

MICHIGAN JEWISH HISTORY



JANUARY, 1970

SHEVAT, 5730

JEWISH HISTORICAL SOCIETY OF MICHIGAN

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PROVINCE



1780

MICHIGAN JEWISH HISTORY

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

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

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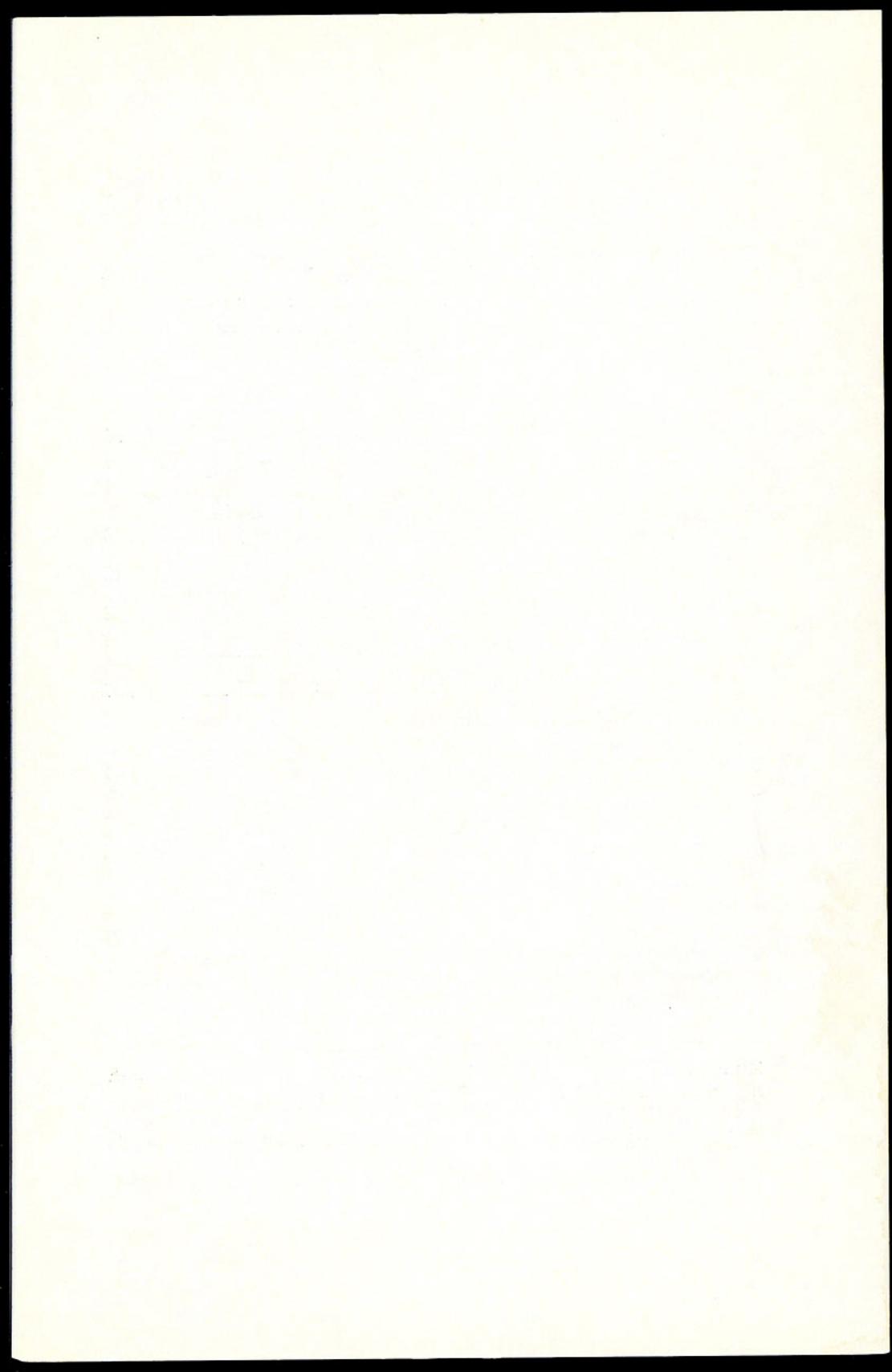
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In Memoriam



Abe Kasle

1895 — 1969

In Tribute To The Memory of Abe Kasle

With the passing of Able Kasle, industrialist and philanthropist, the organized Jewish Community of Detroit, the Jewish and non-sectarian communal services of our city, state and nation, and in particular, our educational institutions have lost a devoted friend.

Having once said, "Work and activity is life's essence," Abe Kasle lived the creed he preached.

Abe Kasle was born on March 18, 1895. He came to this country from Russia in 1909 and settled in Monroe, Michigan. From there he moved to Toledo, Ohio and then to Detroit, Michigan in 1923, and lived here ever since.

Founder in 1935 and president of Kasle Steel and Aluminum Corporation, Abe Kasle had climbed the ladder of business success from very humble beginnings. Beginning as a "scrap slugger" at \$1.00 per day, then as a broker of scrap iron to the steel mills, until he started his own steel and aluminum service center in a modest 12,000 square foot building which has now grown into one of the largest distribution centers in the mid-west, with processing plants and warehouses in Detroit, Chicago and Cleveland.

Philanthropic ventures, community and civic services in which he was active, formed a large part of his life and thought. One of the founders of the Round Table of Christians and Jews, Sinai Hospital, and the Hillel Foundation on the University of Michigan Campus, he was awarded the Butzel Memorial Award in 1958 as a tribute to his community service. He was president of the United Hebrew Schools of Detroit for 15 years, Chairman of the United Jewish Appeal in Detroit in 1951 and 1952, Chairman of the Israel Bond Drive in Detroit in 1957 and 1958, and served as a member of the National Board of the United Jewish Appeal. He founded the College of Jewish Studies—Midrasha.

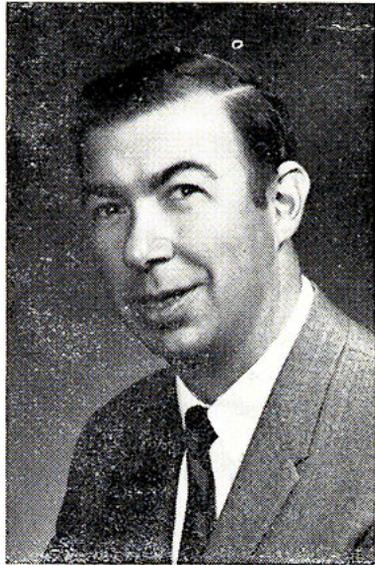
He served as an advisory member of the Wayne State University Press and donated an original Judaic collection of rare mid-Eastern source documents to Wayne State University, and donated and helped raise funds for the United Foundation, United Negro College Fund, Wayne State University and the University of Detroit.

In the past few years he had served as president of Hillel Day school and devoted his energies to the educational needs of youth and the training of teachers to lead them. *He was a dedicated member of the Jewish Historical Society and a distinguished member of its Board of Directors.* He was also a member of the Adas Shalom Synagogue and a member of its Board of Directors.

He is survived by his wife, the former Pearl Silverstein, four children: Mrs. Ben (Esther) Jones, Leonard Kasle, Ben Kasle, Robert Kasle; 10 grandchildren and 6 great grandchildren; brothers Jacob Kasle, Joseph Kasle, Louis Kasle and sisters, Mrs. Joseph (Dorothy) Pollens, and Mrs. Herman (Blanche) Abrams.

Meet George Graff

Dr. George Graff's childhood was spent in St. Charles, Missouri, a historic river town near the confluence of the Missouri and Mississippi Rivers . . . He received his B.S. Degree in Wildlife Management from the University of Missouri in 1955. After two years of military service, he continued his formal education at Purdue University and was awarded a M.S. in Forestry and Conservation in 1959. In June, 1962, he received his Ph.D. in Conservation Education from Ohio State University.



DR. GEORGE P. GRAFF

His interest in Michigan history started through a necessity to know background in information about various Michigan resources in order to carry out his responsibilities in M.S.U.'s Department of Resource Development.

Dr. Graff is currently the Manager of the Department of Natural Resources, Michigan State Chamber of Commerce.

He has published extensively in the conservation area, and each month writes the State Chamber's NATURAL RESOURCES SPECIAL REPORT. Since coming to Michigan in 1963, he has authored "Michigan's Natural Resources — Annotated Bibliography of Conservation References," *Michigan in Books*; Summer - Autumn, 1967. His new book, *People of Michigan: A Reference to the Races and Nationalities Who Settled Our State*, will be off the press about January 1, 1970.

George and his wife, Mary Ann, reside at 226 Spartan Avenue, East Lansing, and have one son Wes, age 5.

MICHIGAN'S JEWISH SETTLERS

Frontiersmen in Every Sense of the Word

By DR. GEORGE P. GRAFF

Rabbi Richard C. Hertz in the "Introduction" to *The Beth El Story* reminds us that Jewish settlers in the Michigan territory were working and fighting on the New World's frontier while many of our ancestors still led relatively quiet lives in Europe. Consider what Rabbi Hertz had to say about the contribution of Michigan Jews to our State's development prior to 1850.

"It is good to be reminded that Jews came to the Michigan territory when it was still a battleground for the French and English, when the Indians regarded all white men, regardless of their national loyalties or creedal beliefs, as predatory interlopers preying upon their precious hunting grounds. Yes, the forbears of Jews in Detroit fought and bled, lived and died, during the early development of Michigan. One can scarcely realize that only a few generations ago pioneering Jews, along with Catholics and Protestants, Frenchman and Englishmen, pushed back the wilderness of the Great Lakes country and opened a new continent. They may have amassed no fortunes and left few landmarks, but those old-timers performed a useful function for their day. Life was rough and barren in the wilderness. Who knows what simple comforts those Jewish peddler's brought with their needles and threads, their kitchen utensils and buttons and cotton!"

Ezekiel Solomon, a native of Berlin, Germany, was the first recorded Jew in Michigan. As early as 1761, he and a few hardy traders came to Fort Michilimackinac on the south shore of the Straits and established a fur market. Mr. Solomon was one of five Jewish soldiers in the British army, who, after the conquest of Canada, stuck together and branched out into the lucrative fur trade. Other "partners" included Benjamin Lyon, Chapman Abraham, Levy Solomon and Gershon Levy. Each partner took a territory; one the Niagara area, another the Presque Isle, one the Sandusky territory and another the Detroit region. Mr. Solomon chose the vast Mackinac region and was at Fort Michilimackinac on June 4, 1763, the day of the infamous massacre at that outpost. After initially escaping from the Indians by hiding in a garret he was captured and later ransomed at Montréal.

Irving Katz, writing in the September 1948 issue of *Michigan His-*

Michigan's Jewish Settlers

tory Magazine, gives the following tribute to our Jewish settlers, especially Ezekiel Solomon:

"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 settlement. The Jewish fur traders and merchants of the Colonial period of our history, such as Ezekiel Solomon of Michigan, deserves an important place among these pioneers of trade and civilization."

Another early Jewish fur trader and merchant was Chapman Abraham, a very colorful frontier "character." In fact, some historians have difficulty keeping track of his name. It is not unusual to find

this frontiersman referred to as "Chapman Abraham," "Abraham Chapman," "Chapman Abrams," or even just "Chapman." Like Ezekiel Solomon, he too was captured by Indians and only after appearing "mad," having burnt his mouth on hot broth, did he escape death. Actually his "mad act" was an outward expression of a temper which he was never able to conceal. However, in this case it so impressed the Indians that they released him, since it was contrary to their belief to kill a "madman."

It might be noted that the Michigan territory and part of Canada in the 1760's and 70's were referred to by the business communities of Montreal and Quebec as the "Upper Country." The fur traders living in these remote places were given special consideration regarding the Montreal congregation's orders and regulations. For example:

"Regulation #13

Any Israelite that will not sign these laws and regulations (that are inhabitants of this town) within twenty days, and those out of the town, (temporarily), within six months, shall forever be exempted (barred) from having any privilege, honour, or employment in the congregation, and be looked on as no member thereof, except only *Chapman Abraham*, (usually of Detroit), and *Benjamin Lyon* (usually of Michilimackinac), who are too great a distance, but allowing them twenty days after their arrival in this town."

Today we often hear businessmen, especially with our larger firms, denouncing the vast amount of "red tape" connected with their company's operations. But, consider for a moment, the *paperwork* which was involved in Chapman Abraham's five-man fur trading venture, as

Michigan's Jewish Settlers

outlined in this copy of a license authorizing him to trade with the Indians in the Upper' Country.

"In obedience to his Majesty's commands this license is granted to Chapman Abrams to pass unmolested with one canoe manned with five men, (whose names, occupations, and places of abode, and also the quantity of merchandise on board are reported upon oath and specified in the margin), to Michilimackinac, and from thence to such markets or parts as he shall find most advantageous for the disposal of the said merchandise, with liberty to dispose of any such goods and effects as he shall occasionally find a market for in his passage to Michilimackinac aforesaid, he taking care to endorse upon this license the quantity and quality of the goods so disposed of, and showing the same to the commanding officer of the next fort"

As might be expected, many of the early Jewish merchants maintained close ties with Montreal and continued to be active in the Canadian-Jewish community. Many married daughters of prominent Montreal businessmen and Jewish leaders. After 1800, most of the Jews residing around Mackinac and Drummond Islands were English and some served with the English forces that defended Mackinac against the Americans during the War of 1812.

John Lowe is one who served with the English at Mackinac. Although loyalty to the English was naturally unwelcomed by the Americans during the War of 1812, this animosity appeared not to last; for in 1812, Lowe was appointed as an Associate Justice by Lewis Cass, Governor of the Michigan Territory.

The 1840's brought a new group of European Jews to Michigan. These were from the many nations of the Austrian Empire including Germans, Slavs, Magyars and Italians. Central Europe at this time was experiencing a great uprising of liberal thinking and nationalism. The stately old Hapsburg monarchs appeared to be crumbling in 1848 when liberals, nationalists and socialists joined together in a general revolt. But success was short-lived and within a year the uprising was squelched.

Many Jews from Germany and Hungary, as well as Bohemia, Silesia and Bavaria, headed for Michigan to seek "freedom." The Michigan Central Railway provided jobs for merchants and peddlers. Ann Arbor and Ypsilanti, because of an existing German population, attracted many German Jews of the mid-1800's.

Michigan's Jewish Settlers

By 1845, the Leopold and Austrian families, later prominent ship owners, established the pioneer fishery business at Mackinac. Samuel F. Leopold, aboard his one-mast sloop, the "Agate," visited the various fishery outposts in the area and collected his produce. Mr. Leopold and his brother sent down to Cleveland a thousand barrels of salted fish each season. This was considered a major industry in that early period.

The Jewish families later were among the first shopkeepers in Michigan's Copper Country. Shortly after 1850, (only nine years after copper was first discovered on the Keweenaw Peninsula), the families had stores established at Eagle River, Eagle Harbor, the Cliff Mine, Calumet, and Hancock. The latter was the site of Joseph Austrian's first store and warehouse.

Between 1840 and 1850, pioneers moved across Michigan. Charles, Henry and Emanuel Lederer established a tannery, soap factory and general store in Lansing in 1849. Jacob Hirsch moved to Jackson in 1842, while Mannes Israel settled in Kalamazoo two years later. Julius Houseman was the first Jewish settler in Grand Rapids, arriving in 1852. Mr. Houseman was truly a community and state-wide leader. He served as mayor of Grand Rapids in 1872 and again in 1874. In 1883 and 1885, he was elected to the U. S. Congress.

Dry good merchants such as J. H. Steinberg of St. Ignace was indispensable to the lumberjack of northern Michigan. A partial listing of his apparel included, "German socks, mittens, rubbers, etc." It is a well known fact that a large number of woodsmen in the St. Ignace region made Steinberg's their headquarters.

Some of Michigan's outstanding farmers have been Jewish. Especially is this true in western Michigan where Jewish agriculturists in the South Haven area developed outstanding orchards, berry and vegetable farms. Some of the State's first vacation-farms (resorts), were established by Jewish farmers near the Indiana-Michigan state line in Berrien County. The area still features resort facilities for summer visitors from Chicago, St. Louis and other major cities.

Peter White, early Upper Peninsula businessman and builder of a vast empire wrote. "We may pause in wonder that so few and so feeble a people living under so cold a sky should have been permitted to share so largely in changing the seat of empire, and enlarging the happiness of mankind." Certainly, the Honorable Peter White must have been remembering Ezekiel Solomon, Chapman Abraham, John Lowe, the Leopolds, the Austrians and Julius Houseman when he wrote those

Michigan's Jewish Settlers

prophetic words. Because, Michigan's Jewish settlers were frontiersmen in every sense of the word.

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THE JEWISH DIGEST REPRINTED ROCKAWAY'S STORY

The unusually interesting story "Yom Kippur Day Riot" by Robert A. Rockaway which appeared in the June, 1969 assue of this magazine was reprinted in the October, 1969 issue of the *Jewish Digest*.

"Cadillac and the Lost Tribes of Israel" by Allen A. Warsen which appeared in a previous issue of *Michigan Jewish History* was also reprinted in the *Jewish Digest*.

PRENTISS M. BROWN

by LAWRENCE A. RUBIN

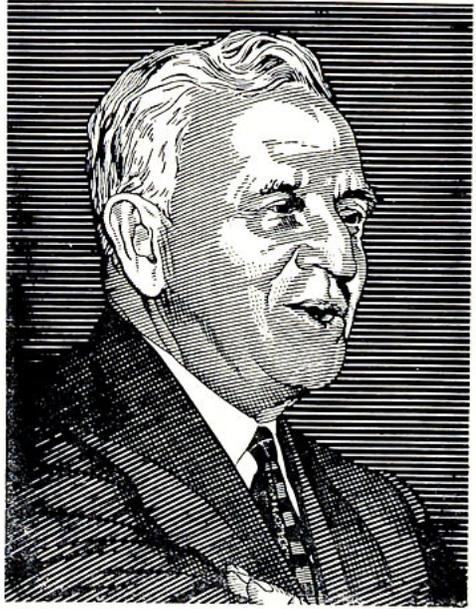
When Allen Warsen asked me to write a story about Senator Prentiss M. Brown, he described him as "a great friend of our people." This description, to be sure is quite accurate, but even more accurate, and to me more important, is the fact that Prentiss M. Brown is a great friend of all people.

Allen wrote further, "I am sure he has many Jewish friends." That is certainly true, and I have often heard Mr. Brown talk with considerable pride about his association with such men as Leonard Simons, Nate Shapero, and many others, both famous and little-known. Because he is a man without prejudice, he can express candidly his views on matters that a person of lesser stature would be obviously circumspect.

During the debate following the Arab-Israeli conflict in 1967, Mr. Brown remarked one day that he thought United States Ambassador Goldberg, who was defending the United States' position against Russian and Arab attacks, ought to resign.

My initial reaction to this suggestion was constrained shock at what first seemed to be an anti-Semitic or at best highly prejudiced observation.

However, when I thought it through, aware of the perspicacity of Mr. Brown, I realized that his observation had just the opposite in-



PRENTISS M. BROWN

Has been Chairman of the Mackinac Bridge Authority since the early 30's.

He is often referred to as Mr. Mackinac Bridge.

Prentiss M. Brown

tent. Having an unusually keen instinct to public reaction, he knew that the average person in the United States would be far more impressed if a non-Jew were defending the United States' position in behalf of Israel rather than a co-religionist, no matter how able, such as Ambassador Goldberg.

There is a forest in Israel dedicated to Prentiss M. Brown. He is proud of this fact. He would be equally proud if there were forests in his name in other lands struggling for their freedom such as Israel.

Prentiss M. Brown was born in St. Ignace on June 18, 1889. He was graduated from Albion College in 1911, attended the University of Illinois, and studied and practiced law with his father in St. Ignace beginning in 1914. He served as prosecuting attorney for Mackinac County for twelve years, and became a leading figure in the Michigan Democratic Party.

A meteoric career as a legislator began in 1932 when he was elected to the House of Representatives for two terms; and then to the United States Senate in 1936 where he distinguished himself for outstanding capability and integrity. The latter may have cost him the presidency. As a lawyer and distinguished member of the Michigan Bar, he could not abide by President Roosevelt's plan to pack the Supreme Court with justices who would be sympathetic to New Deal legislation. It was not that Senator Brown was against the legislation, but rather against a violation of a principal and the integrity of the Court. He openly and successfully worked with the leadership opposed to increasing the number of Supreme Court Justices. In fact, he was one of the four Senators who participated in an historic showdown confrontation with President Roosevelt to inform him that his court packing plan would be defeated.

During the pre-nomination maneuvering of 1940, Prentiss M. Brown's name was often mentioned among the inner circle strategists of the Democratic Party, and he was within an eyelash of obtaining the nomination, which eventually went to Henry Wallace.

All during these years, as an Upper Peninsula booster, a lawyer, Congressman, and Senator, Mr. Brown devoted himself diligently to the cause of a bridge across the Straits of Mackinac. This dream was finally realized, after considerable personal effort on his part, with the opening of the bridge on November 1, 1957. Having been associated with the Mackinac Bridge Authority since its creation in 1950, and having observed at close view all of the events related

Prentiss M. Brown

to the bridge, I can say something which Prentiss M. Brown would never say. That is that without him there would have been no bridge. This is not to detract from the very substantial contributions of the other members of the Authority during the past nineteen years, but to point out a salient truth that most people already recognize.

During his post-political career, he held a number of directorships of a great many companies; notably, Detroit Edison of which he was chairman and still remains a director, the National Bank of Detroit, and Parke-Davis Company. Also, in the course of public service, he was trustee of Albion College, president of both the Detroit and Michigan Historical Commissions, and served on innumerable committees devoted to the public welfare.

His family is extremely notable, in that his marriage to Marian Walker, a St. Ignace schoolmate and sweetheart, has been blessed with seven children, thirty-two grandchildren, and one great-grandchild.

OUR FRIENDS COMMENTS

MRS. STOCKER COMMENTS

I enjoyed the new feature, FROM OUR HISTORY ALBUM, in the June issue of *Michigan Jewish History*. Not only does it add a pleasant touch but these old photographs are of interest historically. The clothing worn, the photography of the times and the Jewish content of some of them will be of especial interest. I think the new feature is a good idea for preserving some of the old photographs.

Devera Stocker

FROM SENATOR BARRY GOLDWATER

Many thanks for sending me the copy of the *Michigan Jewish History*.

I have been doing a great deal of research on our family history, and this will be very helpful. Every little bit of information is appreciated.

Barry Goldwater

MR. LEONARD N. SIMONS WRITES

My compliments on your May issue — very interesting.

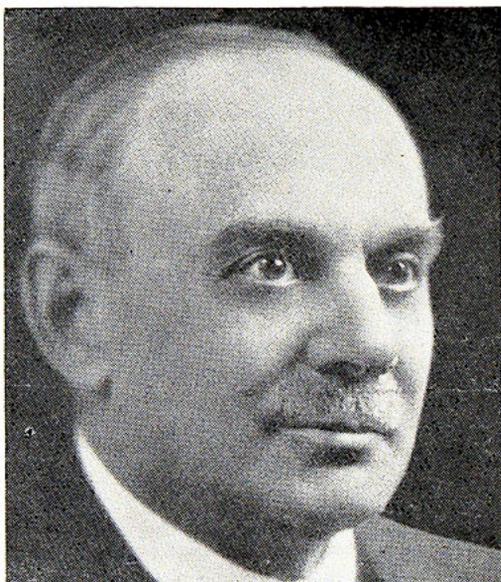
Leonard N. Simons

Congratulations, Leonard, on receiving "The Israel Prime Minister's Medal." — Editors.

DR. MAX BALLIN*

by DR. IRVING I. EDGAR

In the person of Dr. Max Ballin, the influence of the Germanic period of American Jewish history in the State of Michigan — in the field of surgery — truly reached its height of fulfillment. He was indeed the most prominent of that quadrumvirate of Michigan Jewish physicians of Germanic origin who brought fame to the State and, more particularly, to Harper Hospital of Detroit,—the other three of this group being Doctors Hugo A. Freund, David J. Levy and Louis J. Hirshman.



DR. MAX BALLIN

However, these latter three, though of Germanic origin were born in the United States and received their education here. Only Dr. Max Ballin was mainly the direct product of German education and German-Jewish culture: and the German accent always remained with him, no doubt contributing to his hesitancy and reticence in speaking before audiences and writing for publications, though an innate modesty was also a large element in his makeup. Nevertheless, he was the author of a least 48 papers in English that appeared in various medical magazines: and at his death had half-finished a book on *The Parathyroid Glands*, in which field, he was a recognized authority.

Dr. Max Ballin was the foremost surgeon of his time in Michigan. His reputation however, was not only local but national and interna-

* This is the 9th article in a series. See Edgar, Irving I. "A History of Early Jewish Physicians of Michigan." *Michigan Jewish History*, Volume I:1, II:2, III:2, III:3, VI:2, IX:1 and IX:2. The notes and references will appear in a later issue.

Dr. Max Ballin

tional, as so aptly pointed out by a then former Governor of Michigan and of the Phillipine Islands, writing of "the late Dr. Max Ballin," as "among the greatest physicians of the State and possessed also of international reputation . . ."1 He was, in fact alluded to by his colleagues as the 'Surgeon's Surgeon!'2

He influenced greatly the development of surgery in the City of Detroit not only by his own special medical and surgical skills but by the force of his personality and by the training of numerous young physicians in his field of surgery. As already mentioned, he was a prime factor in many and various ways in the development of Harper Hospital of Detroit to its very high position as a medical and surgical institution for treatment, research and the training of physicians.3

He made original and outstanding contributions to the healing art especially in the field of thyroid and parathyroid surgery for which contributions he, together with the then Harper Hospital pathologist, Plinn F. Morse, received the Gold Medal of the American Medical Association and the Bronze Medal of the American Roentgen Ray Society.

Dr. Ballin was one of those early pioneers of medical men who devotedly and freely gave of their time and effort for the development of a medical dispensary service under Jewish auspices, first in the Detroit United Jewish Charities' Hannah Schloss Building on old High Street beginning around 1905, then in the North End Clinic, fitted out from a couple of adjacent stores on Westminster Street in 1923, — then in the first formally built North End Clinic, the Weineman Building on Holbrook near Oakland Avenue,—finally culminating in the modern Shiffman Clinic of present day Sinai Hospital.

Dr. Ballin served the City of Detroit directly as a member of the Detroit Public Welfare Commission in 1921.

I

THE EARLIER YEARS

Dr. Max Ballin was born August 13, 1869 in Nordhausen, Germany (Prussia). "His father Jacob Ballin is said to have been a lovable man, punctilious in his engagements, esteemed as a banker."4 As to his mother, she is generally listed in most of the writings about him as Clementine Openheim. Solomon R. Kagan lists her by this maiden name, "as a descendant of a German-Jewish aristocratic family."5 However, in the official death certificate filed for Dr. Max Ballin from information supplied by his widow Carrie Ballin, she is listed

Dr. Max Ballin

by the maiden name of Clementine Heineman,⁶ and it is the only place where she is listed by this name.⁷

Be that as it may the young Ballin was raised in the kind of German-Jewish upper middle class environment and home characteristic of those times in Germany. He must have gone to the synagogue with his parents and received some Jewish education.

At any rate, he certainly must have been aware of his Jewishness and accepted it with some pride; for later in his life when "There came the opportunity to continue his career in Berlin at a (famous) obstetric and gynecologic clinic . . . Dr. Max Ballin declined it . . . "as it involved a change in religious faith . . ."⁸

We know that "he had splendid teachers throughout his 'gymnasium' and university years."⁹ Thus, in philosophy he had such then famous men as Weisman and Haeckel who influenced his thinking; and his medical life was shaped by such famous teachers as the world famous pathologist Rudolph Virchow, Langenbeck, Lasser, Pettenkofer and Gerhardt.

He was particularly influenced by Virchow so that throughout his career Dr. Ballin paid much attention to pathology in his practice and teaching. Appropos of this, Dr. Moehlig relates that

Some years ago when writing a sketch on Virchow, Dr. Ballin contributed the following about this famous scientist:¹⁰

"Virchow was really too advanced in his thinking for the undergraduate student. It took him seven years to get through the chapter of special pathology. It took a whole semester for him to lecture on the liver, and this obviously demanded too much detailed knowledge for the young student. The expression of inattention could frequently be noted in his large audience of over three hundred, and Virchow was always ready to pounce on one of the tired looking fellows about the inattention shown. On the other hand, he was a splendid teacher for anyone who wanted to learn a system.¹¹

And Dr. Ballin, we may be sure, was one of those who wanted to learn.

Dr. Max Ballin obtained his medical education in three universities: at Feiburg (Baden), at Munich and at Berlin, finally receiving his M.D. degree at the University of Berlin in 1892 when he was 23

Dr. Max Ballin

years of age. While still attending the University of Munich, he served six months of his year's military conscription as an infantryman. After graduation, he spent the other six months in the Royal Dragoon Guards as a medical officer.¹²

He then spent one year as a resident physician in the Friedrichsbain Hospital; then two years at Karewsky's private clinic in Berlin "when, during the last six months, Karewsky was obliged to leave on account of his health, young Ballin was placed in charge . . . that, there he disagreed to a patient's benefit, if not his own, with the great surgeon Israel who was a consultant in a case of appendicitis."¹³

It is also related that during the examination for licenses, the great Virchow who was wont to become sarcastic, made one of his characteristic remarks to candidate Ballin. The latter replied reproachfully, "Herr Geheimrat" (literally — "Secret Counsellor," a rather deflating remark coming from a candidate) and the great Virchow subsided.¹⁴

As mentioned before, Virchow greatly influenced Dr. Ballin, for throughout his career, he always laid much emphasis on pathology; and he worked most cooperatively with Dr. Plinn Morse, pathologist at Harper Hospital of Detroit. He imparted the importance of pathology in medicine and surgery to all those about him wherever he worked.

Dr. Ballin spent four years of post-graduate study in the various clinics mentioned, and he could have had a high position at a prominent obstetric and gynecologic clinic in Berlin; but as already indicated, he turned this down because it meant a renouncing of his Jewish faith and a conversion to the Christian religion.

Instead, he was influenced a little later by a visiting physician from Leadville, Colorado to come to this city in the United States, which at that time was a busy mining town of over 80,000 population and needed a surgeon at St. Vincent's Hospital. What other possible motives he had for coming here we do not know. But he did arrive at Leadville, Colorado in 1896 and became Surgeon to St. Vincent's Hospital.

THE LEADVILLE PERIOD

According to Dr. Max Ballin's widow¹⁵ he soon became surgeon for the American Smelting Co., which had extensive mining operations in Colorado, with the usual resulting injuries, requiring surgery of an

Dr. Max Ballin

orthopedic nature. Dr. Ballin never lost interest in orthopedic surgery.

According to Sister Mary of Saint Vincent's Hospital,

We have . . . in our files . . . Dr. Max Ballin . . . in an old Hospital patients' register book, that he admitted his patient, . . . a miner, 37 years old, August 9, 1897. He had two other surgical patients listed¹⁶ on that day.

It has been stated that he took "a residency in Surgery at St. Vincent's Hospital."¹⁷ It has not been possible to corroborate this. On the contrary, there is no evidence to indicate that he lived as a resident physician at this hospital. The 1898 Leadville directory shows Dr. Ballin as having his office at 303 Harrison Avenue. "The newspaper accounts of Dr. Ballin are very vague which indicate that he led a rather quiet life."¹⁸

Here in Leadville, he met Carrie Leppel, whose father "conducted a very successful business in the wholesale liquor profession for this territory¹⁹ at 139-141 East Second Street." Carie Leppel was teaching in the 9th Street School in 1899 and is mentioned in the Society Column of the Leadville newspaper of January 1, 1899."²⁰ On July 10, 1901 Dr. Max Ballin and Carrie Leppel were married.

During the same year (1901), he appeared before the Colorado State Medical Society in Denver and read a paper on "A Successful Case of Tolma's Operation for Ascites in Cirrhosis of the Liver, which was later published in the *Transactions of the Colorado State Medical Society*, June 1901, pp. 269-272. This is the first paper and publication that Dr. Max Ballin gave since his coming to the United States in 1896 and was to be followed by 47 other publications on various medical and surgical subjects in different medical journals.

By this time Dr. Ballin had developed a fine reputation in Colorado and a large surgical practice. During this same year (1901) however, Dr. Donald Maclean, a professor of Surgery at the University of Michigan and "then Dean of Michigan Surgeons,"²² visited his brother in Leadville and was much impressed by Dr. Ballin and his surgical skills. In the words of Dr. R. C. Moehlig, Dr. Donald Maclean ". . . seeing Dr. Ballin's work in Leadville was so impressed that he invited him to come to Detroit."²³

For this reason, as well perhaps, as for other personal reasons Dr. Maclean persuaded Dr. Ballin to come to Detroit and enter practice with him.²⁴ So Dr. Max Ballin and his bride settled in Detroit in 1901 with much hope and anticipation.

Dr. Max Ballin

Dr. Ballin was soon disillusioned with his situation for various reasons; and Dr. Maclean died within two years. *The Detroit Medical News* puts it this way:

"We know that Doctor Max Ballin came here in 1901 to become the associate of Dr. Maclean . . . Doctor Maclean soon died and Dr. Max Ballin was left to fight his way up alone."²⁵

At about this time Dr. Ballin became associated with the now extinct Detroit Sanatorium. "Here his work was of such high quality that he developed a city wide reputation as a fine surgeon;"²⁶ and many physicians came to see him operate.

Referring to this period of Dr. Ballin's career,

"Dr. William Stapleton, Jr. (one of the oldest if not the oldest living physician in Detroit and formerly Professor at the then Detroit Medical School) recalled that as a young doctor in the early 1900's word began to get around about the remarkable work being performed in a small west-side hospital. The young medical men of Detroit went to observe, and came away with loud praises for Dr. Max Ballin. Ballin did not long remain obscure. He soon had an international reputation which through association with Harper gave the Hospital added luster."²⁷

But to get back to this early period. Here was Dr. Ballin alone and operating at the Detroit Sanatorium.²⁸ This sanatorium was an institution, a hospital, that in a sense, gave pre-paid medical insurance benefits to its subscribers. Here also was an operating room where Dr. Ballin did his surgery, a good deal of it traumatic surgery since there must have been many industrial injuries from the factories of a growing Detroit at this period.

Soon in 1906 Dr. Ballin became a consulting surgeon at Harper Hospital, attending surgeon in 1908. In 1917 he became the chief of the department of surgery. From 1920 to 1932 he was the Chief of Staff except for two years as Chairman of the Medical Staff. In 1933 he joined the Consulting Staff until his death.²⁹

But even before Dr. Ballin joined the staff of Harper Hospital in this early period (1906), his reputation has been rising. This is evidenced by the fact that his picture appears in *Men of Michigan, A Collection of the Portraits of Men Prominent in Business and Professional Life in Michigan*, published by the Michigan Art Co., in 1904 at Detroit. He is also pictured in a cartoon in *Our Michigan*

Dr. Max Ballin

Friends, published in 1905,³⁰ in this cartoon he is pictured as sweeping out "Disease Germs" from Detroit, indicating his perfectionist emphasis on antisepsis and asepsis, so absolutely necessary in surgery.

In addition to this, the Ballins are also listed in the 1904 edition of Dau's *Detroit Society Blue Book*; Dr. Ballin also appears in the *Book of Detroiters*³¹ of 1908 and in subsequent editions.

Dr. Max Ballin's name first appears in the 1902 *Detroit City Directory* as a physician having his office at 27 Woodward Avenue and his home at 20 Sibley Street. In later years, of course, Dr. Ballin appeared in many *Who's Whos in the country*.

(This is the first of a two part article.)

KALAMAZOO'S FIRST JEWISH RESIDENT*

ISRAEL, MAGNUS, Merchant, late of Kalamazoo, was born November 22, 1819, at Pymont, Duchy of Waldeck, Germany, where he received his early education. Losing his father when quite young, he was left to depend mainly upon his own exertions. He was apprenticed to a merchant for three years; and, during this time, laid the foundation for his success in after life. He lived for some time in Hamburg, and, in 1841, came to the United States to seek his fortune. For some year's he traveled, as a merchant, through the Western States. In 1843 his business called him to Kalamazoo, Michigan; and, while there, a severe illness left him without means. He had, however, good credit in New York City, and soon opened a store for the sale of fancy goods; and, by strict attention to business, quickly gained the patronage of the public. In 1847 he removed to larger quarters. In 1860 he required still greater facilities, and opened one of the most commodious buildings in town. His trade became so large that, in 1864, he erected a fine brick block, which has since been occupied by him and his successors. As a successful merchant and business man, Mr. Israel had few equals in the State. His success, however, was not the result of chance, or any fortuitous circumstance; it came from well defined principles, and well settled business habits. Although a foreigner by birth, he was, in spirit, an American. He loved his adopted country, and was loyal to its constitution and laws; he contributed freely of his means to suppress the Rebellion, and his sympathies were active in the cause. He was especially noted for his kindness and charity to the poor. His extensive reading and travels had, in a large degree, compensated for the lack of early advantages. He stored his mind with the thoughts of the best writers of the past and present; his historical research was extensive, and he was remarkably well informed upon the political history of Europe and America. He was also fond of romance and poetry, and spent much of his leisure in perusing the best authors. Always declining office, to which he was frequently urged, and for which his business habits and excellent judgment so well qualified him, he yet took a lively interest in the success of the Republican party. He gave liberally of his means for public enterprise. Although of Jewish faith, he was extremely liberal in his religious views, and

* Reprinted from AMERICAN BIOGRAPHICAL HISTORY OF EMINENT MEN OF THE STATE OF MICHIGAN, 1878.

Kalamazoo's First Jewish Resident

cheerfully assisted other denominations in erecting places of worship. For nearly a quarter of a century, he was known over a large ex-merchants in Western Michigan; and was known over a large extent of territory for his integrity, urbanity and fair dealing. Mr. Israel married, August 26, 1856, Tilly Israel, of Pymont, Germany. They had five children,—three sons and two daughters. On the 22nd of October, 1868, Mr. Israel died, after a brief illness. His loss was mourned by the entire community.

FROM OUR HISTORY ALBUM



The lady with the white feather was Mrs. Jacob (Eva) Rosenberg, mother of Rose Shapiro of 19771 Cranbrook Drive, Detroit. The other lady was Mrs. Sophie Shapiro, daughter of SHOLEM ALEICHEM. This picture was taken at Battle Creek about 1918.

(Persons having historic photographs or documents relating to Michigan Jewry are invited to contact the editor of *Michigan Jewish History*. All such materials will be carefully considered for publication in future issues of the journal.)

WHO'S WHO IN NORTHERN MICHIGAN JEWRY

LAWRENCE A. RUBIN

Lawrence A. Rubin, a member of our Editorial Board, has been a resident of northern Michigan for nearly thirteen years. He moved to St. Ignace from Lansing to carry out his duties as Executive Secretary of the Mackinac Bridge Authority, a post he has held since 1950.

Mr. Rubin was born and reared near Boston, Massachusetts and came to Detroit in 1928. He was graduated from Central High School two years later and from the University of Michigan in 1934 with a Bachelor of Arts degree and a year of graduate Business Administration.

Immediately thereafter, he spent several years in advertising and public relations work. In 1937 he went to work for the State Highway Department where he became Assistant Director of Public Relations. After service with the U. S. Army in the Pacific, he became Executive Director of the Michigan Good Roads Federation, and then Executive Secretary of the Mackinac Bridge Authority.

As the executive officer for the Authority, Mr. Rubin played a principal role in the legislation, financing, and construction of the Mackinac Bridge, conducting the negotiations with engineers, attorneys, contractors and governmental agencies.

From 1954 to 1960 Mr. Rubin also served as Secretary-Treasurer of the Sault Ste. Marie International Bridge Authority, which was finally successful in bringing together all the financial, legal, engineering, and international aspects of a most complicated \$20,000,000 bond proposal to pay for that structure.

Mr. Rubin has been active in the Michigan Good Roads Federation since 1938. In 1964 he served as President of the International Bridge, Tunnel and Turnpike Association representing vehicular toll facilities in countries all over the world.

Mr. Rubin is married to the former Olga Koran, and they have a nine-year-old son, David. All the members of the family are ardent skiers, thereby enjoying the snow-laden slopes of Northern Michigan during the winter. They also enjoy the other seasonal activities so lavishly offered by northern Michigan.

* This is the first of a series edited by Lawrence A. Rubin.

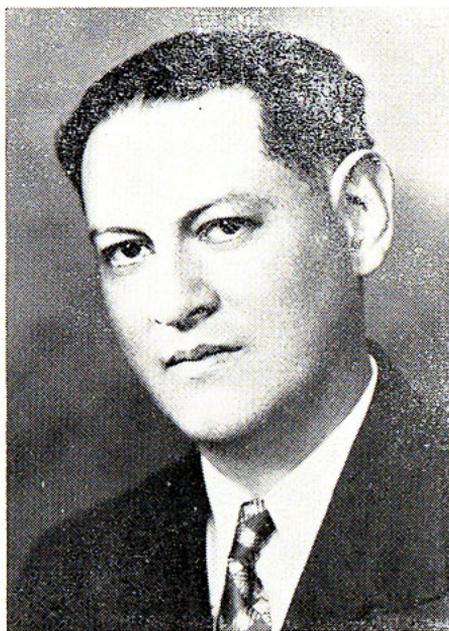
Who's Who in Northern Michigan Jewry

Mr. Rubin was a Trustee of Congregation Shaarey Zedek during the many years he spent in Lansing, and is now Secretary of the Congregation B'Nai Israel in Petoskey. He also serves on the Advisory Board of the Anti-Defamation League.

ZALMAN B. FRYMAN

Zalman B. Fryman is one of the leading citizens of northwestern lower Michigan. His life has been one outstanding contribution to his fellow citizens. He has been equally responsive as a leader of the Jewish community.

Zalman Fryman was born on December 26, 1897 in Petoskey, Michigan. He was graduated from Petoskey High School in 1916 at about which time the Congregation B'Nai Israel of Petoskey was founded. Even at that early age, as a son of one of the founders, he not only assisted in keeping the records but made the rounds to collect dues and contributions.



He attended the University of Michigan, served in the Navy Reserve in World War I, and joined his father in the shoe business in 1919, becoming a partner in 1920, and presently is sole owner.

As is so characteristic of community leaders, he is a member of the Elks Club, the Masons, charter member of the American Legion, on the board of the Petoskey Building and Loan Association, a board member and treasurer of the Chamber of Commerce, a board member of the Anti-Defamation League.

However, his most notable public service was in connection with his work with Kiwanis. He held all the posts in the local club, became Lieutenant Governor, and perhaps would have been Governor had not

Who's Who in Northern Michigan Jewry

the death of his father occurred at the time he was scheduled for the honor.

As a religious leader, he has been on the board and has held all the offices in Temple B'Nai Israel since he was in his teens. At present he serves as treasurer. His background and knowledge of this Congregation are of inestimable value in the administration of this Temple. No task is too menial or too complicated to deserve his personal attention. He attends all services, and he is literally the elder statesman guiding the membership.

Mr. Fryman and his wife, Julia, have three children and nine grandchildren.

HISTORIC MISCELLANEA

By ALLEN A. WARSEN

The late Clarence M. Burton, in his book *The City of Detroit, Michigan 1701-1922* records that "no fewer than six names have been bestowed upon the site of Detroit and the white settlement then established."¹ Of these, four were of Indian origin: Yon-do-to-ga, Wa-we-a-tun-ong, Tsyeh-sa-ron-dia, and Ka-ron-t-en. The meaning of the last name is the coast of the straits. The other two names are French: Fort Pontchartrain and Detroit. The French called the settlement "Fort Pontchartrain" in honor of Count Pontchartrain, the French minister of marine. A lake in southeastern Louisiana was also named for that same official.

Mr. Burton also states that originally the French designated all waters connecting Lake Huron and Lake Erie as the St. Clair River, while Lake St. Clair and the Detroit River were designated Detroit, that is "the striat."² Eventually the name Detroit referred only to Fort Pontchartrain and the adjoining river.

Likewise, Michigan is an Indian name. It is derived from Michigama, the Indian description of Lake Michigan, meaning large lake.

Officially Cadillac founded Detroit in 1701, forty-seven years after the first group of Jews settled in New Amsterdam, now New York. Needless to say the red man inhabited the land of the newly founded French colony. It is not our purpose here to relate the history of the Indians, but it is interesting to record Cadillac's view as to the origin of the red man.

In a document dated 1718 entitled "Description of Michilimackinac: Indian Tribes of that Region" Cadillac wrote:

"... the word Oritaus means in our language "the Nation of the Nez Perces" (pierced noses), to which they attach a small stone well ornamented, which hangs down in the middle of the mouth between the lips. This is a custom among them, and they would not consider themselves properly adorned without this ornament. Some of the elders maintain, however, that it is a preventative against "medicine"—that is to say, the spells that their enemies and their evil-intentioned persons might cast upon them, to poison them or cause their death."

This practice Cadillac maintained, was evidence

"that it is an idea of the ancient Jews: for we read in

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

As further "proof" that the American Indians were the descendants of the lost tribes of Israel, Cadillac presents the following:

"There is a place near Michilimackinac, called Essolon . . . I inquired of some savages the reason it (the name) had been given to the place: they replied that their ancestors had given it that name . . . Thereupon we may recall that Reuben had four sons: Henoeh, Hesron, Phallus, and Cormi. How could the savages have given the river the name of Essolon, if they had never heard it? It is not likely that this was done by accident, but rather because it was the custom of the Jews to bear the names of their estates, or to give their own names of property which they were in possession."³

Cadillac was not the only one to "prove historically" that the Indians were the descendants of the Ten Lost Tribes. To this very day books are published which prove "conclusively" this very idea. Manasseh Ben Israel, the Dutch rabbi who persuaded Oliver Cromwell to readmit the Jews to England, and Mordecai Manuel Noah, the first American Zionist and "founder" of the "Jewish State of Ararat" on Grand Island near Niagara Falls published discourses which claimed the Israelitish descent of the Indian.

It should be remembered that Cadillac's primary interest in establishing a post in Detroit was not to study Indian history, but to secure the Indian fur trade. The Fort Cadillac founded was located north of the Detroit River at the foot of which is now Shelby Street. From this small beginning Detroit gradually expanded far and wide to comprise the present metropolis, large areas of which have been developed by Jews active in real estate. A subject worth of further research, possibly even a doctoral thesis.

At this point it is important to note that Michigan under the

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French control made little progress; indeed few people then made their permanent homes in the state. There were no Protestants among the settlers, and as far as we know, no persons of the Jewish faith. The few residents were all French Catholic.

George N. Fuller in his *Historic Michigan* gives the following explanation for this situation:

Between the beginnings of French colonization and the time when the English colonies began to increase, French institutions had been tending more and more towards centralization. At the time when the first settlements were made in Michigan, the absolutely personal government of Louis XIV, had become supreme, and was as active in this region—then known as New France—as it was in France itself. The king was also zealous in enforcing religious uniformity. While there was considerable jealousy between the two great clerical orders of the colony, the Jesuits and the Recollets, or Franciscans, they held between them substantial authority over all religious matters. For various reasons, both the religious and secular officials were opposed to the settlement of remote posts. A system of personal oversight was maintained over every man who came into the country and there is no instant recorded, and probably non existed, where anyone ever settled down in the wilderness as a squatter or pioneer, and cleared a farm for himself. There were no farming settlements except under restricted and fixed regulations, and every one who went into the woods, licensed or unlicensed, went as a roving adventurer and not as a settler . . .

The French policy was chiefly directed so far as the back country was concerned, to managing and controlling the fur trade and its supplementary branch of a return Charter with the Indians. All of this trade was a monopoly, confined to favored persons or companies, and at no time opened to general competition . . . 4

Were the just quoted reasons the sole causes why Jews did not settle in Michigan? It is an established historic fact that the Jew Abraham Gradis did reside in New France where he founded the "Society of Canada" in 1748, established warehouses in Quebec, and aided General Montcalm in his defense of the colony against the British.⁵

There were two more predominant reasons, in the opinion of this

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writer, why Jews did not venture to Michigan. First, the few hundred Jews in North America at that time (about 300 in 1664 and 2400 in 1775⁶) were concentrated in the cities along the Atlantic coast. Secondly, Michigan was a wilderness far too distant from the established places of domicile.

Moreover, even under the British rule of Detroit and Michigan which lasted from 1760 to 1796, no Jew settled permanently in that region. The only exceptions that we know of, were Chapman Abraham who resided briefly in Detroit, and Ezekiel Solomon, considered to be the first Michigan Jew, who carried on business at Fort Michilimackinac. No doubt other Jews were also engaged in commerce in that locality during the British rule. In addition to Solomon, a Jew of whom we do have a record was Gershom Levy. His name appears a number of times in *Treason? At Michilimackinac* edited by Mr. David A. Armour. This is a record of a court-martial against Major Robert Rogers, a war hero of the French and Indian War. Major Rogers was accused of treason against the English which was a classic instance of a false charge resulting from malice, vengeance and jealousy. Among the witnesses defending Rogers were Ezekiel Solomon and Gershom Levy. The following is an account of their testimony, following which the court found Major Rogers not guilty.

Ezekiel Solomon of Montreal Merchant was Sworn and examined.

Q. How long has he been a Trader at Michilimackinac?

A. About Eight Years.

Q. Does he know that several Nations and Tribes of Indians that resort to the Post for Trade?

A. He can give an Account of them pretty nigh.

Q. Was he at Michilimackinac in June 1767, when Major Rogers held Councils with and gave presents to the Indians?

A. He arrived at Michilimackinac about the 18th or 20th of June, three or four days before the arrival of the Indians who lived at any distance from thence: he was present at every Council that was held after his arrival, he saw the goods made up into different parcels for the Several Nations, and the Indians carrying them away.

Q. He is desired to Name the Several Distinct Tribes and Nations of Indians to whom these presents were made?

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A. Lake La Pluye, Ouinipique, Kamanastigouic, Nipigon, Lapointe, DeL'Ance, Ausault, St. Marie, Michipicoton, Fond du Lac, Saguenay, Ottawa, Les Gens des Gros Isles, Mielewashie, Folloaviones of the Lake, Folles Avoines of the Bay, Isle au Castor, Puans of the Lake, Puans of the River La Roche, Sakis and Renards of Ouisconeing, and Sioux.

Q. Were those Presents necessary to be given in order to keep peace with the Indians, and to Prevent their Trade from being carried away to the Spaniards on the Mississippi?

A. He believes it was, for one Laverne formerly resident at Michilimackinac came to the Place where he wintered near the Falls of St. Antonis (Minneapolis, Minnesota), and exerted all his Endeavours to bring the Indians over to the Spanish side of the Mississippi, and actually prevailed upon three Tribes to go with him; it was with some difficulty and by a few Presents, the Deponent could prevail upon so many to come to Michilimackinac, from whence had the Indians returned Discontented, no Traders could have shewn themselves among them, and the Renards (Foxes) were actually upon the point of removing their Village if not prevented by the Deponent and some other traders. *Mr. Gershom Levy* was called in and further examined.

(By Major Rogers) Q. Whether he knew of any Boat being lost in the Fall 1766, going from Michilimackinac?

A. Yes, and heard there were some Letters aboard of Major Roger's to General Gage and others, he got this Information the Spring following from some of the People, that were in the batteau, and who said they lost everything in it.*

This article will be concluded with the following comment on American Jewish historiography. There are historians who divide American Jewish history into four periods: Sepharide, Anshkenazic, East European, and contemporary. According to these historians, the Sephardic (Spanish-Portuguese) period began in 1654 with the arrival in

*Reproduced from *Treason? At Michilimackinac*, by permission of the Mackinac Island State Park Commission.

Historic Miscellanea

New Amsterdam of the first group of refugees who fled from the Portuguese Inquisition in Brazil.

The Ashkenazic (Germanic) period commenced at about the middle of the nineteenth century when a considerable number of German Jews immigrated to the United States as a result of political, economic and social restrictions in their native land.

The East European period began during the last twenty years of the last century with the coming to this country of those Russian Jews who had fled the pogroms and persecutions in Tsarist Russia. This period extended to about 1925 when the United States closed its gates to further immigration. The event also marked the beginning of the contemporary period which is characterized by the emergence of a new generation of American born Jews and the gradual disappearance of the social and cultural differences which had existed between former generations.

Another group of historians reject this periodization. They maintain that it is artificial, that the demarcation line between the periods is hardly discernable as they overlap.

The writer is inclined to agree with the latter position. The history of the Jewish communities in Michigan is the best proof as to the correctness of this viewpoint. Michigan Jewish history began about the middle of the nineteenth century. A number of Jews from Germany then arrived here to be followed by Jews from many other countries. As a result, Michigan Jewry was not involved in the Sephardic period, nor in others.

NOTES

1) Clarence M. Burton, *The City of Detroit, Michigan 1701-1922* (Detroit-Chicago, 1922), V. I. P. 40.

2) *Op. cit.*, p. 41.

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

4) George M. Fuller, A. M. (Harvard), Ph. D. (Univ. of Mich.), *Historic Michigan* (probably 1924), V. 1, p. 74.

5) *The Universal Jewish Encyclopedia*, V. 2, p. 651.

6) Rufus Lears, *The Jews in America: A History* (Cleveland and New York), p. 29.

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 from the annual dues and contributions which are deductible for income tax purposes, and are used for publishing the journal and related projects.

