many of the Great Lakes ports. Detroit, especially, found that its port facilities were inadequate to handle the foreign vessels which sought to dock here.

The "Tamar" of the Zim American Lines was one of the earliest foreign vessels to join the throng of ships through the newly opened Seaway. It had passed through the Detroit River and had tried to dock here more than a week previously but all the berths were filled and the "Tamar" had sailed on to Milwaukee and to Chicago (where it had to dock at Calumet Harbor because the Chicago port was also congested).

Then it was scheduled to sail down the Lakes and dock in Detroit on Thursday or Friday, May 14 or 15, but it was held up in Chicago. Meanwhile, Louis Levitan, manager of the Detroit office of the State of Israel Bonds, was making preparations for a public luncheon in honor of the *Tamar's* captain, Theodor Lewin, and the all-Israeli crew of 35. He had even prepared a list of civil notables to invite. However, because of the uncertainty of the *Tamar's* arrival everything had to be called off.

The Times had learned that an all-Jewish ship was to dock here. John MacLellan, the managing editor, and Walter Aranoff, circulation manager, had the idea that would be a good thing to publish a souvenir edition in honor of the "Tamar's" arrival. In consultation with me and in cooperation with the promotion department, plans were made to publish such an edition. It would be a regular newspaper with big headlines running across the page, in Hebrew. Not having too much confidence in my Hebrew, I contacted Professor Shlomo Marenof, Dean of the Midrasha—College of Jewish Studies, and had him draft the Hebrew greeting. The 8-column lines and the two-column lead-out head, I wrote myself. *The Times* printed an edition of 800. Sussman's had set

Souvenir Edition

THE LATEST AND
THE BEST PHOTOS

 Detroit Times
STATE
EDITION

WEATHER: Little warmer. Details, Page 2.

59TH YEAR, No. 225

MONDAY, MAY 18, 1959

7 CENTS

TV Program, Page 13

שלום וברכה להבאים
באניה הישראלית לדיטרואיט

the Hebrew greeting and an engraving was made of this.

Again, up until the last moment it had not been sure that the "Tamar" would dock here. The Zim Line had ordered the ship's captain to proceed to Toledo and unload and load there if he found any difficulty in getting docking space in Detroit.

The "Tamar" sailed from Chicago and arrived here shortly after midnight on Monday, May 18. It had to wait several hours to dock at the Detroit Harbor Terminals. Just when it was waved in a German freighter rushed in ahead and the "Tamar" didn't dock until almost 11 a.m. *The Times* had a reporter and photographer waiting at the riverfront from 6 a.m. They finally succeeded in getting aboard and distributed the souvenir edition to the crew and captain. The captain and crew were highly pleased and expressed their gratification.

Only one Detroit Jewish family was on hand because of docking problems to meet the Israeli ship. The ship had previously received civic honors in Milwaukee and Chicago, but nothing gratified the sailors as much as the sight of a newspaper with Hebrew headlines and a greeting in Hebrew.

The "Tamar" stayed here only a few hours. On the way out it almost had a collision with a big liner of the Grace Steamship Lines. It then went on to Toledo.

The edition created quite a stir and won nationwide mention. In Israel, *The Jerusalem Post*, June 22, published a feature

1st Israeli Ship Hailed In Detroit

By Paul Masserman

The SS Tamar, the first Israeli ship to arrive in Detroit, and the first Jewish ship to use the St. Lawrence Seaway, is captained by Theodor Lewin, who is 37, and has an all-Israeli crew of 35.

The ship carries a cargo of flat glass, consigned to a Detroit building supply firm; 500 cases of wine (Chianti) picked up in Italy; olives, insulation board, wood carvings, salt, tomato paste and herbs. It will take back asbestos, autos, hides, parts made by Vickers Inc., and other items of a miscellaneous cargo.

The glass being brought here was manufactured by Phoenicia Ltd., the Israel Glass Works.

THE TAMAR, an oil burner, is 352 feet long and 47 feet wide. It is of steel construction and was built in Holland in 1951.

It is a 4,000-ton freighter and carries a gross cargo of 2,372 tons. Haifa is the Tamar's home port.

The Tamar is a member of a growing fleet of merchant ships operated by the Zim-American Co. The Detroit representative of Zim Lines is J. F. O'Brien Co., Majestic Bldg.

The ship was scheduled to dock in Detroit last week but unable to find facilities sailed for Milwaukee and Chicago where it also met several days delay, having to dock at Calumet City, Ind., several days.

A welcome has been arranged by Louis Levitan, manager of the Detroit office of State of Israel Bonds.

קברניט האניה "תמר" ולספניה

בואכם לשלום אחינו בני ישראל!

אנו, בני העיר דיטרויט, מקבלים את פניכם בראש מודם וגאים על שוביכם לשעה גדולה בה גשרתם גשר כבוד בין העם היהודי עם ים המלח, עתה נעלה על שפתינו דברי משורר התהלים, "יורד הים באניות", עושי מלאכה במים רבים, המה ראוי מעשי ה' ונפלאותיו במצולה".

גם זה מהוה חוליה בשלשלת הנכים שנתרחשו בדורנו זה למו עינינו החל מהנס הגדול — גם יום העצמאות. עת תעגון אניתכם בנמל עירנו תהא היא בעינינו סמל של מקדש מעט לכבוד האומה היהודית ופארה ואתם כוהניה!

הננו תפלה שהחוויה היהודית החדשה אשר קרמה עוד ועצמות והיא הימאות הישראלית הלאומית תשמש גם גשר כה געורים רחני בין מולדות תרבות ישראל, סבא ובין תפוצות ישראל באשר הן.

מאמינים אני שגם הישוב הכלתי יהודי מברך אתכם בברכה ברוכים הבאים וכל עין תלונם ובכל פה תפלה: ישמרכם אלהים.

ברכה מיוחדת מהעורך של "דיטרויט טיימס" וכל סופריה!

story, reading in part:

"A message of welcome in Hebrew in *The Detroit Times* astonished the sailors of the *S. S. Tamar* when she docked in Detroit . . . the first Israel vessel to go through the St. Lawrence Seaway. There was a banner headline that read 'Peace and Blessing to those who come to Detroit on Israel's ship' and an address to 'Our Brothers, the Sons of Israel.'

"The sailors were delighted with this reception, and only became a bit puzzled when they discovered that they had quite some difficulty in reading the message unless they had enjoyed a classical education. They also wondered what the rest of Detroit would make of it, for they were not familiar with the American practice of special editions run off for particular purposes . . . "

A Review

"FRESHWATER FURY"

By Frank (Aaron) Barcus

Wayne State University Press, 1960

Freshwater Fury is a volume on a great and disastrous storm of the Great Lakes recounting the events of the storm of November, 1913. The sub-title of the book reflects the style and emphasis of the author, "Yarns and Reminiscences of the Greatest Storm in Inland Navigation Waters." The author, Mr. Frank Barcus, is known to Detroiters for his book, *All Around Detroit*, published in 1936, which told of many of the historic and important places in the city. He is also known to many interested in local history for the large and detailed historic map of Michigan which he produced in cooperation with a committee of the Historical Society of Michigan, published in 1954. This handsome pictorial map has had wide circulation throughout the state.

Each year, for the past score of years, Mr. Barcus has taken from two to eight trips on lake freighters. During this time, he has also interviewed dozens of people and has gathered information and recollections of the storm. In preparation of this book, he has searched newspapers and official documents for source materials. He is an avid photographer and has a collection of several thousand pictures of Great Lakes boats and scenes. Utilizing his artistic talents, he has prepared a large number of sketches on the subject of the storm, seventeen of these were selected by the publisher to serve as the illustrations for this book. He also produced two maps for the book: one showing where every boat was stranded or lost on the Great Lakes in the storm and the other a map tracking one of the most amazing of the escapes from the wrath of the wind.

The villain of the book, and the center of interest, is the storm itself. A storm so great that within a period of four hours, with a recorded wind of ninety miles an hour, twelve large ships with two hundred and fifty-one men were lost. This is the greatest single recorded natural disaster which has taken place on the lakes. The book treats with the men, the ships, and the way they met the storm, the conquests, and the defeats that were suffered. It is a gripping tale. It is well that this carefully compiled account is now made available, as the number of those who still recall the details is rapidly diminishing.

The book has a most helpful glossary of Great Lakes nautical terms. For the average reader, this will prove to be a great asset,

as these terms are little known by the landsmen who live in this area. Mr. Barcus has also provided two outline drawings of a typical Great Lakes ore boat which will also be a welcome addition to aid the understanding of readers. One is the fore and aft cross section of the typical Great Lakes freighter and a second a stem to stern plan. Noted in detail are the several parts of the ship and their respective functions. This may make clear many of the references which are found in the body of the story itself.

The volume was published by the Wayne State University Press which has an outstanding record in the publication of local historical materials. It contains one hundred ninety-six pages, in the text of the book, and twelve pages in the "Front Matter." The foreword is by Mr. George W. Stark, Historiographer of the City of Detroit, and Managing Director of the Detroit Historical Society. The introduction is by the Honorable Prentiss M. Brown, resident of Detroit and St. Ignace, a member of the Michigan Historical Commission, and past-president of the Detroit Historical Society.

Included is an appendix with significant materials and statistics gathered from publications of the Lake Carriers Association and the official records of the several federal agencies concerned with the lakes and their navigation. These will serve to answer many detailed questions by those having special interest in the subject.

Mr. Barcus has a long-standing interest in local history, is a member of the Algonquin Club of Detroit and Windsor, the Marine Historical Society of Detroit, the Historical Society of Michigan, and the Detroit Historical Society. He is a member of the Board of Directors, the Map Committee and the Publication Committee of the Jewish Historical Society of Michigan. Mr. Barcus is a registered architect and the designer of Shaarey Zedek Synagogue and Temple Beth El. For over 20 years, he has continued to serve the City of Detroit, with the City Plan Commission.

—*Henry D. Brown, Director*
Detroit Historical Museum

JEWISH HISTORICAL SOCIETY OF MICHIGAN



By Frank Barcus

When the Jewish Historical Society of Michigan was organized in 1959 the above official seal was adopted and approved by the board of directors.

The Hebrew motto on the seal was taken from Joshua 4:21. "Asher yishalun b'naichem mochor es avosom"—"When your children shall ask their fathers in time to come."

"And it came to pass, when all the nation were clean passed over Jordan, that the Lord spoke unto Joshua saying: Take you twelve men out of the people out of every tribe a man, and command ye them saying: Take you every man of you a stone upon his shoulder . . . that this may be a sign among you . . .

When your children shall ask their fathers in time to come saying: What mean these stones? Then ye shall let your children know saying: Israel came over this Jordan on dry land. For the Lord your God dried up the waters of the Jordan from before you . . ."

These stones which reverent hands took from the river-bed and set up in Gilgal as a memorial, when Israel's feet first trod the holy ground was the people of Israel's first historic monument in the Promised Land.

On the seal the outline of the State of Michigan is alongside the inscription. The Hebrew letters are taken from the famous Prague Haggadah (Passover book) published in Bohemia, in the year 1526, considered one of the most beautiful Haggadahs ever to be printed.

It is the Hebrew letters of this edition that make it valuable since it represents the culmination of Central European Jewry's efforts of several centuries of calligraphy.

This alphabet was very popular in Germany and North Italy among Jewish scribes, manuscripts engrossers and illuminators.

The Hebrew alphabet, in its manifold shapes is an integral part of the cultural legacy of the Jew. The accepted and sanctified shapes of the Hebrew alphabet are not only time-honored, but an inseparable part of his consciousness.

The motto was selected and accepted by the Society at the suggestion of Rabbi Emanuel Applebaum and the design was made by Frank Barcus.

BIOGRAPHICAL NOTES ON CONTRIBUTORS

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