

# MICHIGAN JEWISH HISTORY

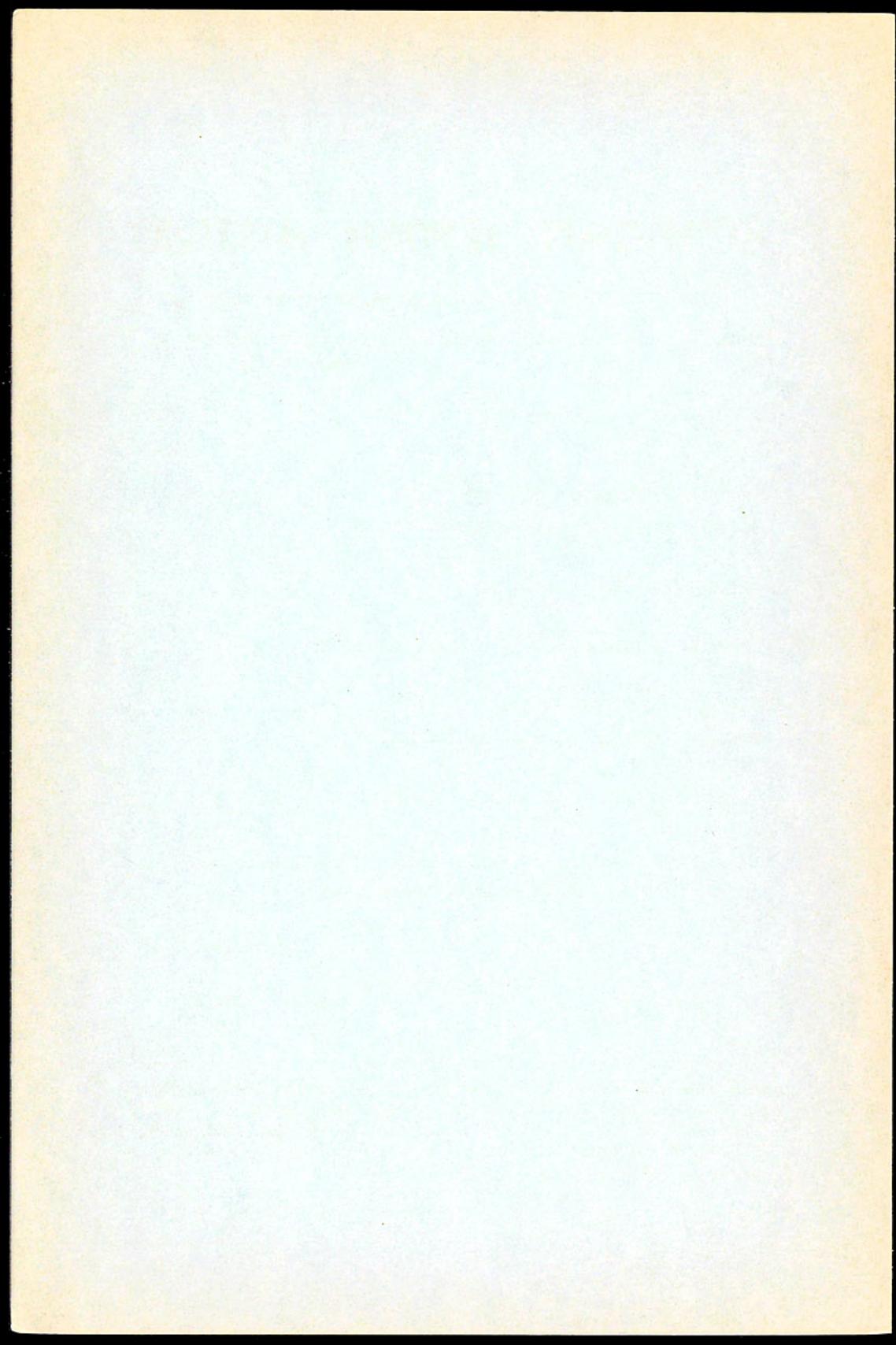


JUNE, 1966

TAMMUZ, 5726

JEWISH HISTORICAL SOCIETY OF MICHIGAN





# MICHIGAN JEWISH HISTORY

... אשר ישאלו בניכם מהר את אבותם... (יהושע ד:כא)

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

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# *Forty Years of the Detroit Jewish Welfare Federation*

by MRS. SAMUEL CHAPIN

An oft-heard expression two decades ago was "Life Begins At Forty."<sup>(1)</sup> The movies popularized the theme and the song-writers set it to music.

Today, forty is hardly considered middle-aged. Rather, we think of it as the period in our lives when we've achieved maturity. So, when Dr. Edgar asked me to talk about the history of the Jewish Welfare Federation after forty years, I suddenly realized that, historically, Federation now has a past, but, certainly, it is anything but *aging*. Forty years after its organization, Federation is vital and visionary. Far from resting on what has passed by, it is now planning and projecting a five-year program of service for our mobile society in an ever-changing environment.

History is closely interwoven with the present, and it takes both past and present to tell a whole story. Which brings to mind an anecdote I recently heard. A tuba player with the symphony had, through concert after concert, kept in tune with the melody. During one of his vacations from the symphony, he attended a concert as a guest. Sitting in the box, he was deeply stirred by the beautiful rich melody he heard. During intermission, he rushed to the tuba section and whispered to the tuba player, "What wonderful music you are playing! Why have I not heard it before?" And his friend pointed to the score and said, "Here, it's a piece you play often" and there it was . . . his own music, but for the first time he had heard it in its full melody.

Federation, to appreciate and understand its impact on our total community, cannot easily be separated into past and present. The birth of a welfare federation organization in the Detroit Jewish community in 1926 represented over twenty-five years of energy, determination and far-sightedness on the part of the leaders of United Jewish Charities. They recognized that their self-contained functions . . . settlement work, health programs, child care and family welfare, relief and recreation . . . which had served our young Jewish community so effectively since 1899, had to be restructured to admit a broad program of social service. In 1923, a community study was undertaken to survey our central resources, to evaluate existing services, and to point up new fields of endeavor.

(1) An address delivered at the Michigan Jewish Historical Society program at the Book Fair on November 20, 1965.

## DETROIT JEWISH WELFARE FEDERATION

What emerged on September 21, 1926, was the Jewish Welfare Federation, as the central over-all body for community planning, coordination, fund-raising. Its board was to be bi-lateral in character, with representation through delegates of affiliated agencies, and representation through trustees-at-large of the contributing public. Charter agencies included the United Jewish Charities, Jewish Centers Association, Jewish Social Service Bureau, United Hebrew Schools, Hebrew Free Loan Association, Fresh Air Society and Detroit Service Group. They were soon joined by North End Clinic and the Young Women's Hebrew Association. Some of these names may be unfamiliar to you, and we'll trace their history later on. The Jewish Old Folks' Home and House of Shelter were already active in our city, but it was five years later before they affiliated with Federation.

The "three-pronged" structure of this central body has withstood the test of time. As planner and coordinator, Federation exercised a maternal relationship toward its constituent agencies. It helped develop a network of services, free of duplication and alert to changing trends in the fields of philanthropy and social work. Its planning divisions have in large measure been responsible for the development of the family of agencies we know today. But through the years, it had to meet the challenge of the depression years in the 30's, the refugee and resettlement problems of the Nazi terrorism, the changing face of social service to the child, the family and the aging, the birth of our State of Israel and the vast overseas relief program. At the same time, to keep pace with a growing, mobile Jewish community in Detroit following World War II, the importance of Jewish education for our youth, and recreation and education activities in a Jewish atmosphere, had to be encouraged.

Good planning requires adequate financing. Through the Detroit Service Group, a name some of you may not be familiar with, the Allied Jewish Campaign, a name I'm sure all of you know, has been held annually since 1926. The Service Group functions through trade divisions, and in special areas through the women's, junior and metropolitan groups. The Allied Jewish Campaign raises the funds to support our local agencies under a deficit-financing arrangement, and to contribute to a number of national and overseas agencies and causes. The local agencies are autonomous, but Federation has the responsibility for fund raising, program review and budget allocations. Only in the area of raising capital funds do the agencies cooperate with Federation to raise money.

Budgeting is a third main function of Federation. It has several

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facets. Consideration of agency requests on a line-by-line basis. Budgeting for the Allied Jewish Campaign to correlate dollars raised with dollars needed. Evaluation of the requests of national and overseas beneficiaries to provide our fair share toward their requirements.

Federation also provides various central administrative functions: bookkeeping, publicity, insurance, pension, real estate, and data processing.

I have tried to describe the relationship of Federation as the parent in our communal services structure. But if we don't look beyond Federation to the agencies themselves, and to their contributions to our history, then, just like the tuba player, we won't hear the full melody.

As many of you know, Detroiters travel each fall to visit Israel and certain European countries where the Joint Distribution Committee has its refugee centers. Some go through the Detroit Service Group mission; others through the United Jewish Appeal's national mission. When William Avrunin, our executive director at Federation, returned recently from such a mission, he commented again on the reaction of local members who returned to Detroit, inspired by the State of Israel, its youth, its life-giving and dignity-saving measures used to restore human values and usefulness to the refugees still coming from many lands.

One of Bill's reactions was that our own people would be equally moved and impressed if we had our own Detroit mission right here at home. So, if you will bear with me, we'll round out this history by traveling the Federation family circuit. Let's visit each of our local institutions, and in seeing the present, we may also grasp a little of the past.

For our first stop, here is Sinai Hospital, a medical institution of national renown, a research center, a teaching hospital — one of our youngest and fastest growing agencies. We know Sinai is just twelve years old. But to the spiritual mind of our Jewish community, the idea of a Jewish hospital in this city was actually conceived at the turn of the century. If I may quote from an editorial by Dr. Leo M. Franklin, our late and distinguished leader of Temple Beth El, which appeared in the Jewish American on October 25, 1901:

“On Sunday last, certain well-intentioned co-religionists, with more heart than discretion, met together for the purpose of devising ways and means of establishing a Jewish hospital in this city.”

## DETROIT JEWISH WELFARE FEDERATION

The heart was strong but few forward steps were taken. Some organizations pledged support. The young Federation in 1929 planned a hospital campaign for \$2,500,000 to be held the following year — but the economics of 1930 closed the hospital chapter again. Many more years passed before the Federation could complete its plans for a two-and-a-half million dollar campaign for a Jewish hospital. These funds, plus a generous gift from the Greater Detroit Metropolitan Building Fund, were finally formed into the brick, mortar and heart of Sinai in 1953.

While we're at the hospital, we can stop in at Shiffman Clinic, one of the fine out-patient clinics of our city, a United Foundation agency. Only the name and location are new. Shiffman Clinic is successor to North End Clinic, which was housed in the Wineman Building at 936 Holbrook since 1923. The Clinic's beginnings can be traced back to 1900 and to years of service in the Hannah Schloss Building, home of United Jewish Charities. Its doors were then, and are today, open wide to all who need clinical care for which they cannot pay.

We will leave Sinai, to make an advance visit to the Northwest Branch of the Jewish Home for Aged, which will be dedicated next week-end. It does not replace—it augments the services of one of the finest geriatric centers in the country. The main building of the Home, on Petoskey near Burlingame, was erected in 1936. It is a special kind of experience to walk through a world where every moment of living is geared to the needs of the aged—his home, his food, his health, his recreation. And, if I may quote Ira Sonnenblick, director of the Home, "the old folks come here to live, not to die."

But the Home for Aged isn't as new as next week's dedication, nor as young as the Petoskey building. It is sixty years old this month. Its organizer and founder was Jacob Levin, and he continued to serve the Home as its president for almost forty years. The Home also has the distinction of having one of our first women's auxiliaries, organized in 1908.

A total community serves both its aged and its youth. Our next stop is at the headquarters of the United Hebrew Schools. This is not a Talmud Torah as we once remember it. The teachers are rarely rabbis and quite beardless. And a ruler doesn't cross the knuckles because of inattention. Today's Hebrew Schools is printing its own textbooks on a modern theme, and offers classes at the elementary, high school and college levels. It has a fine

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Hebrew library, and seven branches bring elementary school teaching into the neighborhoods. The Workmen's Circle School and Sholem Aleichem School are affiliates of United Hebrew Schools.

The seeds for Hebrew education were first planted here in 1902 when the Talmud Torah Institute was started on Division Street. Other "cheders" sprouted, but it was through the pioneering efforts of Esser Rabinowitz that many of these movements were merged to form the United Hebrew Schools in 1919. The system affiliated with Federation in 1926 as our communal school system.

It's a short trip from the schools to this splendid building in which we are now meeting. Seven agencies have their offices here, and three of these receive United Foundation support: the Center, Jewish Family & Children's Service and the Fresh Air Society.

The Center is one of our largest agencies, in size, activity and budget. Its family-oriented activities are geared to leisure-time recreation, education and culture in a Jewish setting. Its programs are designed for the entire community and used by the entire community, irrespective of age or ability to pay for services.

This agency had its corporate beginnings in 1926 as the Jewish Centers Association, an outgrowth of the recreation program of United Jewish Charities in the Hannah Schloss Building. And, in fact, memorabilia from the Hannah Schloss Building is found here in the Center in the Hannah Schloss Old-Timers Room. Trophies, pictures, citations and exhibits recall those golden years. The Jewish Community Center resulted from a merger of the Jewish Centers Association and the Young Women's Hebrew Association in 1933.

Similarly, the Jewish Social Service Bureau was formed in 1926 to integrate family welfare and relief services of the UJC. The Jewish Child Placement Bureau carried out child care services and the Jewish Children's Home provided asylum for homeless children. Through steps of succession, as the community recognized and implemented new social and family service techniques, all of these agencies finally emerged as our Jewish Family & Children's Service.

JFCS supervises the function of the Resettlement Service which came into being in 1937 as part of a national network of refugee centers to absorb the mass migration from Nazi dominated countries. Its volume of service rises and falls with the extent of new immigration. Resettlement—refugees—restitution are not new terms to our

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community. It was to assist the refugees from the pogroms of Russia and Poland between the late 1800's and the early 1900's that the UJC came into existence.

The House of Shelter is also under the wing of JFCS. One of the oldest forms of charity, it was organized in 1897 to provide food and shelter for transients. Early members paid a nickel a week to meet expenses. Nathan Bielfield, one of its energetic founders, served as president for 27 years.

In a second-floor office of the Center building, you will find one of our oldest agencies, the Hebrew Free Loan Association. Its corporate existence dates back to 1895 and it has provided interest-free loans uninterruptedly, all this time. Early loans went to buy a horse or a wagon, stock for a peddler, or to pay rent on a little shop.

Today, a loan is still given to help the small business man, but how the businesses have changed! Under its by-laws, loans are made to deserving persons "irrespective of race, nationality or religion." Through the years, most of the work of the Association has been carried on by its board of directors.

The busy offices of the Fresh Air Society are also in this building, and an agency that serves our youth can never grow old — even if it's celebrating its 63rd birthday. The amazing women who wanted to bring some sunshine and fresh air to the children of the poor left us a legacy through their summer vacation program which still serves the children of the total community, regardless of ability to pay.

Fresh Air Camp at Brighton was opened in 1927, one of the first building projects undertaken by the newly-organized Jewish Welfare Federation. Now, almost forty years old, the camp is perennially young and is fully used each summer by 8 to 10-year-olds.

Camp Tamarack, a new concept in camping through individual groups and villages, was developed by the Tamarack Hills Authority in 1952. This committee was established to provide essential outdoor camping facilities for the Jewish community. Camp Tamarack at Ortonville, set amid 900 acres of woods and rolling hills, offers to our teen-age youth a rich program of camping in a Jewish environment. This camp is also used by community groups throughout the year.

A third camp recently was added to our complex of campsites. Camp Kennedy in the Upper Peninsula is magnificently endowed

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with the beauty of our northern country. It is used by our older boys and girls both as a regular camp and as a base for trips.

There is one last stop that we must make on this Detroit mission — down the expressway to the Fred M. Butzel Memorial Building, home of Federation and United Jewish Charities. This building also houses two of our agencies, the Jewish Vocational Service and Jewish Community Council. The Vocational Service is one of our younger groups, organized in 1941. But its job placement service dates back to 1926, when it was part of the YHWA. Subsequent to the Y's merger with the Center, job placement found its permanent home with the Jewish Vocational Service. In addition to guidance and counseling, the JVS operates the Community Workshop, a unique project of rehabilitation and retraining through a sheltered workshop arrangement.

The Jewish Community Council has since 1937 represented the many organizations of the Jewish community. It is our collective voice in civic and human relations. Council functions include internal Jewish relations, the community calendar, cultural program resources, advisory service to member organizations and community relations work in civic-protective and anti-defamation fields. It also works cooperatively with the national civic-protective agencies.

All good roads lead back to home. And here, home is the Federation. When we think about services to the community, fund raising for needs at home and abroad, a new medical wing or a program for the aged — Federation must consider the agencies and the community, the urgency and the availability of funds. And there must be planning and thought, for many of the services to our people cross agency lines.

It has taken forty years to bring our community to this level of growth, expansion, fulfillment. And if I may take a moment to mention the United Jewish Charities, it didn't disappear in 1926 when Federation came into existence—nor did it fade away. It does an important job as the holding company for communal property, finance and investment adviser of community funds, custodian of trusts and bequests for charitable purposes. It provides the reserve resources to strengthen and secure our communal structure.

And the Jewish Welfare Federation, as it acknowledges its first forty years of existence, is also preparing for the next forty. If there is anything "old" about her history, it is that she still believes in the "tradition" of Tzedakah.

# **THE GHETTO!**

WHERE THE JEWS OF DETROIT CONGREGATE

AN INTERESTING STUDY

Peculiarities of a Provident People

THEIR RELIGIOUS PRACTICES

Just Now Are the Holidays Following the New  
Year of the Jews.

(The following is a description of the Jewish neighborhood written by a reporter for the Detroit News on September 13, 1896. It was discovered by Mr. Allan Warsen in his search for material of interest to Jewish history in old Detroit newspapers. The Journal will be publishing original documents such as this one from time to time, and welcomes its readers to submit similar articles for publication.)

If you have never happened to pass up Hastings Street on a Jewish holiday you have very little idea what the ghetto of Detroit is like.

In a rectangle formed by four streets, Monroe, Watson, Brush and Orleans, the larger portion, by far, of all the Jews in Detroit have made their homes. Of this whole district Hastings street is the business thoroughfare. Around that street and those that adjoin it pretty much all that is orthodox and distinctive of the Jewish race in Detroit clusters. The wealthy Jews, those who have made their fortunes, have been gradually absorbed by their business interests and necessary social relations into the rest of the community. But the other, those who are poor and pious, "froom", as they say in their queer Yiddish dialect, live very close to Hastings street and the synagogue at the corner of Hastings and Montcalm.

There is neither law nor religious custom to keep the Jews within a certain quarter of the city as there used to be in London and as there still is in Russia. But, as Zangwell, who has written cleverest about them, says, "people who have been living in a ghetto for a couple of centuries are not able to step outside merely because the gates are thrown down." And so the ghetto in Detroit, though it is a voluntary formation, is still a fact and the little world with its peculiar separate interests maintains itself within the larger one, fitting into it so neatly, adapting itself to conditions so perfectly that the most of us never knew it to exist.

## THE GHETTO

### WHY THEY HUDDLE

If you inquire on Hastings street why it is that the Jews huddle together as they do you will find many explanations. They want to live within the shadow of the synagogue, they say. Pious Hebrews go there every morning to pray. They must have their "kosher" meat and they must go to a Jewish market for that. There are many meat shops on Hastings street, but there is only one person, a man learned in the law and traditions, who is permitted to slaughter it.

The character of Hastings street is determined by the fact that it is the business street of the ghetto, the one avenue of the city that is especially devoted to the traffic of Jews. Many of the wholesale notion houses are upon that street. It is the headquarters for the peddlers of the city and the surrounding country. All the junk and old clothes dealers are situated in the neighborhood of that thoroughfare. The three orthodox synagogues are not any of them far from it. There is one synagogue on the street, another just off of it on Mullet and still another at the corner of St. Antoine and Congress. Friday evening at sundown or upon the holidays all the Jews walk down Hastings street to reach their synagogues.

The Jews, particularly those that are orthodox and poor have but two interests in life: Business and religion. Both are represented on Hastings street. Indeed, they are sometimes combined as when on a Saturday the space around the synagogue on Hastings street is converted into a sort of board of trade, where junk dealers and old clothes men gather and interrupt a discussion of a nice point of religious observance with gossip about trade. They make deals there, too, which are to be consummated the following day. For, though it is against the conscience of a good Jew to do business on Sunday (sic), he does not object to talking things over on that day.

#### PAGE FROM THE DIRECTORY

A page from the directory of Hastings street has the interest of an exhibit in a case at law and illustrates how completely Hastings street has come, in late years, into the hands of the Jews.

- 273. David Epstein, junk.
- 275. Simon Jacobs, Peddler.
- 274. Max Cohn, flour.
- 276. T. Mendelsen, hat mfg.
- 278. Meyer Jacobsen, junk.
- 283. Atlviack & Serlin, blacksmiths.
- 284. B. L. Goldsmith, cigar mfg.

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- 285. Samuel Kaplan, milk peddler.
- 287. Wm. Kleinsmith, meats.
- 288. Harris Finesilver, grocer.
- 289. Harry Goldman, confectioner.
- 290. D. N. Meister, grocer.
- 291. S. Jatavsky, dyer.
- 292. Louis Solomon, fish.
- 311. Mala Cohn, notions.

But Hastings street is no longer a street of poor men. The men who started there not so long ago with nothing have been slowly getting rich and new property on Hastings street is getting valuable. It is predicted that in 10 years hence Hastings street will be one of the busiest thoroughfares in the city.

But Hastings street's most interesting manifestation is its holiday appearance. Last week when the Jews were celebrating their New Year even the little negro boys, who live farther up the avenue, seemed to share in the good feeling and ran about calling "Happy New Year" to their Hebrew Friends.

### NEW YEAR HOLIDAY

For two days all the stores were closed and the streets were filled by small boys in store clothes, chattering gaily on the corner or the steps of the synagogue. Pretty little girls with glistening black eyes and hair, tripped airily up and down the street. Mild, patriarchal old gentlemen with their heavy square prayer books in their hands trudged to and from the synagogue all day. Stout and smiling housewives with their little bonnets sitting squat in their smoothly combed heads, waddled amiably along in the same direction. Sleek and pious gentlemen, with magnificent black side whiskers and high silk hats sitting oddly on the back of their heads, paraded complacently along, conscious of "froomkeit." Short, stout men, with bushy black beards, their hairy faces surmounted by little squat hats, trudged along with the downcast looks of publicans and sinners. Little gentlemen with black beards and neat dark suits came along in twos and threes. They had the confident air of prosperous business men, and they were discussing the silver question.

Over across the street from the synagogue, in the little bookstore of Jacob Levin, at 363½ Hastings street — where they sell books of strange device and Turkish cigarettes with the Russian label on them — a crowd was standing about all day discussing religion. Jacob Levin is a pale, thin man, said to be a scholar, and he keeps all sorts of writing in the Yiddish in his shop for the use of Hastings

## THE GHETTO

street. Some of the books are written in Yiddish on one page with an English translation upon the other for the use of the younger generation, who cannot all understand the tongue their fathers speak. He has in on his shelves all the books of the law and the scriptures and when some one on the heat of argument wants to cite history or tradition to establish their point they are in the habit of going over to this little bookstore for the information.

### A QUEER BOOK SHOP

A queer little place it is, the little square room surrounded upon four sides by curious old books in faded brown leather streaked with gold. There is a circulating library in the place, too, where, for a few cents, you can borrow for two weeks thrilling romances written in jargon and printed in Hebrew characters.

Among the list of paper-covered books were the following:  
The Hero of a Night.  
The Tyranny of Russia  
History of the French Revolution.

Two of those books would have been sufficient to have sent the man who was found with them to Siberia for life. Among the other objects of interest in the little shop were the brass candlesticks that housewives are accustomed to put upon the table with candles lighted on holidays and Fridays. There were also marriage certificates and New-Year's cards. Last of all, hanging in an ante-room was the picture of Michael Bakounine, the revolutionist, about whom there is a tradition that he was a member of the czar's family, but was never discovered. And he was a nihilist.

Upon holidays the Jews came into the city from all the surrounding country. Everybody has friends or relatives somewhere here and for the next three weeks Hastings street will see the busiest time it has known this year, because, before they go away, all the peddlers and small storekeepers, for a hundred of miles around will purchase their stocks for winter. Some of the peddlers who go out now will not be back until Christmas. There are other important ceremonies to be celebrated the day of atonement and the feast of the tabernacles and as Hastings street is the center of the peddlers traffic, business will be lively there for some weeks yet.

### THE BUSY PEDDLERS

The peddlers who go out into the country go there not only to sell goods, but to purchase junk, old iron and anything that can be

## THE GHETTO

disposed of. When they return to the city they have a load of junk for Mr. Rosenzweig, perhaps, one of the business men of Hastings street, who has made his fortune in junk. Or they may deal with Meyer Jacobson, who lives a little farther up the street, and is a man known for his "froomkeit."

Jacobson is the undertaker of the Ghetto. According to the custom of the orthodox Jews it is one of the pious duties that belong to all Jews to assist at the burials of their neighbors. The synagogue furnishes the hearse and the burying ground and no Jew is so poor but he can find decent burial according to the rites of his church. The city never buries any dead for the Jews. It happens, however, that in the community there is one man who is known more than others and takes it upon himself the duty of caring for the dead, it being regarded as a mitzvah, a good deed. So it happens that Jacobson, the junk man, has become the undertaker and is held in high esteem among his people.

Among the other prominent men upon the street are I. W. Weinstein, who sells meats. He is the official slaughterer, a man learned in the lore of the faith. He is also the person who performs the circumcision.

Isidor Sweetwine, the grocer, is the teacher in the free Hebrew school, where those who are too poor to hire private teachers send their children to be taught the doctrines and observances of the Jewish religion. Joseph Goldberg is another of these teachers. Phillip Sillman, the grocer, makes the larger portion of his business that of a maize factory; where he manufactures crackers for the passover and sells them over the United States.

Dr. Belsman, who lives on Hastings street, is the physician who is most popular in the Ghetto. He gives his services by the year, taking from each family what they can afford to pay, giving his services to the poor for less and to the rich for more.

Hastings street, which preserves the same prosaic exterior of other streets of the east side, has certain moments in the year, however, when it manifests something of the strenuous inner life of that smaller community within the larger one that we know and understand — the Ghetto.

## Dr. Daniel A. Laubenstein\*

by IRVING I. EDGAR, M.D.

Dr. Daniel A. Laubenstein was born in Bota, Austria-Hungary. Although his birthdate is given generally as September 15, 1816,<sup>(1)</sup> his death certificate gives it as September 3, 1811.<sup>(2)</sup> His early schooling was obtained in his home town. In 1834, however, he received his degree in the Arts in Vienna. He was awarded his doctor's degree in 1845 in the same city. He served in the Austrian army during the Austro-Italian War till 1848. He came to the United States in 1849, and practiced for two years in Trenton, New Jersey (1849-1851). Then he settled in Springfield, Missouri, where he practiced for 10 years till 1861.<sup>(3)</sup> However, we have been unable to find any reference to him either in Trenton, New Jersey or in Springfield, Missouri. He was supposed to have served in the Civil War from 1861 till 1863, but we have been unable to verify this.

In the *Medical History of Michigan*<sup>(4)</sup> it states that he "was in the Civil War till 1863." In the *History of Grand Rapids*<sup>(5)</sup> it also states that he "served in the War till 1863." In *The Jewish Soldier From Michigan*<sup>(1)</sup> it also states that he "served in Civil War till 1863." Nevertheless, the Adjutant General's Office of the State of Missouri, where Dr. Laubenstein would most likely have served in the War, reports that the "name of Dr. Daniel A. Laubenstein does not appear in the Civil War files of this office"<sup>(6)</sup>. Furthermore, a search of the records in the Springfield, Missouri Public Library only confirms the above statement. Ethel Ely, the Reference Librarian of this library states: "I have been unable to locate any information on Dr. Daniel A. Laubenstein." Dr. Marshall, who has done considerable research on the physicians in the Civil War in this locality was not able to find any information concerning Dr. Laubenstein.<sup>(7)</sup> Again, the Reference Librarian of the Public Libraries of Springfield and Greene Counties, Mary Elizabeth Smith states: "I have not been able to find a reference to Dr. Daniel A. Laubenstein in any of our source material."<sup>(8)</sup> Nor does a search of the records of the Missouri Historical Society bring to light any information about Dr. Laubenstein. The Reference Librarian of the Society states: "I have checked our files and am sorry to report that his name does not appear."<sup>(9)</sup> Finally, the National Archives and Records Service of the United States also reports that they have found no military service file and no pension file on Dr. Daniel A. Laubenstein. So that we may with validity say that there is no positive evidence to prove that

\* This is another article in the series on "The Early Jewish Physicians of Michigan."

## DR. DANIEL A. LAUBENSTEIN

he "was in the Civil War till 1863." It is most probable that Dr. Laubenstein was indeed "in the Civil War till 1863" but as a civilian physician perhaps involved in treating soldiers.

At any rate, he came to Kalamazoo, Michigan in 1863 where he practiced medicine till 1867 or 1868. The only reference to Dr. Laubenstein in this city is in the 1867-1868 Kalamazoo City Directory which lists him as follows: "A. D. Laubenstein, physician; Home, 39 Portage St."(10)

In 1868, Dr. Laubenstein settled in Grand Rapids, where he remained in practice for 26 years; for, from the City Directories of this period we find "that Dr. Laubenstein lived in various homes in the more thickly populated section of town, probably to be easy of access."(11)

Dr. Laubenstein must have become well known in Grand Rapids for he became a City Physician in 1871. He was elected Coroner in 1880.(12) *The Medical and Surgical Directory of the United States* lists him in 1886 as living in Grand Rapids at 196 N. Iowa St.(13) *The Medical History of Michigan* mentions Dr. Laubenstein as one of the early Michigan physicians at least 3 times.(14) He is also listed in the *Michigan State Gazetteer* at least from 1873 on till he left Grand Rapids.

It was in 1889 that Dr. Laubenstein apparently retired to Milwaukee, Wisconsin, where he died 7 years later on January 14, 1896, at the age of "84 years, 4 months, 12 days." (15) However, he was buried in Grand Rapids in the Jewish section of Oak Hill Cemetery. A grandson of Dr. Laubenstein lives in Detroit and is a longtime member of Temple Beth El.

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(2) From a copy of the death certificate in possession of the author.

(3) Most of the biographical data was obtained from the sources cited in footnote (1).

(4) Burr, C. B., **Opt. Cit**, p. 821.

DR. DANIEL A. LAUBENSTEIN

(5) Baxter, Albert, **History of Grand Rapids**, Munsell & Co., New York and Grand Rapids, 1891, p. 698.

(6) From a communication of the Missouri Adjutant General's office dated May 25, 1961 in possession of the author.

(7) From a communication in the possession of the author dated April 28, 1961.

(8) From a communication in the possession of the author dated April 25, 1962.

(9) From a communication dated April 18, 1961, in the possession of the author.

(10) From a communication by the Reference Librarian of the Kalamazoo Library dated June 8, 1962.

(11) From a communication in possession of the author dated March 2, 1962 — from Ann Noonan, Reference Librarian of the Grand Rapids Public Library, Michigan Room.

(12) **Opt. Cit**, Fisher, Ernest B., pp. 698, 709.

(13) Polk, R. L. & Co., **Medical and Surgical Directory of the United States**, Vol. I, p. 493.

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(15) From a copy of his death certificate in possession of the author.

**In Memoriam**



**Rabbi Morris Adler**

**1906 - 1966**

## *The Story of the Adas Shalom Religious School\**

by ALLEN A. WARSEN

The founding of the Adas Shalom Synagogue in 1943 was a memorable event in the history of the Jewish settlement of Northwest Detroit. This event marked a transition of the settlement from an unorganized into an organized community. It signified the emergence of a young, dynamic and idealistic leadership and was symbolic of the ever-present bond between Judaism and the Jewish people. It is not surprising, therefore, that one of the principal goals of the newly organized synagogue was to strengthen this spiritual bond. Realizing that religious instruction is the most effective means of accomplishing this objective, the synagogue leadership decided to establish a school of religion for the children of its members and the community which would transmit the cultural heritage of the Jewish people unto the younger generation and provide a connecting link between the home and the congregation.

The school thus founded began functioning on Sunday morning, February 4, 1945. On the morning of that day, seventy-five Jewish children for the first time assembled at the Bagley School at Curtis and Roselawn to study the religious and cultural heritage of their people. Their leader was Miss Nettie Seligson, now Mrs. Albert Schwartz. Her associates on the faculty were Mrs. Louis Kazdan, Miss Shulamith Michlin, now Mrs. Heit, and Mrs. Irving Ackerman. The school was composed of two grades and the curriculum included the study of the Bible, customs, ceremonies and songs. The administration of the school was under the chairmanship of Mr. David J. Miller. His associates were Mr. David Aaron, Mr. Benjamin Brodman, Mr. Charles Charlip, Mr. Max Goldsmith, Mr. Allan Waller, and Mrs. Ira G. Kaufman, representing the Sisterhood. Miss Michelle Tchor, now Mrs. Harold Platt, was the secretary. At that time and until October, 1954, Mr. Alex Moss was the president of the Synagogue.

After having served the school one semester, Miss Seligson resigned. Allen A. Warsen then became the school's director. During the first year of his administration, the school enrollment rose to 210 pupils. This resulted in the formation of five additional grades, and a kindergarten was organized with Mrs. Jacob Pearlman as the teacher. A year later, the school population increased to 341 pupils.

\* This story is based on the minutes of the Adas Shalom Religious School Board meetings and the school director's statistical and educational reports.

## ADAS SHALOM RELIGIOUS SCHOOL

This necessitated the organization of thirteen sections. Thirteen teachers were engaged to teach these boys and girls. The same year, the school board was reorganized by the synagogue president, Ira G. Kaufman, who has been judge of the Wayne County Probate Court since 1958.\* In addition to the gentlemen named above, Mr. Sidney Friedman, Mr. Harry Goldberg, Mrs. Herbert Harris (representing the Sisterhood), Mr. Myer Littky and Mr. Sam Simmer became members of the board.

In 1946 a confirmation class was formed, and a year later a junior confirmation class was started. Rabbi Jacob E. Segal instructed these classes once a week in the principles of Judaism. They also attended Sunday and Hebrew classes. Some of the other accomplishments of the school during 1946-1947 were the election of the first student government, the publication of the first issue of *THE JUNIOR VOICE*, the Purim masquerade of the entire student body, and the introduction of courses of study for each grade prepared by Allen Warsen.

Between 1947 and 1948 the enrollment increased to 500 pupils. Sixteen sections comprising nine grades were formed. A staff of nineteen teachers was engaged. Music as a special subject was added to the curriculum, and two teachers were engaged to take charge of the music program.

During that school year, for the first time, the school observed Brotherhood Week. The children of the Higginbotham School participated in the Brotherhood program. Moreover, Jewish Book Month and Jewish Music Month were observed for the first time. Also the first parent-teacher conference was held.

The phenomenal growth of the Adas Shalom Religious School kept its fast pace during the school year of 1948-1949. The number of pupils increased to 600. Many events took place in that year. The Children's Theater headed by Maxwell Nadis was organized. The first consecration service of the newly enrolled five-year-olds was inaugurated; and the school's bulletin *THE FACULTY NOTICES* began to appear. In 1949, the school received a certificate of merit for its interfaith activities from the National Conference of Christians and Jews.

Mr. Joseph G. Aller was then chairman of the school board. He served in that capacity from September 1948 to September 1950 when the late Dr. Samuel Epstein became the board's chairman.

\* Judge Kaufman is now Honorary President of Adas Shalom.

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The year 1949-1950 also marked a turning point in the history of the school. In September of 1949 the school convened for the first time in its own building at Curtis and Santa Rosa. This important event necessitated a complete reorganization of the school. Two sessions, instead of one, were initiated. The school hours were changed. Twenty-three sections were formed. More teachers were engaged and a school office was opened. The number of students increased to 800.

That year Sabbath morning services for boys and girls between the ages of five and nine were also instituted. In addition, Hebrew classes, conducted by the United Hebrew Schools semi-weekly for the Adas Shalom Religious School's eighth, ninth, and tenth grade pupils were introduced. Heretofore, Hebrew classes were taught under the direct auspices of the Adas Shalom Religious School. The instruction proved inadequate. Realizing the advisability of utilizing the facilities of the U.H.S., the director of the Adas Shalom Religious School proposed to Mr. Bernard Isaacs, then Superintendent of the United Hebrew Schools, that Hebrew at the Adas Shalom Religious School be taught by the United Hebrew Schools' teachers under the joint supervision of both the Adas Shalom Religious School and the United Hebrew Schools. Thus the Adas Shalom Religious School was the first school in Detroit to utilize the facilities of the community's Hebrew schools.

At this point we should pause to record the school's fifth anniversary. It was celebrated on February 4, 1950, and on the occasion of the anniversary, the school's history was written by Allen A. Warsen and its publication was made possible through the courtesy of Mr. Sam Simmer and Mr. Myer Littky.

In 1950 when the late Dr. Samuel Epstein became chairman of the school, Mr. Albert Elazar, then the associate superintendent of the U.H.S., and now its superintendent, invited representatives of the Detroit Jewish religious schools to a meeting held at the Shaarey Zedek Congregation to discuss the Midrasha's religious school program. Among other functions, he suggested that the Detroit Jewish Religious schools and the Midrasha co-sponsor a teachers' institute. As a result, on April 1, 1951, the first teachers' institute was held. The theme of the institute was "The Teaching of Prayers," and the host was the Adas Shalom Religious School.

In September 1952, Dr. Epstein resigned, and Mr. Nathan R. Epstein, at that time president of the Adas Shalom Synagogue, appointed Mr. Myer Littky chairman of the school board and Dr. Martin Naimark, co-chairman. The other members were Mr. Charles

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Charlip, Mrs. Jacob Levine,, Mr. Harry Spoon, and Mr. Seymour Serling.

As in former years, the school continued to maintain the highest educational standards. The new series of history books, **THE JEWISH PEOPLE** by Deborah Pessin, published by the United Synagogue Commission on Jewish Education, was introduced. The **JUNIOR VOICE**, the school's student periodical, added to its already rich content two new features: "The Teacher's Page" and "Biographies of Synagogue Leaders." Furthermore, for the first time in the history of the Adas Shalom Religious School, a Keren Ami council was organized. The council consisted of representatives of the faculty, the Sisterhood, the school board, the student council, and the chairman of the school.

The Keren Ami council formulated the following policies regarding the allocation of Keren Ami funds: "The Keren Ami council will support children's charitable, health and educational institutions. The council will also aid private individuals who need assistance to help children in certain emergencies and where extenuating circumstances make it impossible for them to help children through already existing philanthropic organizations."

Among the many projects conducted by the school in 1953-1954 were the very successful campaigns for toys for the children in Israel, the Allied Jewish Campaign and the Jewish National Fund Drive.

Of tremendous importance to the school and especially to the faculty was the decision of the synagogue and school boards to insure the teachers with the Social Security Board. Thus the Adas Shalom Religious School was one of the very first schools in Detroit to insure its teachers with the Federal Social Security Board.

Another event of immense significance was the adoption of the revised by-laws on January 18, 1954 by the Adas Shalom Synagogue. The by-laws include the following provisions regarding the school:

"The administrative board of the Adas Shalom Religious School shall be known as the religious school board. It shall be headed by a chairman and a board consisting of not less than three members and the rabbi.

The duties of the chairman shall be:

1. To call the meetings of the school board.
2. To represent the school and be responsible to the board of trustees of the synagogue.
3. To represent the school continually.
4. To appoint committees.

## ADAS SHALOM RELIGIOUS SCHOOL

The duties of the board shall be:

1. To appoint a director of the school subject to the approval of the synagogue board.
2. To be in charge of the school's finances.
3. To decide school policies.
4. To appoint a Keren Ami committee.

Rabbi:

The rabbi shall supervise the religious school and other educational activities of the congregation. As a member of the religious school board, the rabbi shall serve as consultant and guide on educational matters in co-operation with the educational director, chairman, and other members of the educational staff.

Director:

The rabbi shall supervise the religious school and other educational responsible to the school board for the efficient operation of the school functions. He and the chairman shall have sole powers to assign, promote, demote, and suspend all teachers and other employees of the school. He shall prepare and submit to the board for approval the school's courses of study. He shall submit to the school an estimate of expenditures for all purposes of the school."

At this point it is important to record some of the additional functions performed by the school's director. It is significant to note that throughout its history, the school secretarial staff consisted of ONE PART-TIME worker.

### SOME OF THE DIRECTOR'S FUNCTIONS

1. Curriculum making and revising.
2. Examining and ordering text books and school materials.
3. Planning assembly and special day programs.
4. Engaging and releasing teachers.
5. Planning and conducting faculty meetings.
6. Conferring with individual teachers outside school hours.
7. Preparing weekly memoranda for the teachers.
8. Conference with parents.
9. Editing the Faculty Notices.
10. Editing the Junior Voice.
11. Representing the school at meetings with other educational bodies.
12. Taking care of all correspondence.
13. Answering innumerable phone calls every day.
14. Planning together with the Chairman of the School Board meetings and serving as the Board's secretary.
15. Preparing the school budget as provided by the synagogue constitution.

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16. Preparing monthly reports.
17. Writing news releases.
18. Preparing Keren Ami reports.
19. Working evenings in the office of the school taking care of routine business.

In August 1954, Mr. Myer Littky resigned as chairman of the school board. In his place, Mr. Manny Lax, president of the synagogue from 1953-55, appointed Mr. David Miller, who had been the school's first chairman. The other members of the board were Mr. Joseph Koenig, Mr. Myer Littky, Dr. Abraham Pearlman, and Mr. Allan Waller.

The year 1954 also marked the American Tercentenary. Naturally, the school's accent that year was upon its three hundredth anniversary of American Jewry. Among its innumerable tercentenary activities was the school's cooperation with the "Education Committee of the Detroit Committee of 300 of the American Jewish Tercentenary."

At this point it should be noted that the school has always cooperated with various educational and cultural organizations. Thus the school has wholeheartedly co-operated with the Annual Book Fair of the Jewish Community Center. The school has been associated since 1953 with the Directors' Council of the Jewish Religious Schools of Metropolitan Detroit whose first chairman and one of its founders were the author of this story. Also, since January, 1955, the school has been a corresponding member of the American Association for Jewish Education whose chief aim is to stimulate and co-ordinate the efforts of Jewish schools throughout the country in providing Jewish education that will best meet the needs of American Jews. Here again it is fitting to recount a resolution passed unanimously by the board of directors of the Adas Shalom Synagogue on November 8, 1954. This resolution based on a recommendation of the school board, reads as follows: "Students wishing to be confirmed at the Adas Shalom Synagogue are required to attend the religious school the last four years prior to confirmation; to attend Hebrew classes for three years; and to study with the rabbi for two years."

This decision, in addition to being of inestimable importance to the school, also showed the close ties that existed between the governing bodies of the synagogue and the school.

In September, 1955, Mrs. Saul Grossman, Mrs. Sol Hammer-

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stein and Mr. Saul Waldman joined the school board. Three changes were apparent in that year's curriculum: in the eighth grade a course in the principles of Judaism was introduced; in the ninth grade emphasis was placed on the prophets and the study of American Jewish history; and in the tenth grade the main subject of instruction was modern Jewish literature.

The following year Mr. Allan Waller assumed the chairmanship of the school's Keren Ami committee. In this post Mr. Waller had continued to serve with devotion for many years. We must note that Keren Ami (the fund of my people) was the school's philanthropic project to which the students contributed regularly. Thus in the year 1958-1959 they contributed close to \$1,400 which was allocated to the following institutions:

Allied Jewish Campaign .....	\$250.00
American Red Mogen David .....	36.00
Boys' Town, Jerusalem .....	36.00
American Israeli Lighthouse .....	36.00
Beth Jacobs Teachers Seminary	
High School for Girls .....	18.00
Care (Packages for Israel) .....	25.00
Child Rescue Fund of Mizrahi .....	36.00
General Israel Home for Girls .....	36.00
General Israel Home (Diskin Orphan Home) .....	36.00
Hebrew Arts Foundation .....	36.00
Hillel Day School .....	36.00
Histadruth Ivrit of America .....	18.00
Penrichton Nursery School .....	10.00
Pioneer Women Aliyah Fund .....	36.00
Youth Aliyah of Hadassah .....	36.00
American Association for Jewish Education .....	18.00
Herzliah Hebrew Teachers Institute .....	18.00
Jewish Theological Seminary .....	36.00
Jewish National Fund .....	200.00
Keren-Or, Inc. (Inst. for Blind) .....	36.00
Keren Beth Hanasi .....	18.00
K'nesset Yisrael Fund .....	36.00
Leo N. Levi Memorial Hospital .....	18.00
Mifal Hatorah — Medical Aid Fund for Yeshiva	
Students and Dependents in Israel .....	25.00
March of Dimes .....	25.00
Muscular Dystrophy Association .....	25.00
National Council to Combat Blindness .....	18.00

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Camp Ramah Scholarship .....	150.00
Yeshiva Beth Yehuda .....	18.00
Yeshiva Farms Settlement .....	18.00
American Friends of Hebrew University .....	18.00

\$1,358.00

Similar allocations were also made in other years. Moreover monthly reports were issued to keep the teachers and students informed of the religious and educational activity.\*

Equally important were the school events of the year 1956-7. On February 17, 1957, an impressive brotherhood program was given by the student council to which the parents and friends of the school were invited. The guest speaker was Miss Melanie Rodrigues of India, an exchange student at Wayne State University. Her topic of discussion was "Teenagers in India and the United States." The late Miss Leslie (then assistant principal of Cody High School), the pupils of the Mayflower Congregation Church, and the Adas Shalom school children participated in the program.

At the end of that school year, the members of the Adas Shalom Religious School staff, who served on the faculty five years or more, were presented with \$25 United States Bonds and certificates of appreciation.

The school year 1958-1959 was especially rich in events. In addition to the annual consecration, graduation and confirmation services, Sunday morning religious services were held. Movies on Jewish subjects such as the "World of Sholem Aleichem" were shown. A Chanukah performance which included mass candle lighting was presented. The upper grades held a number of panel discussions on themes such as "The Importance of Rituals to Judaism." Moreover, the tenth grade presented the Eternal Light play, "How They Knocked the Devil Out of Uncle Ezra." On Purim, the ninth graders presented the comedy "Shushan Mikado."

In addition, the school took part in the various projects of the Directors' Council of the Jewish Religious Schools of Metropolitan Detroit. In this connection, it should be noted that the first grade teacher, Mrs. Ruth Pesselnick, won one of the three awards offered by the Council. Her topic was "Making Use of the Felt Board

\*See report of February, 1961 on next page.

KEREN AMI COLLECTIONS — FEBRUARY, 1961

Grade	Number of Pupils	Feb. 5	Feb. 12	Feb. 19	Feb. 26	Average Per Pupil		Total
						Per Week	Per Month	
Kdgn.	24	.52	.75	1.15	1.20	.04	.15	3.62
1st	35	2.11	2.22	1.46	2.58	.06	.24	8.37
2nd	57	3.16	3.17	3.58	.96	.05	.19	10.87
3rd	36	1.31	2.37	1.80	4.63	.07	.30	10.11
4th	45	3.18	4.04	4.32	5.67	.09	.38	17.21
5th	30	1.93	2.66	2.72	2.36	.08	.32	9.67
6th	35	8.07	2.24	2.46	1.61	.10	.41	14.38
7th	51	1.67	1.85	2.25	5.41	.05	.22	11.18
8th	56	2.64	2.02	3.51	10.64	.08	.34	18.81
9th	40	.45	1.67	1.92	2.40	.04	.16	6.44
10th	55	2.55	2.68	1.87	2.60	.04	.18	9.70
trees			2.00		8.00			10.00

Total - - - 464

\$27.59

27.67

27.04

48.06

\$ 130.36

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in Teaching the Jewish Holidays." The money for the awards was provided by Mr. David Safran.

Besides the projects listed above an important school activity was the weekly pilgrimage of the children to the synagogue library. Each Sunday, classes, according to a scheduled plan, have visited the library. During these visits, the librarian acquainted the students and teachers with various books and assisted them in selecting materials for reading, research, and reference. During the one year 1958-9, students and faculty borrowed over 2,000 books.

It is worth noting that in 1956 the Adas Shalom Summer School was founded. Its purpose was to provide an opportunity for some pupils to make the proper grade adjustments. The school was under the personal supervision of the director. Each summer, the school published a mid-summer bulletin containing information about personnel, educational materials, registration, and curricular changes. The school also published a TEACHER GUIDE to keep the faculty posted on school policies and practices.

With the close of the school year 1958-1959, Mr. Max Goldsmith, synagogue president, appointed Dr. Abraham Pearlman chairman of the school board. The other members of the board were Mr. Frank Holtzman, Mrs. A. I. Morrison, Dr. Martin Naimark, Mr. Saul Waldman, Mr. Allan Waller, and Mrs. Herbert Harris (representing the Sisterhood).

It is worth pointing out that at the director's recommendation the following program for the years to come was adopted.

1. The study of Hebrew should begin in the third grade and continue in the fourth and fifth grades.
2. Hebrew should be introduced into the sixth grade on a two day a week basis.
3. A Yom Hatalmid (student day) should be observed the Sunday of Hanukah.
4. Special awards should be presented for excellent scholarship and perfect attendance.

In accordance with this decision, a convocation was held at the end of the school year 1960-1961 at which forty students were honored for scholastic achievement and excellent citizenship.

The story of the school would be incomplete without recording, at least, one aspect of its budget. We will record the payroll of the instructional, secretarial, and administrative staffs, since it was the school's most important budgetary component. The payroll for the year 1960-1961 was typical:

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Vacation months through —	
October 21, 1960 .....	\$2,104.25
November 3, 1960 .....	1,248.50
November 30, 1961 .....	1,054.00
January 12, 1961 .....	1,036.25
March 6, 1961 .....	2,488.50
April 4, 1961 .....	1,057.00
May 5, 1961 .....	1,034.00
July 13, 1961 .....	1,375.50
	\$11,398.00

It should be stressed that this shoe-string-tight budget was derived mainly from tuition with little assistance from any other source.

The school year 1960-1961 registered a drop in the school population. The reasons for the decline were numerous. Some of these were reviewed at a school board meeting on September 8, 1960 by Mr. Allan Waller, newly appointed school chairman. They are: 1. The members of the synagogue are in their middle years. 2. The neighborhood is changing in character. 3. The competition of the numerous schools in the northwest section of the city is being felt. 4. Non-member children have not been admitted to the school for many years. 5. The grandchildren of the synagogue members are not yet of school age. The few who are of school age, attend schools closer to their homes.

There were other reasons, too. For instance, the grades above the second grade were composed solely of girls, as the boys dropped out to attend a non-Adas Shalom school. This situation resulted from an arrangement made with the United Hebrew Schools which did not provide for the boys to attend their synagogue school also.

As a consequence of the loss of students, the school board began to explore ways and means to remedy the situation. Since no immediate measures to counteract this trend were to be found, pressure was applied to the Adas Shalom Synagogue Board to approve an agreement reached with the United Hebrew Schools. The agreement, among others, provided for the transfer of the Adas Shalom school children of grades three through eighth to the United Hebrew Schools. The synagogue board reluctantly approved the agreement.\* It should be remarked, that the Adas Shalom Religious School at that time still had close to 250 pupils, a sizable number for a neighborhood Sunday school. The agreement unabridged follows:

\* The agreement was approved by the United Hebrew Schools on March 16, 1962 and by the Adas Shalom on April 10, 1962. For unknown reasons the agreement was never signed.

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### THE AGREEMENT

#### I. PURPOSE

A. To reduce the number of days of Hebrew School attendance and, at the same time, to intensify the educational effort by additional time spent in Hebrew School each week.

B. To intensify the educational efforts of the Sunday School and to intensify the Hebrew and Religious Education for girls.

C. To allow more free time during the week for co-curricular activities such as classes in Baalei Kriah, Hazzanut, Special Help, etc., and thus make possible the students' required intensive participation in Synagogue activities, Sabbath and Holiday Services.

#### ii. PROPOSAL

A. Creation of an integrated school to be known as: "Adas Shalom Synagogue School of the United Hebrew School"—for a one-year experiment

B. All children—boys and girls—at the age of eight to start Hebrew School and attend three times a week for two hours each time.

C. Kindergarten, 1st Grade and 2nd Grade will continue as a Sunday School operation under the auspices of the Synagogue exclusively.

D. The Confirmation Program, covering the educational and religious activities of the students in the 9th and 10th grades, shall remain within the jurisdiction of Adas Shalom Synagogue.

#### III. RESPONSIBILITY FOR SCHOOL

A. The Adas Shalom Synagogue School will continue to operate as a branch of the United Hebrew Schools under the supervision of the UHS Education Committee and in accordance with the UHS Curriculum to be devised for this experimental project.

B. A Joint Education Commission for the Adas Shalom Synagogue School will be created, with authority to coordinate the operations of the Adas Shalom Synagogue School, and make recommendations with reference to staff, text books and curriculum, to the United Hebrew Schools Education Committee.

C. The Joint Education Commission will consist of three laymen and two professionals each from the United Hebrew Schools and the Adas Shalom Synagogue. One of the three laymen from each of said organizations serving on said Joint Commission, shall alternate annually in the offices of Chairman and Co-Chairman of said Joint Commission.

D. The United Hebrew Schools will appoint an additional layman from the Adas Shalom Synagogue to the United Hebrew Schools Education Committee.

#### IV. SUPERVISION

A. The Principal of the School will be Rabbi Emanuel Applebaum.

B. Mr. Warsen will serve as Assistant Principal of the School.

#### V. ADMINISTRATIVE PROBLEMS

##### A. Staff

1. All Hebrew School staff will be engaged and paid by the United Hebrew Schools, including former Sunday School teachers. Kindergarten, 1st and 2nd Grade teachers and the Assistant Principal will be paid by the Adas Shalom Synagogue.

2. Mr. Warsen and Mr. Shudofsky will confer with the United Hebrew Schools and recommend which of the present Sunday School teachers should be retained for the coming year for the English classes.

##### B. Enrolment

1. Enrollment of pupils five, six and seven years old (Kindergarten,

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1st and 2nd Grades)—and the 9th and 10th Grades—for the Sunday School will be under the jurisdiction of the Sunday School itself.

2. Enrollment for the Hebrew School will be under the jurisdiction of the Hebrew School Principal.

### C. Payment of Tuition

1. All children from the 3rd through 8th Grade who are enrolled in this six-hour-a-week program will be charged the regular UHS rate of \$130.00 per year, unless adjustments are requested by individual parents based on inability to pay.

2. The United Hebrew Schools will have the responsibility of collecting all Hebrew School tuitions. Payment shall be made to: "Adas Shalom Synagogue School of the United Hebrew Schools."

### D. Special Classes

1. For girls now in the 5th through 7th Grades who have already started their Hebrew training under the old program, or for 5th Grade students who have not yet started, special classes will be held in accordance with their age-level and background . . . Girls in the 7th and 8th Grades who, for geographic or other urgent reasons, must continue to take their Hebrew studies at other United Hebrew Schools branches, shall be provided with English-taught subjects on Sunday.

## VI. EDUCATIONAL PROBLEMS

### A. English-Hebrew Curriculum

1. Subjects previously taught in the Sunday School, for example: History, Customs and Ceremonies, Current Events, will continue to be taught in English.

2. Two hours a week will be devoted to these subjects.

3. Such subjects will be taught by former Sunday School teachers or by regular Hebrew School teachers, depending upon the staff organization.

### B. Textbooks

1. Mr. Warsen and Mr. Shudofsky will make recommendations as to the type of texts now in the Sunday School use as well as for other books to be used.

2. Report Cards for the 3rd through 8th Grade students in this experimental program shall be captioned with the special name of this combined school, and shall include such special provisions as 'Sabbath Attendance,' 'Co-curricular Activities' and English-taught subjects.

## VII. MISCELLANEA

A. The name of the school will be affixed by a suitable sign to the outside of the building.

## VIII. IMPLEMENTATION

A. The logistics of classroom organization and scheduling will be done by Mr. Warsen, Rabbi Applebaum, Mr. Haber and Mr. Goldstein.

B. A joint statement to the community will be prepared by Mr. Elazar and Rabbi Segal.

C. Special meetings of parents of the Hebrew School and parents of the Sunday School children will be held to discuss the proposed changes. These are to be held beginning with April 4, 1962.

The agreement calls for an objective analysis of its provisions and for a serious study of the aftermath of its adoption, tasks the future historian of Jewish education in Detroit will have to perform.

## *The Schaver Publication Fund*

by ALFRED A. GREENBAUM

At the Detroit tricentennial celebration of American Jewish settlement in 1954 it was announced that a publication fund for Jewish studies would be set up at the Wayne State University Press. The fund (called the Morris and Emma Schaver Publication Fund for Jewish Studies) was duly set up the following year. In this unique manner the Detroit Jewish philanthropist Morris Schaver, who passed away shortly afterwards, perpetuated his memory in Jewish research; we believe that a private fund subsidizing Jewish studies at a university press is not found elsewhere in this country.

Instrumental in persuading Mr. Schaver to do this were Rabbi Morris Adler and Dean Victor Rapport. Emma Schaver informs us that credit for being the real "matchmaker" should be given to Boris Joffe, then Executive Director of the Jewish Community Council and since deceased.

The fund is administered by a special committee consisting of Jews active in communal affairs and of WSU professors; until his recent tragic death Rabbi Adler was the pivotal figure in the committee's deliberations. Manuscripts submitted must be approved by both the Schaver Fund Committee and the WSU Press, whereupon the Schaver Fund makes a substantial contribution towards the expense of publication for the approved works.

Up to very recently four books were published with the aid of this fund: Sarah Zweig Betsky, *Onions and Cucumbers and Plums* (1958); Samuel Halperin, *The Political World of American Zionism* (1961); C. Bezalel Sherman, *The Jew within American Society* (1961); and Israel I. Efros, *Ancient Jewish Philosophy* (1964). They were generally well received, and Efros' work received an award from the Jewish Book Council.

During recent months the Schaver Fund entered its most fruitful period; in December of 1965 Melech Epstein's *Profiles of Eleven* came out, followed in early 1966 by Morton Rosenstock's *Louis Marshall* and Bernard Goldman's *The Sacred Portal*. Currently scheduled for fall publication is *Summer is a Foreign Land* by Esther Broner. There is hope that an edition of Hayim Greenberg's essays, on which Rabbi Morris Adler was working at the time of his death, may still be published at some future date.

