

MICHIGAN JEWISH HISTORY

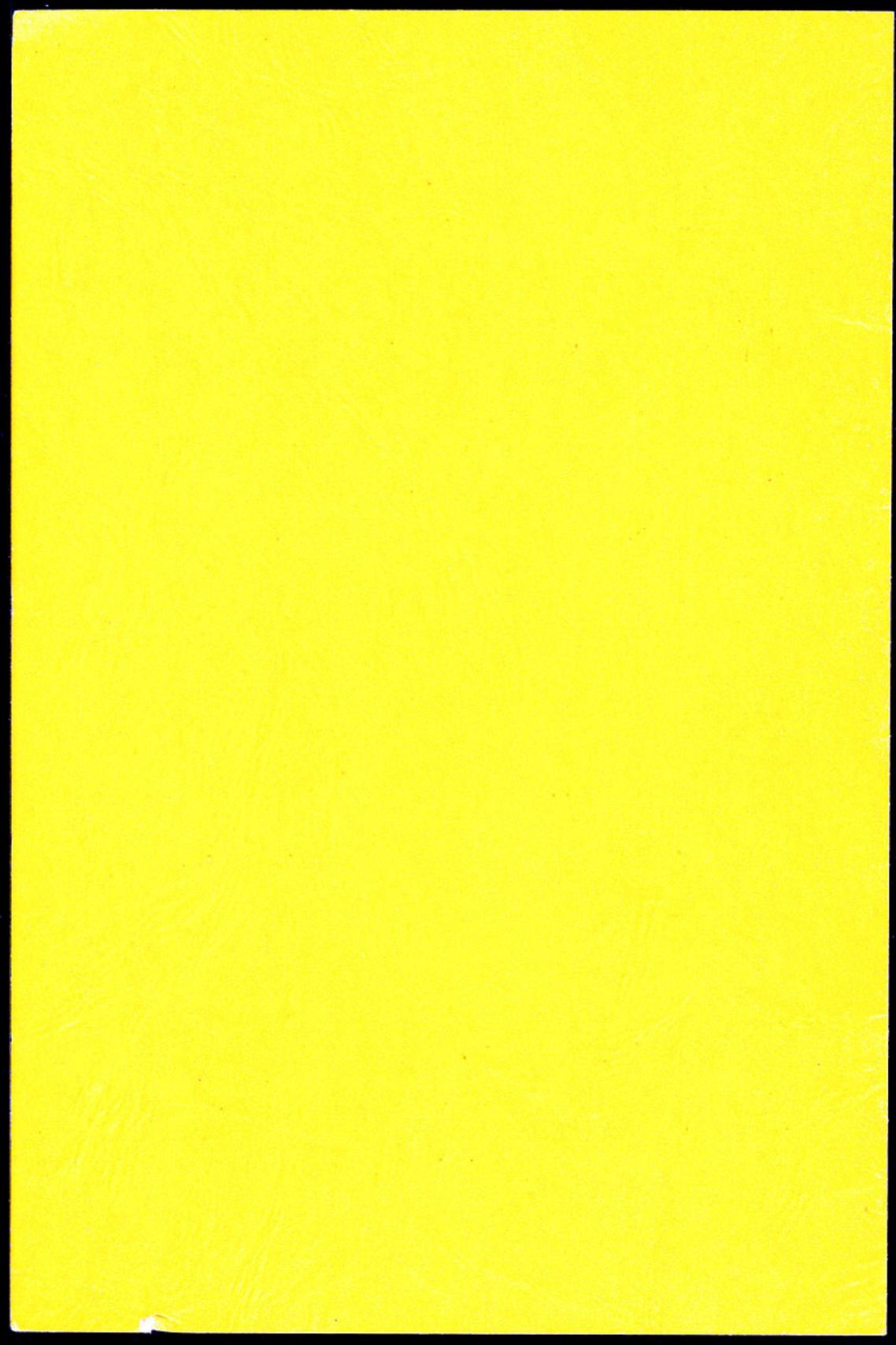


Volume II

Tevet, 5722 — January, 1962

Number 2





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

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

MICHIGAN JEWISH HISTORY

Emanuel Applebaum, *Editor*

Volume II Tevet, 5722 — January, 1962 Number 2

The Mackinac Bridge	<i>Eli Grad</i>	2
Biblically Influenced Place-Names In Michigan	<i>Emanuel Applebaum</i>	6
Detroit's Flag Designed by a Jew	<i>Irving I. Katz</i>	11
Jewish Book Dealers in Detroit	<i>Allen A. Warsen</i>	15
Early Jewish Physicians in Michigan	<i>Irving I. Edgar</i>	18
Excerpts From Annual Report	<i>Allen A. Warsen</i>	20
Articles of Incorporation of Temple Beth El		21
Contributors		23

The Editors and the Board of Trustees assume no responsibility for opinions expressed by contributors.

Address all communications to the *Editor, Rabbi Emanuel Applebaum, 18632 Hartwell Street, Detroit 35, Michigan.*

The Mackinac Bridge — The Vision of One Jew, The Genius of Others

By ELI GRAD

The completion over three years ago of the magnificent Mackinac Bridge represented the culmination of more than seventy years of dreams and aspirations on the part of visionary minds who recognized in the days of the horse and wagon and kerosene lamp the tremendous impact such a bridge would have on the future of our State.

The very first of these far-sighted and civic minded individuals was William Saulson, an enterprising operator of a department store on State Street in St. Ignace, president of the Water Board, vice-president of the First National Bank and Mayor of St. Ignace. In 1884, Mr. Saulson placed an ad in the St. Ignace weekly newspaper, picturing a suspension bridge, and suggesting that one could be built across the Mackinac Straits. A framed copy of that prophetic advertisement is on display to this day at the State Highway office in St. Ignace, while a portrait of Mr. Saulson is included among the photographs of other outstanding Michigan leaders which are on display in the lobby of the Grand Hotel of Mackinac Island.



William Saulson

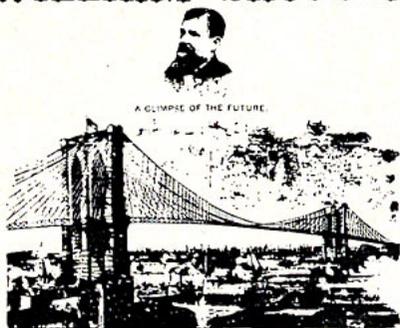
Mr. Saulson moved to Detroit, became Secretary and Treasurer of the Peerless Manufacturing Company, which he organized, and assumed an active role in Jewish and general communal affairs. In 1903, he was elected to the Presidency of Congregation Shaarey Zedek. Moved by a great faith in the future of Judaism in America, Mr. Saulson was concerned with the growing apathy of the younger generation within the Congregation. He set out to win the younger generation by calling to the pulpit an English speaking rabbi who was able "to appeal to the young in their own tongue." It was through Mr. Saulson's personal leadership that Rabbi Rudolph Farber, and later Rabbi Abraham Hershman (who was to serve the Congregation with distinction for over 50 years), were called to the pulpit of Shaarey Zedek. Mr. Saulson's tenure of office is generally recog-

THE MACKINAC BRIDGE — VISION AND GENIUS

THE PEOPLE'S STORE

WILLIAM SAULSON

DRY GOODS



CLOTHING.

Hats, Caps, Boots, Shoes, Canvas and Oil Cloths.
ST. IGNACE and MICH.

*ABOVE AD APPEARED IN THE ST. IGNACE
WEEKLY NEWSPAPER IN 1884.*

nized as one of the truly outstanding administrations in the hundred year history of Shaarey Zedek.

The realization of the dream of a physical connection between the Upper and Lower Peninsulas of Michigan was many years in the making: a myriad of details had to be worked out, many problems solved, the feasibility of the undertaking from an engineering standpoint had to be assured before financing could be secured. The State invited Leon Solomon Moisseiff, designer of the George Washington, the Delaware, the Golden Gate and many other bridges, to study the feasibility of the project. He concluded the job could be done.

Mr. Moisseiff's excellence in bridge design is widely recognized, but his active participation in and dedication to Jewish affairs are, perhaps, not as well known. Born in Riga, Latvia, in 1872, Mr. Moisseiff settled in the United States in 1892. He was graduated as an engineer from Columbia University in 1895. His interest in Yiddish and Yiddish literature made him the publisher, in 1927, of a

THE MACKINAC BRIDGE — VISION AND GENIUS

radical Yiddish magazine *Freie Gesellschaft* which introduced many famous European writers to the Yiddish reading public in the United States. He viewed Yiddish as "part of the creative evolution of the Jewish people." Active in the Jewish community of New York, Mr. Moisseiff served for twenty-three years on the editorial board of the Jewish Publication Society of America and was for a time chairman of the scientific committee of the American Friends of the Hebrew University.

Mr. Moisseiff had passed on to his eternal reward well before actual contracts for the design of the bridge could be entered into. The State turned to Dr. David B. Steinman, one of the world's most outstanding bridge designers, for the design and supervision of construction of the new span. Dr. Steinman brought with him to the Mackinac project the background and experience gained in designing such outstanding bridges as the Florianopolis Bridge (in Brazil) 1923-26; the Carquinez Straits Bridge (California) 1923-27; the Mt. Hope Bridge (Rhode Island) 1927-29; the Henry Hudson Bridge (New York) 1936; the Thousand Islands Bridge; and some 440 other spans.

The graceful structure designed by Dr. Steinman and acclaimed as *The World's Greatest Bridge* is a tribute not only to the engineering genius of the man, but to his poetic soul as well. During his fifty-year career, the son of a Jewish immigrant factory worker who grew up in New York's East Side, published, in addition to sixteen technical books on bridge design and construction, two volumes of poems: "*Songs of a Bridge Builder*" and "*I Built a Bridge*." When called on to comment at the dedication of the Mackinac Bridge, Dr. Steinman said: "Yes, I can tell you what built this bridge. It was faith and dreams and prayers . . ." . . . The dreams of William Saulson, the faith of Leon Moisseiff, the genius of David Steinman built a bridge, a living tribute to the contribution of Jews to the progress of these United States.



THE MACKINAC BRIDGE — VISION AND GENIUS

THE BRIDGE AT MACKINAC*

By D. B. STEINMAN

In the land of Hiawatha,
Where the white man gazed with awe
At a paradise divided
By the straits of Mackinac —

Men are dredging, drilling, blasting,
Battling tides around the clock,
Through the depths of icy water,
Driving caissons down to rock.

Fleets of freighters bring their cargoes
From the forges and the kilns;
Stone and steel — ten thousand barge-loads —
From the quarries, mines, and mills.

Now the towers, mounting skyward,
Reach the heights of airy space.
Hear the rivet-hammers ringing,
Joining steel in strength and grace.

High above the swirling currents,
Parabolic strands are strung;
From the cables, packed with power,
Wonder-spans of steel are hung.

Generations dreamed the crossing;
Doubters shook their heads in scorn,
Brave men vowed that they would build it —
From their faith a bridge was born.

There it spans the miles of water,
Speeding millions on their way —
Bridge of vision, hope, and courage,
Portal to a brighter day.

*Pronounced "Mackinaw"

Biblically Influenced Place Names in Michigan

By EMANUEL APPLEBAUM

Throughout the United States of America there literally are hundreds of towns, villages and cities called by Hebrew or by Biblically influenced names. Add to these the place-names of streams, rivers, crossings, junctions, hills, mountains (let alone streets), and you have an impressive number of names whose origins are Biblical. This is so because of the tremendous influence that the Bible has had upon the lives of the early settlers of this country. The Puritans, who largely established the basic character of the United States, based much of their daily life on the Holy Scriptures or the Hebrew Bible. Often no other-book but "the Book" could be found in a log cabin, sod house, abode dwelling or a Southern mansion. The Hebrew names came rather easily to the lips of the pioneers and they rang of dedication to God, freedom of worship, a new society and a life of freedom under God. Names like Abraham, Isaac, Jacob, Sarah, Rebecca, Jeremiah, Isaiah, Amos, Ezekiel, Zachariah were rather often heard.

Hebrew was taught at Harvard College as early as 1655.

Hebrew and the Bible were considered sacred by Pilgrims and Quakers and their imprints are deeply etched in our Democracy. Many words and place-names of Hebraic origin entered our language through circuitous routes, such as from the Latin, Greek, French, German and Spanish, and have become part of the daily vernacular. Much of our English literature is saturated with Biblical echoes and often we are not fully aware of these influences.

"So much is implicit in a name. Very seldom is it pointless or without logical significance: and just as the study of English place-names fill the imagination with stories of Druids, Roman Legions, pagan Saxon conquerors, Viking ships and Norman barons, so the study of Michigan names brings successive images of Indian wigwams and pow-wows, French *couveurs des bois*, Canadian *voyageus* and Jesuit missions, British and American skirmishes, the log cabins of pioneers and the settlement of the two peninsulas by New Englanders, New Yorkers, and subsequently by European immigrants. In Michigan; as in England, the aboriginal inhabitants left their indelible mark; in England many descriptive names and almost all the rivers are Celtic, while in Michigan such names are most frequently of

BIBLICALLY INFLUENCED PLACE-NAMES IN MICHIGAN

Indian origin, though some are translations from the Indian and others have been renamed" ¹⁾

The State of Michigan, admitted to the Union in 1837, has its fair share of Hebrew and/or Biblically inspired place-names. The name of our State is from the Algonquian Indian word Michigamea, meaning "great lake" named for its position on Lake Michigan. Michigan covers an area of 58,216 square miles and in the 1960 census numbered 7,823,194 persons.

Ezekiel Solomon, who was the first known Jewish Settler in Michigan, came to Mackinac in 1761. ²⁾

A story may be behind every name. In the Bible persons were often named in reference to some event or idea. Sometimes the name of a birthplace was added, or used in distinguishing a person by name, or the name of the father was used. Biblical characters and "saints" have furnished many common surnames. From Elijah comes Ellis and Elliot, from Matthew comes Mayo, from Michael comes Mitchell, from David comes Davidson. It has been pointed out by scholars that most given names in Europe and in the United States has come down through church influence. The United States has some of the most simple, poetic and amusing place-names. Many are merely adaptations of the Old World names, such as New York, or New England. Some, as Denver, honor the surname of a pioneer. Others are topographic as Rapid River, Spring Lake or Birch Run.



STATE OF MICHIGAN

We here list those names in Michigan that may refer to or commemorate Biblical places, Hebrew names and words.

Ada — meaning "ornament," the two wives of Lamech were Adah and Zillah, also one of Esau's wives (Genesis 4:19, 36:2).

Alma — means a "maiden" or "young woman."

- 1) Armitage, B. Phillis, A Study of Michigan Place-Names, Michigan History Magazine. Vol. XXVII Oct.-Dec., 1943, p. 626.
- 2) Katz, Irving I., The Beth El Story, Wayne University Press, Detroit, 1955, p. 13.

BIBLICALLY INFLUENCED PLACE-NAMES IN MICHIGAN

Alpha — from "Alef" the first letter of the Phoenician and Hebrew alphabet.

Assyria — "Ashur," an ancient kingdom east of Israel, situated near the upper Tigris River.

Beulah — from "Married."

Brethren — from "Achim" meaning brothers or brethren.

Cedar — from "Erez" meaning "strength" or "worth" referring to Cedars of the Lebanon (Ezekiel 27:5).

Cedar Springs — as above.

Cedarville — as above.

Davison — a derivation of David, "beloved" or "chieftan" (I Samuels 16).

East Jordan — The River Jordan flows through Israel — "Aver Hayarden Mizracha" or "eastward beyond the Jordan" (Joshua 3:16).

Eben Junction — "Even," means a "rock" or "stone" (I Samuel 7:12).

Edenville — possibly referring to the garden of Eden (Genesis 2:8).

Elba — "El" means "God" (Genesis 33:20), "Ba" means "within her" or "comes." It is also the name of a famous island off the west coast of Italy.

Elo — possibly from "The Almighty;" in the book of Job. El, Eloah and Shaddai are all names for God.

Elsie — derives from "Elijah," or "consecrated to God," a prophet of the Northern Kingdom, of the 9th century B.C.E. (I Kings 17-19:21).

Elwell — possibly from "El" meaning the "Divine" or God (Genesis 33:20).

Emmett — the word Emmett in Hebrew means "truth." However the town was named after the Irish patriot Robert Emmett.

Jacobsville — from "Jacob," meaning "supplanter," or "He grasps the heel" (Genesis 25:26).

Kalevah — possibly from "Caleb, the son of Jephunneh" who was a comrade in arms with Joshua, sent to survey the strength of the Canaanites (Numbers 13,14).

BIBLICALLY INFLUENCED PLACE-NAMES IN MICHIGAN

Lucas — possibly from "Lucad" meaning "captured" or "taken captive," or possibly from "Lukash," meaning "was deposited," a name sometimes used by Jews in ancient Rome.

Memphis — An ancient capital of Egypt on the Nile River (Isaiah 19:13).

Nahma — May derive from "consolation" or "comfort" (Nahum 1:1), or from Naama — "pleasant" or "sweet."

Nathan — A prophet in ancient Israel, from the Hebrew meaning "The Given" or "gift" (II Samuel 12:1-23).

Niles — possible reference to the River Nile of Egypt (Isaiah 7:18).

Omer — possibly from the "Omer" measure of barley, a tenth part of the ephah measure (Leviticus 23:9).

Ramsay — possibly from Rameses, Pharaoh of Egypt, derived from the Egyptian Sun God "Re" or "Ra."

Rock — may derive from the Hebrew Tzur, or Rock, referring to God the "Rock of Ages" (Isaiah 32:2).

Rockford — See above.

Rockland — See above.

Ruth — "A friend" — Ruth of the Book of Ruth, who declared to Naomi of Bethlehem in Judah "Entreat me not to Leave Thee . . . thy people shall be my people and Thy God, my God" (Ruth 1:16).

Saint Jacques — from the Hebrew "Jacob" or "supplanter."

Saint James — from "Jacob" through the Spanish language.

Salem — a contraction of the name Jerusalem. Shalom in Hebrew means "peace" (Genesis 14:18; psalms 763).

St. Johns — John is the short form of "Johanan," (Jeremiah 41:11) meaning "God is gracious."

St. Joseph — from Joseph, meaning "He shall add" (Genesis 30:22-24).

Samaria — The ancient City Shomron or Samaria, which served as capital in ancient Israel (I Kings 16:24).

BIBLICALLY INFLUENCED PLACE-NAMES IN MICHIGAN

Shepherd — possibly a reference to the shepherd of the flocks of sheep, from the Hebrew "Roeh" (Psalm 23).

Temple — referring to the "Beth Hamikdash" or the Temple of Jerusalem (Ezekiel 40-46; Psalm 48).

West Olive — from Zayit, an olive, symbol of peace. The dove returned to Noah's ark and in her mouth was an olive leaf freshly plucked" (Genesis 8:11).

The material presented herein, exploring the reality and the possibility of Hebraic or Biblically influenced or accepted names may be controversial. It is worth repeating that the early settlers were very conscious of and enamored with Hebrew, or Biblically influenced names. This may very well have motivated the acceptance, origin, and the retention of such names which may not have originally stemmed from the Hebrew or the Bible but may have sounded phonetically as such, and therefore for sentimental reasons had been retained rather than changed. It may be granted that the American Indians had plenty of places named, which names were for various and sundry reasons neglected, rejected or simply forgotten.

REFERENCES:

1. Armitage, B. Phillis, "A Study of Michigan's Place-Names," Michigan History Magazine, Michigan Historical Commission, Vol. 27, pp. 626-637, Oct. 1943.
2. Bald, Clever F., A History in Four Centuries, Harper and Brothers, 1954.
3. Baugh, A. C., A History of the English Language, Appleton and Co., New York, 1935.
4. Dunbar, Willis F., Michigan Through the Centuries, Lewis Historical Publishing Co., Chicago, 1955, 4 Volumes.
5. Harper's Bible Dictionary, Edited by M. S. Miller and J. L. Miller, Harper and Bros., New York, 1958.
6. Jacobs, Joseph, Jewish Contributions to Civilization, Jewish Publication Society, Philadelphia, 1919.
7. Katsh, Abraham I., Biblical and Hebraic Mortar in American Structure, The Horizon, March, 1939, Vol. II, No. 9.
8. Hebraic Contributions to American Life, New York University, New York, 1941.
9. Mencken, Henry L., The American Language, Alfred Knopf Co., New York, 1938.
10. McKnight, G. H., English Words and Their Background, Appleton and Co., New York, 1923.
11. The Holy Scriptures, Jewish Publication Society, Philadelphia, 1951.

Detroit's Flag Designed by A Jew

By IRVING I. KATZ

It is not generally known that Detroit is the proud possessor of an artistic and colorful flag and that this flag was designed in 1907 by David E. Heineman, a Jew. The beautiful flag consists of four quarters and reflects important phases of the community's long and exciting story. First, you look upon the blue field of America, dotted with 13 stars to indicate the original colonies. Then, in the upper right quarter, the old imperial standard of England with three couchant lions. Lower left you see the imperial white banner of France, with its golden lillies. And last at the lower right you observe the alternating red and white stripes, signifying the Republic of the United States.

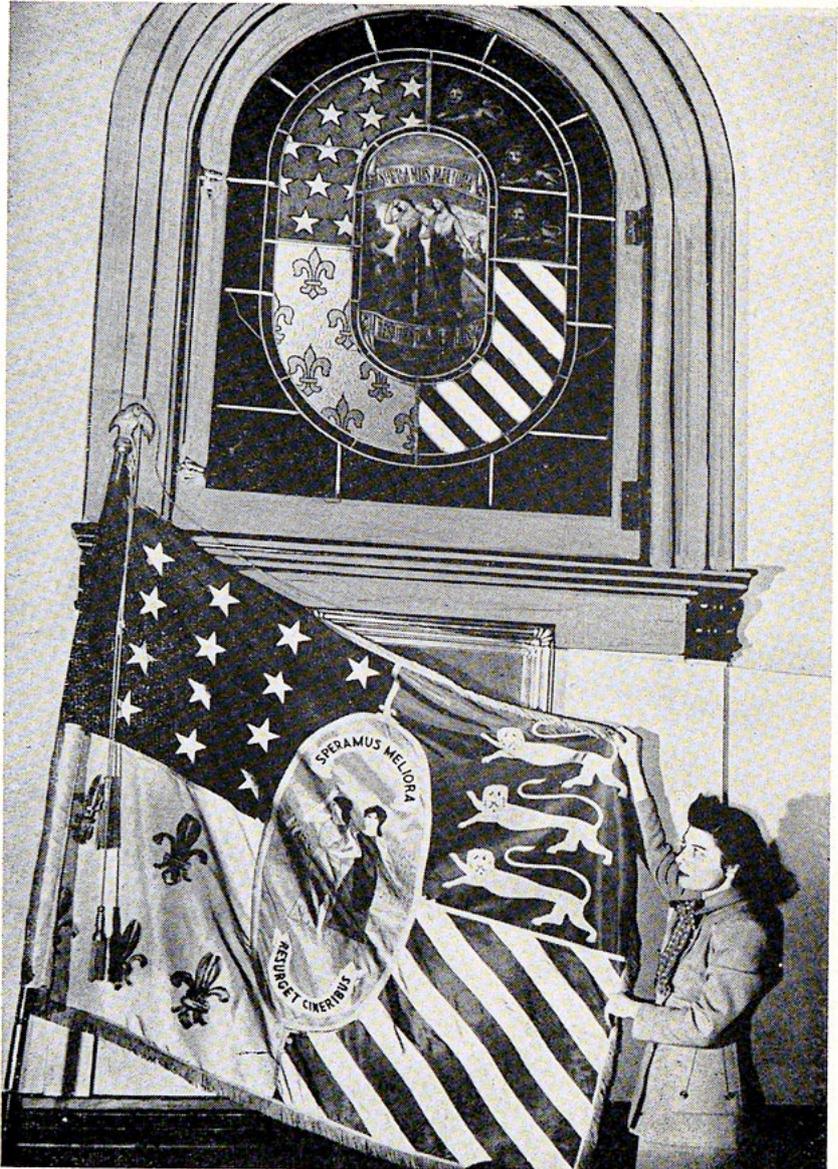
Superimposed in the center of all this is the official seal of Detroit adopted in 1826, when the memory of the devastating fire of 1805 was still fresh, with its accompanying Latin legend, "We hope for better things. We will arise from our ashes."



David E. Heineman

Forty-two years after Heineman executed the design, his flag was rated the official emblem of the city by the Council and the then Mayor, Eugene I. Van Antwerp. It first flew from the staff above the recently demolished City Hall on New Year's Day, 1949.

David E. Heineman was one of the most colorful figures in Detroit's civic, social and cultural life in the early years of this century. He was the son of Emil S. and Fanny Butzel Heineman, and was born on October 17, 1865, in the old Heineman homestead on Woodward and Adelaide, one of the lovely mansions that lined Woodward Avenue before the advent of the automobile. He received an excellent education in private schools and with tutors and then entered the old Detroit High School where he graduated as president of his class, in 1883. He spent the next year in Europe and upon his return entered the University of Michigan in 1884, where he took a degree in Philosophy in 1887. He also studied law at the University's Law School and in the offices of Walker and Walker, one of Detroit's best known law firms. He was admitted to the Bar in May, 1889,



—Photo, courtesy of The Detroit News

Flag of Detroit designed by David E. Heineman

DETROIT'S FLAG DESIGNED BY A JEW

and subsequently to Federal and United States Supreme Court practice.

In 1893 he became Chief Assistant City Attorney of Detroit and had charge of all the City's court work. During the three years that he was in office he compiled and revised the Ordinances of Detroit. At the urgent request of Governor Hazen S. Pingree, Michigan's great reform governor, Mr. Heineman became a candidate, in 1899, for the State Legislature from the City at large. Of the ten legislators so elected he received the highest number of votes throughout the City. He served for one regular and three special sessions.

Beginning with 1902, he served for seven years as a member of the Common Council of which he was elected President in 1906.

He served Detroit as Alderman, Assistant Corporation Counsel and finally, from 1910 to 1913, as Controller. During World War I he was Food Administrator for Wayne County.

In addition to his personal legal work and his numerous civic and political undertakings, Mr. Heineman originated the City Manager Plan of government for cities. He was Director, Vice-President and President of the Michigan League of Municipalities twice.

His intense interest in art made him a vital figure in the program that resulted in the establishment of Detroit's famed Art Center, which includes the Detroit Institute of Arts on one side of Woodward Avenue and the Detroit Public Library on the other. In obtaining the establishment of the Art Center he had the remarkable foresight to arrive at an understanding with United States Senator Thomas W. Palmer, in 1892, that the City have first option on the Senator's old homestead at Woodward Avenue and Farnsworth Street for a library. When the Art Institute pre-empted this land, Mr. Heineman was successful in tying up the land across the street for library purposes. He then procured for the City the acceptance of the Andrew Carnegie Gift of \$750,000.00 after it had been rejected by the Council and given up as hopeless by the Board of Library Commissioners. This gift was the nucleus of the present library and the branch library system.

Mr. Heineman was regarded somewhat of a critic of art and music, but he enjoyed the fierce give-and-take of the political arena more. He was a good story teller. He was one of the most gifted of the local lawmakers and in those distant days a councilmanic debate

DETROIT'S FLAG DESIGNED BY A JEW

with David Heineman participating was something to be seen and heard.

Mr. Heineman had wide financial interests and his business connections included managing director of the Fort Wayne and Belle Isle Railway Company (one of the original street railway lines of Detroit), director of the Detroit Fire and Marine Insurance Company and of the Merz Capsule Company, and President of the Heineman Realty Company.

His artistic spirit found its outlet in the founding of the Robert Hopkin Club. He was the author of the bill creating the Board of State Library Commissioners and he served as a member or as the president under three governors. He was awarded an honorary degree of Master of Arts by the University of Michigan in 1912.

Mr. Heineman was a member of the American Institute of Archeology and president of its local society, the Palestine Exploration Fund, the Michigan Historical Society, to whose publication he contributed frequently, member and delegate of the National Civic Federation. He also served as president of the State Anti-Tuberculosis Society, president of the Bohemian Club of Detroit, member of Phi Beta Kappa, Zion Lodge of Masons, Moslem Temple, University Club, Detroit Boat Club, Old Club of St. Claire Flats, life member of the Elks and Odd Fellows, and many other organizations.

Mr. Heineman was a student of Jewish affairs and he contributed several papers on the early history of the Jews in Michigan in the publications of the American Jewish Historical Society, of which he was a member. He served as president of Pisgah Lodge Bnai Brith and was the organizer of the first YMHA started in Detroit.

Mr. Heineman traveled abroad eight times and had a fluent knowledge of German, Italian and French. He died in 1935.

Jewish Book Dealers in Detroit

By ALLEN A. WARSEN

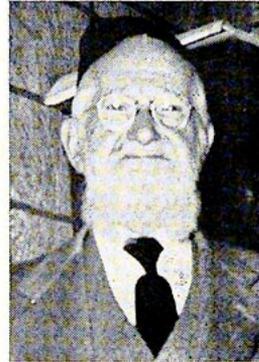
Solomon Chesluk, who was a Talmudic scholar and a businessman, came with his family to the United States from Lomza, Poland, in 1921. At first the family was faced with the problem of earning a living, but Mr. Chesluk's strict traditional beliefs kept him from entering any field which would interfere with the observance of the Sabbath. He, therefore, took employment as a part time Hebrew teacher, conducting some classes at Yeshivath Beth Yehudah, then located on the east side. He also engaged in private teaching of Talmud.

By temperament and background Mr. Chesluk preferred business and wanted to combine it with his interest in Judaism. He contacted a friend of his, Mr. Kahn of the Kahn Publishing Company of Warsaw, Poland, who sent him religious books to be sold. This was a novel idea because practically all the Hebrew religious books in use in this country were published in New York.

He transacted his business from his home by selling the books to private individuals, and by doing this he filled the needs of a few outstanding Detroit scholars. He also placed books on consignment with the then existing Jewish book dealers in the city: Plotkin, Subar and Lazaroff.

As the idea took hold and grew, he imported more and more books from Europe. He established good relations with rabbis, prominent religious leaders and officials of the various synagogues, and began to sell to them directly. After several years he ventured to rent partial space from a shoemaker on Hastings Street near Brady.

He expanded the type of merchandise to include "talisim", "tefillin", "Sifrey Torah" and various other religious articles used in the home and in the synagogue. By that time he dealt with many of the Jewish publishers in New York, but his main interest was the importing of religious books and articles from Europe, because he considered them definitely superior and more "kosher," and he was therefore zealous in promoting them. Chesluk's feelings arose not from profit motives, but from ethical principles. In fact, the imported items were harder to sell since they were priced higher and therefore



Solomon Chesluk

JEWISH BOOK DEALERS IN DETROIT

met with greater sales resistance. He went so far as to cut the "tzitzes" from the new "taleisim" and to reinsert by hand the wool fringes imported from Poland.

About 1927 as business developed and the Jewish population moved to the northwest section of Detroit, he first opened a store on Oakland Avenue near Westminster, and not long afterwards he opened a bookstore on Twelfth Street. Chesluk began to supply instruction books and other needs to Hebrew and religious schools, temples and synagogues in Detroit, as well as in the neighboring cities, such as Flint, Mt. Clemens, Toledo, and Pontiac.

With the development of Israel, he gradually expanded his activities to include imports of "esrogim", "lulovim", kosher soap, candy and art objects. At the time these objects were very highly priced and not as easily sold as they are now. In spite of the very low profit margin he was eager to promote the sale of these products.

To meet the growing need for Jewish culture, he handled secular Jewish books, Jewish records and sheet music.

Solomon Chesluk's reputation as a man of integrity, character and reliability was such that he was known and respected throughout the entire Jewish community. His store on 12th Street was not only a place of business, but a mecca for many a Detroit Jew. Many people would drop in for a visit with him and his friends. Strangers from other cities would frequently make their way first to his store to try to establish contacts and make inquiries. It was a place where the needy and refugees found help. He extended them loans; found them shelter and jobs. Once an employer complained to Mr. Chesluk that a refugee was not working out satisfactorily. Mr. Chesluk's reply was, "Suffer with him for he suffered more over there." Quite often he would invite these strangers to his home for a meal and to spend the "Shabbos."

He retired in 1947 and died on July 27, 1959 — two days after the passing of his life-long friend, the Chief Rabbi of Israel, Isaac Herzog.

* * * *

JEWISH BOOK DEALERS IN DETROIT

Nathaniel Peiman was born in Mogilov, Poland, in 1874. In 1901 he migrated to Toronto, Canada, where he lived until 1924, when he and his family moved to Detroit, Michigan. He remained a resident of Detroit until his death in 1942.

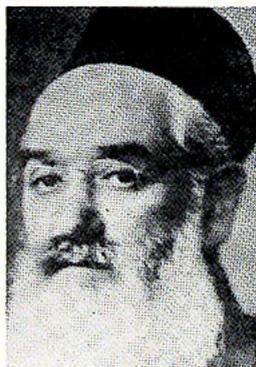
In 1938 he opened a bookstore at 3339 Lawrence Avenue, Detroit, where he remained for one year. In 1939 he moved the store to 9008 Twelfth Street, and was the proprietor of this store until the last day of his life.

Peiman carried a stock of Hebrew and Yiddish secular books, Hebrew sacred books, "taleisim," "tefillin," "mezuzos," and school texts of all kinds. One could also find candlesticks, "kiddush" cups, and all types of ceremonial objects and jewelry of a Jewish design. "Sifrey Torah," mantels, kitels and synagogue ceremonial objects were also to be found there. In 1939 he had a rare set of "Torah" ornaments which had adorned a "Sefer Torah" in a Kiev synagogue sent here by Amtorg to be offered for sale. No customer was found and the set was returned. This unique example of Jewish-Russian silversmith art had little silver doors on the breastplate which opened to show the "sedra" of the week.

In 1939 he imported a large stock of Israeli (then Palestine) products, and became the first distributor of "Totzeret Ha'aretz" in Michigan. The Peiman family still has in its possession wall plaques and illustrated Bible books by Zev Raban of the Bezalel Art School which were for sale in the Peiman bookstore. He also sold brass candleholders and other art objects with the Arabic art influence from Palestine. He was the first importer of Israeli "matzos," candles, gelatine puddings and other food products.

Nathaniel Peiman's customers ranged from the fruit peddler buying a Yiddish newspaper to the Hebrew teacher buying a few notebooks, to the Jewish "balebos" trying to get a discount on a few minor items. Among his varied customers were also Negro girls and elderly women who came to buy "mezuzos" to wear around their necks as good luck charms to ward off evil.

Peiman, who had a deep love for the esthetic in Jewish religious life and a deep reverence for it, passed away on March 14, 1942.



Nathaniel Peiman

Early Jewish Physicians of Michigan

By IRVING I. EDGAR

Dr. Joseph Shellfish really belongs to the American period in American Jewish history.* He was born in the United States and obtained all of his education in the city of Detroit. However, both his parents were born in Holland and came to this country probably in the early part of the latter half of the 19th century. They are first listed in the Detroit City Directory in 1877, having come here from New York. They may have been part of the Sephardic community of New York. Be that as it may, the Sephardic influence was probably present, even though they may have originally come from Poland, his mother's maiden name having been Kate Poland. A sister of Dr. Shellfish married one named Pereira; and there are Van Fleets and Pereiras in the family, which certainly suggests the Spanish-Portuguese element, even though transferred by way of Holland to this country.



Dr. Joseph Shellfish

Actually, Dr. Joseph Shellfish was born in New York City on August 24, 1874. Shortly thereafter, the family settled in Detroit and he was educated in the Detroit public schools. At the age of 16, he entered the Michigan College of Medicine and Surgery and he graduated M.D. in 1895 at the age of 21. The 1892 Detroit City Directory lists "Joseph Shellfish, Student" as living at 205 Gratiot Avenue. The 1893 and 1894 City directories list him as "Clk. Detroit Emergency Hosp.," but the 1895 City Directory lists him as "Shellfish, Joseph M., Physician, 247 Adams." He remained in practice at this address till his death.

After graduation, he interned for one to two years at the Emergency Hospital in Detroit, then located at Porter Street near Michigan Avenue and connected with his alma mater. He served his internship under the leadership of the then noted surgeon, Dr. Hal C. Wyman. Soon thereafter, Dr. Shellfish joined the faculty of the Michigan College of Medicine and Surgery where he lectured for some

* See, Edgar, Irving I., "A History of Some Early Jewish Physicians of Michigan," *Michigan Jewish History*, 1:13-24, March, 1960.

EARLY JEWISH PHYSICIANS OF MICHIGAN

years on Anaesthesia and on Materia Medica. He developed a considerable practice.

Dr. Shellfish showed a direct interest in Jewish affairs. The American Jewish Year Book lists him as a member of the Jewish Publication Society from 1900 till at least 1905. The 1899-1900 American Jewish Year Book lists him as president of the Montefiore Club, founded March 20, 1899, for the purpose of studying Jewish history. In addition, he was a member of the Knights of Pythias, Maccabees of the World, Knights and Ladies of Honor, Woodmen of the World, the Order Brith Abraham, No. 111, and other Jewish societies.

He was one of the original founders of the Maimonides Medical Society of Detroit. He was also a member of the Wayne County Medical Society. He was married in 1910.

Dr. Shellfish was supposed to have served with the Michigan Naval Reserves in the Spanish-American War; and he was reported as having been one of those honored to bring to Detroit the Spanish flagship Don Juan de Austia, sunk by Admiral Dewey in Manila Bay on May 1, 1898, raised and refitted and brought to Detroit in 1907 as a training ship. However, it has not been possible to verify this with the National Archives at Washington, D. C.

Dr. Shellfish died on June 8, 1914 at the age of 40, of a heart ailment, after several months of illness. Rabbi Hershman of Shaarey Zedek officiated at the funeral. He was interred at Beth Olam Cemetery.

IN MEMORIAM

Frank Barcus

1895 - 1961

We mourn the loss of Frank Barcus, a charter member and officer who designed the "seal" of our Society. We shall greatly miss his warm encouragement and wise guidance.

Excerpts From The Annual Report

By ALLEN A. WARSEN, *Immediate Past President*

If this brief report on the Jewish Historical Society of Michigan began with the sentence "The Jewish Historical Society founded two years ago is still in existence," the reader's reaction would have been 'Dayenu.' If the report's opening sentence was "the Jewish Historical Society founded on June 21, 1959 is still in the process of being formed", the reaction, too, would have been "Dayenu."

As it is, our Society during the two years of its existence has not only established itself firmly in our community, but has also contributed to its cultural enrichment.

Foremost among its contributions has been the publication of MICHIGAN JEWISH HISTORY under the editorship of Rabbi Emanuel Applebaum.

During the short period of its existence, our Society has developed into a truly democratic organization whose policies and practices are determined by its members. It is an organization independent of religious, social and philanthropic institutions; it is dependent only on its members.

Unfortunately, our Society has also suffered great losses. Two outstanding Jewish citizens of Michigan, both members, passed away this past year. Leon Kay and Frank Barcus will be long remembered. Frank Barcus was one of the founders of our Society and the creator of its seal.

At this point I would like to express my sincere thanks and profound gratitude to you the officers and members of the Board of Directors for your help in building our Society. Your idealism, loyalty and devotion constituted the very material of which the Society has been constructed.

I would like to repeat a statement I made at one of our meetings. I then pointed out that the famous English philosopher, Arnold Toynbee, developed a theory of historiography known as "Challenge and Response." According to this theory nations and civilizations face at various periods of their existence challenges which they have to meet. If they meet these challenges in a positive and creative manner, they progress. On the other hand, if they fail to respond to the challenges, they must arrest progress and decay.

I am certain that as in the past, we shall also in the future continue to make progress.

ORIGINAL ARTICLES OF INCORPORATION OF TEMPLE
BETH EL, DETROIT, MICHIGAN'S FIRST JEWISH
CONGREGATION, ORGANIZED IN 1850

The undersigned Israelites of the City of Detroit have this day assembled for the purpose of forming a Society to provide themselves with a place of Public Worship, Teacher of their Religion, and Burial Ground, and give such Society the name Congregation Beth El, and adopt the following laws for the administration of the affairs of their Congregation:

Article I

NAME OF THE CONGREGATION

1. The name of the Congregation shall be Beth El.
2. The name of the Congregation shall never be changed.

Article II

ADMINISTRATION

1. The business of the Congregation shall be administered by a Board of Directors, consisting of a President, Vice-President, and Three Trustees.
2. None of the above officers shall receive a salary of the Congregation.

Article III

ELECTION OF OFFICERS

1. The election for Officers shall take place every year in the third week of the month of Tishri.
2. The President and Vice-President shall be elected for one year and Three Trustees for two years.
3. The election for officers shall be by ballot.
4. Every member of good standing, who is not more than six months in arrears with his dues, shall be entitled to give a vote, try all transactions of the Congregation and is eligible to any office.

Article IV

DUTIES OF OFFICERS

1. The President shall preside at all meetings of the Congregation.
2. By equal number of votes, he shall have the casting vote.
3. The President shall countersign all certificates of the Congregation and orders for disbursements out of the Treasury.
4. On application for charitable purposes, the President shall have a right to grant a sum not exceeding five Dollars.
5. The President shall have a right to call extra or special meetings, or shall do so when applied to in writing by seven members.
6. All documents, papers, deeds & s.f. shall be in Safe Keeping of the President, who shall deliver them on leaving Office in open meeting to his Successor. It shall be his special duty to see that all rules and regulations of the Congregation are carried out.

Article V

DUTIES OF THE VICE PRESIDENT

1. The Vice President, who has the office of Treasurer, shall take in safe keeping all the monies of this Congregation and shall disburse them on a written order of the President, countersigned by Secretary.
2. Before entering his duties as Treasurer he shall have to give satisfactory security to the President and Trustees for the faithful performance of the duties of his office.
3. The Vice President as Treasurer of the Congregation shall keep a correct account of all receipts and disbursements of the monies of the Congregation and shall deposit all sums in his hands exceeding fifty Dollars according to the direction of the officers of the Congregation and place the Certificates of Deposit in the hands of the President. He shall make a report of the State of the finances at every quarterly

ARTICLES OF INCORPORATION OF TEMPLE BETH EL

meeting or do so to a committee if appointed by the Congregation for that purpose. By leaving office he has to deliver books, papers, & s.f. of the Congregation in open meeting to his successor.

DUTIES OF THE TRUSTEES

It shall be their duty to be present at all meetings of the Congregation, to see that the rules and regulations of the Congregation are strictly carried out and do their best to promote the welfare of the Congregation.

Article VI

DUTIES OF THE SECRETARY

1. A Secretary shall be elected by the Congregation and if the services of such a one cannot be obtained gratuitously, the Congregation shall determine the amount of Salary.
2. The Secretary shall keep a record of all transactions of the Congregation.
3. He shall keep a list of all the members of the Congregation.
4. He shall countersign all the orders and certificates of the President.
5. Also keep a record of all the interments in the burial ground of the Congregation. By leaving office deliver papers, books & s.f. to his successor in office.

Article VII

CANDIDATES ADMISSION

1. Israelites only can become members of this Congregation.
2. Candidates shall be elected by ballot.
3. Candidates for admission will have to make application to the President, deposit \$3.25 admission fee with the same, who will give notice at the next meeting of such application which will lay over for action to a subsequent meeting and if not more than one-fourth of the votes are against him, he shall be admitted. Candidates for admission will have to sign the Constitution.

No member shall have a right to vote on the same meeting of his admission.

Article VIII

Dues for members shall be according to By Laws.

Article IX

EXPULSIONS

A member who is in arrears with his dues or offerings for twelve months shall be suspended for six months and should on the expiration of that time he not have settled such dues be then expelled.

Article X

BURIAL

1. Every member secures a place of burial in the burying ground of the Congregation.
2. The wife of a member or unmarried son under twenty-one years of age shall likewise have a free burial place secured.
3. For unmarried daughters of a member shall be the same privileges.
4. Wife or children of a member that have not been raised in the Jewish faith, neither adopted such shall be excluded from the burial ground of this Congregation.

Article XI

BURIAL OF STRANGERS

The fees for burial place for new members shall be determined by the President and Trustees and shall be no less than five nor more than twenty-five Dollars.

The President and Trustees shall have a right to grant at their discretion burial places for indigent persons without charge to their families.

Article XII

SYNAGOGUE

If the Congregation secures a Synagogue or other building for Divine Service

ARTICLES OF INCORPORATION OF TEMPLE BETH EL

such Services shall be held according to the German Ritual (Minhag) and not be changed as long as the Congregation exists under the name of Beth El.

Article XIII

The Congregation reserves for itself the right to enact such By Laws as the necessities of this Congregation require.

Detroit April 21, 1851

Signatures

Jacob Silberman, Pr
Solomon Bendit, Treas
Joseph Freedman
Max Cohn
Adam Hersch

Alex Hein
Jacob Lang
Aron Joel Friedlander
L. Bresler
C. E. Bresler
L. Bresler

CONTRIBUTORS

RABBI EMANUEL APPLEBAUM, B.A., M.A., D.Litt., is principal of the Adas Shalom Branch of the United Hebrew Schools of Detroit. He is Visiting Professor of Sociology at Great Lakes College.

IRVING I. KATZ, B.A., B.B.A., is President of the Jewish Historical Society of Michigan and Executive Secretary of Detroit's Temple Beth El. He is the author of "The Beth El Story, with a History of the Jews in Michigan before 1850." His new book "The Jewish Soldier from Michigan in the Civil War" will be published next month by the Wayne State University Press.

DR. IRVING I. EDGAR, B.A., M.D., F.A.C.P., is a practicing psychiatrist in Detroit. His hobby is the history of Jewish medicine. He has done extensive research on the earliest Jewish physicians in Michigan.

ELI GRAD, B.D., B.R.E., M.R.E., M.A., is Educational Director of Congregation Shaarey Zedek, and the editor and publisher of the "Judaica Post," a monthly journal of Philatelic Judaica.

ALLEN A. WARSEN, B.A., M.S.W., is a teacher at Cody High School and Educational Director of the Adas Shalom Religious School. He is the author of "Jewish Communal Institutions of Detroit."

JEWISH HISTORICAL SOCIETY OF MICHIGAN

The Jewish Historical Society of Michigan was organized for the purpose of fostering the collection, preservation and publication of materials on the History of the Jews in Michigan; to encourage all projects, celebrations, and other activities which tend to spread authentic information concerning Michigan Jewish History; to foster all effort to create a wider interest on the part of Michigan Jews in the growth and development of their respective Jewish communities; and to cooperate with National Jewish Historical Societies. Membership dues in the Society are \$5.00 per year. MICHIGAN JEWISH HISTORY is sent to each member.

OFFICERS AND BOARD OF DIRECTORS

of the

JEWISH HISTORICAL SOCIETY OF MICHIGAN

Irving I. Katz *President*
Rabbi Emanuel Applebaum *Vice-President*
Dr. Irving I. Edgar *Treasurer*
Mrs. Irving I. Edgar *Secretary*
Allen A. Warsen *Honorary President*

Rabbi Morris Adler
Charles E. Feinberg
Rabbi Leon Fram
Morris Garvett
Eli Grad
Rabbi Harold D. Hahn
Aaron Kutnick
Louis LaMed
Prof. Shlomo Marenoff
Charles J. Meyers

Dr. Leonard W. Moss
Bernard Panush
Mrs. Ray Raphael
Dr. A. W. Sanders
Harold Silver
Leonard N. Simons
Rabbi M. Robert Syme
Allan Waller
Bernard Weiss
Dr. Israel Wiener

“MICHIGAN JEWISH HISTORY”

Official Publication of the

JEWISH HISTORICAL SOCIETY OF MICHIGAN

Editorial Committee

Rabbi Emanuel Applebaum, *Editor*

Irving I. Katz Dr. Irving I. Edgar
Allen A. Warsen Rabbi Harold D. Hahn Charles J. Meyers
Wolf Snyder Dr. Israel Wiener

