

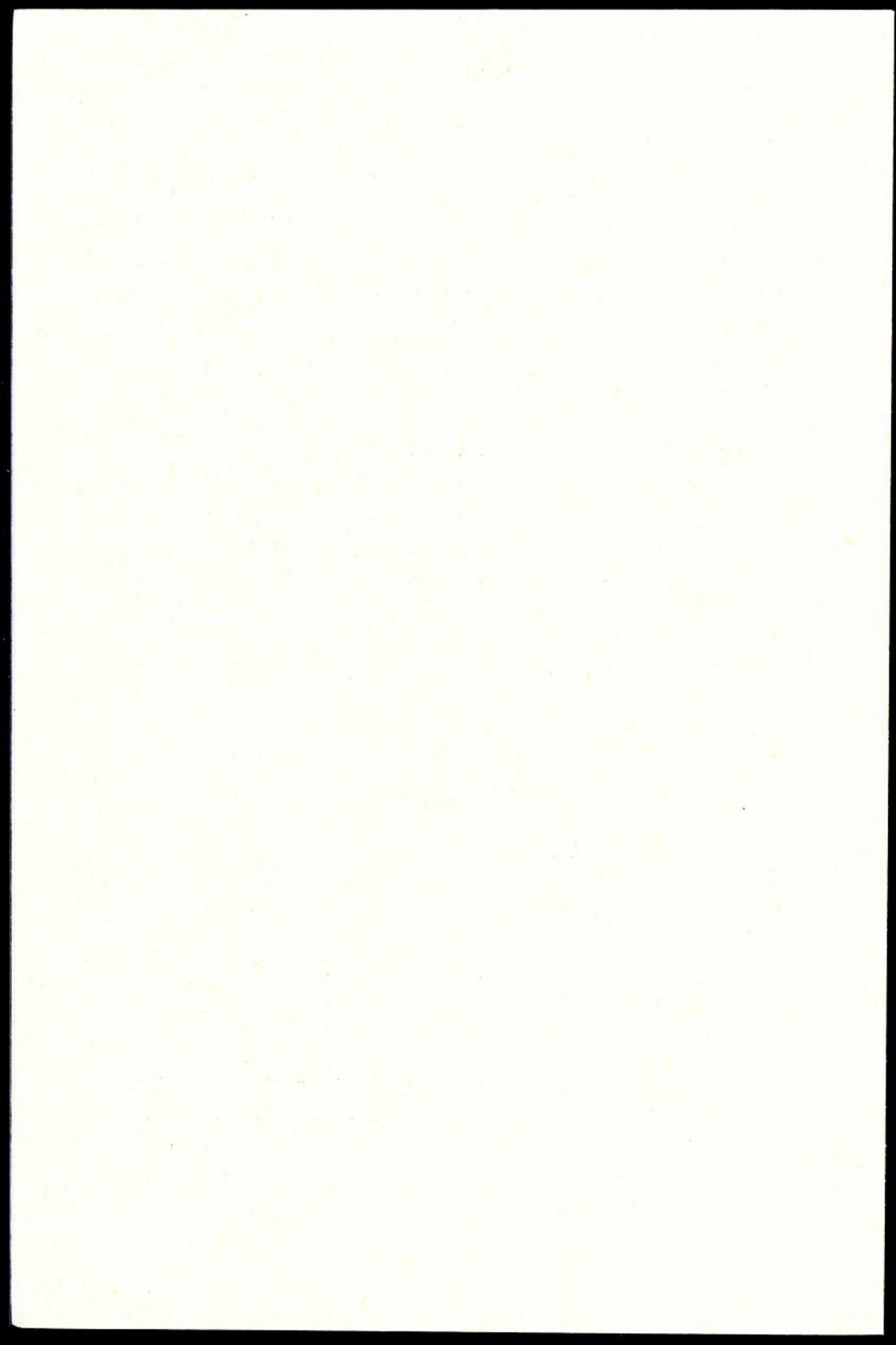
# MICHIGAN JEWISH HISTORY



JANUARY, 1969

TEVES, 5729

**JEWISH HISTORICAL SOCIETY OF MICHIGAN**



# MICHIGAN JEWISH HISTORY

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

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

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# MEMORIES OF AN EARLIER DETROIT

by MICHAEL MICHLIN

In January 1913, Ellis Island was a busy place, processing thousands of immigrants who were coming to the United States from all parts of Europe. I, too, was among that group, having been born (November, 1891) in the small town of Uzda, Russia, which was not far from Minsk. I had studied in Slutzk and Minsk, but mostly in the famous Yeshiva city of Mir. (Bialik refers to the Mirer Yeshiva in his celebrated poem "Hamatmid.")

After spending a few weeks with relatives in New York, I made my way to the Mid-West and found my father in Hudson, Indiana, the only Jew among the 800 inhabitants, most of whom were retired farmers. I stayed there only briefly before traveling to the "big city" of Detroit.

When I arrived in Detroit, my first impression was that the Jews lived pretty much together, although they originated from many different countries and formed their own synagogues. The newest arrivals, to a great extent, made their livelihood by peddling junk, fruits and vegetables, dress goods and other merchandise. Those who had settled in Detroit some years before were the "Yahudim" or German Jews. Their businesses were well established, being scrap yards, wholesale dry goods stores and some larger department stores. It was at these last named establishments that the newcomers would try to buy the furniture needed for the larger households they were saving up to bring over from the "old country."

The Detroit Jewish community was then centered in an area of Hastings and its cross streets as far south as Gratiot and north to Warren. Many of the wealthier Jews (the Yahudim) lived among the "Goyim," north of Forest, Hancock and Warren. Rooms were often rented out to "boarders." In fact, my uncle, a junk peddler, lived in what was supposed to be a bedroom, but it had no windows. I stayed with him until I could rent a "deluxe room" at 379 Elliot Street, at \$5.00 rent per month.

The Robinsons (David Robinson and his five sons) had a large department store on the corner of Hastings and High Streets. They kept the store closed on the Sabbath, and near sunset on Saturday, long lines would form waiting for the doors to open at the end of Shabbos.

On Michigan Avenue there was People's Outfitting (the Weine-mans) who advertised with big posters on Hasting Street: "You fur-

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nish the girl — we furnish the home." Other reliable and friendly places of business included Keidan's Department Store on Gratiot and the dry goods shops of the Kroliks and the Shetzers on Jefferson. Some Jewish businesses were in the Polish neighborhood on Mt. Elliot and in Hamtramck. I knew very well the Segals and the Isbergs and helped prepare their children for Bar Mitzvah.

Every possible trade and skill was represented among the Jewish bread-winners of Detroit in the early 1900s: tailors, carpenters, plumbers, shoe repairmen and of course, the peddler. Traditional Jews preferred those occupations where they could be independent, and thereby observe the Sabbath and other holy days. Others were compelled by circumstances to work in the factories.

Later, when the Ford plant on Woodward in Highland Park announced a \$5.00 per day wage, thousands crowded the factory entrance in hopes of getting one of the openings. The single men were proud to wear the Ford badge; it was a great help when courting the young ladies. Since they outnumbered the available men, they could afford to be choosy. But it wasn't easy to get a job then, and I recall clearly one of my friends saying, "I used up my eight street-car tickets today (they were then eight for 25 cents) looking for a job at the auto plants, but it was no use." Another told me that he was hired because he knew some English, the other twenty in line being unfamiliar with the language.

In Detroit, at that time, were a few branches of the "Arbeiter Ring" (Workmen's Circle), the "National Arbeiter Farband," "Poale-Zion," "Tseiere Zion," and the various "Landsmanshaften." There was also a Labor Lyceum on one of the side streets off Hastings. There, the "radicals" of the day, the union, and the Arbeiter Ring members, plus other workers' groups would meet.

Hastings Street also had its "Circle Theater" where the Yiddish actors would perform before enthusiastic audiences. On one occasion I was present when Rudolph Schildkraut (father of Joseph) put on a magnificent performance in Sholem Asch's drama "Got Foon Nekomah" (God of Revenge). On the second floor of the Circle Theater was a hall which was popular for organization meetings and special concerts.

Among the synagogues, the oldest was Temple Beth-El. (Located at Temple and Woodward; it later became the Bonstelle Theater and is now the Wayne State University Playhouse.) Beth-El was a na-

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tionally known Reform congregation whose esteemed rabbi, Dr. Leo Franklin, was frequently invited to speak in Christian churches. The Temple choir was well regarded, although the Christian members had difficulty in pronouncing the "Echod" in the Shema prayer.

Other synagogues were the Shaarey Zedek on Winder Street and the Beth Jacob on Montcalm. On a summer Friday night the Beth Jacob "shule" doors would be open and the powerful voice of Cantor Roitman could be clearly heard in the street. Many of the persons taking a stroll would stop to listen in admiration. At the Shaarey Zedek, Rabbi Hershman would begin his sermons with "Jews and Jewesses" and be assisted in the services by Cantor Minkovsky. In the "Russishe Shule" was the esteemed cantor, Berele Chagi, brother of the well known late Hebrew teacher, Josph Chagi. His voice was so beautiful that worshippers came from other synagogues to hear him. When he sang the prayer for the new month there was barely standing room among the entranced congregation.

At the Hannah Schloss Building on High Street near Hastings, the Farband opened a "National Radicale Shule." There hundreds of youngsters came twice a week (Saturday and Sunday) to learn Yiddish. There were two Talmud Torahs, one in a "modern" building on Division Street near Antoine, where Mr. Buchhalter was the supervisor. Rabbi Hershman was in charge of curriculum and the staff, which included Messrs. Joseph Chagi, Maurice Zackheim, Parness and Becker. The other Talmud Torah, on Columbia Street at Hastings, stressed prayers (dovnen—Ivre). They were rather strict, and one of my close friends, an excellent Hebrew teacher, was refused a position there because they noticed a comb in his upper pocket on Shabbos. Later, Mr. Agree opened a Hebrew school on Elliot Street near Hastings. I was one of the three teachers and we used what was then a new method — conversational Hebrew (Ivrith B'Ivrith).

In addition to those schools mentioned, there were several private "Chadorim," as well as private tutoring by men who would "peddle" the first half of the day and give Hebrew lessons in the afternoon after the public school classes had ended. One such cheder was on Antoine near Napoleon, where an electric bulb had to stay on all the time because so little light came in from the outside. One teacher had the beginners, the other took the "advanced." Tuition was a dollar per month for each child and the teachers would collect it themselves, usually on Friday when there were no classes. Many families preferred to pay 25 cents weekly.

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At that time the average income of a Hebrew teacher was about \$15.00 per week. I later advanced to one hundred dollars a month at the Mogen Abraham Synagogue on Farnsworth, where Mr. Meyers was president. It was possible for me to save quite a bit from that income, helped in part by Finkelstein's Restaurant on Hastings, where one could get a full course meal for 15c, including chopped liver, soup, meat, "compote," and a wide variety of bread. For six dollars a month I rented a room at the home of Mrs. Zina Ehrlich, a widow. She was the mother of Joe (husband

of Dora Ehrlich), and their jewelry store on Gratiot was well known to a large clientele. It appears that Mrs. Ehrlich had also been the "landlord" of Rabbi Hershman when he first came to Detroit to assume the rabbinate at Shaarey Zedek. Among her many activities was collecting money for the Jewish National Fund. There was no local office then for the organization and she would distribute the blue and white boxes herself. At collection time she took the streetcar to pick up the contributions, and I would sometimes help her count the change, mostly pennies. It would be sent to a Mr. Rubin in New York.

Mrs. Ehrlich also kept busy collecting used clothing and distributing it among needy families. Occasionally she was on the phone asking a friend for a certain size dress she needed for a poor woman. She was a remarkable person and few people knew of her many acts of charity.

In August 1919, I was engaged as a teacher at the Ahavas Achim Talmud Torah (Delmar and Westminster). Below is a copy of my contract. (I still have the original copy in Hebrew.)

A CONTRACT

A. We, the undersigned leaders of the Talmud Torah "Ahavas Achim" are promising to pay Mr. Michael Michlin the sum of \$1920.00 for teaching twelve months from Oct.

העברייעשער

לערהרער

לערינט גרינדליך די העברייעשע  
שפראך, אלע אידעשע למודים  
אויך תלמוד. קען אויך ענגליש.

פאר מעסיגע פרייווען.

מ. מיכלין

112 ברוסטער סט.

---

M. MICHLIN  
112 BREWSTER ST.

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1919 to Oct. 1920.

P.S. If we shall pay any other teacher more than the above salary, Mr. Michlin shall not get less.

B. The above salary shall be paid bi-monthly — eighty dollars.

C. Mr. Michlin shall teach two classes in Hebrew using modern methods; reading, writing, history, "agodoth" and songs.

D. Mr. Michlin shall get two weeks vacation during the summer.

E. The above articles shall not be changed without the consent of Mr. Michlin and of the Board of Education of the Ahavas Achim Talmud Torah.

Signed:

Sholem Nelson  
M. Abel  
Abraham Kabatsky  
Michael Michlin

Aug. 25, 1919, Detroit, Mich.

Goldman's Drug Store on Hastings Street was a popular meeting place for the newer immigrants. There they could buy the "Shifskarten" on time payments and then send the steamship tickets to the members of their family still waiting in Europe for the passage to America.

Belle Isle was crowded on Sundays, and back of the Casino, facing the river, was known as "Yiddish Territory." The Jewish youth would congregate there. They not only had fun, but met to discuss current Jewish problems, as well as such topics of the day as labor and Socialism. A song fest usually followed, with Hebrew and Yiddish melodies, along with the current popular songs.

In 1917 a group of ten boys and two girls decided to organize a Hebrew speaking club. The Shaarey Zedek gave its permission to meet at the Division Street Talmud Torah on Sunday evenings. The organization was named "Hashachar" and later, with the arrival in 1919 of Mr. Bernard Isaacs to the Detroit scene, it became "Kvutzah Ivrit." One of the two girls was Chana Weintrobe, who later became Mrs. Michlin. Within a few years there were over seventy members participating in the Hebrew lectures and debates arranged by the club. Free evening courses in Hebrew for adults were given at the Talmud Torah.

One event the "Hashachar" planned was a Bialik celebration on

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'June 17 1916, in the Hannah Schloss auditorium at which Rabbi Hershman spoke. Ten years later, in 1926, Bialik came to Detroit on a Zionist mission. In his honor a banquet was arranged at the Statler Hotel. Among the dignitaries at the head table were Fred Butzel and Edgar Guest, who dedicated a poem to Bialik in The Detroit Free Press on that day. Here is the poem :

WELCOME TO CHAIM NACHMAN BIALIK

by Eddie Guest (April 7, 1926)

I HAVE BEEN ASKED TO WELCOME YOU, BIALIK,  
Better than words, were pity's glistening tears,  
For all the anguish of the long, hard years,  
A fitter welcome were a Gentile's prayer  
That God should lift the cruel yoke you bear  
Should ease your suffering and make smooth the way  
And haste the dawning of the better day.

BECAUSE YOU ARE, THERE STILL IS HOPE, BIALIK,  
While one still pleads for courage some will dare  
To rise above the flesh pots which ensnare.  
And some will follow where the great heart leads  
To mold his influence into mighty deeds.  
Not vain your struggle, nor in vain your lives,  
Because you sing, the torch of hope still shines.

I AM BUT A HUMBLE CRAFTSMAN HERE, BIALIK,  
And yet I dream that men may come to peace  
That all the cruelties of life shall cease,  
That Jew and Gentile shall in stature grow  
And live the life God fashioned us to know.  
And sharing such a dream, to you I've penned,  
These feeble lines of welcome, as a friend.

"The Hashachar" also succeeded in getting a number of new subscribers to the Hebrew weekly "Hatoreh," published in New York. The group also sold Hebrew classics reprinted as paperbacks, because World War I prevented them from being brought over from Europe.

Shaarey Zedek was known as the synagogue where the members were General Zionists. After the Balfour Declaration was announced (November 2, 1917), a large celebration and parade was held near the synagogue. Many of those marching were dressed in formal attire, and I especially remember the late Mr. Louis Stoll in his stovepipe hat. The Shaarey Zedek was host to many famous personalities. The He-

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brew writer Mosensohn delivered an address there in Hebrew; also Shmarya Levin, Dr. Chaim Weizmann, and Nahum Sokolow.

On May 16, 1915, Sholem Aleichem appeared at the Detroit Opera House under the auspices of the Progressive Literary and Dramatic Club. He read from his writings, and the audience interrupted him often with their laughter at his humor. Some of the members of the dramatic club were Philip Gilbert, Sam Victor, M. Finkel and A. Babitch. They presented a Sholem Aleichem skit "Die Agenten" — "The Insurance Agents." The Detroit News, in its report of the event, related an incident that had taken place when the two humorists Sholem Aleichem and Mark Twain met. Mark Twain said, "So you are the Yiddish Mark Twain. I suppose I might be called the American Sholem Aleichem."

Jabotinsky once delivered a moving talk at the old Detroit Opera House on Cadillac Square. He promoted the creation of a Jewish Legion during World War I. Among the first Detroit volunteers were Gershon Avrunin and Abe Weintrobe. The latter was in the same regiment as David Ben Gurion. Abe's sister, Annie (or Chana) organized a branch of the Red Mogen David, which served the Jewish Legionnaires much as the Red Cross did for the American forces. Annie was interviewed by the then Detroit Daily Journal and had her picture on the front page. Both Ben Gurion and Itzhak Ben Zvi (later president of Israel) visited Detroit at this time to help the Jewish Legion in its recruiting drive.

In 1958, when my wife and I visited Israel, we had the honor of a special audience with President Ben Zvi in his Jerusalem office. He fondly reminisced with us the events of over forty years before. He also presented us with an inscribed copy of his book *Nidchai Israel*, which we treasure highly.

As a Hebrew teacher and principal in the United Hebrew Schools of Detroit, I have witnessed the tremendous progress made in the field of Jewish education during the past five decades. Mr. Isser Rabinowitz was founder of the United Hebrew Schools and he, with David Robinson, Louis Duscoff and M. B. Cohen (father of Harry Cohen), brought Mr. Bernard Isaacs to Detroit. Among Mr. Isaacs' first staff of teachers were the late Mr. Max Gordon, David Markson, and the Kashdan brothers. From the first classes on Wilkins Street near Hastings there was such steady growth, that Detroit was able to eventually boast the outstanding Hebrew educational system in the United States.

# SOME EARLY JEWISH PHYSICIANS OF MICHIGAN\*

by IRVING I. EDGAR, M.D.

## I

### DR. HUGO ABRAHAM FREUND AND THE JEWISH COMMUNITY

Dr. Hugo Abraham Freund belongs to that quadrumvirate of Jewish physicians in whom the Germanic-Jewish influence reached its finest fruition, carrying the four to highest points of prominence and accomplishment in the healing art in the State of Michigan. The other three composing this quadrumvirate are Drs. Max Ballin, Louis Hirschman, and David J. Levy.



Dr. Hugo  
Abraham Freund

Dr. Freund's influence on the development of the practice of medicine, particularly in Metropolitan Detroit, was indeed great. He was a medical pioneer in many areas of medical practice in Michigan. He was one of the key physicians who helped develop Harper Hospital of Detroit to its high point of eminence as a medical institution for treatment, research, and teaching. Through his connection with the Children's Fund of Michigan, he helped develop many of the services relating to the whole field of child welfare. He trained many men in internal medicine.

He was one of the early pioneers who gave of his time and effort to the development of a free dispensary service under Jewish auspices, first in the United Jewish Charities' Hannah Schloss Building<sup>1</sup> on old High Street (now Vernor Highway) near Hastings Street, beginning in 1905, the very year of his graduation from medical school, then in the North End Clinic fitted out from a couple of adjacent stores on Westminster Avenue in 1923, then in the first formally built North End Clinic in the Wineman Building on Holbrook Street near Oakland Avenue, culminating finally in the development of today's Shiffman Clinic and Sinai Hospital of Detroit.

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\*This is the 8th article in a series. See Edgar, Irving I., "A History of Early Jewish Physicians in Michigan," **Michigan Jewish History**. Vols. I-7. The notes and references will appear in a later issue.

### *Some Early Jewish Physicians of Michigan*

Dr. Hugo Freund was born in Detroit on old Columbia Street, December 6, 1881, the son of Adolph Freund and Henrietta (Newman) Freund. His father was very active in the Detroit Jewish Community,<sup>2</sup> especially at Temple Beth El<sup>3</sup> and he was nationally prominent in B'nai B'rith circles.

This Jewish-Germanic background in the household in which Dr. Freund was reared undoubtedly had a marked influence on his development so that even though he was born in Detroit he may truthfully be considered as belonging to the Germanic period of American Jewish history.

Dr. Freund obtained his early education in the Detroit Public Schools and he must have attended the religious school of Temple Beth El. He graduated from Old Central High School. He then attended the University of Michigan, where he obtained his BA Degree in 1903 and his MD Degree in 1905. He must have been an excellent student with an impressive personality; for even before his graduation from medical school, as the *Jewish American* of Detroit, June 10, 1904, writes:

A great honor was recently accorded undergraduate Hugo A. Freund in his appointment as a member of the Medical Staff, University of Michigan, for the ensuing year.

For over two years thereafter, he was an instructor in Internal Medicine at the University of Michigan Medical School.

Soon after his graduation, also, Dr. Hugo Freund joined several other physicians who gave freely of their time and medical services to those in need, under the auspices of the then *Ladies' Society for the Support of Hebrew Widows and Orphans in the State of Michigan*, made up mainly of women from Temple Beth El. Later, as mentioned before, when the first free medical dispensary was opened in the Jewish Institute, known as the Hannah Schloss Building (1908), he continued to give of his time and medical skills. In fact, "he shared in the operation of the clinic,"<sup>4</sup> succeeding Dr. Louis Hirschman, who was the first pioneer in the development of a clinic under Jewish auspices.

As the minutes of the Board of Directors of the United Jewish Charities (January 7, 1969) indicate:<sup>5</sup>

it was moved and supported that all applications for medical service and for the use of the clinic be referred to Dr. Hugo Freund.

### *Some Early Jewish Physicians of Michigan*

Dr. Freund served in other areas of the Jewish Institute at this early period. Thus *The Jewish American* of December 27, 1907, under the heading of "Fresh Air Society," reports as follows:

The Friendly Visiting Committee of the Fresh Air Society listened to a most interesting talk by Dr. Hugo Freund at the Hannah Schloss Memorial Building Sunday morning, December 15. The subject of his discussion, "How to Care for Tubercular Patients and Prevent the Spread of the Disease," is of much concern to us, as we find in visiting the different homes, many affected with this horrible malady. Dr. Freund's suggestions . . . are of special interest . . . He volunteered his services whenever he could be of any assistance . . .<sup>6</sup>

He was on the Board of Directors of the United Jewish Charities from 1909-1911, and 1914-1919. Later, as further evidence of his interest in the Detroit Jewish community affairs, it must be noted that he was on the Committee of the United Jewish Emergency Fund in 1925 with Drs. Max Ballin, David Levy, and others. This was considered the "outstanding event in the Jewish history of Michigan" at the time.<sup>7</sup>

Dr. Freund, with at least two other members of the quadrumvirate of the most influential Jewish physicians in Detroit, already mentioned, was resentfully accused by a large majority of the Jewish physicians of the period (1905-1940) of holding back the building of a Jewish hospital in Detroit, for which there had been much agitation and organization for many years. This was indeed true. Thus, the *Maimonides Bulletin* (February, 1929) writes:

#### Hospital Issue Excluded From Drive of Welfare Federation

Efforts for the building of a Jewish Hospital in Detroit received a . . . set-back Wednesday when outstanding leaders in the community, meeting at the Phoenix Club . . . excluded from the coming spring campaign the hospital issue . . .

Attended by men most prominent in the community, whose contributions were counted upon to supply the funds . . . for the construction of a hospital, as well as by Jewish physicians representing both ele-

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ments on the hospital question, the meeting went on record against an immediate campaign for a hospital . . .

Opposing the views of Dr. John Slawson (Executive Director of the Jewish Welfare Federation) and the staunch supporters of a hospital . . . were the opinions of three leading Jewish physicians . . . who . . . urged that action on a hospital be postponed . . . until the younger Jewish men will have matured to a position of being able to man a hospital on a par with the best . . .

Drs. Hugo Freund, Max Ballin, and David Levy were the three physicians at the meeting who opposed immediate action . . .<sup>8</sup>

But it is now generally understood by many who are able to look back that Dr. Freund's thinking was based on valid reasoning. This subject can only be of academic and historical interest at this time.

However, when the time did seem ripe for the building of such a hospital (now Sinai Hospital), Dr. Freund was eager and ready to help bring it about; and indeed he had much influence in the Jewish Community to help in the final fulfillment of this project.

*The Maimonides Medical Bulletin* of March, 1940, in reporting on:

"The Social Event of the Year" held at the Detroit Leland Hotel on February 25, 1940, with the principal address by Dr. Hugo Freund, states as follows:  
"The address of Dr. Freund, followed with keen attention at all times, dealt with 3 subjects:

- 1) The Medical-Dental Bureau
- 2) The Jewish Hospital Situation
- 3) The Jewish Refugee Doctor'

"In the matter of a Jewish Hospital, Dr. Freund made it clear that he has always insisted that such a hospital must be among the best; that above all, it must be staffed by men of maturity and ranking professional caliber; that up to very recent years our men have been essentially young men. The situation has now turned the corner, the doctor emphatically declared, and the city is now ready to proceed with allocating

### *Some Early Jewish Physicians of Michigan*

funds in our annual Jewish Federation drive for the erection of a Jewish hospital as soon as funds are available. 'Our men have grown and we are now ready' will be heard with pleasure by all."

Dr. Freund, from this time on, used his considerable influence and power in the community in helping to raise the funds for the building of the hospital; and he did live to see the erection of Sinai Hospital, and he was on its consulting staff. But he did not live to see the official opening of the hospital early in 1953, for he died December 24, 1952.

Dr. Freund was a member of Temple Beth El from his early adulthood until his death. He was a member of the Phoenix Club and of the Franklin Hills Country Club for many years, both clubs being the outstanding Jewish-Social clubs of Michigan. When he died, he was buried in the Beth El section of Woodmere Cemetery.

## II

### DR. HUGO FREUND AND HARPER HOSPITAL OF DETROIT

After serving on the staff of the University of Michigan Hospital as first assistant to Professor George Dock in the Department of Internal Medicine, and as instructor in Internal Medicine at the University of Michigan Medical School, 1905 to 1907, Dr. Hugo Freund joined the staff of Harper Hospital and also began the private practice of medicine in the City of Detroit. He remained on the staff of Harper Hospital from 1907 until his death.

It was at Harper Hospital where he had the opportunity to give of his best. He was Chief of Medicine at the hospital from 1928 to 1945. During these years, he was the outstanding influence in the development of intern-resident teaching programs, which became models for other hospitals in Detroit to follow. Some of his colleagues have considered that

his greatest contribution (particularly to Harper)  
was his organization of the intern-resident program.<sup>9</sup>

This is evidenced by the numerous items that appeared in the *Wayne County Medical Society Bulletins* referring to Dr. Freund's educational activities.

Thus, in the *Bulletin of the Wayne County Medical Society*<sup>10</sup> (December 6, 1922, p. 20), we find under the heading, "Hospital Notices Harper Hospital," the following item:

*Some Early Jewish Physicians of Michigan*

Interne Lectures

Medicine — Monday, February 6, 1922, 1 p.m.

Dr. H. A. Freund, "Medicine"

Again, in the same publication (December 19, 1921)<sup>11</sup> we find, under "Ward Walks:"

Wednesday, January 4, 1922, 9 a.m.

Medicine under the direction of Dr. H. A. Freund.

There are many other items of a similar nature indicating his important role as director of interns and residents. According to *Harper of Detroit*,

at that time (November, 1923), Dr. Freund conducted a month-long review of diagnostic and therapeutic methods in internal medicine. These classes were conducted daily from 8:30 a.m. to noon.<sup>12</sup>

According to Dr. Plinn Morse, pathologist of Harper' Hospital, who worked with Dr. Freund for over 40 years, he had

an enviable reputation as a teacher and administrator (and) was highly regarded as a technician<sup>13</sup> . . .

Hugo Freund came to Harper Hospital just as medical hospital practice was beginning to take advantage of the teachings of the basic sciences as adjuncts to diagnosis and treatment. He had been trained by the great (Professor) George Dock, who represents more than anyone else in America what, for that day, was the modern trend in American medicine . . . The great preceptor's methods were apparent throughout Dr. Freund's life and works . . .

Freund was at home in the clinical laboratory sitting over a microscope or presiding over an autopsy, as he was at the bedside of a sick person . . .<sup>14</sup>

I can see the fruits of Dr. Freund's teaching, the preservation of his precepts and his high professional standards.<sup>15</sup>

In addition to his training under Dr. George Dock, Freund spent an extended period of training in Frederick Muller's Clinic in Munich, the most famous of the European clinics of its kind at the time.

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He brought back to Harper Hospital an aura composed of such spirits as (the famous) (Drs.) Conheim, Ehrlich, Emil Fischer, Abderhalden, Shaudinn . . . all giants in the history of medicine; and he was among the first to bring the services of the electrocardiograph to American medicine and certainly the first in Michigan medicine at Harper Hospital.

As the *Harper Bulletin* writes:

He brought his Einthoven Galvanometer (part of the Electrocardiograph), a most ponderous instrument, with him from Germany. Its installation in the hospital basement required the construction of a special cement pier to eliminate vibration, and for several years Freund's EKG Station in Harper was unique in the middle west—a rarity and novelty . . .<sup>16</sup>

He is also credited by Dr. Plinn Morse of having introduced a new drug, "atophan," into this country.

Freund brought back from Muller's Clinic extensive records of his experience with the new drug, atophan, in the treatment of gout . . .

Freund can be justly credited with introducing the use of atophan to America. This might be thought now to be of minor significance but we must remember that atophan represented a new trend in pharmacology, the search for special synthetic drugs for particular disease processes. What has happened since in this field reflects the importance of this beginning.<sup>17</sup>

This was in the early years. But throughout the years of his association with Harper Hospital (1907-1952) of Detroit, he contributed to its development in many ways; and the authors of *Harper of Detroit*<sup>18</sup> mention him many times. Thus, in speaking of the "Era of Expansion" of Harper Hospital and its medical staff, they write:

But along with them (Drs. Theodore A. McGraw, H. O. Walker, H. W. Longyear . . . Charles G. Jennings, George Frothingham, E. L. Shurly) . . . were new men, who were winning reputations and who by the end of the decade and long after would be giants in their own right. The list included Max Ballin . . . Louis Hirschman . . . Soon they would be joined by

*Some Early Jewish Physicians of Michigan*

Clark O. Brooks, Alex W. Blain . . . George Kamperman, J. Milton Robb . . . Hugo Freund . . . to mention only a few.<sup>19</sup>

Again they write:

Under (Drs.) Jennings and Haas, the division of internal medicine assumed great importance. In time, the work was carried out and augmented under Dr. Hugo A. Freund, one of the great names in internal medicine.<sup>20</sup>

Dr. Freund helped in the development of the pediatric division, fostering a special section for it in the hospital and supporting the naming of an acting chief and of assistants from

the present staff of the pediatric department of the Out-patient Clinic in this department of the hospital.<sup>21</sup> So successful did this turn out that in 1926 Dr. Freund, Chief of the Department of Internal Medicine, was able to point out that "this department has grown so rapidly in the number of patients cared for, in the quality of work done, and in the results achieved."

Dr. Freund was very early interested in the establishment of a diagnostic clinic at Harper Hospital,

. . . to make the resources of our Hospital widely available for a moderate charge to persons who do not belong in the free clinic and yet find regular hospital and professional charges a heavy burden.<sup>22</sup>

. . . Discussions at the staff and trustee level regarding a diagnostic clinic began about 1917, but the war prevented anything being done about it. The matter was brought up again early in 1921 by Dr. Freund, who pointed out that a few cases had been sent to Harper "for examination, opinion and treatment."

Most of these cases were war veterans referred to Harper for diagnosis by the Marine Hospital, which

sent many of their more difficult cases. Soon thereafter, a staff committee was appointed to examine the question of creating a diagnostic clinic. The report was favorable; the trustees gave their sanction;

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and on September 15, 1921, the clinic was officially opened. (But) Only patients referred by physicians or surgeons<sup>23</sup> would be eligible.

This diagnostic clinic service was successful.

And ten years later, Dr. Freund proposed an extension of this idea. Dr. Freund asked the Board of Trustees

what their attitude would be toward doing health examinations for various organizations at a blanket fee.

He was told to work out all details, put them on paper, and submit them formally.<sup>24</sup> What Freund had in mind was the type of diagnostic service then being given by some other hospitals, including Ford in Detroit and the Mayo Clinic in Rochester, Minnesota. Detroiters particularly were much interested in the Ford arrangement, and it was undoubtedly to divert attention back to Harper that prompted Freund's exploratory inquiry.<sup>25</sup>

Apparently Dr. Freund was ahead of his time at this point for the staff voted it down. It was not until 1943 that such an extension of the diagnostic clinic was adopted at Harper Hospital. And in that year, 1943,

Director Hamilton reported to the trustees on the success of the recently established clinic for check-up of key men in various industrial organizations, such as the Murray Body Company and the Briggs Manufacturing Company.<sup>26</sup>

This medical service has continued to grow at Harper Hospital.

Early in his career, also, Dr. Freund was instrumental in adding a Nurse's Residence Building at Harper Hospital. It came about in this manner. The contingent of Harper Hospital nurses who had gone to France to serve in World War I came home in a body, March 11, 1919, several wearing foreign decorations.

They were given a warm public welcome, including a reception by Mayor Couzens at the City Hall.<sup>27</sup> Couzens was said to have been much moved by the appearance of these dedicated women and remarked that there should be some suitable memorial to their services.

*Some Early Jewish Physicians of Michigan*

Dr. Hirschman who was on hand and overheard what Couzens said, suggested a municipal university. According to (Dr.) Hirschman, Couzens who was not college trained, snorted that there already were too damned many universities.

But very soon there was another suggestion, this one made by Dr. Freund, who was Couzens' personal physician. As much interested in Harper as was Couzens himself . . . Freund proposed a new nurses' home. The idea appealed to Couzens and the result was the donation of the funds to build McLaughlin Hall,<sup>28</sup> a beautiful six-story structure dedicated May 10, 1922.<sup>29</sup>

There were many other ways in which Dr. Freund worked for the development of Harper Hospital. Thus he played a significant role in the development of the present *Harper Hospital Bulletin*. Dr. W. S. Reveno, a long-time editor of the publication, put it this way:

Of special interest . . . is the fact that *The Harper Hospital Bulletin* in its present form is the result of the efforts of Dr. Freund. It was he who devised its present format, its scope as a record of staff activities and its widespread distribution. Its publication was authorized and supported by the Board of Trustees. Its uninterrupted continuation since may be regarded as a testimonial to his inspiration.<sup>30</sup>

Later, when Dr. Freund became president of the Children's Fund of Michigan, he used the facilities of Harper Hospital in many co-operative research projects, thereby enhancing the status of Harper Hospital and fulfilling the proper goals of this important Fund.

Dr. Freund, early in his career, was also editor of the *Wayne County Medical Society Bulletin*. *The Medical History of Michigan*<sup>31</sup> states that

*The Bulletin* was first published in the year 1902-1903 . . .

From 1903-1906, Dr. L. J. Hirschman was editor. After 1906, publication seems to have ceased until 1909 when Dr. Hugo A. Freund, as editor . . . revived the enterprise and showed that it could be made a lively, newsy sheet.<sup>32</sup>

He was active in other areas of the Wayne County Medical So-

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ciety, particularly in discussions, in the reading of papers, and in publishing of material in its *Bulletin*. Thus, on January 10, 1921, he appeared on the program of the Wayne County Medical Society, the subject being a

#### Symposium on Nephritis

Etiology .....	Dr. Hugo Freund
Symptomatology .....	Dr. E. H. Haas
Chemistry of the Blood .....	Dr. P. E. Morse
Treatment .....	Dr. George F. McKean

Again, on February 9, 1920, he published a paper with Dr. John B. Rieger, entitled,

The Estimation of Basal Metabolism With Some Observations on its Clinical Use. Demonstration of Respiration Calorimeter.<sup>33</sup>

Throughout his lifetime, he published many papers<sup>34</sup> and appeared before many groups as speaker on professional subjects.



## AN IMPORTANT NOTICE

This coming May the Jewish Historical Society of Michigan will be ten years old. To celebrate this event, a special committee was formed. It consists of Dr. and Mrs. Irving I. Edgar, Mrs. Morris Friedman, Mr. and Mrs. Bernard Panush, Mr. J. Rosenshine, and Mr. Allen A. Warsen.

The decisions of the committee will be communicated to our members and friends.



## A NOTE OF THANKS

The Board of Directors of the Jewish Historical Society of Michigan expresses its thanks to Mr. Abe Kasle for his generous financial contribution.

# DETROIT'S YOM KIPPUR DAY RIOT

by ROBERT A. ROCKAWAY

When we think of Yom Kippur we tend to picture a day of great solemnity, meditation and prayer. Jews of Detroit, as do Jews around the world, have tended to observe the Day of Atonement in this manner. There was a time, however, when a Yom Kippur Day in Detroit turned out to be anything but solemn and meditative.

This most unusual Yom Kippur occurred in the year 1867, when the Detroit Jewish community was still quite small. The Detroit newspapers, eager to report anything out of the ordinary, were quick to capitalize on this "Yom Kippur Day Riot."

A group of Polish Jews, having no place to worship during the High Holy Days, contracted to rent the old synagogue on Rivard Street (the home of Congregation Beth El from 1861 to 1867) from its new owner. This gentleman was in the process of transforming the synagogue into a German theater, when he was approached by representatives of the Polish congregation. He consented to suspend work on the theater and to allow the congregation to use the synagogue for the New Year Holidays provided they pay him rent. Everything went along smoothly until the rental time expired — on Yom Kippur.

The Polish congregation was in a quandary, for they could not conduct their religious services while the carpenters were at work. To solve the problem, they agreed to pay the wages of those men provided they stopped working while services were being held. The owner consented to this arrangement and both parties signed a written agreement to that effect. It was further agreed that the painters would be allowed to work provided a curtain separated them from the congregation and they made no noise. All parties assented to this last provision and everything seemed to be in order for Yom Kippur day.

Here, the ensuing events become controversial and it is best to allow the story to be told just as it appeared in the pages of the *Detroit Advertiser and Tribune* on October 10, 1867.

"The members of the (congregation) were engaged in the afternoon in their devotional exercise peculiar to their observance of the day, in the body of the building, 'family circle' of the theater. Behind the drop curtain, which completely hid them from view, were five scene painters at work. It is contended on the part of the congregation, that the painters were making more noise than the terms of

### *Detroit's Yom Kippur Day Riot*

their contract allowed, while the other side contended that they were as quiet as they could be under the circumstances. Be that as it may, a row which at one time threatened to become general was inaugurated and the congregation was dispersed like chaff by a heavy wind. Some of the leaders of the congregation, concluding that the workmen had no business upon the premises, decided to put them out, and having once made up their minds on this score, carried their decision into execution.

"A sortie was made upon the position of the painters, who defended themselves as best they could, and a war of extermination seemed imminent. Pieces of lumber, sticks, bricks and other implements were used on both sides quite freely, and the painters being very largely in the minority, were compelled to beat a hasty retreat. Three of them succeeded in reaching terra firma by the aid of ladders, and two were unceremoniously bundled through a second story window, by which process glass and sash were broken. As if to give 'color' to the proceeding, their paint pots and brushes were sent in the same direction. We saw one painter, who weighs not less than 165 lbs. avoirdupois (weight), sitting upon a pile of cordwood, where he had alighted after his unexpected flight through the window, calmly surveying the scene above, and looking decidedly 'blue,' having come in contact with a pot of paint. Another was 'red-dy.' All of the men were more or less out and bruised, but none seriously. They all felt 'put out,' and from the rapid movements made by several boots, propelled by infuriated 'worshippers' we naturally conclude that it was a 'base' proceeding.

"While all this was in operation, the scene inside the synagogue proper beggars description. The wildest possible confusion prevailed. Ladies and children quitted the place as fast as the limited means of egress permitted them, and the more thinking male portion of the audience also rushed into the street, while others remained behind, for what purpose can probably be imagined. As a general thing the building was cleared, and the religious exercises were, for the time being interrupted. They were subsequently resumed, but during a portion of the time the din and confusion that prevailed was anything but light. Policeman Learned, hearing of the difficulty, was soon at the scene of the disturbance and succeeded in a great manner in bringing order out of chaos. He went into the Synagogue, supposing that the religious exercises were at an end, and was followed up the stairs by a crowd of excited people belonging to the congregation, all of whom demanded in unusually loud tones that the painters should be arrested. Several of the painters who had observed the ar-

### *Detroit's Yom Kippur Day Riot.*

rival of the officer also followed him, and in equally loud tones insisted upon certain members of the congregation being taken into custody.

"Mr. Learned soon found himself forced towards the central part of the room, and surrounded by a mob that would have disgraced a bar-room. Cursing and swearing prevailed on all sides, and expressions too filthy to be inserted in public print were used by men engaged in the controversy, and this, too, it must be remembered, in the Synagogue, and while the exercises were in progress. A messenger was dispatched to the nearest telegraph station, and in a few moments Sergeant McHale with a posse of men arrived and at 5 o'clock had put an end to the disturbance. The police very properly declined to make any arrests, on condition that no further trouble should be attempted, leaving those on either side to seek redress through the courts. It is probable that quite a number of complaints will be made in the Police Court and when the facts, as to who was to blame, are ascertained through that tribunal, we shall not hesitate to make them public. The damage done to the building and scenery will reach, it is estimated about \$200, and in this connection we may also state that clothes cleaners, in all probability will have some work to do. The scenery was all freshly painted, but is now severely scraped."

In the aftermath of the riot, the owner of the theater brought a suit against certain members of the congregation for malicious trespass, while the painters brought suits against them for assault and battery. The members of the congregation were not idle and brought suits of their own for assault and battery and disturbing public worship. For awhile it appeared as though the trial would drag on for months. But good sense prevailed, and as *The Detroit Free Press* of Friday, October 25, 1867 reported, the numerous suits were "amicably adjusted by the withdrawal of the complaints by all parties and payment of accrued costs."

So ended the saga of one of the liveliest Yom Kippur days in the history of Detroit.

## J. H. STEINBERG\*

It was nearly seven years ago that the subject of this sketch first came to St. Ignace and commenced business as a merchant in the dry goods trade. Mr. Steinberg came here from Traverse City, where his early life was spent and where he secured a good business education which was rounded out by a commercial course at Bryant & Stratton's business college, Chicago. After clerking for a time in his father's store at Traverse City, where he gained a good insight into the trade and became familiar with its details, Mr. Steinberg came to St. Ignace and opened a small store in the then unpretentious building known as the Mc-Alpine building, on State Street, a structure then measuring only 18x36 feet. This was on Oct. 29th, 1887; and the young aspirant for trade at once began to form a lucrative and enviable connection. The store, at first so limited in size, has been increased into a large commodious two story basement building, 40x60 feet. The main floor forms an elegant and well appointed dry goods emporium; the second floor is devoted to the transaction of the furniture department of the business and the basement is used for the storage of mammoth stock carried at this establishment. The stock includes a full line of tailor made clothing, all descriptions of headgears, dress goods, plain and fancy goods, cottons, flannels, linens, handkerchiefs and neckwear; underwear, all kinds of ladies and gents furnishing goods; a large and popular line of corsets, and kid gloves; in short, everything that can be expected to be found in an establishment of this kind. He also has an immense stock of the best makes of shoes, a good line of ladies' outer garments, such as jackets, capes, shawls and furs; ready made dresses, skirts, shirt waists, etc. Mr. Steinberg also carries a complete line of house furnishings; such as furniture, carpets, curtains, window shades, blankets, quilts, pillows, etc. He also has a large and well assorted stock of trunks and travelling bags, from which a suitable choice can easily be made. He has always on hand all kinds of lumbermen's goods, such as German socks, mackinaws, heavy woolens, socks, mittens, rubbers, etc.; a fact well known to the large numbers of woodsmen who make St. Ignace their headquarters.

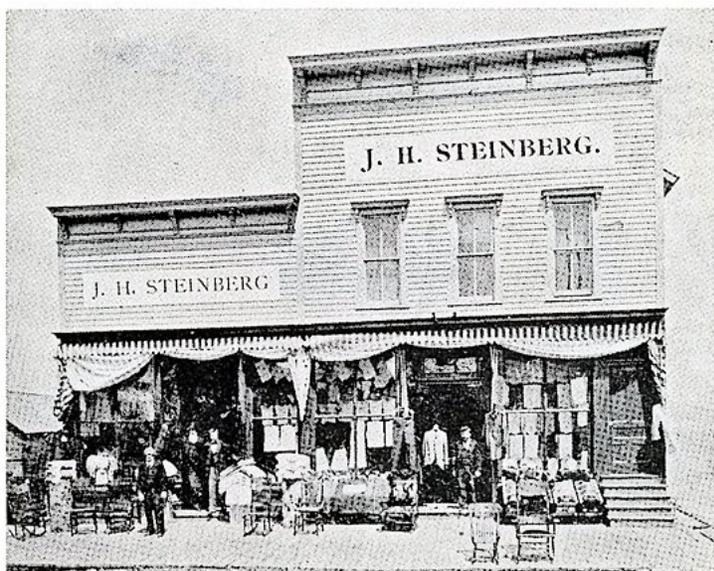


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\* Reprinted from CITY OF ST. IGNACE, 1895

*J. H. Steinberg*

Mr. Steinberg is an exceedingly popular young man, twenty-seven years of age, with the happy faculty of making friends with all. His quiet, unassuming demeanor is especially pleasing; the intimate knowledge he possesses of every branch of his business enables him to buy at lowest rates and to present satisfactory and reasonable bargains before his customers. To attend to the wants of the latter: four clerks are kept constantly engaged, from whom the most affable and courteous treatment is always assured.



Mr. Steinberg's business methods are full of push and enterprise. With each purchase made, a check for the amount spent is given to the purchaser; and when the expenditures reach \$25, \$50 or \$100 a premium, consisting of a handsome rocking chair, or some other equally useful and desirable article is presented. An idea of the large amount of business transacted by Mr. Steinberg may be gathered from the fact, that more than 5,000 premiums have been distributed by him in this way. The extent of business conducted at this store may be partially surmised from this, but we really cannot give a full and adequate idea of the surprising amount of Mr. Steinberg's daily trade transactions. In no line of business, perhaps, are the qualities of patience and courtesy more imperatively needed, and every customer at this store finds that these are not only possessed by Mr.

*J. H. Steinberg*

Steinberg himself, but also are marked characteristics of his capable and carefully selected assistants. Indeed, the deferential treatment that all receive here makes it a pleasure to visit this store, and the evident desire to please exhibited by each one of the clerks, encourages all who have traded here to call again in the future and to continue their patronage.

**THE JEWISH HISTORICAL SOCIETY'S**

*Tenth Anniversary  
Celebration*

**WILL BE OBSERVED**

**MAY 28, 1969**



**PLEASE PLAN TO ATTEND**

# MICHIGAN JEWISH LEGIONNAIRES

Continued from June, 1968 issue of MICHIGAN JEWISH HISTORY

## NAHUM ELKUSHI

by LEON CHEIFETZ, Secretary Bet Hagdudim, Israel

Nahum Elkushi, whose original name was Barenbaum, came to Palestine as a member of the "Second Aliah." At first he worked in Segerah, but later at the invitation of the late President Itzhak Ben Zvi, he went to Jerusalem and took charge of the party publication. Following the expulsion by the Turks in 1915 of many Jews from Palestine, Mr. Elkushi came to the United States. There he settled in Detroit and became one of the leading members of the Poale Zion and helped organize the Hechalutz. Among the first to join the Jewish Legion, he returned to Palestine and



served in the 40th Battalion of the Royal Fusiliers. After the war, Mr. Elkushi remained in Palestine and, resuming communal activity, was in charge of a Kupat Cholim clinic. He died after a prolonged illness and his memory is commemorated by a rock garden on the grounds of the Bet Hagdudim.

## DANIEL SHUGOL (THE BARBER)

Daniel Shugol, born in 1884 at Dachanovitz, Russia, came to the United States in 1907 where he settled in Detroit. Known as "The Barber," he joined the Jewish Legion when it was formed. And, like the other legionnaires, was sent to Palestine. After the war, Shugol returned to Detroit. Presently residing in New York, Mr. Shugol at the age of 85 is enjoying his years of retirement.



*Michigan Jewish Legionnaires*

## HARRY MINTZ

Harry Mintz was born in 1894 at Govorova, Poland. After coming to America in 1913, he joined the Jewish Legion. Discharged in London, England, after the war, he met Esther Margolis. They married and came to Detroit in 1919. Mr. Mintz operated a tailor and cleaning shop in River Rouge until his death in 1939. Mrs. Mintz still resides in Detroit and has a daughter living in Oak Park.



## HARRY YACHNITZ

Harry Yachnitz, born in 1896 at David Horodok, Russia, arrived in America at the age of nine. He was a factory worker and, following military service in World War I, returned to Detroit. Mr. Yachnitz died in 1965, and his widow is presently a Hebrew teacher in Miami, Florida. A daughter, Hadassah Plaut (widow of Rabbi Plaut), lives with her children in Jerusalem.



