



MICHIGAN JEWISH HISTORY

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MICHIGAN JEWISH HISTORY

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

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

—Joshua 4:21

Volume 19 January 1979 — Tevet 5739 No. 1

THE JEWS OF KALKASKA COUNTY, MICHIGAN Phillip Applebaum	4
RABBI KAUFMANN KOHLER BEGAN HIS DETROIT MINISTRY IN 1869 Irving I. Katz	11
REVISION OF CONSTITUTION AND BY-LAWS	16
REPORT OF THE NINETEENTH ANNUAL MEETING	22
NEW MEMBERS	24
ADDENDA AND CORRIGENDA	25

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The Jewish Historical Society of Michigan, founded in 1959, promotes the study and research of Michigan Jewish history, published periodicals, collects documents and records, maintains a permanent depository for such documents and records at the Jewish archives of the Burton Collection of the Detroit Public Library, and commemorates sites of Jewish historical significance.

Categories of membership in the Society include Life Member (\$100), Sustaining (\$25), Contributing (\$15), Regular (\$10). Inquiries regarding membership should be addressed to Jeffrey N. Borin, Membership Chairman, 1010 Travelers Tower, Southfield, Michigan 48076; (313) 353-0023.

EDITOR'S FORWARD

I am thrilled to place into print this first issue of *Michigan Jewish History* under my formal editorship. I am honored to thus begin my tenure as the fifth editor of our Society's journal. During my term of service I will attempt to give you a journal pleasing in appearance and readability, and stimulating in quality of content.

As I see it, the editor of this journal has a two-fold task facing him: he must secure suitable articles for publication, and he must present them in such a way as to enlighten his readership without boring them. I shall apply myself to that task with enthusiasm and devotion. Having served as associate editor under Dr. Irving I. Edgar for the past year, and having been given a hand at editing the past two issues of *Michigan Jewish History*, I can well appreciate the time, effort and painstaking attention to detail which must go into the making of each edition. I hope the resulting product will reflect the honest endeavors put forth to bring you this magazine twice each year.

The study of the history of Michigan Jewry has been a hobby of mine for the past several years. I have spent many hours going through old records, searching among countless reference books and articles, and tracing early Jewish pioneers to their present-day descendants and interviewing them. It has taken much of my spare time, but it has been something I have loved doing. My series of county histories which have appeared in the pages of this journal — and which I intend to continue — are evidence of my dedication to the study of the history of our people in this state. My role now as editor of a magazine which presents the fruits of research in that history is truly gratifying.

This publication is produced for your information and enjoyment. I would like to know of your suggestions, thoughts and opinions on what appears in this journal and what you would like to see. And, I would welcome any recommendations of potential contributors to our pages you are able to make.

There are not many regularly issued journals of local Jewish history in this country. *Michigan Jewish History* is one of the few, one of the oldest and one of the best. And, with the able assistance of associate editor Walter E. Klein, former editor Irving Edgar, Publication Committee members Walter L. Field, Reuben Levine and George M. Stutz, and all of the other members of the Historical Society, our journal will continue to set an example of excellence.

Phillip Applebaum

THE JEWS OF KALKASKA COUNTY, MICHIGAN

By PHILLIP APPLEBAUM

Kalkaska County, located in Michigan's Grand Traverse Bay region, was never a conspicuous center of Jewish settlement in the state, not even for the sparsely settled north. Indeed, its principle Jewish residents consisted of a single family. A few other Jews came and went, attracted by the business opportunities they saw opening throughout the state as a result of the burgeoning lumber industry. For during the latter half of the 1800's, Michigan's white pine forests were exploited to the extent that the state was the major source of lumber for the entire country, and the object of vast immigration.

Kalkaska County however, never developed as a major lumbering center, partly due to its strong agricultural character, and because its forests were mainly hardwoods. It thus never attracted the number of immigrants and entrepreneurs that surrounding counties brought in. Settlers were diverted from Kalkaska to its western neighbor, Grand Traverse County with Traverse City. The small number of Jewish settlers in Kalkaska is therefore not surprising.

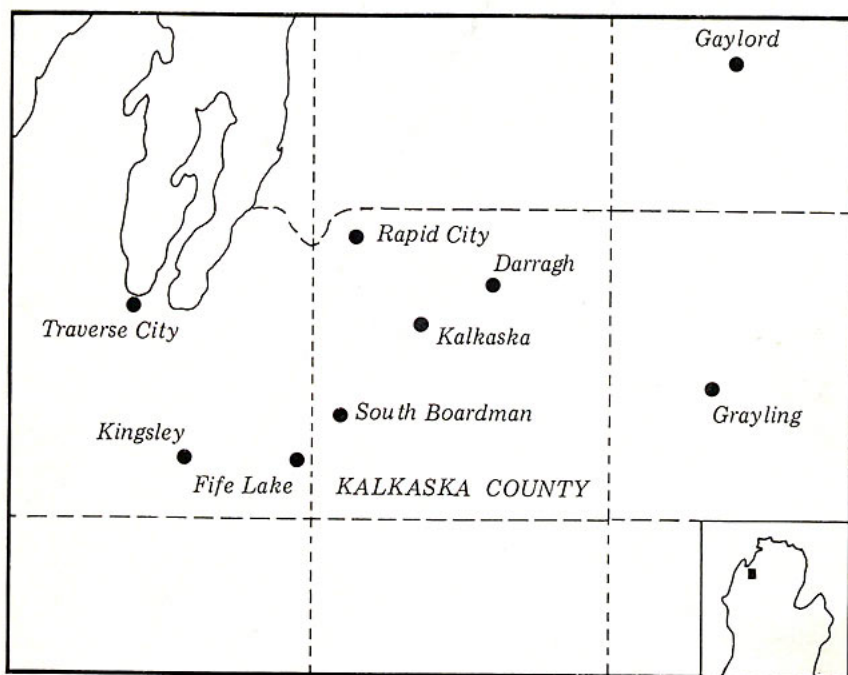
However, from about 1870 to 1900 we find several Jews listed as landowners in the county.¹ These include David Adler, P. Burnstein, Marcus Freud, Solomon Goldman, Feist Rothschild, Sigmund Rothschild, Solomon Yalomstein. There is no record of any of them as having resided in the county, and in all probability they bought land there strictly as an investment. Some of the landowners, such as Goldman and Yalomstein, were residents of Traverse City; others, such as Freud and Rothschild became prominent in Detroit.²

The first known Jew in the town of Kalkaska was a D. Rosenthal, a clothing merchant. It is not known how long he was a resident, but he was there at least by 1887, the year Kalkaska — the county seat — was incorporated as a village.³

Two more Jews followed Rosenthal. Samuel Cohen opened a general store in Kalkaska in 1889, and he was followed by Isador Cohen — presumably a relative of some sort — in 1893. The latter Cohen, who was also a tailor, stayed in town for at least two years.⁴

It was the arrival of the Glazer family which brought a true Jewish presence to Kalkaska County. The family lived in the town of Kalkaska for about a quarter of a century.⁵

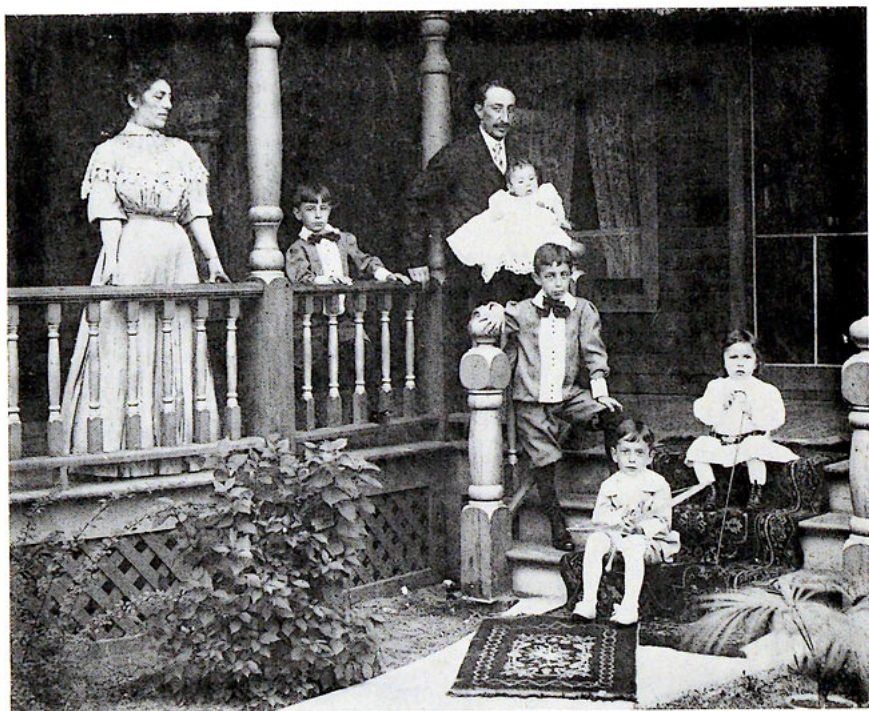
PHILLIP APPLEBAUM is the editor of *Michigan Jewish History*, and recording secretary of the Jewish Historical Society of Michigan.



The head of the family in Kalkaska, Louis Glazer, was born in 1872 in Courland, Latvia. His father, Zundel, migrated alone to the United States in 1885, arriving a year later in Bay City, Michigan — a center of Jewish Courlander settlement. Zundel became a peddler, wandering with his backpack throughout Michigan's Thumb region, selling his wares. Five years later, in 1891, he had saved enough money to bring his wife, Sarah, and their four sons from Courland to Bay City.

Louis was 19 years old when he came to Bay City from Latvia. He got a job at the Wolsey and Oppenheim clothing store, but a few years later struck out on his own, peddling in the Thumb. At first he went about on foot, but later acquired a horse and wagon. For about a year, he worked in a store in Chesaning, Michigan. Five years after he arrived, in 1891, Louis married Yetta Imerman in Bay City.

At about the same time, Louis bought a store that was being offered for sale in Kalkaska. He and his wife moved north and the Glazers' store was opened on Saturday, September 19, 1896, selling dry goods, shoes, clothing and women's wear. The business prospered, in part, because Louis was able to supply the large lumber camps near town. The store expanded, and in time Louis employed three clerks. He owned the building in which the store was located, but in July, 1908 a fire destroyed Louis' store along with most of Kalkaska's main street. He put up a new brick building with the



A portrait of the Glazer family taken on the front porch of their house in Kalkaska, around 1905. *Left to right:* Yetta Imerman Glazer, Arthur L., Louis S., Alfred M., Stanley I., Joseph C., Walter S.

name Glazer set in stone at the top of the structure.*

To maintain good relations with all in town, he belonged to the various lodges and made donations to all the churches. He was once offered a position on the Kalkaska school board, but he turned it down, saying he was unqualified because of his meager formal education.

Five children — all sons — were born to Louis and Yetta in Kalkaska: Stanley, Arthur, Joseph, Walter and Alfred. Louis was not an especially religious man, but he did close his store on Rosh Hashana and Yom Kippur, and the family would attend services in Traverse City, Bay City or Detroit. Even though the Glazers did not keep kosher, on Passover kosher meat was ordered and the dishes were changed. The two oldest sons, Stanley and Arthur, were taught to read Hebrew prayers by their father, and at age 13, the two boys were sent to stay with relatives in Bay City and Detroit when it came time for their becoming bar mitzva.

* The building is still standing and the Glazer name is still clearly visible.

The Glazers encouraged their sons' education, and Stanley and Arthur were sent to the University of Michigan in Ann Arbor. However, two sons away from home — at least a day's journey — posed a problem for the Glazers: should they remain in Kalkaska? They had wanted to raise their children in a Jewish environment, and their other relatives had already moved from various locations around the state to Detroit. By 1920 the family had made up its mind. The store was sold and the Glazers moved down to Detroit, where Louis set up another dry-goods business.

One of the clerks employed by Louis Glazer was an enterprising young man named David H. Netzorg.⁶ Netzorg was born in 1872 in Prem, Russian Poland, and came to the United States in 1886 at the age of 14 years to escape military induction into the Czar's army. He joined other relatives who had settled in Carson City, Michigan (midway between Saginaw and Grand Rapids), and around 1900 he went to work for Glazer in Kalkaska.

Around 1907 Netzorg left the Glazer store and formed a partnership with Frank E. Joy. They set up a clothing store (next to the Glazers) known as Joy and Netzorg — The Irishman and the Jew.⁷ Their store also burned in the great fire, but it was rebuilt and the business prospered.



A view of part of the business section of Kalkaska, around 1907. The "Irishman and Jew" clothing store of Joy and Netzorg is visible in the right-hand side of the photo.

Around 1915 Joy and Netzorg took on another former Glazer clerk, George B. Doyle, as a partner in the business, and formed Joy, Netzorg and Company (although the "Irishman and Jew" slogan was retained). About two years later Joy and Netzorg left for Traverse City to establish another "Irishman and Jew" clothing store, leaving Doyle in charge of the Kalkaska operation.

Netzorg stayed in Traverse City until his death in 1956. Beyond the commercial touting of his Jewish birth, there is no record of Netzorg having any interest in Jews or Judaism. In fact, he was a convert to Christian Science and of his two marriages, both wives were Gentiles.

One of the few Jewish horse traders in Michigan lived in Kalkaska. His name was Solomon Loeser⁸ and he established his livery in 1901.

A native of Laufersweiler, a small farming village near Frankfort, Germany, Loeser was brought to the United States in 1861 at the age of one year. His father, David, left Germany to avoid conscription of his sons into the army. David took his family to Ligonier, Indiana, where relatives had already settled and prospered.

Solomon and his elder brothers developed a thriving horse business in Ligonier, importing heavy draft horses from Europe. Some of the Loeser brothers' best customers were logging companies, and it is probable that it was business that first brought Solomon to Kalkaska. For some reason, he decided to stay. Loeser Brothers Horse Dealers was managed in Kalkaska by Solomon for more than 20 years. He entered his horses in various state competitions, winning many trophies, including the Western Michigan State Fair in Grand Rapids in 1915 and the Michigan State Fair in 1916.



Solomon Loeser. A photograph taken in Kalkaska in 1915.

Solomon branched out into other areas of business, owning farms near Kalkaska and serving as president of a small bank. He was well known and well liked by his fellow townspeople. Unmarried, he nevertheless lived for many years with his lady friend, Lottie Hickey, on his farm outside of town.

While visiting his family in Ligonier, Solomon was struck with pneumonia, and died in 1923. He was buried in Ligonier, in the old Jewish cemetery.

Two other towns of Kalkaska County — Rapid City and South Boardman — never had Jewish residents, but between 1900 and

1911 each contained stores owned by Jewish merchants.

In Rapid City, A. Hirschman owned a general store from 1901 to 1903.⁹ In 1907, a relative of his, Benjamin Jacobson, opened a general store which he left in 1911, moving to Copemish, Michigan.

Jacob Anspach, a resident of Kingsley, Michigan (about 20 miles south of Traverse City) owned a dry goods store in South Boardman for a short while, around 1901.¹⁰

Two residents of nearby Fife Lake (Grand Traverse County), B. Burnstine and Louis Morris, owned clothing and dry goods stores in South Boardman around 1903. Burnstine's daughter, Martha, taught school in South Boardman in 1912.¹¹

With the departure of the Glazers in 1920, Kalkaska County did not see another Jew until 1951, the year Camp Tanuga was established.¹² Located on Mainstee Lake, not far from the town of Darragh, the camp was set up by two Detroit Jews, Bernard Friedman and Aaron Gornbein. The camp site was originally built for the Howell Military Academy. Although not sponsored by any Jewish organization or agency, the private camp was established by Friedman and Gornbein primarily for Jewish youngsters. (The camp's name — Tanuga — is derived from the Hebrew *ta'anug*, meaning joy, delight, pleasure.) Over the years as fewer Jewish and more Gentile children have come to spend their summers at the camp, the Jewish orientation has been lessened, although services are still conducted on Friday evenings. Today, Bernard Friedman and his new partner Marshall Cohen (Gornbein has since died) still run Camp Tanuga, which accommodates about 150 youngsters during the summer months.

Recently, another camp under Jewish auspices has been established in Kalkaska County. In March of 1978, the Lubavitcher Hasidim of Michigan acquired the former Camp Ararat from the Armenian General Benevolent Union (affiliated with St. John's Armenian Church in Southfield, Michigan). The facility, since renamed Camp Gan Israel, is located on M-72, not far from Grayling. About 220 youngsters use the camp during the summer months.¹³

NOTES

¹*Entry Book of Deeds*, Register's Office, Kalkaska County, Kalkaska, Michigan.

²For more information on the Rothschilds, see *Michigan Jewish History*, Vol. 13, June 1973, pp. 16-18, and *Michigan Jewish History*, Vol. 16, January 1976, p.33.

³*Michigan State Gazetteer and Business Directory* (Detroit: R. L. Polk & Company, 1873-1931). In the collection of Jack Bensley of Traverse City is a letter, c. 1886, written by D. Rosenthal to Julius Steinberg of Traverse City, advising him not to hire a former untrustworthy clerk of his.

⁴*Polk's Directory*.

- ⁵All information regarding the Glazer family, unless otherwise indicated, was derived from an interview with Arthur Glazer, Southfield, Michigan, August 20, 1974.
- ⁶All information regarding David H. Netzorg, unless otherwise indicated, was derived from telephone interviews with his cousin, Sadie D. Netzorg, July 31, 1978 and his daughter, Margaret Schubering, August 30, 1978; and a letter from his son, Leslie B. Netzorg, to the author, September 20, 1978.
- ⁷According to Leslie Netzorg, it was probably David who came up with the unusual business title; he may have been inspired by the O'Conner and Goldberg shoe store of Chicago which used a similar name.
- ⁸All information regarding Solomon Loeser, unless otherwise indicated, was derived from *Polk's Directory* and from letters of Irma Loeser, July 17, 1978 and Herbert Joseph [Loeser's great-nephew], August 27, 1978 to the author.
- ⁹*Polk's Directory*; telephone interview with Harold Hirschman, August 30, 1978.
- ¹⁰*Polk's Directory*; telephone interview with Esther Anspach Bauer, August 27, 1978.
- ¹¹*Polk's Directory*; letter from Neva Wolfe (of the Kalkaska County Historical Society) to the author, February 14, 1977.
- ¹²Interview with Bernard Friedman, Southfield, Michigan, October 6, 1978.
- ¹³Telephone interview with Rabbi Yitzchok M. Kagan, September 10, 1978.

I am also indebted to Joseph Levine, executive secretary of the Indiana Jewish Historical Society for assistance in research on Solomon Loeser, and I owe a special debt of gratitude to Mr. and Mrs. Eldon Wolfe of the Kalkaska County Historical Society for their generous and valuable assistance.

RABBI KAUFMANN KOHLER BEGAN HIS DETROIT MINISTRY IN 1869

By IRVING I. KATZ

Temple Beth El takes great pride in the fact that it brought to the United States and to its pulpit Rabbi Kaufmann Kohler, the great theologian and scholar who became the most powerful intellectual force in Reform Judaism in America.

Kaufmann Kohler was born on May 10, 1843, in Fuerth, Bavaria, seat of a great yeshiva and widely known for its Jewish printing press. His parents, Moritz and Babette (Lowenmayer) Kohler, were descended from rabbinic stock and were observant Orthodox Jews possessed of German culture, combined with a love for Jewish literature. Kaufmann pursued rabbinical studies at yeshivot and attended the gymnasium at Frankfort. While in that city he came under the influence of Rabbi Samson Raphael Hirsch, the leading figure of mid-nineteenth century German Orthodoxy. Kohler never ceased to pay tribute to his influence. Kohler obtained his scientific and classical education at the Universities of Berlin, Munich, Leipzig and Erlangen, receiving from the latter a doctorate in 1867. While at the university he continued his Jewish studies.

Entering the university an ardent Orthodox Jew, his thesis for the degree of Doctor of Philosophy, *Der Segen Jacobs* (The Blessing of Jacob), revealed in its espousal of biblical criticism and its plea for intellectual freedom that the author had gone completely over to the moderns. Kohler further emphasized his liberalism by securing his *semikha* (rabbinical ordination) in 1869 in Berlin from the notable reformist, Dr. Joseph Aub. Kohler's liberal viewpoints brought consternation to his old friends and made it impossible for him to obtain a pulpit in Germany. It won him, however, the acclaim of Rabbi Abraham Geiger, the leader of Reform Judaism in Germany, who paved the way for him to an American career by warm letters of recommendation to Rabbis Samuel Adler and David Einhorn of New York, Bernhard Felsenthal of Chicago and Max Lillienthal of Cincinnati.

Kohler came to the U.S. in 1869 at the call of Detroit's Temple Beth El and on the recommendation of Rabbi Max Lillienthal.¹ A few months later he attended the Philadelphia Rabbinical Conference, the first conclave of the leaders of Reform Judaism in the

IRVING I. KATZ is the executive secretary of Temple Beth El. He is a past president of the Jewish Historical Society of Michigan and former editor of *Michigan Jewish History*.

Rabbi Kaufmann Kohler, age 26, as he appeared on his arrival in Detroit in 1869.



United States. In 1870, he married Johanna, daughter of the great Reform theologian and rabbi, Dr. David Einhorn, the leader of Congregation Beth El in New York. As a wedding present Beth El of Detroit furnished his home.

During his two-year stay in Detroit, Kohler organized the Gentlemen's Hebrew Relief Society and abolished the observance of the second day of festivals and the wearing of the *talit* by the rabbi. On his 75th birthday, in 1918, Beth El honored Kohler with an honorary membership for life.

In 1871 Kohler went to Chicago to become rabbi of Sinai Congregation. In 1879 he succeeded Einhorn in New York, remaining rabbi of Beth El until 1903 when he retired from the active ministry. In 1903 he was elected president of Hebrew Union College, Cincinnati, filling the offices of president and head of the department of theology until 1921, when he retired to New York and devoted himself to literary work. Among other important positions he held were those of editor of the department of theology and philosophy of the *Jewish Encyclopedia* (to which he also contributed some 300 articles), one of the editors of the English version of the Holy Scriptures issued by the Jewish Publication Society of America, and an editor of the *Union Prayer Book*, published by the Central Conference of American Rabbis of which he was a charter member and also honorary president.

From his arrival in America Kohler took an active part in the early struggles of Reform Judaism. As the years went on he became the leading theoretician of classical Reform. He was a formidable controversialist and apologist. He strove for clarity of doctrinal



Johanna Einhorn, married to Kaufmann Kohler in 1870.

expression and reason in practice. He issued the call for the famous Pittsburgh Rabbinical Conference in 1885, whose declarations established the basis of American Reform Judaism for the next fifty years, and which led to the eventual adoption of the *Union Prayer Book*. Kohler introduced in Chicago the first Sunday morning services (but not as a substitute for the Sabbath). He was an important factor in almost every notable step taken by the Reform synagogue in America. He was a rare combination of scholar, preacher and folk leader. To the end he maintained the beautiful piety toward Judaism in which he had been reared. As a beloved sage and friend who had "raised up many disciples" he died honored and mourned by all factions of Jewry.

Kohler's contributions to Judaism may roughly be summed up under four heads: a preeminent preacher, educator, scholar and Jewish leader. His sermons, deeply learned and glowing with zeal, were models of sound exegesis and hermeneutics. He commanded the whole field of Jewish learning and also the literature of modern culture. He met the intellectual crisis of the 19th and 20th centuries with candor and learning but with unwavering faith. Prophetic and progressive Judaism he found compatible with whatever new knowledge the world might achieve. Not very long after his coming to America he wrote a religious reader and historical articles for Jewish youth. Some of the latter appeared in *The Sabbath Visitor*, of which he was for a time the editor. His *A Guide for Instruction in Judaism*, a development of an earlier work, became a standard textbook in religious schools. He was active in the effort to systematize and enlarge the curriculum of the religious school.

As president of the Hebrew Union College, he reorganized and enlarged the curriculum, and raised the standards of scholarship and instruction.

Kohler was an indefatigable student and prolific writer. The list of his writings reaches more than 2,000 items. They cover the whole field of Jewish learning, from minute points of philology, grammar and exegesis to the most abstruse philosophical and theological questions. They show his unchanging belief in Judaism as a progressive, evolutionary religion. His great work, upon which his fame will most lastingly rest, is his *Jewish Theology*, the fruit of his lectures at the Hebrew Union College, published in German in 1910 and in English in 1918. This was the first comprehensive and systematic treatment of the subject from the viewpoint of Reform Judaism. It elucidates the tenets of Judaism from the historical, critical and developmental point of view. His *Hebrew Union College Addresses*, demonstrates his mastery of Jewish lore, his keen interest in current Jewish questions and also exhibits his rare skill as a preacher. In honor of his 70th birthday many scholars of Europe and America contributed to the *Studies in Jewish Literature*. This volume contains a bibliography of his writings compiled by the late Dr. A. S. Oko, librarian of the Hebrew Union College. In 1923 Kohler wrote *Heaven and Hell in Comparative Religion*, in honor of the sixth centenary of the birth of Dante. He left, at his death in New York in 1926, many manuscripts, some of which were collected and published by the Alumni Association of the Hebrew Union College as memorial volumes.

Kaufmann and Johanna Kohler had four children: Max J., Rose, Edgar J. and Lili. Max, born in Detroit, became a U.S. Attorney in New York, a specialist in immigration and naturalization law, and a prominent communal leader. He was a dedicated student of history and contributed articles to the *Jewish Encyclopedia* and *Publications of the American Jewish Historical Society* on early American Jewish history and the struggle for Jewish emancipation, particularly as carried on at postwar congresses in Europe in the 19th and 20th centuries.

Rose Kohler was a painter and sculptor. The most noted of her productions was the medallion, "The Spirit of the Synagogue,"¹ a graphic answer to Sargent's painting, "The Synagogue," in the Boston Public Library. A bust of her father, executed by her, is in Detroit's Temple Beth El.

NOTES

¹When it became known to the leaders of Detroit's Temple Beth El in the summer of 1869 that Beth El's pulpit would become vacant, an invitation written in German was extended to Rabbi Kohler by the Pulpit Selection Committee, which consisted of Martin Butzel, Marcus Cohen and Herman Freed-

man. A translation of the letter into English was rendered by Rabbi Abraham I. Shinedling, a student of Rabbi Kohler at Hebrew Union College, now living in retirement in Albuquerque, New Mexico. The translation first appeared in *American Jewish Archives*, Vol. 19, No. 1 (April, 1967), pp. 37-40. The original of the letter is in the archives of Temple Beth El.

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REVISION OF CONSTITUTION AND BY-LAWS

It is after much diligent work that in this issue of our magazine we are printing our revised Constitution and By-Laws. I want to thank Chairman Abraham Satovsky for the painstaking job he did in bringing the Constitution and By-Laws up to date so they conform to what we have been doing, what we are doing, and what we aim to do. This revised document provides the means and tools for us to carry on our work. Thanks also to all the Officers and Board Members who contributed suggestions and gave continued support and guidance during the whole revision process.

*-- Doris P. Easton
President*

* * *

After two years of work and effort by our committee, the Jewish Historical Society of Michigan has amended its Constitution and By-Laws. We hope and expect that the changes will improve the operation of the society and its ultimate fine goals.

My personal thanks to those who have helped for their time and suggestions, include our president, Doris Passell Easton, our past presidents, Dr. Henry Green, Allen A. Warsen, Dr. Abraham S. Rogoff and Irving I. Katz; our treasurer, Reuben Levine; our secretary, Phillip Applebaum; our board members, Morris Friedman, Dr. Lee F. Weinstock, and the other officers and board members who have directed and guided our plans, suggestions and ultimately approved a modification of them.

*— Abraham Satovsky
Chairman, Constitution
and By-Laws Committee*

CONSTITUTION OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN

ARTICLE I

NAME

The name of this organization shall be the JEWISH HISTORICAL SOCIETY OF MICHIGAN.

ARTICLE II

PURPOSE

The purpose of this Society shall be to foster the collection, preservation and publication of all 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 efforts 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 other historical societies. No part of the net income of this Society shall inure to the benefit of any member of this Society. No part of the activities of this Society shall be carried on as propaganda, or influencing legislation or participation in, or intervention in political campaigns on behalf of any candidate for public office.

Upon dissolution of this Society, its assets shall be distributed for one or more exempt purposes to the Wayne State University Press of Detroit, Michigan for publication of material relating to Michigan Jewish history.

ARTICLE III

REGISTERED OFFICE AND RESIDENT AGENT

There shall be a registered office and a resident agent of the Society, in order to comply with any requirements of the State of Michigan.

ARTICLE IV

FINANCING

Section 1. The Society is organized upon a non-stock basis.

Section 2. The Society is to be financed under the following general plans: dues, assessment, contributions, gifts, bequests and devises.

ARTICLE V

OFFICERS

Section 1. The officers of the Society shall consist of a President, two Vice-Presidents, Treasurer, Financial Secretary, Recording Secretary, Corresponding Secretary, elected for a term of one year. Candidates for office shall be nominated at least thirty days before the annual meeting by a nominating committee appointed by the President with the approval of the Executive Committee and/or Board of Directors.

Section 2. No President shall be elected consecutively more than twice to the same office.

Section 3. Vacancies in any office shall be filled for the balance of the term by a majority vote of the Board of Directors, present.

ARTICLE VI

BOARD OF DIRECTORS AND EXECUTIVE COMMITTEE

Section 1. The management of the Society shall be vested in the Board of Directors who shall be elected annually for a term of one year. The Board of Directors shall consist of at least twenty elected directors, plus the elected officers, plus the past Presidents. If at any annual meeting, more directors are elected, the number shall be automatically increased by that number.

Section 2. Candidates for the Board of Directors shall be nominated at least thirty days before the annual meeting by a nomination committee appointed by the President with the approval of the Executive Committee and/or Board of Directors. Additional nominations may be made by any current member at the annual meeting, with consent of the person nominated.

Section 3. The Executive Committee shall be composed of the officers of the Society and the immediate past President.

Section 4. Past Presidents shall automatically become members of the Board of Directors with the right to vote and be counted in the quorum.

Section 5. Vacancies in the Board of Directors shall be filled for the balance of the term by a majority vote of the Board of Directors present.

ARTICLE VII

COMMITTEES

The standing committees shall be Membership, Program, Publication, Publicity, Historical Projects, and Constitution and By-Laws. Other committees may be appointed by the President with the approval of the Executive Committee and/or Board of Directors.

ARTICLE VIII

MEETINGS

Section 1. The annual meeting of the Society shall be held in June or at such time as designated by the Board of Directors.

Section 2. The business of the annual meeting shall consist of:

- a. Report of the President
- b. Report of the Treasurer
- c. Report of other officers and committees
- d. Election of officers and directors
- e. Discussion of projects for coming year
- f. Old business
- g. New business
- h. Good and welfare

Section 3. The Board of Directors shall meet at least four times a year. Notice of the meetings shall be sent no less than twelve days prior to such meetings. Special meetings may be called by

the President or at least five members of the Board of Directors, indicating the purpose of the meeting.

ARTICLE IX QUORUM

Section 1. At any meeting of the Society, regularly and properly called, those present and voting shall constitute a quorum.

Section 2. A quorum of the Board of Directors shall require ten members.

ARTICLE X MEMBERSHIP AND DUES

Section 1. Membership shall be open to all persons interested in the purposes of the Society.

Section 2. The Board of Directors shall determine the dues of the following categories, to-wit: regular, contributing, sustaining and life.

Section 3. Members shall be entitled to vote at the annual meeting, and to receive all publications issued by the Society.

Section 4. A member who fails to pay dues, two consecutive years, may be dropped from the membership, on the recommendation of the Board of Directors.

Section 5. The Board of Directors may recommend an honorary membership to a person who has made an outstanding contribution to the purposes of the Society. Such a recommendation must be confirmed by a majority vote of the Society's membership present at the annual meeting of the Society. An honorary member shall be exempt from the payment of dues.

ARTICLE XI AMENDMENTS

This Constitution may be amended at any regular meeting of the Board of Directors, or at a meeting specially called for that purpose, by two-thirds of those present, provided written notice of at least three weeks prior to the meeting has been given indicating the proposed changes.

BY-LAWS OF THE JEWISH HISTORICAL SOCIETY OF MICHIGAN

ARTICLE I POWERS AND DUTIES OF OFFICERS

Section 1. PRESIDENT. The duties of the President shall be

to preside at all meetings of this Society; to act as chairman of the Executive Committee and the Board of Directors; to act as the official representative of this Society; to appoint such committees as are authorized by the Constitution and By-Laws; and to perform all other duties usually devolving upon such an officer. The President shall be an ex-officio member of all committees of this Society.

Section 2. VICE-PRESIDENTS. The duties of the Vice-Presidents shall be to perform the duties of the President in the case of the President's absence or disability, and to carry out such other functions as may be delegated by the President or Board of Directors.

Section 3. TREASURER. It shall be the duty of the Treasurer to keep the accounts of the Society; to receive from the Financial Secretary copies of deposit slips for dues; to deposit all other funds of the Society into the Society's bank accounts; to dispurse such moneys and funds in such a manner as the Board of Directors shall from time to time prescribe; to render reports to the Board of Directors, and an accounting of the financial affairs of the Society at the annual meeting of the membership. Withdrawals from the bank accounts shall require one signature of the Treasurer or the President or a Vice-President.

Section 4. FINANCIAL SECRETARY. The duties of the Financial Secretary shall be to mail annual dues statements to all members, with follow-up mailings to those members who had not remitted their dues; to receive and deposit all dues in the Society's bank account, and send all copies of all deposits slips to the Treasurer; to maintain an up-to-date list of all current members of the Society.

Section 5. RECORDING SECRETARY. The duties of the Recording Secretary shall be to keep an accurate record of all proceedings of this Society; to act as secretary of the Board of Directors and the Executive Committee; to keep accurate minutes of the meetings of the membership, and the Board of Directors.

Section 6. CORRESPONDING SECRETARY. The duties of the Corresponding Secretary shall be to maintain a list of all officers, board members, and general membership; to notify officers, directors and committee persons of their appointments; to notify all members of the annual or special meetings; to notify the board members of their meetings; to conduct such correspondence as directed by the President or Board of Directors.

ARTICLE II

PUBLICATIONS COMMITTEE

The chairman of the Publications Committee shall also be the editor of the journal, MICHIGAN JEWISH HISTORY, the official publication of the Society. The publications committee shall consist of not less than three nor more than five members.

ARTICLE III
ORDER OF BUSINESS

The order of business at board meetings shall be:

1. Reading of minutes of the previous meeting
2. Report of Treasurer
3. Reports of other officers and committees
4. Unfinished business and old business
5. New business
6. Good and welfare

ARTICLE IV
AMENDMENTS

These By-Laws may be amended at any regular meeting of the Board of Directors or at a meeting specially called for that purpose, by two-thirds of those present, provided written notice of at least three weeks prior to the meeting has been given indicating the proposed changes.

ARTICLE V
PARLIAMENTARY AUTHORITY

Robert's Rules of Order, revised, shall govern the proceedings of this Society, except in such cases as are covered by the Constitution and By-Laws of the Society.

REPORT OF THE NINETEENTH ANNUAL MEETING

The 19th annual meeting of the Jewish Historical Society of Michigan was held July 30, 1978 in Stouffer's Northland Restaurant, Southfield, Michigan.

The late-morning brunch was attended by about 60 people. President Doris P. Easton called the business meeting to order at 1 p.m. Rabbi Leon Fram delivered the invocation, and Mrs. Easton introduced the officers and guests seated at the head table.

The minutes of the 18th annual meeting were read by Phillip Applebaum, recording secretary, and treasurer Reuben Levine gave the financial report. Jeffrey Borin, membership chairman, reported that to date, the JHSM had 293 members, including 13 life members. Dr. Henry Green gave a report on materials received from outstate synagogues.

In her review of the past year's activities, Mrs. Easton thanked the officers and committee chairmen for their fine work. She said that the Society had participated in the dedication of three historical markers, including those in Traverse City, downtown Detroit and the Jewish Community Center of Metropolitan Detroit.* The Society had also co-sponsored (with the Jewish Parents Institute) the appearance of noted author Bernard Postal at the annual Jewish Book Fair at the Detroit Jewish Community Center on November 20, 1977. Dr. Eugene Perle, professor of urban planning at Wayne State University, was the guest speaker at the JHSM semi-annual meeting in January, 1978. Dr. Perle spoke on "Neighborhood Change and the Jewish Experience in the United States."

Dr. Green, chairman of the nominating committee, submitted the slate of officers and members of the Board of Directors for 1978-79, which included the following: Doris P. Easton, president; Jeffrey N. Borin, vice president; Reuben Levine, treasurer; Phillip Applebaum, recording secretary; Gertrude Edgar, corresponding secretary; Lee Schwartz, financial secretary. Nominated for the Board of Directors: Goldie Adler, David G. Brodman, Dr. Ralph Coskey, Walter L. Field, Rabbi Leon Fram, Morris Friedman, Sarah Friedman, Larry Gormezano, Walter E. Klein, Alvin L. Kushner, Mr. and Mrs. Louis LaMed, Patricia L. Pilling, Sarah Rogoff, Abraham Satovsky, Mrs. Herbert O. Schein, Dr. Oscar D. Schwartz, Leonard Simons, Devera Stocker, Dr. Saul Sugar, George M. Stutz, Lee F. Weinstock. Nominated from the floor were Ida Levine and Lenore Miller.**

* See *Michigan Jewish History*, Vol. 18, No. 1, January 1978, pp. 16-19.

**All past presidents of the Society automatically become members of the board. Past presidents include Allen A. Warsen, Irving I. Katz, Rabbi Emmanuel Applebaum, Dr. Irving I. Edgar, Dr. Abraham S. Rogoff, Dr. Henry Green.



Judge Ira G. Kaufman addresses the annual meeting.

The entire slate of candidates was unanimously elected. Dr. Irving I. Edgar then installed the officers and board members.

Mrs. Easton called upon Dr. Abraham S. Rogoff to introduce the guest speaker, Ira G. Kaufman, probate judge of Wayne County. Judge Kaufman's topic was "Jews in the Judiciary," an informative, entertaining, historical review of Jewish judges of Michigan. Judge Kaufman's address was accentuated with many personal anecdotes and reminiscences, and was well received by those present.

Mrs. Easton closed the meeting, adding appreciation for those JHSM members who had hosted board meetings in their homes during the year.

NEW MEMBERS

We extend a warm welcome to the following persons who have recently become members of the Jewish Historical Society of Michigan.

Joseph J. Beck
Ruth Cooper
Molly Ferleger
Miriam Gornbein
Mr. and Mrs. Archie P. (Lydia) Grey
Israel Kaplansky
Mr. and Mrs. Donald Lewis
Ruth Podolsky
Mrs. Ely Robinson
Mrs. Adele Staller
Helen Zimmerman

ADDENDA AND CORRIGENDA

Volume 18, Number 1, January 1978, p. 4 to read:

The editors of *Michigan Jewish History* have been:

Allen A. Warsen. November, 1965 — November 1973

Irving I. Edgar. November 1973 —

Corrections for Volume 18, Number 2, June 1978:

The Hebrew date on the cover should be Sivan 5738.

- In "Dr. Max Ballin and Harper Hospital of Detroit" by Irving I. Edgar, the following line was omitted from page 4, paragraph 2: This "old guard" had been joined "by the brilliant Max Ballin."⁸

In "The Detroit Jewish Directory of 1907 as a Research Source" by Allen A. Warsen, note the following corrections:

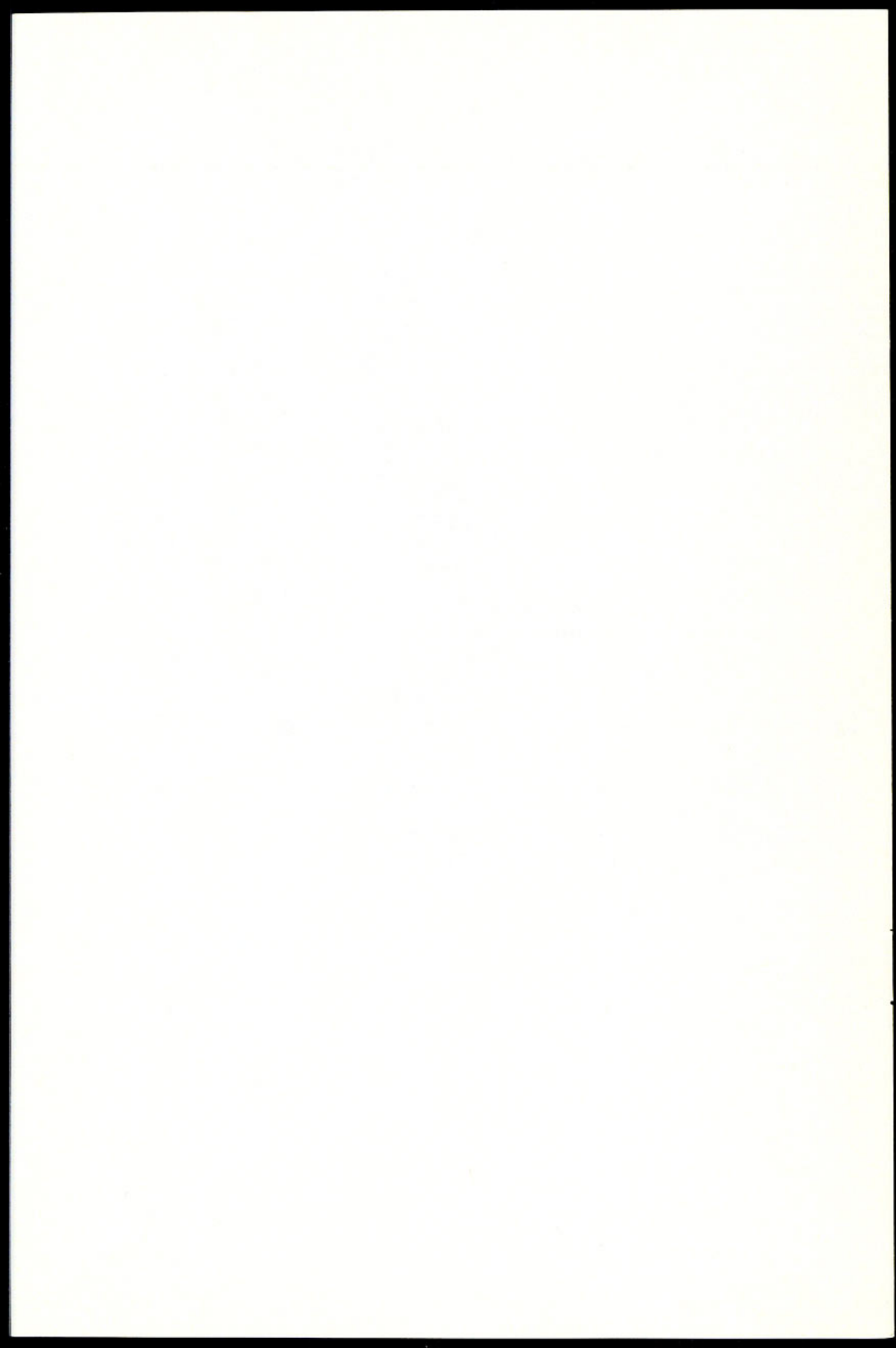
Page 21, paragraph 4: It is not surprising, therefore, that the peddlers were organized in a Peddlers and Traders Protective Union [instead of Peddlers and Drivers Protective Union].

Page 22: *Teachers*: Dora and Miriam Buchhalter [instead of Buchalter; in addition, subsequent research has revealed there was no Lena Buchhalter]; Harold, Helen and Louise Breitenbach [instead of Breitender].

Reverends: J. M. Lachovsky [instead of Lachowski].

Lawyers: Charles Simons [instead of Simmons]. Alfred Srere; George Srere; Harry Srere [instead of Ssera].

Martin Butzel was erroneously included in the list of lawyers by the editors of the Jewish Directory. He was, in fact, a businessman associated with the clothing firm of Heineman, Butzel & Co.



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